



Focus

St. Mark's, Denver, Calls New Rector; Cedes Court Fight; Petitions Bishop Of London

St. Mark's Episcopal Church, Denver, Colorado, which has been in conflict with the Diocese of Colorado since 1984, took three important steps in January which affect its status.

In a meeting January 10, the traditionalist parish's vestry dismissed its rector, the Rev. Louis R. Tarsitano, who had been on leave since the previous January, and appointed Tarsitano's vicar, the Rev. David K. Wilson, to replace him. It also acted to concede the parish's case in a local court and negotiate with the diocese on a possible property settlement, and petitioned Bishop Graham Leonard of London to take the parish under his episcopal oversight.

In interviews with Frs. Tarsitano and Wilson, the *CHALLENGE* learned that the recent denial of an appeal by the U.S. Supreme Court in the case of St. Mary's Anglican Catholic Church, also in Denver, was a key factor in the vestry's unilateral concession in the court battle to retain its \$4 million in real and personal property and to seek a settlement similar to that negotiated between St. Mary's and the diocese after the diocese's ultimate court victory last fall.

Tarsitano, who has been executive officer of the Foundation for Anglican Tradition, Inc. (FATI) at Fairfield, Connecticut for the past year, expressed strong disagreement with the vestry decision asserting that St. Mark's Parish had a better legal position than that of St. Mary's.

A factor in the vestry's sudden action was what Wilson described as Tarsitano's desire to move the parish to affiliate with the Continuing Church Diocese of Christ the King, whose bishop is the Rt. Rev. Robert S. Morse.

Tarsitano disagreed, saying that the action to petition Bishop Leonard, following the example of St. Michael's Parish, Broken Arrow, Oklahoma, should have been decided by the parishioners, rather than the vestry, and that the hurried action "robbed them of the opportunity to make a mature decision."

Asked about his plans, Tarsitano stated that, while the parish attorney had advised he might have a cause of action for damages over his dismissal, he believes that "Christians don't sue each other."

There was no word from London at press time as to what reaction might be forthcoming and neither Fr. Wilson nor the Rev. John C. Pasco, the rector of St. Michael's, who appeared at an "informational" meeting at St. Mark's January 14, indicated that Bishop Leonard had yet received formal notice of the vestry action. The series of actions acknowledged the parish's removal from the diocesan rolls, and brought the negotiation process and the parish's petition for oversight to the forefront. Fr. Wilson said that the

Leonard Sounds New Warnings On Moves Toward Women Priests

At press time, it was learned that, as Church of England General Synod members were preparing for a meeting in late February, the **Bishop of London**, the Rt. Rev. Graham Leonard, sounded new warnings that further moves toward women priests in the C of E may ultimately force those who cannot accept them to seek a place in connection with other episcopal bodies, including the Roman Catholic or Orthodox Churches.

A *London Times* article said Leonard agreed with a bishops' report—scheduled to be taken up at the synod—which rejects the concept of two parallel jurisdictions within the C of E, one with women priests and one without. The bishops' report was in response to last year's McClean Report, which examined possible provisions for those who could not accept women priests.

Although there was evidently some overreporting of Leonard's position which suggested he was already on his way to Rome, sources close to Leonard said he attempted to clarify and accurately report in recent written remarks part of the bishops' findings, which include the fact that traditionalists would need to and would be entitled to find other ways of remaining in the Universal Church if women priests are allowed in the C of E. Bishop Leonard has several times expressed doubt about any kind of Continuing Church in the American sense, so some sort of connection with the Roman Catholic and Orthodox Churches are among the few other options available, in his view.

These new warnings of upheaval in the C of E over the issue, which had evidently been in danger of being played down when the Synod met, were seen by some observers as not only an attempt to steer the Church away from the idea of women priests, on which the preparation of legislation could conceivably begin this year if the Synod approves, but to alert traditionalists of the options they would be facing.

Leonard reportedly conceded that there could be problems, from the Roman view, of accepting married priests and bishops, although, in recent years, some married former Episcopal priests have been accepted in the Roman Church under special provisions.

Sources close to Leonard indicate he had become concerned that the bishops' deliberations were made largely with the assumption that legislation for women priests was going to pass. It is widely thought, however, that, while the simple majority needed to initiate such legislation might be obtained in the Synod, the term of which ends in 1990, the larger majority needed to actually pass any such legislation could not be mustered in the present Synod.

The *CHALLENGE* hopes to bring readers a fuller report in the next issue, along with an account of the English synod.

parish's action was not meant as an unfavorable comment on the validity or Anglican character of the Continuing Church, but that the St. Mark's leaders had decided that "if it were possible to have a real connection with a bishop of the Anglican Communion, we would choose that above all," and that the St. Michael's, Tulsa, case had furnished the example of how that might be accomplished. Although, as

previously stated, no word had been received from Leonard at press time, one reliable source strongly suggested that Leonard would not take any further American parishes under his oversight but would, instead, probably refer any such parishes to the Continuing Church.

However, Tarsitano, who attended the informational meeting, quoted Frs. Wilson and Pasco as saying that the petition to Leonard represented the beginning of a "new Anglican Communion with the Bishop of London at the center." A parish spokesman alleged Tarsitano's lack of contact with the vestry and parish as an element in the decision to dismiss him, but Tarsitano asserted that some of his contacts, including reports to the parish, were not communicated to parishioners. He also stated that he had offered previously to resign as rector if his resignation could have favorably affected the parish's position in the then-ongoing litigation. Thus, the parish, which had, until January, asserted its good standing as a parish in the Episcopal Church, is now an autonomous congregation seeking to become the second North American Anglican congregation under the oversight of Bishop Leonard.

At press time, Fr. Wilson reported that the bid for negotiations had been accepted by diocesan authorities and that discussions had begun.

In response to the *CHALLENGE's* question about the future of the 600-member parish, which has worshiped only a few blocks from the state capitol building since 1865, Fr. Tarsitano said his principle concern was for the spiritual welfare of his people, while Wilson expressed his hope that the recent moves would permit the parish to continue "praising God and preaching the Gospel" after years of conflict.

Browning Says Church Unreconciled On Homosexual Priests, Unions

"The painful truth is, as painful as it may be, that we are not, as a church, reconciled about whether **gay and lesbian people**, while 'children of God, fully deserving of the pastoral care and concern of the church,' should be admitted to holy orders or whether their sexual unions should be blessed by the church," states Episcopal Presiding Bishop Edmond Browning in a recent response to numerous letters sparked by an exchange in *The Witness* several months ago.

The Living Church quoted Browning as saying that he is "grieved by this brokenness in our church. I am in no way insulated from the anguish of gay and lesbian Episcopalians in a church that is torn over how to treat them . . . At the same time, I have heard the rage and anguish of some Episcopalians who have felt disillusioned and confused about their homosexual sisters and brothers. They . . . want . . . to be given clear and unequivocal assurance that their beloved church is not disintegrating into the hedonism that our age seems to have spawned . . ."

"For a number of people in our churches today many changes are not only upsetting but frightening. They view the basic heterosexual relationship as so much a part of the natural order that it is fully normative. To hold that there can be other forms of God-given relationships raises difficult questions for them about the natural order and, therefore, even about the existence of God and God's purposes they have understood them. They are also concerned . . . full acceptance of homosexual relationships would

somehow mean a breakdown of all forms of sexual morality . . ." Browning explained.

The "pain on both sides is real," said Browning, who concluded by pledging that he would use "all the resources and persuasion of my office to foster dialogue and study in the church on the matters of sexuality, homosexuality and relationships so that the myths can be dispelled, the prejudices overcome, the truth known, and our brokenness healed. I can do no more; I shall do no less."

St. Michael's, Tulsa, To Retain Property

At press time, it was learned that the **Diocese of Oklahoma and St. Michael's Parish, Tulsa** (Broken Arrow), have reportedly ended a court dispute with an agreement by which the parish will retain its land and property and the parish will repay the diocese for grants and loans it gave the parish.

According to the Rev. John Pasco, rector of St. Michael's, the diocese presented its case in Tulsa District Court at the end of January but, before the parish presented its case, the two parties made a settlement in which the diocese agreed that St. Michael's Foundation owns its grounds and building.

It was also agreed that St. Michael's would repay the diocese certain amounts over time, including a \$50,000 grant given to the parish, a \$16,222 loan balance owed to the diocese and an additional \$34,470 in material and cash gifts given by an individual who desired that they should benefit the Episcopal Church. Pasco said these amounts do not represent the supposed parish trust fund which has been frequently mentioned in news stories and that, in fact, no such trust fund exists.

Pasco said he had withdrawn the libel suit he had filed against Oklahoma Bishop Gerald McAllister.

He said negotiations were underway to determine the procedure and interest rate for repayment of the various amounts, which total around \$100,000.

Legal Tug Of War Commences Over Trinity-St. Michael's Property

The parish of **Trinity-St. Michael's, Fairfield, Connecticut**, was a continual source of Anglican news in 1986, and it looks like things won't be much different in 1987.

The vestry of Trinity-St. Michael's, whose parishioners voted by a four-to-one ratio in November to leave the Episcopal Church to affiliate with the traditionalist Diocese of Christ the King (DCK), has filed suit against the Diocese of Connecticut after parish leaders were ordered by Connecticut Episcopal Bishop Arthur Walmsley to turn over the keys to the parish property to a priest-in-charge named by the bishop and to depart the premises by no later than January 4. The diocese has answered the parish's suit with a countersuit in the case, which brings to two the number of civil actions the diocese and bishop have initiated in connection with the parish in recent months.

The other suit is over a parish trust fund which names as a defendant the Rev. Ross Baxter, who recently resigned as rector of Trinity-St. Michael's and left the Fairfield community. A *Religious News Service* story in *Christian News* explained that, in that case, diocesan officials and dissatisfied parishioners have sought to force an audit of church finances, saying they suspected a trust fund had been

diverted to support the Foundation for Anglican Tradition, a group formerly led by Baxter which published *The Seabury Journal* and which opposed what it saw as innovations in doctrine, ministry and liturgy in the Episcopal Church.

About the same time that suit was filed last fall, Baxter was inhibited by Walmsley after he (Baxter) instituted the Rev. Rocco Florenza, a DCK priest, as vicar of the parish. Baxter later allowed the Rt. Rev. Robert Morse, who heads the DCK, to confirm there. Those actions came before the parish had voted to affiliate with the DCK, but Florenza, who has been elected the new rector, asserts the parish was free to do what it wanted because it had been abandoned by Walmsley, who had not come to confirm at the parish in more than three years, probably in part because the traditionalist parish insisted on the use of the 1928 prayer book. A quiet stand-off seemed to exist between the bishop and the parish until the events of last fall.

In the latest dispute, the *RNS* story quoted diocesan officials as saying that Florenza and his followers have "usurped the church." Walmsley has reportedly appointed the former dean of Christ Church Cathedral in Hartford, the Rev. Robert Beecher, as the priest-in-charge, and Beecher leads services for a group which has remained loyal to the Episcopal church at another location in the area.

Florenza told *TCC* that Trinity-St. Michael's is incorporated and "has held the deed to the buildings and property for years. The diocese has never had any control" over the property, he said. The Episcopal leadership is "trying to invoke that ridiculous 1979 canon which claims that the national church owns everything in trust." He asserted that the parish had had the trust fund which was questioned in the earlier suit filed—now a \$1 million endowment fund—since the fund was started in 1874. He said the parish has used the services of an attorney to handle the fund, and that "everything is legal here." He further charged that a court order in the earlier suit which allows the parish continued use of the trust fund until the ownership of the fund is determined has been contravened by the diocese, so the parish has been unable to pay its normal bills or salaries.

Florenza said there had been no real fallout among parishioners over recent events and that the parish continues to grow, with weekly attendance averaging around 125-150. He asserted that parishioners had been and are continuing to be fully informed about all matters pertaining to the status of the parish and that there are "no secrets" in the congregation. He said Episcopal leaders had expressed no regret or concern over the parishioners who felt they should leave the Episcopal Church.

Just to fully complicate the matter, though, Florenza said that he and his parishioners have contended in their suit "that we are a part of the Episcopal Church of the traditional Episcopal Church" as it existed before 1976. He suggested it is the liberal wing which has actually left the Episcopal Church.

"The [Episcopal] House of Bishops is on record [in its recent statement on jurisdiction] as saying jurisdiction is a matter of faith," Florenza charged. "The idea of 815 Second Avenue [the Episcopal Church Center] delineating who is Episcopalian is hogwash," he said. The Episcopal Church has chosen to "erase its position in the Apostolic line, and thus to break its historic link with Christ—What's catholic about that?"

Florenza acknowledged that legal precedents set in past

similar cases, which have not always been favorable to traditionalists, may be a factor in the Trinity-St. Michael's situation. Asked about satisfactory financial settlements which have developed between traditionalists and Episcopal hierarchy in more recent cases (such as that for St. Mary's, Denver, and Church of the Holy Communion, Dallas), he said moves in that direction had not yet been proposed by either party in the dispute.

A hearing for the diocese's countersuit was due to be held on February 3. Florenza speculated that all three actions, the parish's suit, the Episcopal countersuit and trust fund suit, may be handled as one cause.

Public Hearing Held On Women Deacons In Australia

The Appellate Tribunal, the senior court of the Anglican Church of Australia, met in December for a public hearing of an appeal against the General Synod's canon of August, 1985, which provides for the **ordination of women as deacons** in dioceses whose synods "receive" the canon.

A *Church Times* report said that the appeal arose from a request by 30 General Synod members to have "new material" on the validity of the canon heard. Although the appeal was filed before the first ordinations of women occurred, several diocesan bishops went ahead anyway. In recent months, however, it is reported that such ordinations have ceased, when it became clear that the appeal was seriously meant and when grounds for the appeal had been filed: that the constitution of the Australian Church specifically forbade it; that the Tribunal had no authority to offer an opinion on a draft canon - on the basis of which, at least to some degree, General Synod had relied in 1985; and that, from St. John Chrysostom onward, the Church "had always assumed that unbaptised persons and women were incapable of ordination by definition."

Twenty-eight women have been made deacon in Australia. The seven hours of argument, which the *Church Times* report says most observers found "dry and tedious to hear," were an important step toward a ruling by the Tribunal, which was expected to be handed down in February.

If the court rules that the canon on women deacons is contrary to the church's constitution, a long and bitter battle between traditionalists and modernists is expected to ensue, a process which could take as long as a decade because of the Australian Church's system of checks and balances, and its insistence on substantial consensus for constitutional changes. However, should the canon be ruled constitutional, it is considered likely that ordination of women deacons would resume and that a strong campaign would be launched for enactment of a canon authorizing the ordination of women as priests and bishops.

The General Synod next meets this summer. In the meantime, several dioceses, including Sydney (Evangelical) and Ballarat (Anglo-Catholic) have disallowed the canon, and an ambivalent situation of partial intercommunion seems to exist between the bishops on each side.

Zimbabwe May Face "Uncivilized Chaos"

"There will be uncivilized chaos if Mr. Robert Mugabe's government goes on ignoring court orders," Chief Justice Nicholas Dumbutshena of Zimbabwe (formerly Rhodesia) has reportedly charged.

W. Denis Walker of London, the director of the Rhodesia Christian Group, said the chief justice made the comment in response to cases such as those involving Kenneth Harper, 43, a customs and excise controller, and John Austin, 36, chief customs investigating officer. The two men have been held by Zimbabwean authorities since February 22, 1986 under an emergency clause and, although the nation's Supreme Court found the two innocent and dismissed the state's appeal to keep them in detention, Harper and Austin remain imprisoned, Walker said.

Walker, whose organization has sought the release of the two and a number of others similarly detained in Zimbabwe, reports that Philip Hartlebury and Colin Evans, Englishmen who have been held in Zimbabwean prison for five years without convictions on any charge, were finally released December 4 and flown to the United Kingdom. Walker said that the Zimbabwean government apparently admitted that the reason for the release of the two Britons was international pressure.

Among those still imprisoned is Frank Bertrand, who is said to be extremely weak and failing after an arbitrary imprisonment of ten years, of which he has served just over half.

Though it underwent a more or less orderly transfer of power to the black majority some years ago, Zimbabwe continues to experience violence and guerrilla warfare. Though Rhodesia operated on democratic principles, Mugabe has been working toward establishing a one-party state in the beleaguered nation.

Falk, Clavier Explore Prospects For Greater Unity

Both the Most Rev. Anthony Clavier, primus of the American Episcopal Church, and the Most Rev. Louis Falk, archbishop of the Anglican Catholic Church, traveled at different times to England last fall to talk with traditionalist bishops there about potential moves toward greater unity among the American Continuing Churches.

Clavier said his discussions addressed not only cooperation among the Continuing Churches, but concerns that ways be found for traditional Anglicans everywhere, whether in or out of the official Anglican Communion, to work together.

The AEC publication, *Ecclesia*, reported that Clavier met last October with Rt. Rev. Eric Kemp, the Bishop of Chichester and the president of the Church Union, and the two of them then met with the Bishop of London, the Rt. Rev.

A Washington, D.C.-area Episcopalian tells TCC that, among the exhibits at the annual Washington diocesan convention held recently at the National Cathedral, there was a table offering for sale scarlet t-shirts emblazoned with the words: **Woman's Place Is In The House Of Bishops.**

Graham Leonard. The ACC's *Trinitarian* reported Falk visited the two bishops in separate meetings in November.

Clavier reportedly said the meetings were positive though strictly informal.

"The bishops have much sympathy for our plight and approve of our general policy of seeking ways to cooperate with other Anglicans," Clavier was quoted as saying in *Ecclesia*. He told TCC that he and Falk plan to meet soon for further discussion.

Both men also met during their respective visits to England with representatives of Irenaeus Publications, which has fought against unorthodox changes in the Church of England.

In addition, Falk reportedly addressed the festival of the Anglo-Catholic group, *Ecclesia*, in Willesden, and talked with the Rt. Rev. Anselm Genders, retired Bishop of Bermuda who is a member of the Mirfield, England-based Community of the Resurrection, to which noted traditionalist, the Rt. Rev. Robert Mercer of Zimbabwe, also belongs. Mercer is to retire to Mirfield later this year.

Among others with whom Clavier met were the Rev. Dr. Trueman Dicken of Stow-on-the-Wold, a traditionalist who has been a keen observer of the Continuing Church, and the Rt. Rev. David Hope, new Bishop of Wakefield in Yorkshire, where Clavier was born.

Southern Maryland Group Leaves Episcopal Church

When the Rev. Hugh Hall realized, after 26 years, that he no longer belonged in the Episcopal Church and decided to leave it and his southern Maryland parish, he



The chapel at the Charlotte Hall Veterans' Home, where the new St. John's Church is meeting; BELOW RIGHT: Bishop Albion Knight; BELOW LEFT: Father Hugh Hall.



might have thought the road ahead looked rather lonely.

Instead, within a week of the effective date of his resignation December 28, Father Hall found himself holding 1928 prayer book services in a new congregation composed of many of his former parishioners and persons from three other area Episcopal churches.

While the old prayer book appears to be at the heart of the budding congregation's response, it was actually an issue related to women's ordination which sparked Hall's ultimate decision to leave the Episcopal Church.

Fr. Hall, who until recently had been the rector for more than a year at All Faith Episcopal Parish, Charlotte Hall, Maryland, formerly served for 14 years as rector of Christ Church, Chaptico, Maryland. In 1974, feeling a need for a time away from the ministry, Hall left that post and went into business for several years. So, he says, he was away from the ministry "during a lot of the upheaval" in the Episcopal Church. In 1984, he began doing some supply work in Leonardtown, Maryland and became rector of the 18th century-vintage All Faith Parish in October, 1985.

"Things went very, very well there," Hall said. The 1928 prayer book was restored at the 8 a.m. service, and Rite I from the 1979 book was used at the 10:30 a.m. service. The parish began, after a period of decline, to grow and flourish, he said.

In addition, Hall, in keeping with the terms of a parish endowment fund, conducted in the beautiful old chapel at the Charlotte Hall Veterans Home—formerly a military school founded in 1774—two well-received 1928 prayer book services monthly.

"Most of the parishioners were happy with what we had," Hall said, until a question about a woman chalice bearer, which had simmered for a time, later developed into a full-blown dispute in the parish. Though Hall said he recognizes lay female chalice bearers are permitted in the Episcopal Church, he said he had "considerable problem" with such a role for women, though he might not for a layman if such was needed, the layman was properly trained, and it seemed appropriate that he function in that role. He also said he has no objections to women serving as lay readers.

But he felt that a woman in the role of chalice bearer is "not biblical."

"It is not, in my opinion, psychologically sound in the sense that what the Church needs to be doing today is affirming the value of masculinity and femininity—not confusing the roles.

"I said many times that I believe that bearing a chalice is a part of the sacramental function of the Church, and I believe in the historic male priesthood. I see this as a part of the same principle and the same concern."

In addition, Hall said he felt an important principle in the dispute was "that the vestry and I, within the canons of the diocese, were the authority in the parish" on all matters pertaining to it.

Hall also pointed out that a lay chalice bearer was never needed in the parish except at Christmas.

"I was pained that I had to deny my people what is practiced in many other Episcopal churches, but the canon still remains that the choice is mine for names submitted to the bishop for lay reader and chalice bearer."

Hall recalled that, when the dispute intensified and it was clear something had to "give," one vestryman said in frustration that he didn't care who administered the chalice.

Many parishioners "could see no issue" in the controversy, Hall said.

"As late as November, I did not know of a half dozen people in the parish who would have objected [to a woman chalice bearer]," he noted. The big issue, he thought, had been the prayer book, and those opposed to the new book had long ago left the Episcopal Church, and the people who remained "were used to being told what to do. If you can stomach the new prayer book, you can stomach almost anything."

Hall said he consulted with his bishop, the Rt. Rev. John Walker, Bishop of Washington, D.C., about his growing feelings of alienation in the Episcopal Church, and Walker endeavored to provide ways those feelings might be reconciled.

But it was at a diocesan conference on new ministries in November, when Hall had the first chance in several years to meet fellow clergy in the area, that he said he "saw the way the Episcopal Church was going more clearly than I had before—and I didn't want to be a part of it."

"I returned to All Faith Parish, and over the next ten days in discussions with people in the parish and the Episcopal Church. As the issues were clarified, it was evident that many people at All Faith favored a traditional parish. At the vestry meeting on December 2, a vestryman and I tried to persuade the other members to let these issues be discussed at a parish meeting. . . . The vestry refused, so I submitted my resignation, effective the end of December."

Though no commitments were made or actions taken prior to Hall's resignation, a ten-member steering committee met after Hall's last service and began to make plans. A week later, Fr. Hall and a congregation of 76 (about half from All Faith and the other half from three other Episcopal Churches) met for a Sunday service according to the 1928 **Book of Common Prayer** at the veterans' home chapel, at which they had received permission to worship. During the preceding week, the involved laypeople had enthusiastically made all the preparations: the bulletin was made up, hymnals were obtained, the chapel was cleaned and decorated and some new lights, organ amplifiers and carpeting were installed, and vestments, flags, processional torches and a processional cross were borrowed.

Hall said he had received much support from representatives of the Continuing Church and that he has been received as a priest in good standing in the United Episcopal Church. The parish is using the name of St. John's United Episcopal Church, although there has been no formal affiliation with that body and the congregation plans to take time for full study before making any official moves toward affiliation with any branch of the Continuing Church, Hall said. In the meantime, UEC Missionary Bishop of the East, the Rt. Rev. Albion Knight, has agreed to provide episcopal oversight and organizational advice. Knight visited the parish on January 25.

During the first service held by the new St. John's Church, "people stood with tears streaming down their cheeks, grateful for the privilege of doing what they had been taught to do when they were confirmed," Hall said. A large offering was taken in, and people lined up after the service to offer to buy memorial gifts.

Many Episcopalians today, Hall believes, feel that "the 1928 prayer book has been taken away from them and they were never really consulted."

Hall said he believes he and his congregation have a great opportunity to be one of the largest Episcopal parishes in a fast-growing area of southern Maryland. Presently, he said, "we have all we can do, getting the word out that traditional Episcopalians have a choice!"

More About ARCIC From Dorothy Mills Parker

The Rev. Korthright Davis, a member of the second Anglican-Roman Catholic International Commission (ARCIC II), is optimistic about progress toward reunion, Dorothy Mills Parker reported in a recent *Living Church* article.

In Mrs. Parker's interview with Father Davis, who is professor of theology at Howard University's School of Religion in Washington, he expressed encouragement over the work of ARCIC II's meeting last fall in Llandaff, Wales, and said that, "All indications are that the climate for acceptance by both sides is growing."

While he doubts that the prospect of a woman in the Anglican episcopate would stop the talks, "it would create a very serious factor in the kind of methodology we are trying to establish, that recognizes the diversity of approaches to the ordination of women within the Anglican Communion, and the profound doubts that exist in the Roman mind."

He told Mrs. Parker that, while the ARCIC I Final Report, now under consideration by both Churches, is in agreement as to Eucharist and Ministry, the third issue, of Authority, still has to be resolved.

"There has been the acceptance of the *principle* of a universal primacy in some form of a modified papacy," he said, "but the form itself has not been spelled out as yet."

The article quotes the Archbishop of Canterbury, Dr. Robert Runcie, interviewed by Mrs. Parker at last summer's Church of England General Synod, as saying that what has actually been proposed is "a mixture of a primacy of love, the kind of preferment given me as spiritual head of the Anglican Communion, with a certain authority beyond that, for articulating the mind of the Church. The question is, how far that universal primate's jurisdiction would extend . . ."

At TCC's request, Mrs. Parker has kindly expanded on some aspects of her report in TLC, especially on the question of authority.

Archbishop Runcie, she reports, had raised the question as to whether a universal primate was "to be surrounded by a kind of *curia* which would determine matters of faith and morals for a variety of people in different parts of the world," adding that, while "that kind of consistency has a certain value in that you are familiar with the rules wherever you go, I must admit that the idea that you can legislate and produce universal pastoral guidance applicable both to sophisticated Parisien intellectuals and members of developing countries seems rather illusory."

He further said that, "In Anglican thinking and moralizing, we tend to be very Anglo-Saxon, and think we've got to cover everything, whereas Rome is more pragmatic, tending to set down a law and then deal with departures from it, without damaging the law. So it might be better if we could have a clearer establishment of the law (as in the case of marriage after divorce), and more use of the discretion of bishops and archbishop, to allow a certain departure from it

under some circumstances, in view of the cultural character of a particular country."

Asked what would happen if some provinces accept such a primacy and others do not, the Archbishop said that, "The Anglican Communion will have to be more cohesive, and I believe it is growing more so. We are gradually learning to live together and to understand each other, including the democratic stand in Americanism born of its being a child of independence."

Runcie noted, as was reported in the TLC account, that the American Church has always been more congregational and less episcopal than the Church of England, "though you do have a very large number of bishops . . . There is always the danger that, as the number of Indians decreases, the number of chiefs increases, and we have to watch that!"

Mrs. Parker reported a further comment on authority given her by the Most Rev. John Habgood, Archbishop of York, who thought that "we can recognize sufficient convergence here to make it worthwhile to continue talking, but that's as far as we've got. I think authority is going to be a tough nut, and Anglicans worldwide will have to be satisfied that any universal primacy will have to have a character very different from the present papacy." He admitted that "there are certainly some Evangelicals who would view any idea of the papacy with greatest suspicion, and they have other reservations as well, not the least about some doctrinal matters. . . ." But in general, he could see "a very warm welcome for the Church of England's response to ARCIC I," while acknowledging the need for further discussion on authority.

The ARCIC I Final Report, was indeed approved at the November, 1986, meeting of the Church of England's General Synod.

To digress for a moment from Mrs. Parker's report, the former Archbishop of Dublin and the Anglican co-chairman of ARCIC I, the Rt. Rev. H.R. McAdoo, asserted in *Church Times* recently that at no time during the work of ARCIC I during more than a decade was he aware of "any attempt to reach an arrangement by which Anglicans and Roman Catholics 'did a deal.'" Instead, he said, "ARCIC I's method was to attempt to uncover, in the light of Scripture and the common traditions, what our respective Churches were endeavouring to proclaim or to safeguard by given formulations. The question then was how different or how similar were the meanings intended by the formulations, and whether a consensus on the agreed basis could be reached through which those meanings could be jointly and acceptably conveyed in a new way or form." Areas in which consensus was not achievable, he said, were detailed in the ARCIC I Final Report.

Mrs. Parker asked both archbishops last summer whether the *de facto* existence of women priests in several provinces and the added possibility of women bishops would retard the recognition of Anglican orders, now under discussion in ARCIC II.

Archbishop Runcie thought that, "Rome is not necessarily going to recognize Anglican orders in any event until quite a number of other obstacles are cleared away."

He noted that the Vatican had stated in correspondence with Canterbury made public last year that "a woman bishop would certainly create a fresh obstacle, and I don't see recognition coming quickly in any case, unless some

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approved a basic theological statement on which the denominations could agree, and acted on reports in two other areas. One suggests "the creation of national and regional councils to oversee the process that will unite the churches, not joining them into one massive denomination." (This may be seen as a step backward from the original COCU goal of an organically unified superchurch.)

In a related story, the Lutheran Church in America has decided to allow members of the clergy ordained in other denominations to **transfer into the ministry of the LCA** without being reordained. Previous to action by its 1986 convention, the LCA recognized only ordination by a Lutheran body. But there's a catch, according to the *Religious News Service* story which appeared in *Christian News*: only clergy from denominations which "believe, teach and confess the Apostles', the Nicene and Athanasian creeds" are eligible for transfer to the LCA, and then only after completing an examination process. Dr. William G. Rausch, LCA director for ecumenical relations, admitted that the number of denominations "believing, teaching and confessing the three creeds is very small." Only some Lutheran bodies, some provinces of Anglicanism (excluding the Episcopal Church), the Continuing Anglican jurisdictions, and the Roman Catholic Church officially subscribe to the Athanasian creed, which was never accepted by Eastern Orthodoxy and is unknown among Protestants outside Lutheranism.

Mrs. Marie Berrell, a retired teacher and member of St. Alban's American Episcopal Church in Sun City, Arizona, has become the AEC's only serving deaconess. In an *Ecclesia* report, it was stated that Mrs. Berrell was set apart by diocesan Bishop H. Edwin Caudill at an October eucharist. According to the story, Deaconess Marie's new ministry was felt to be the "start of a new direction for the American Episcopal Church," in a new effort to restore the order of deaconesses. She has been appointed director of religious education of her parish.

Two more newsletters have been launched in The Episcopal Church. A *Diocesan Press Service* report identifies them as *callings*, a "news-link for lay professionals," and *OPEN*, a newsletter for women employed by the church.

The Korean Presbyterian Church in America, a rapidly-growing U. S. denomination, has been admitted to membership in the National Council of Churches (NCC). A *Christianity Today* report states that the body has grown from 100 congregations and 12,000 members at its formation in 1976 to 180 congregations and 20,000 members today. In a separate action, the NCC granted observer status to the **Islamic Society of North America**, an "umbrella organization" of Muslims in the United States.

A proposed 1992 **merger of two black Methodist bodies** has received a boost, according to a *Christianity Today* report. The story said that delegates of the 700,000-member Christian Methodist Episcopal Church (CME) have voted to continue toward a merger with the 1.1 million-member African Methodist Episcopal Zion Church (AME Zion). The two churches are part of the Consultation on Church Union (COCU), a nine-member church union or covenanting plan which includes The Episcopal Church, and are considered moderately traditional in their theologi-

cal position, compared to other participating groups, most of which are predominantly white in membership.

Bishop Thomas Kleppinger of Allentown, Pennsylvania, has been installed as bishop coadjutor of the Anglican Catholic Church's Diocese of the Resurrection, which includes congregations in New York, New Jersey and Pennsylvania. *The Trinitarian* reports that Kleppinger, rector of St. Michael and All Angels Church in Allentown, Pennsylvania, was instituted by the Rt. Rev. William F. Burns, the diocesan bishop.

The United Episcopal Church of North America (UECNA) has shown recent signs of growth. According to UECNA publication, *Glad Tidings*, parishes have been received in Sarasota, Florida, and in Los Alamitos and Monterey Park, California. In addition, at least three West Coast clergymen, including former American Episcopal Church Bishop John M. Hamers of Bellevue, Washington, have been received into the UECNA. The body was founded in 1980 as a movement of low church and evangelical Continuing Church people, and now has over 20 congregations.

An **Episcopal Consultation on Christian Initiation** has affirmed that "all strategies for growth, development, ministry and renewal in the Church" need to flow from baptism, which the consultation states is "full initiation by water and the Holy Spirit into Christ's Body the Church." Among other ideas discussed is the revival of the catechumenate, the status of those seeking to be baptized, a rite for reception of whom is printed in the 1979 Prayer Book. The idea of such revival has received increasing attention among Roman Catholics and Anglicans. The Consultation of Liturgical Scholars and others who met at Stony Point, New York, in December, summarized: "The focus is the font; the response is the ministry of the people of God; the process is unending."

Both the Diocese of Kentucky and Grace Church, Louisville, have filed appeals in the ruling of a local church court awarding trust funds to each body in connection with a lawsuit by the diocese decided last year. According to *The Living Church*, the parish, which now belongs to the Diocese of Christ the King, whose bishop is the Rt. Rev. Robert S. Morse, prevailed in its goal of retaining the church building and one large trust, but that the diocese was awarded the corpus of another and larger trust because of provisions placed in the trust by the donor. The rector of the century-old parish is the Rev. George Stenhouse.

The Most Rev. John F. Swantek has been installed as **fifth Prime Bishop of the Polish National Catholic Church (PNCC)**. According to *Straz*, the publication of the Polish National Union of America, leadership of the 250,000-member U.S. and Canadian church body, was passed November 23 in a ceremony and reception at Scranton, Pennsylvania, attended by clergy and laity from North America and Poland. The PNCC is part of the seven-church Union of Utrecht, which consists of autonomous national churches in the Netherlands, West Germany, Switzerland, Austria, Czechoslovakia, and Poland. The PNCC broke relations with The Episcopal Church and the Anglican Church of Canada over the latter two bodies' approval of the ordination of women to the priesthood.

though consultations and contacts among the bodies continue.

In a related story, *Straz* reported that Bishop Swantek "could not even speculate on the ultimate outcome of ongoing **dialogue with the Vatican.**" In quotations from a telephone interview with Swantek, the newspaper quoted Swantek as saying, "The fact we are having discussions is a giant step by both churches if you consider the ill feeling between the churches as recently as 20 years ago. . . I think the ultimate goal all major churches are looking for is some kind of unity. But it depends on how you define unity. I don't look at unity as being subjected to someone."

Two Anglican Catholic Church (ACC) bishops who left the ACC last year have been removed from membership in the ACC's College of Bishops. A *Trinitarian* report stated that Bishops Tillman Williams and Walter Hollis Adams had been removed from the rolls. Williams, former Bishop of the ACC's Diocese of the South, has been received in the Diocese of Christ the King. Adams, whose Anglican Episcopal Church of North America (AECNA) was formerly received into union with the ACC as the nonterritorial Diocese of St. Paul, has resumed leadership of a revived AECNA. In the meantime, Bishop Robert Wilkes was appointed episcopal visitor and administrator of that part of the Diocese of St. Paul which remained in the ACC. The newly-autonomous AECNA, in the meantime, revived its "amity and intercommunion" with the Anglican Rite Jurisdiction of the Americas (ARJA). The ACC claims some 170 congregations, while the AECNA and ARJA have under 20 local congregations each.

A federal judge in Chicago has barred Illinois state officials from establishing a **prayer room** in the state's capitol building in Springfield, according to a *Chicago Tribune* report printed in *The Washington Post*. No reference to the existence of such rooms and chapels in most state capitols and in the National Capitol in Washington, D.C., appeared in the report of the judge's opinion, which condemned the "unequivocal religious language" of the resolution which mandated the prayer room.

Bishop Graham N. Lesser, Sun Lakes, Arizona, has resigned from the Anglican Rite Jurisdiction of the Americas (ARJA). In a December 29 letter, the English-born Lesser, wrote: "I am motivated, after prayerful meditation, to terminate my membership with ARJA." Lesser was consecrated bishop for a new southwestern diocese in the Anglican Episcopal Church of North America (AECNA), but left AECNA with his California parish to join the Diocese of Christ the King (DCK). After leaving DCK, he joined ARJA, an "umbrella jurisdiction" originally formed by Philippine National Catholic Church Bishop Francisco J. Pagtakhan, but later disowned by him. Bishop Lesser indicated no set plans for the future.

Church growth expert Lyle Schaller has told a Methodist conference that **baby boomers prefer large churches**, *The Episcopalian* reports. The story said that Schaller told the Nashville, Tennessee, gathering that the future of small congregations is bleak. He said that large parishes are popular because school consolidation has taught people how to survive in large institutions and because they believe they will find better music and preaching in large

congregations. He stated that some people like to "get lost" in a large congregation.

The **Anglican Episcopal Church of North America (AECNA)**, which recently resumed autonomous operations after joining the Anglican Catholic Church (ACC) in 1985, has consecrated a suffragan bishop. *Anglican Episcopal Tidings* reports that the Rev. Robert H. Voight of El Paso, Texas, was elected at an October synod of the AECNA, and was consecrated on January 17 at St. Paul's United Methodist Church in El Paso. Taking part in the consecration were: Bishop Walter Hollis Adams, AECNA primus; Archbishop G. Wayne Craig, archbishop of the Anglican Rite Jurisdiction of the Americas (ARJA); ARJA bishops Robert Q. Kennaugh, Larry Lee Shaver, and Harold L. Trott; and the Rt. Rev. Albion W. Knight Jr. of the United Episcopal Church of North America (UECNA). The AECNA resumed activity after Bishop Adams left the ACC in late 1986. Some AECNA members have remained in the ACC under the oversight of Bishop Robert Wilkes.

According to *The Witness*, as reported in *Eremos Odos*, the Episcopal Divinity School in Massachusetts is now offering a **Ph.D. in Feminist Liberation Theology and Ministry.**

The Church Army, the Episcopal Church's branch of the international evangelistic organization noted for its aggressive missionary work among the poor and the socially outcast, has obtained a new lease on life, according to *Diocesan Press Service*. The Army, which had not commissioned any new officers in almost a decade, has a new recruit in George Kirnon, who will serve as a "street evangelist" at St. Andrew's Episcopal Church, Harlem, the predominantly Black and Hispanic section of New York City. Church Army President Betty Connelly reported that more than \$11,000 had been received as the result of an appeal letter sent by Presiding Bishop Edmond Browning, and more is still coming in. She reported that "we are establishing once again the Church Army as a major force for evangelism."

The Episcopal Diocese of Colorado and **St. Mary's Church, Denver**, have concluded a settlement in St. Mary's ten-year battle to continue its traditional institutional life as a parish. A *Religious News Service* report in *Christian News* stated that the property dispute, which began in 1976 with St. Mary's withdrawal from the diocese, had been concluded with the assistance of the Christian Conciliation Service (CCS), a ministry of the Christian Legal Society (CLS). The negotiated settlement, which followed the U.S. Supreme Court's denial of St. Mary's petition for a writ of certiorari to appeal a decision in favor of the diocese, involves sale of three houses to pay legal expenses of the diocese, and a ten-year lease by the St. Mary's group (with option to buy at the price of \$100,000) of the church and an adjacent rectory. The Rt. Rev. James O. Mote, bishop of the Anglican Catholic Church's Diocese of the Holy Trinity, is rector of St. Mary's. Parish spokesman Lorne Scofield is quoted as saying the parish intends to exercise its option to buy by the end of the lease period. Suffragan Bishop William Wolfram, who represented the diocese in the mediation process, said, "We are very pleased that we can come to a solution that is comfortable for both sides."

Focus

Hopes High For ACC, AEC Joint Venture

If the Bishop of Chichester, the Rt. Rev. Eric Kemp, responds affirmatively, as expected, to the recent request of the bishops of two American Continuing Churches for his help in uniting the two jurisdictions, it is anticipated Kemp will then proceed to appoint a committee to deal with the matter.

Anglican Catholic Church Archbishop Louis Falk, who, with American Episcopal Church Primus Anthony Clavier, made the formal request to Kemp with the approval of the other bishops in both jurisdictions, said he presumes the committee or panel would be comprised primarily of Church of England members.

Commenting on the "Joint Statement to the Bishop of Chichester" issued on behalf of both church bodies (the full text of which statement was included in our last issue), Bishop Clavier said that, "The fact that both groups of bishops approved of the statement is an extraordinary step forward, not only in that we have agreed to ask Bishop Kemp to intercede, but that we have agreed to the statements made in the letter to him. To traditionalist Anglicans abroad, who have lamented our divisions, this initial step by the two largest jurisdictions in the U.S. must give a measure of hope and optimism.

"There's no valid excuse for a prolonged continuation of separate jurisdictions in this country," Clavier continued. "However, any solution must protect legitimate traditional aspects of Episcopalianism. The major problem we face are overlapping structures. The longer we take, the more entrenched these become."

Falk said it will be necessary for the two groups to tell the panel appointed by Kemp "where we want to end up" and that the panel would then endeavor to help the two jurisdictions take "the steps needed to get there" in an acceptable and proper way.

The ACC archbishop said he expected that the panel's functions would include an examination of the "procedural regularity" of ordinations and consecrations in a few "difficult cases," hastening to add that this did not refer to any questions regarding the validity of orders. "I don't think anybody doubts the sacramental validity" of the ordinations or consecrations of any men in either body, Falk said. He noted Kemp, an outspoken traditionalist in the Church of England, had himself dismissed any doubts on that matter. An interview in *TCC* last year indicated Kemp is joined in his beliefs by the Rt. Rev. Graham Leonard, the Bishop of London.

Clavier said it was premature to speculate on whether recognition by the Anglican Communion would be sought in or could come out of efforts now underway, but said that such recognition "can only emerge when we have something respectable to be recognized.

"Everybody is realizing that our divisions have no theological basis," Clavier stated. "We can't expect to be taken



Bishop Falk



Bishop Clavier

seriously until we take ourselves seriously. If we have a worldwide responsibility, then this must be demonstrated by our willingness to bury the mistakes of the past and get on with the business of being the Church. Few, if any, of the matters which divide us are of the essence of the faith."

While acknowledging concerns about diminution of the traditional faith in various parts of the Communion, Clavier said, "Speculations about the demise of the Anglican Communion are somewhat premature. We fear what may occur, but we can't predicate our policies on what may or may not occur in the next decade. At the moment we are all committed by the Affirmation of St. Louis to recognize the spiritual leadership of the See of Canterbury and to seek fellowship with all orthodox provinces of the Anglican Communion."

In Falk's view, the ten years since the 1977 Congress of Concerned Churchmen at St. Louis have shown that "any idea this [the Continuing Church] was simply a phenomenon in the U.S." is gone. "The whole Anglican Communion is disintegrating. Whatever we need to do, we need to do it worldwide as much as possible in a coordinated fashion. . . None of us, even in the ACC, would go so far as to claim that the institutional existence of the ACC is the real 'bottom line'; the 'bottom line' is the whole Church holding the whole Faith. The ACC came into existence, as an institution, because our former ecclesial home ceased to be a part of the whole Church and to maintain the whole Faith. We would talk to any body who stands for these principles."

Falk said he hoped that the other major Continuing Church jurisdiction, the Diocese of Christ the King (DCK), would participate in the efforts toward unity. In fact, Falk said he felt the process "would be radically incomplete" without the DCK, led by Bishop Robert S. Morse. "He's Denver," Falk said, referring to the January, 1978 service there at which bishops were consecrated for what ultimately became the ACC and the DCK. He said the DCK had not yet been formally contacted about the endeavor underway.

"I agree that the Diocese of Christ the King ought to be included," Clavier said. "I can only hope and pray that its leadership will demonstrate some courageous statesmanship in the next few months."

The joint undertaking is evidently a result of informal talks between Clavier and Falk. Clavier said he was "greatly encouraged" by a recent two-day meeting with Falk, which was "frank, open and conducted in a friendly and charitable spirit."

Falk said that Clavier and Morse had been invited as visitors to the ACC provincial synod September 30-October 2

in New Orleans, where the Rt. Rev. Robert Mercer, who has recently retired as Bishop of Matabeleland and moved to Mirfield, England, will preach at the main synod Eucharist.

He also noted that voluntary cooperation has begun between the ACC and AEC on the transfer of laypeople and clergy between the two jurisdictions.

"Unity cannot totally be achieved by the formulation of a plan," Clavier commented. "We have to begin now encouraging congregations in local areas to rediscover each other and show mutual respect and care for each other."

St. Mark's Members Ousted From Century-Old Church

In a development which its rector, the Rev. David K. Wilson, called "sad," **St. Mark's Episcopal Church, Denver, Colorado**, has been given until September 1 to vacate the premises of the church it has occupied for over a century.

After the unfavorable decision in the St. Mary's, Denver, case was handed down by the U. S. Supreme Court last year, the traditionalist St. Mark's decided it was futile to carry on its existing lawsuits with the Diocese of Colorado and sought to negotiate a settlement instead.

The result, said Wilson, is that the parish is to be allowed to keep \$50,000 of its money, and may use the church building until the fall if it pays \$1,000 a month in rent. After that, Wilson told the *CHALLENGE*, he expects that St. Mark's will move to temporary facilities to carry on its parish life and that the diocese will, at least temporarily, hand over the church to the "St. Mark's Mission," a rump organization of Episcopalians who desire to continue in communion with the Bishop of Colorado.

The initial reason for the separation is the Bishop of Colorado's order affecting use of the 1928 Prayer Book, a practice which has been outlawed throughout many dioceses. No word has yet been received on the parish's petition to the Bishop of London, the Rt. Rev. Graham Leonard, that Dr. Leonard take the parish under his "episcopal oversight," as he has done in the case of St. Michael's Church, Broken Arrow, Oklahoma.

ARJA, AECNA Meetings May Take Further Unity Steps

The archbishop of the Anglican Rite Jurisdiction of the Americas (ARJA) said he hoped that agreement on the pursuit of unity between his jurisdiction and the Anglican Episcopal Church in North America (AECNA) and the appointment of a joint committee to work out details to that end would be the results when the two groups hold overlapping synods in Columbus, Ohio, this month.

Archbishop G. Wayne Craig said the AECNA, led by Archbishop Walter Hollis Adams, will hold its national synod at Christ Church, Columbus, June 11, while the ARJA synod will be held there June 12-13.

The developments have grown out of a proposal made by Craig at the recent consecration of Robert H. Voight as a suffragan in the AECNA - in which bishops of both groups and of the United Episcopal Church of North America (UECNA) took part - for unification of all three jurisdictions. Craig said that UECNA leaders indicated they are inter-

ested in the

time. He said the possibility of unity with the AECNA had been discussed between Adams and himself some time ago, and that current activities are essentially a continuation of that process.

The text of the original proposal made by Craig for the unification has been released by the Rev. Canon R. B. Dibbert of Akron, Ohio. Points of the proposal include: assent to the *Affirmation of St. Louis* and *The Agreed Anglican Principles*, two documents issued in the 1970s as a basis for the Continuing Church movement; acceptance of the 1928 edition of *The Book of Common Prayer*; and mutual acceptance of the validity of the ministry of each church. The name "Anglican Episcopal Church In North America" was suggested for the united body.

Craig said it may take as long as two years before the process of unity between the two jurisdictions is completed. If that happens, the new body would have some five active bishops and an estimated 40 or more congregations.

English Women's Group Attacks Feminism

The Church of England group, **Women Against the Ordination of Women (WAOW)**, has condemned the "dead end" of feminism that "wants no distinction between men and women."

In a *Church Times* report, WAOW, which was founded last year before a crucial General Synod meeting at York in July, has produced its first manifesto, *Just Testing*. The author, Mrs. Elaine Bishop, does not pursue either the Catholic argument of the priest as icon of Christ nor the Evangelical argument of headship, because of churchmanship differences, but rather stands on "the high ground" with Vincent of Lerins and his answer on how to distinguish between Catholic truth and heresy: "First, by the authority of Scripture, next by the teaching of the Church Catholic."

The pamphlet is quoted as saying that blurring the roles of men and women in the interest of what is seen as equality but is really sameness is far from being the gateway to joy. "It is the entrance to a prison and a hell. It is a DEAD end. If there is no difference between fathers and mothers, why not have two fathers or two mothers?" *Just Testing* is available at 40 pence a copy from The Faith House Bookshop, 7, Tufton Street, London, SW1P 3QN, England.

American Woman Priest Celebrates Eucharist In London

An American woman priest celebrated the Eucharist in London on Easter Day "at the behest of a newly-formed group which feels that the Movement for the Ordination of Women (MOW) is too timid and not sufficiently activist," reports *Church Times*.

The Rev. Suzanne Fageol conducted the service—in a change from previous unauthorized services which used Church of England rites—according to the Episcopal Church's 1979 prayer book. The service reportedly took place in a common room adjoining the ecumenical chapel at St. Benet's, the Queen Mary College chaplaincy in London's East End. Original plans to hold the service—attended by some 80 people, including several members of the clergy—in the chapel itself were deterred after a num-

anti-Jewish sentiments of basic documents of the Unification Church, and the latter's influence on editorial policy at the *Washington Times*. The mainline leaders were particularly interested in the sects' successes with personal evangelism and the techniques used to gain individual commitment and participation.

Seattle Roman Catholic Archbishop Raymond G. Hunthausen is regaining his authority, after it was curtailed by the Vatican last year, according to the *Washington Times*. Hunthausen, who the Vatican believed was acting in contradiction to a number of the Church's teachings, had most of his powers given to Bishop Donald Wuerl. Now Hunthausen is being reinstated, Wuerl is being transferred elsewhere, and many Roman Catholic priests and bishops are relieved to see the unprecedented case resolved. The National Federation of Priests' Councils overwhelmingly passed a resolution calling for Hunthausen's restoration, and the bishops, at their annual meeting, expressed distress that such extreme action was taken against one of their number. Priests and laypeople in Seattle have been particularly vocal in calling for Hunthausen's return, and are claiming credit for the Vatican's change of mind. Still unclear is what observers can expect from Hunthausen as a result of this experience and the outcome of the Vatican's apparent ongoing conflict with a more liberal American church.

An ecumenical conference, called by the Consultation on Church Union (COCU) and held at Washington Cathedral, recently sought to define **the role of the diaconate** in today's world. A report in the Fond du Lac *Clarion* said that Episcopalians, Baptists, Methodists, Eastern Orthodox, Disciples, Roman Catholics and Lutherans exchanged widely varying definitions of "deacon" and the purpose of this order (or function) in the Church. The concept of "perpetual deacon" was discussed, as well as the deacon whose work is largely one of social service. The widest variation was between churches where a deacon is an ordained member of the clergy and those where a deacon is an unpaid, volunteer officer of the congregation.

According to the religion column of the *Gannett* newspapers in Westchester County, New York, the Episcopal Diocese of New York "**does not regard homosexuality as a sin.**" An interview with the Rev. Burtner Ulrich, rector of St. John's, Yonkers, states that, "Integrity, a group of homosexual Episcopalians, is sanctioned by the diocese." And to three frank questions—"Does the Episcopal Church support homosexual and lesbian rights?", "Does the church welcome homosexuals and lesbians as members?", and "Can you say that there is a place in the church for a homosexual union?"—Fr. Ulrich gave an equally frank, one-word answer: "Yes."

Father Herbert Ward, director of the world-famous St. Jude's Ranch for Children in Boulder City, Nevada, recently celebrated the 25th anniversary of his ordination to the priesthood. The silver jubilee featured a surprise dinner, reports his *St. Jude's Newsletter*, and a "This Is Your Life" party with many letters from old friends and from persons who came to the ranch as abused and neglected children and left as happy and whole human beings.

The Rt. Rev. Larry Lee Shaver resigned as bishop of the Diocese of St. Mark and from the Anglican Rite Juris-

dition of the Americas (ARJA) in April. According to an ARJA source, Shaver, who has, with his Merrillville, Indiana, congregation, become "orthodox" rather than Anglican, had come into conflict with diocesan leaders over his proposal to ordain two "clergy couples." The Most Rev. G. Wayne Craig, archbishop of ARJA, whom Shaver succeeded as diocesan last year, was named episcopal visitor.

The Rev. Ross B. Baxter, former rector of Trinity-St. Michael's Parish in Fairfield, Connecticut and onetime editor of the now-discontinued *Seabury Journal*, has been deposed from the ministry of The Episcopal Church. According to a *Living Church* report, the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, pronounced the deposition March 2. Baxter, who resigned from his parish last year, and is now reported to live in Vermont, was succeeded as rector by the Rev. Rocco Florenza, and his parish has since affiliated with the Continuing Church Diocese of Christ the King. Several dozen parishioners also belong to a reconstituted Trinity-St. Michael's Mission, loyal to the Diocese of Connecticut.

St. Mark's Parish, Denver, Colorado, which had been ordered to leave its century-old building following a settlement with the Diocese of Colorado, has concluded an agreement to share the facilities of a Presbyterian church in downtown Denver, and will move its worship and activities to the new site this summer.

Former *CHRISTIAN CHALLENGE* Editor Louis Traycik has received two awards for academic achievement at **Reformed Episcopal Seminary in Philadelphia**, Pennsylvania. Traycik, a middler at the 100-year-old Evangelical institution, was awarded the Eliza and Louisa Dean Prize in Theology and the Howard David Higgins Memorial Prize in Liturgics at the 100th commencement ceremonies in Christ Memorial Church adjacent to the seminary facilities. Traycik, who lives in Washington, D.C., became contributing editor of the *CHALLENGE* in September of last year, and was succeeded as editor by his wife, Auburn Faber Traycik. He is a postulant in the Diocese of the Eastern United States in the American Episcopal Church, and is convenor of the international traditional editors' network, the Anglican and Episcopal Media Association, which he helped found in 1985.

BOOKMARKS
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to *The Witness*, *The Episcopalian*, and scores of other lock-step church publications that would have us believe that Christianity first blossomed when George McGovern ran for the Presidency. Beleaguered conservatives will be especially pleased with the volume's contents, even if they cannot accept the whole of its argument. All thoughtful Christians should ponder its sobering message.

Thomas C. Reeves



son is director of inter-church relations at the center. The UECNA was founded in 1980, and presently has four bishops, with clergymen and congregations in some 15 American states.

THE RT. REV. LARRY LEE SHAVER confirms in a newsletter for his parish, St. Andrew's in Merrillville, Indiana, that he and his parish have left the Anglican Rite Jurisdiction of the Americas (ARJA), a Continuing Church body, but told TCC the departure had nothing to do with a dispute in which he allegedly wanted to ordain two "clergy couples." The newsletter states that the parish's vestry voted to withdraw from ARJA April 20 after a recommendation from Shaver. "While all of us have the highest regard for the ARJA, it was apparent that we are not traditionalist, but simply orthodox Christians embracing the Anglican ethos. Leaving the ARJA was honest for us," Shaver said in the newsletter. "Now, we are beginning to employ an updated liturgy with more freedom in worship options (though still directed by the Book of Common Prayer, 1979). We remain loyal Anglicans. The vestry has directed that we investigate affiliation with the Episcopal Church (*the Anglican Church in America*). . . ." The newsletter noted that, due to the turn of events, some people have left the congregation, which has some 85 members.

Diocesan Press Service reports that Presiding Bishop Edmond Browning has recently received many enthusiastic endorsements of his leadership and of his call for a compassionate, inclusive church. At the same time, however, participants in the Under One Roof conference in St. Louis, a Vision Conference in New Jersey and at the Executive Council meeting in Cleveland have coupled their endorsements with "**STRONG RESERVATIONS ABOUT PROPOSED MISSION IMPERATIVES** that are supposed to embody his call." The mission statements themselves—evidently intended for the whole church as well as for structuring the general church program and budget—were called by some "wordy, unclear, a 'middle step' rather than the embodiment of a vision." Apparently, the presiding bishop and assistants are to work on refining the mission statements.

PRESIDING BISHOP BROWNING, meanwhile, pointing to the unfinished agenda that the staff and Executive Council must embrace before the General Convention next summer, came back with a number of questions, some of which might have a variety of interesting answers, depending on whom you talk to: "We have a new prayer book and hymnal, but has the quality of our common worship improved? . . . We have set out to be inclusive, but are we calling more women to be rectors of parishes? . . . We have noted the ravages of institutional racism, but have we elected more non-whites to vestries, diocesan conventions and deputies to General Convention? . . . We have set out to be compassionate, but are we visiting persons with AIDS? . . . We celebrate and hold dear our Anglican Communion, but do we really listen to the voices [of Christians] in the Third World? . . .", etc.

CHRIST CHURCH, KENSINGTON, Maryland, which the *CHALLENGE* reported recently had been jarred by and possibly prepared to resist Washington Bishop John Walker's request that it cease all use of the 1928 prayer book,

will, it seems at this point, switch rather than fight. That, according to a source in the parish, is the way it appears after a recent lengthy parish meeting on the subject. The source sees little hope that the congregation's interim rector, the Rev. David Clark, will allow any use of the old prayer book, evidently in light of Walker's letter on the prayer book issue to the parish, where the old prayer book had been used on all Sundays except one each month until earlier this year, when the former rector retired. Our source is one who will not be able to accept exclusive use of the 1979 prayer book and will, obviously, have to leave the parish in due course. Evidently, some other churches in Walker's diocese have received similar notifications about '28 prayer book use from the bishop. Among reasons Walker gave in his letter to Christ Church for tolerating the 1928 book for so long was his concern for "elderly persons" with "failed or failing eyesight."

THE RT. REV. DUNCAN GRAY, the Episcopal Bishop of Mississippi, has recently pressured St. Stephen's Episcopal Church in Jackson, Mississippi—a 50-family parish of the United Episcopal Church of North America (UEC), a Continuing Church body—to include the name "United" in its title in signs and advertising to "reflect the truth about who you are." In a letter to St. Stephen's rector, the Rev. Walter Van Zandt Windsor, Gray said he was concerned that some think St. Stephen's is a congregation of the Episcopal Church, which, he said, is not true. Windsor is reportedly taking the stand that the parish uses the word "episcopal" both because it represents the traditional Episcopal Church—the church as it was until a little over a decade ago—and as an adjective to describe the parish rather than a stipulation of affiliation. In a *Jackson Daily News* story, Windsor is quoted as saying that the word "episcopal" is not limited to the Episcopal denomination, but comes from the Greek word for bishop, and any religious group that has bishops as the leading officials may use the name. Gray was quoted as countering that, "The one and only issue is for them to use the word 'United' and not try to pass themselves off as Episcopal" [sic]. Conversely, one observer noted that it was not customary in the Episcopal Church to include "Protestant Episcopal Church" in a parish name when that phrase was included as part of the church's official national title and that other denominations use the word "episcopal," such as the African Methodist Episcopal, and Christian Methodist Episcopal Churches. Another observer noted that distinctive presbyterian bodies with different official titles each have congregations referring to themselves individually as "presbyterian." In the UEC and the Continuing Church as a whole, there has been no uniform way of presenting parish titles; some include the affiliation name, some simply include the word "Anglican" or "Episcopal." In addition, Roman Catholics commonly use the term as an official title, particularly in connection with the U. S. Episcopal Council, which is the provincial house of bishops for the Roman Catholic Church in the United States. A confrontation similar to the St. Stephen's case in Arizona resulted in Episcopal Church authorities backing down from a demand that an American Episcopal Church congregation cease use of the title "Episcopal."

The **BISHOPS OF PROVINCE II**, meeting in closed session during the annual provincial synod, "heeded the pre-

ing communicants) increased from 3,321 at the end of 1985 to 3,497 at the end of 1986. Parishes grew in number from 83 to 88, while the number of the clergy increased from 97 to 120. Adult "electors" (communicants over 18 years entitled to vote and hold church office) grew from 2,399 to 2,614. There are now 3,028 baptised members in the four U.S. dioceses with 420 in the Diocese of Mexico, and 78 congregations in the U.S. and ten in Mexico. Current statistical reports for the Anglican Catholic Church, with which the AEC is conducting discussions, are expected to be released later this fall.

A survey conducted by *This World* and reported by columnist Lester Kinsolving indicates that a substantial number of **EPISCOPAL SEMINARY PROFESSORS DISAPPROVE OF AMERICA**—but don't mind Marxism. When the seminary faculties of ten denominations were polled, only the Episcopalians thought America has done more harm than good in the world, by a vote of 29 percent to 27 percent; 44 percent said they were "neutral." Others' votes for "a force for good" included 69 percent for Southern Baptists and 59 percent for Roman Catholics. And when asked if a person could be a good member of their denomination and adhere to Marxism, only Episcopalians (68 percent) and Lutherans (53 percent) answered "yes."

The clergy and members of the **EPISCOPAL HERITAGE CENTER** in the Georgetown section of Washington, D.C., will celebrate the center's fourth anniversary in October. The center's century-old church building, which houses the parish of Christ the King, was acquired and remodeled in 1983 by the Diocese of Christ the King, a leading Continuing Church body, and is the site for regular parish worship, as well as special musical and community events. The Rt. Rev. Robert S. Morse, for whom the church is eastern headquarters, is ordinary, and the Rev. Paul C. Hewett is priest-in-charge. Two non-stipendiary priests are on staff.

The tenth anniversary of the incorporation of **CHRIST CHURCH (ANGLICAN), COLUMBUS, OHIO** will be observed on October 11. The observance will include a remembrance of the September, 1977, **ST. LOUIS CONGRESS OF CONCERNED CHURCHMEN**. That day, the usual 8 a.m. and 10:30 a.m. services will be followed by choral evensong at 4 p.m., with consecration of the now-paid-for church building to follow. After that, the Affirmation of St. Louis will be read by former *CHRISTIAN CHALLENGE* editor Louis Traycik, who read the document at the Congress in 1977. The original copy of the Affirmation is displayed in the parish hall. Traycik, now *CHALLENGE* contributing editor, will be the guest of the parish, which was incorporated October 11, 1977, during litigation over an attempt by traditional members of St. Paul's Episcopal Church to retain their property. After that effort failed, the new parish acquired its building at 43 West Fourth Avenue, Columbus. Hosting the events, to which all traditional church people are invited, is the Most Rev. G. Wayne Craig, rector of the parish, archbishop of the Anglican Rite Jurisdiction of the Americas, and episcopal visitor of the Diocese of St. Mark, for which the parish has been designated as the cathedral.

Will the real **TRINITY-ST. MICHAEL'S** Parish in Fairfield, Connecticut, please stand up? In response to a report taken from *The Living Church* in our last issue, the Rev.

Rocco Florenza, rector of the original parish—formerly of the Episcopal Church and now of the Diocese of Christ the King—said a claimed rival Trinity-St. Michael's Parish established by Connecticut Episcopal Bishop Arthur Walmsley after the "mother" parish left the Episcopal Church is virtually nonexistent. While a report from a member of the rival parish earlier this year indicated the group was active and that services were well-attended, Florenza challenged Episcopal claims of "several dozen" members at the parish, and asserted that the parish holds services sporadically, no longer has a priest-in-charge, and that few or none of the small number of worshippers who've been seen there are disgruntled former members of the original Trinity-St. Michael's. In addition, while the controversy has essentially been a traditionalist dispute, parish members were evidently allowed to use the 1928 prayer book for services. Florenza said his parish's some 150 members mean a "full house" on Sundays. Previously led by the Rev. Ross Baxter, the now-deposed former rector of the parish, Trinity-St. Michael's continues a legal battle with the Episcopal Church to retain its church property. Combined with the suit is another action begun by the Episcopal Church during Baxter's term, which demands an accounting of a parish trust fund. Parish representatives have consistently maintained that the church property has been owned by the parish since 1863 and has never had any connection to the Episcopal diocese.

RELIGION—U.S.A.

A female minister in the United Methodist Church, who **RECENTLY ADMITTED SHE IS A LESBIAN**, has asked for a church trial to determine whether a 1984 Methodist ruling that "self-avowed practicing homosexuals" cannot be ordained or appointed to serve in that church is legitimate. Rose Mary Denman of Portland, Maine, admits there is "no hope of going to the trial and coming out the victor," according to *Christian News*, but she hopes the public trial will force people to "study and do some hard thinking" on the issue. Denman also admits that the outcome of the trial will not affect her Methodist standing, since she has already decided to leave Methodism for the Unitarian Universalist sect.

A leading church historian said the idea of an **EVANGELICAL VOTING BLOC** is "nonsense," according to a *Religious News Service* story appearing in *Christian News*. Dr. David Wells, professor of theology at Gordon-Conwell Theological Seminary, said the word "evangelical" is incorrectly used to cover a wide range of fragmented groups which are not likely to work together. He listed evangelicals in mainline Protestant churches, fundamentalists, Pentecostal charismatics, and "neo-evangelicals" (admirers of Carl Henry and Billy Graham) as mutually exclusive groups which, although they have a "common theological basis" in the authority of Scripture and salvation through Christ, have great uneasiness with each other's expression of that faith. Wells said that, in numbers and influence, the "two losers" are the mainline and neo-evangelicals, while the fundamentalists and charismatics have gained power and growth, especially through the work of television evangelists.

agencies at the diocesan and national levels often take actions which divert the church from its historical commitment to freedom, peace and justice." IRD is "an interdenominational association of clergy and laity, representing diverse theological and political viewpoints working to revitalize our religious institutions by reaffirming the link between Christianity and democratic values." Both ECRF, which publishes *Episcopal Action Bulletin*, and IRD, which publishes *Religion and Democracy*, are at Suite 900, 729 15th Street, N.W., Washington, DC 20005.

An **AMERICAN EPISCOPAL CHURCH (AEC) PRIEST HAS BECOME A ROMAN CATHOLIC** recently, after "several years" of thought about the move. The Rev. Alan Rosenau, who is married with children, had served cures in Hot Springs and Little Rock, Arkansas, and is involved in community service work. Originally a priest in the Episcopal Church and then in the Diocese of Christ the King before transferring to the Diocese of the Southwest, now part of the AEC (a Continuing Church body), Rosenau was received with his family by Bishop Andrew J. McDonald on May 25. He cited deep differences on belief and ministry between himself and St. Chrysostom's parish in Hot Springs as bringing about a decision to seek admission to the Roman communion, a possibility which he said he had considered since 1982. He is an applicant for consideration for ordination to the priesthood under the "Pastoral Provision," a scheme by which some 41 men, most of them former Episcopal priests and most of whom are married, have been ordained as priests since becoming Roman Catholics, in the United States. A few of those now serve in five special parishes, which use an adaptation of the 1928 **Book of Common Prayer** for the eucharist. Since the "provision" was instituted some seven years ago, it has been extended to the United Kingdom, where the first two former Anglican priests to apply have been "ordained" to the priesthood.

Barbara Rhett comments in her newsletter, *Eremos Odos*, that she recently received a parish newsletter which contained the thought that the **EPISCOPAL CHURCH IS "IN DISTRESS,"** and no one knows why. With responding perplexity, Mrs. Rhett said, "Ask any conscientious church layman and get a simple, blunt answer. The Bible and Apostolic Traditions contain the valid teachings on God's Law, Love and Truth. The prevailing doctrinal changes do not strengthen Christian doctrine. They only make faith more agreeable to secular culture."

ST. STEPHEN'S, JACKSON, MISSISSIPPI, a Continuing Church parish of the United Episcopal Church of North America (UECNA), was apparently helped rather than hindered by pressure from Episcopal Bishop Duncan Gray of Mississippi, reported in our last issue. Gray, apparently aided by the dean of St. Andrew's Cathedral, attempted to get the parish to use the words "United Episcopal" instead of simply "Episcopal" in its title. At the root of the many arguments against Gray's stand is the contention that the Episcopal Church does not own the name "Episcopal," a term which is used by other denominations and even the houses of bishops in different jurisdictions of the Roman Catholic Church. In addition, previous attempts such as Gray's in other locations have failed. A UECNA newsletter said Gray's actions caused a favorable newspaper article and a number of new visitors to services. The parish,

formed only 18 months ago, has now raised over \$75,000 and has bought 13 acres of land for a permanent church building. Construction is expected to begin soon.

THE RT. REV. LARRY LEE SHAVER, who, with his parish of St. Andrew's in Merrillville, Indiana, recently left the Anglican Rite Jurisdiction of the Americas, a Continuing Church body, said discussions with the Episcopal Church Diocese of Northern Indiana were amicable but had ended without agreement. He and his parish left ARJA after indicating, evidently, that they continued to hold a catholic view of holy orders, but supported the new prayer book. Shaver indicated he would seek conversations with "moderate" groups or persons, perhaps including representatives of the Evangelical and Catholic Mission within the Episcopal Church. His parish, which has some 85 communicants, is reportedly moving into a new building.

The Standing Liturgical Commission of the Episcopal Church continues to work on "**INCLUSIVE LANGUAGE**" liturgies, reports *Diocesan Press Service*. Parish and seminary "evaluation centers" which will give "trial use" to the new liturgical texts this fall will soon receive the results of the year-long effort to modify masculine terms and pronouns for the Deity. The "metaphors Father and Lord" have not been omitted, but have been "balanced by a broader usage of additional biblical metaphor," including "biblical feminine imagery for God" in the canticles of Morning Prayer.

ST. JUDE'S RANCH FOR CHILDREN is "in desperate need of house parents to participate in the care of boys and girls who have been abused, neglected, or abandoned by their parents," according to *The Anglican Digest*. The story says that St. Jude's is "looking for couples who are dedicated to Christ and have a strong desire to work with children." Inquirers may write: P. O. Box 985, Boulder City, NV 89005-0985, or call 702/293-3131.

RELIGION—U.S.A.

In our last issue, we reported hints that the European Old Catholic Churches, part of the Union of Utrecht, an organization of apostolic churches which also includes the Polish National Catholic Church (PNCC) in North America, may be weakening on the issue of women in the ministry. Now, the Rev. H. Boone Porter, editor of *The Living Church*, writes that **OLD CATHOLICS IN NORTH AMERICA WILL COME UNDER INCREASING PRESSURE TO ORDAIN WOMEN**. In a news report and editorial in *TLC*, Porter reported that, at an Anglican-Polish National Catholic Church conference in Toronto, Canada, recently, it was reported that the diaconate (as a "lifelong vocation") had been recently revived in 1982-83 among Old Catholics in Europe, but that PNCC leaders insisted that women were not to be ordained as deacons, with Swiss and German representatives asserting that they should be. In any event, several women have been ordained in the German-speaking churches, which the PNCC regards as a "breach of good faith" with them. In an interesting historical sidelight, Porter noted that a photocopy of a book by Francis Hodur, first bishop of the PNCC, was displayed at the conference, in which this appeared: "The priesthood of the

The **SOVIET UNION** is cracking down heavily on AIDS, according to *Time*. Spreading the disease earns a prison sentence up to eight years, and it's five years for exposing another person to the virus, even if the infection is not transmitted. The Soviets have stopped insisting that AIDS was a form of germ warfare invented by the CIA, but they maintain that it is entirely a foreign problem, claiming that homosexuality and intravenous drug use are rare in the Soviet Union. The law permits compulsory testing; any foreigner who refuses is promptly expelled from the country. Soviet authorities are reported as using AIDS to discourage contacts between Soviet citizens and foreigners, especially foreign press correspondents.

The South African newspaper, *Die Vaderland* charges that **THERE IS NOW LESS FREEDOM IN ZIMBABWE** (formerly Rhodesia) than during the days of the white-led government of Ian Smith. The newspaper reports that tens of thousands of the black Ndebele nation have been killed, ostensibly in security actions by the forces of the black prime minister, Robert Mugabe, who has recently made great strides toward the establishment of a marxist-oriented one-party state. White seats in the Zimbabwean Parliament were abolished several months ago, and the newspaper says that, seven years after "liberation," the Smith laws are being used to oppress any opposition to the gradual establishment of the totalitarian state. Barely 100,000 of the nation's original 300,000 or so whites remain in the now-economically-troubled country. "The hope has been shamed that Mugabe would break his communist ties and form a democracy with Western allies. The USA and Britain, the 'liberators' of the black population," should be the ones who are ashamed, the newspaper said. "Democracy is recognisably not for Black Africa. With the latest example of what Anglo-Saxon solutions yield, South Africa's whites will heartily decline this type of help. Even sanctions are less calamitous."

Less calamitous, but still calamitous. On the subject of **SANCTIONS** and disinvestment, South Africa's *Business Day* charges that each company which departs from South Africa "breaks another link with the West, and puts out another light. This is to say that—as many predicted—the international attempt to overthrow apartheid by economic pressure is delivering the worst of both worlds: it drives white South Africans to close ranks, and it drives black South Africans back into the bottomless poverty found only in the failed societies of the Third World." The newspaper indicated that sanctions and disinvestment reduce the prospect of useful American intervention to virtually nothing. In a related story, *The Daily News* in South Africa termed "badly thought out anti-apartheid strategy" the decision this summer by 25 overseas publishing companies, including McGraw-Hill, to stop supplying South Africa with books and journals, though it appears some of the overseas publications concerned will be made available through other means.

Millions of residents of mostly-Hindu India continue to honor **A WIFE WHO VOLUNTARILY BURNED HERSELF ALIVE ON HER DEAD HUSBAND'S FUNERAL PYRE**. According to a *Reuters* report in *The Washington Post*, Roop Kanwar, an 18-year-old bride of only eight months, on the blazing pyre to commit "suttee," the self-immolation seen as the ultimate act of fidelity in ancient

India. The practice was abolished over a century and a half ago, but has continued at intervals since. Over 50 persons have been arrested in connection with the incident.

Militantly Muslim **IRAN HAS RELEASED THOUSANDS OF JEWS**, according to a special *Washington Post* report. The story says that the number of Jews has dropped to 30,000 from an estimated 80,000 who lived there before the 1979 Islamic revolution. In a related story, Israel was reported to have rejected an offer by the Soviet Union to open "special interest" offices in a low-level resumption of diplomatic relations. The Jewish state was reported to have insisted that ambassadors be exchanged as part of any deal with the Soviet Union.

Overwhelmingly **BUDDHIST TIBET** is now the scene of violence. According to a *Washington Post* story, demonstrators calling for independence from China burned a police station and several police cars in the capital, Lhasa. Six persons were reported dead, as thousands of persons reportedly loyal to the exiled God-King, the Dalai Lama, rioted. The People's Republic of China occupied Tibet after a brief but bloody invasion in 1959, and some 100,000 persons, including the Dalai Lama, fled the Himalayan country, mostly to exile in northern India.

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Backtalk

Letters From Our Readers

“FOSSILIZED TRADITION”

My grandmother often told me not to be shocked by people's statements, especially when I recognize the caliber of people who make them. Her favorite depiction for tooled acrimony was: “What do you expect from a pig but a grunt?” So, when I read in “Letters From Our Readers” (TCC, October), “You are the people tearing apart the Church. But you won't succeed. You have a fossilized view of tradition. It's a living tradition,” I thought. . . [n]o wonder the Church is in a cataclysm—when we have clergy who look at a pretzel and believe it to be heavenly hash.

Harold A. Biggar
80 South Olmstead Lane
Ridgefield, Connecticut 06877

TRINITY-ST. MICHAEL'S

I am writing to correct the brief note about the Reverend Ross B. Baxter which was in the July/August edition of *THE CHRISTIAN CHALLENGE*. In the last sentence of that notice, you refer to “a reconstituted Trinity-St. Michael's Mission, loyal to the Diocese of Connecticut.” This is inaccurate from the point of view of the Diocese of Connecticut. Those parishioners who worship regularly are the official members of the parish called Trinity-St. Michael's. Until such time as the Courts decide about the use of the buildings and the endowments, this group of parishioners constitutes a “parish in exile.”

(The Rt. Rev.)
Arthur E. Walmsley
Bishop of Connecticut
1335 Asylum Avenue
Hartford, Connecticut
06105-2295

Thank you for giving us a better insight on your diocese's viewpoint on a matter which—since the status of the congregations in question is part of the dispute—seems to present us with a no-win situation! TCC has had a couple of recent notices on this subject, the one to which you refer, and another voicing counter-claims from the rector of the group which has continued in the original Trinity-St. Michael's facility. As TCC understands the matter, two bodies of believers claim the name, title and assets of Trinity-St. Michael's Parish in Fairfield, Connecticut: the parish (not mission, as previously reported) in union with the Diocese of Connecticut in the Episcopal Church, and the parish in union with the Diocese of Christ the King, a Continuing Church body. The former (according to reliable reports) and the latter (according to personal knowledge) use the 1928 Book of Common Prayer in worship. The former uses temporary accommodations for its activi-

ties, while the latter is in possession of the parish's original church building. Both are interested in the outcome of pending lawsuits on both the real estate and a parish trust fund. TCC has no way of independently verifying various accounts of the number of persons attending services. We have been informed by sources (on both “sides”) whom we believe to be reliable that each group holds regular services and is otherwise an active congregation. I'm sure many readers would support our hope that there can be an honorable, Christian parting here, and, without undue delay, an amicable, mutually agreeable settlement regarding church property and assets which will avoid the kind of long term litigation which so badly injures both parties. - Editor

ON RECENT ISSUES

I've been re-reading some of the last few issues of *THE CHRISTIAN CHALLENGE* and want to congratulate you on a very excellent publication. The news coverage is very comprehensive and I discover a lot of things I don't read in other church periodicals.

Although I don't describe myself as “traditionalist” the way you folks define the word, I believe we share the same faith. I hope those of us in the Episcopal Church and in the continuing churches can maintain the spirit of conciliation and charity which Jesus has commanded of us. After all, the concluding judgment will come, not from Canterbury, but from him.

David E. Sumner
1611 Laurel Avenue #1210
Knoxville, Tennessee 37916

Absolutely! Lovely to hear from you, David. Mr. Sumner, for those who don't know him (yet), was a communications staff member for the sixth meeting of the Anglican Consultative Council in 1984 in Lagos, Nigeria, and was director of communications for the Episcopal Diocese of Southern Ohio and editor from 1981-86 of its award-winning newspaper, *Interchange* (still frequently quoted in these pages). Now reportedly a doctoral student and journalism instructor in the University of Tennessee's College of Communication, he has recently authored an important book, *The Episcopal Church's History, 1945-1985*, published by Morehouse-Barlow, 78 Danbury Road, Wilton, CT 06897.

DIVESTITURE?

Mr. Thornton Ryan (on Page 5 of the October issue) speaks as though “Anglicanism” came into being during Henry VIII's lifetime. It is good to remember that Archbishop Stephen Langton used the expression *Ecclesia Anglicana* in Magna Carta in the year 1215. Therein he stated quite clearly that the Church of England “shall be free.”

ceeded the Rt. Rev. William Jerdan, who retired, and was elected as the REC's presiding bishop in May. In other stories, the CAC's Cummins Seminary chose a new administration. Bishop West was elected president, Dr. J. Ronald Moock was chosen dean, and the Rev. Julius Barnes became registrar. In a related development, *Episcopal Recorder*, an evangelical publication founded in 1822, and published by the Reformed Episcopal Church for the past century, has returned to active publication. The Rev. Dr. Allen C. Guelzo, dean of Reformed Episcopal Seminary in Philadelphia, Pennsylvania, has been chosen publisher, while the Rev. G. B. Fincke is managing editor. Correspondence to the eleven-times-a-year periodical may be sent to: *The Episcopal Recorder*, 800 Church Road, Oreland, PA 19075. (The REC was founded in 1873 because of objections by Episcopalians opposed to "sacerdotalist" trends in the Episcopal Church of the time. Membership is currently estimated as being over 10,000 in some 75 congregations in four synods and one special jurisdiction. While it has carefully maintained the "historic episcopate" and prayer book worship, the REC has maintained a clear distinction between its own evangelical position, embodied in a "Statement of Principles" and its own version of the Articles of Religion, and the doctrinal and liturgical principles of other Anglican bodies, including the Continuing Church movement of recent years.)

The **DIocese OF OKLAHOMA**, which was much in the news during controversy over the status of St. Michael's parish in Broken Arrow for several years (since settled by mutual agreement), is undergoing a complete change of administrative leadership. According to a *Living Church* report, the Rev. Robert M. Moody, rector of Grace Church in Alexandria, Virginia, has been elected bishop coadjutor to succeed Bishop Gerald McAllister, who will retire in 1989, while Assistant Bishop William Cox will retire in January, 1988.

The **CENTENARY OF THE CHICAGO-LAMBETH QUADRILATERAL**, the four-point formula for Christian reunion, was observed in Chicago in September. According to *The Living Church*, the document, issued in two slightly-differing versions by the 1886 General Convention of the Episcopal Church and by the 1888 Lambeth Conference of Bishops, was commemorated in connection with a national ecumenical consultation and the annual meeting of the Episcopal Church's House of Bishops. Although the Quadrilateral was designed as a vehicle for Christian reunion, the Rev. David W.A. Taylor, general secretary for the Consultation on Church Union (COCU), a ten-church union scheme, said he wished the Episcopal Church "really had accepted the mandate of the Chicago-Lambeth Quadrilateral since its four points have been basic for COCU "

Nationally-known writer and speaker **JONI EARECKSON TADA**, who has a ministry of, for, to and from the disabled, appeared at a conference at Reformed Episcopal Seminary in Philadelphia in October with the Rev. Steve Estes, an Evangelical Free Church minister. Mrs. Tada, who is a quadriplegic with limited use of her arms as a result of an accident, asserted that the "disabled can be God's best audio-visual aids" and that, far from being only a responsibility, disabled church members "can give your

congregation the opportunity to serve sacrificially," and that individual disabled Christians also "have spiritual gifts that can add to and enhance your congregation." In citing scriptural support for the assertion that churches must include disabled people in their fellowship and programs, Mrs. Tada noted Christ's parable of the king's banquet in Luke 14, where the king, informed that passersby are insufficient to fill his banquet hall, ordered his servants to go into the highways and "compel them to come in," a prescription for an active pursuit of those who may have no church home. Mr. Estes's remarks concentrated on the seeming paradox of the sovereignty of God and the awful reality of evil (including death, pain and suffering) in the world. The day-long presentation before an audience of over 150 persons was held in Wailes Hall at the seminary's annual Fred C. Kuehner Seminar.

The president of the board of trustees of **NASHOTAH HOUSE SEMINARY HAS DENIED THAT IT IS "BEING GROOMED TO BE THE SEMINARY OF SOME KIND OF BREAK-AWAY CHURCH"**. In a letter sent in October to all the bishops of the Episcopal Church, the Rt. Rev. William L. Stevens, Bishop of Fond du Lac (Wisconsin), wrote: "Any rumors to the effect that Nashotah House has any plans of withdrawing from the Episcopal Church are entirely and absolutely false." The traditionally Anglo-Catholic institution has been the subject of controversy in recent months over a statement on sexual morality adopted by its trustees earlier this year. (See related story in the "Focus" section of this issue. - Editor)

The synod of **THE DIocese OF THE EASTERN U.S. OF THE AMERICAN EPISCOPAL CHURCH**, part of the Continuing Church, recently passed a resolution expressing to the AEC's House of Bishops its "strong hope" that the AEC would "adhere to and endorse" the **AFFIRMATION OF ST. LOUIS** as a statement of the AEC's faith and of its hope for orthodox unity. The Affirmation was issued at the St. Louis Congress in 1977 and is the flagship document of most of the Continuing Church movement in the U.S. It is to be considered (probably at a meeting early next year) by the House of Bishops of the AEC, which was in existence well before 1977, in pursuance of growing ties between that church body and the Anglican Catholic Church (ACC), which was an outgrowth of the St. Louis Congress. The AEC Diocese of the Southwest, part of the ACC from 1978 to 1982, also reaffirmed its endorsement of the Affirmation at its fall synod. Support for the Affirmation is considered important to progress toward unity between the two churches. The AEC's support for the Chicago-Lambeth Quadrilateral, which the ACC has resolved is necessary for ACC involvement in any unity agreement, was made canonical in 1984 by the AEC's enactment of its "Solemn Declaration."

As a few left-over notations from the recent Episcopal House of Bishops meeting, *Diocesan Press Service* mentions that the Rt. Rev. John T. Walker, Bishop of Washington, D.C., was elected as **VICE PRESIDENT OF THE HOUSE OF BISHOPS**. The Rt. Rev. James Montgomery, Bishop of Chicago, who retired October 1, is also retiring from the House post. In other business, a report was received from the Rt. Rev. Manuel C. Lumpias, prime bishop of the Philippine Episcopal Church, on steps being