

CHURCH DIRECTORY Continued from previous page

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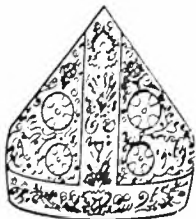
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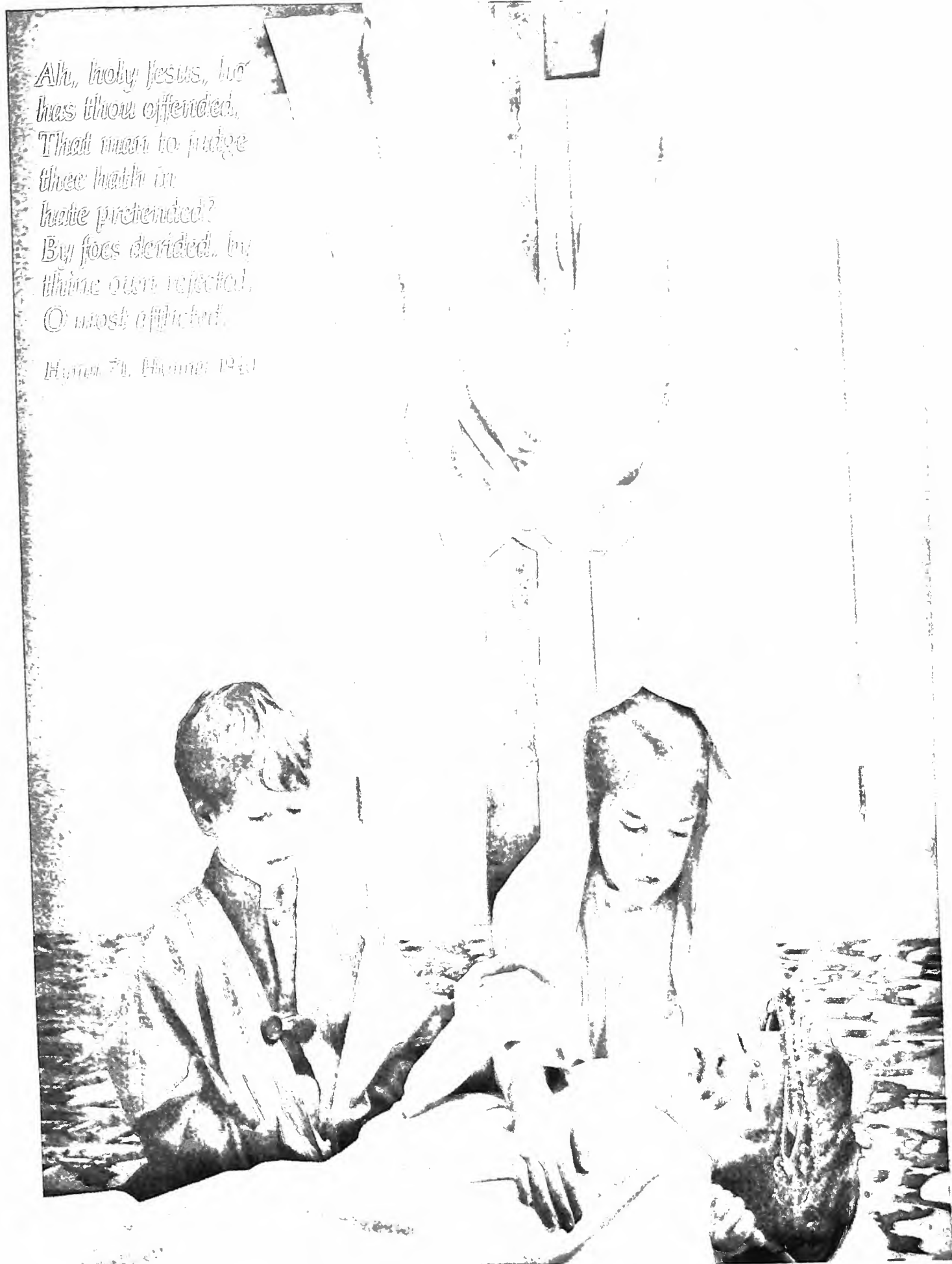
THE Christian Challenge®

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXIX No. 3/April, 1990

*Ah, holy Jesus, how
has thou offended,
That man to judge
thee hath in
hate pretended?
By foes derided, by
thine own rejected,
O most afflicted.*

Hymn 74, Hymns 1941



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- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88.
- To resist false teaching within the Church.
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ON OUR COVER: Young children, performing at St. Pauls Church, Portland, Maine, a few years ago, give a moving presentation of the "Pieta," with the crucified Christ, Mary and St. John at the end of a play about the last day of Christ's life. Says photographer Marjorie Manning Vaughan: "The children when they did this play were so engrossed in it it was remarkable. A real 'out of the mouths of babes' production." Adults in the audience, she said, were "moved to tears." The young actors shown are all siblings, from the same family. Jesus is played by Matthew Miller, Mary by Erica Miller, and John by Andrew Miller. The play, a Sunday School project, involved children between the ages of seven and 12.

In The First Place

A Message From Our President



The Rev. Dr. William Millsaps

"To Know Him"

The most dramatic mood shift of the Christian year comes between Palm Sunday and the Feast of the Resurrection. In yielding our wills to God's will, in giving up our preoccupations and focusing on the last week in the life of Jesus of Nazareth, we are strengthened in our faith and made ready to celebrate the Great Fifty Days between Easter and the Feast of Pentecost.

St. Paul wrote in Philippians 3:10: "That I may know Him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." The sequence seems at first glance to be out of order, but it is precisely in the right order. It is the power of his resurrection which gives meaning to his suffering, and indeed offers us the strength to endure our own suffering. Some scholars have contended that the sentence should read, "That I may know him, (*i.e.*), the power of his resurrection and the fellowship of his sufferings." This would change the meaning in a subtle, but not insignificant way. In fact, Paul wrote of knowing him, not simply as power but as person. When we go through Holy Week we come to know him in a more profound way.

I still remember that one of the great shocks of my life as a college student was meeting people who knew far more about the Church and indeed the Scriptures than I did, but remained cynics and professed to be atheists. I had thought until then that if one knew more one's faith would be stronger. Later through my own times of doubt I discovered that it is possible to know a great deal about theology and still fail to grow in knowledge of Him who is the subject of theology as well as the object. The catholic faith of the Church and the practice of that faith invites us through the liturgical year not only to know about our Lord but to know *Him*, to participate in the events of His life, "to be his holy bride."

What a marvelous thing it is to make a spiritual pilgrimage to Jerusalem and share in the drama of the last week of our Lord's earthly ministry. Have you ever looked at how much of each of the Gospels consists of the story of our Lord's passion? On Palm Sunday when the Passion of Our Lord is read as a drama, we recognize ourselves in the characters. We recoil from speaking the words, "Crucify him!" and yet in our hearts we know how often we have rejected him. We are thankful that this attitude of rejection is not the final truth about us. We are thankful that we are walking the way of the Cross. We want to yield even more to him. The coming of Holy Week brings us a new opportunity if we will embrace it. Palm Sunday is only the beginning.

The early church emphasized the unity of the last part of Holy Week and gave it the name Paschal Triduum—the Three Day Passover. These three days begin with the evening of Maundy Thursday. The Jews reckoned the beginning of a day from sunset. We have carried this over most clearly in our celebration of

Christmas Eve, and we have in recent years reclaimed the Great Vigil of the Paschal feast, originally a service that often lasted all night beginning at sunset on Holy Saturday.

All of the events of these days are a part of the Passover victory of Christ. If we miss one of them we are missing a vital part of the whole. We need to remember that all Eucharists are from the institution of the Eucharist on Maundy Thursday. The mark of the Christian community is meant to be love. That is the new mandate from Christ. It is not, however, love as sentiment, but love as deed.

Good Friday, of course, is the day Christ was crucified. The liturgy for this day is solemn. We need to understand, however, that this day is quite properly called "good" because God's love is shown so clearly in Christ's death for us on the Cross. There was no death so hideous that Jesus would not die such a death for his love for us.

The resurrection is not only something that happened centuries ago, it goes on happening in our own lives.

Holy Saturday begins in gloom. The fact is, Jesus was dead. Nothing we could do could bring him back from the dead. Yet Holy Saturday proceeds into the Eve of the Resurrection. The Great Vigil begins in darkness and moves into light. God raised Him up and we celebrate his glorious resurrection. We greet each other with the greeting of the Church through the centuries: "Christ is risen."

Leo Tolstoy, during one of the spiritual crises of his life, found great strength in the way the Russian peasants greeted each other on the Feast of the Resurrection and indeed throughout the Great Fifty Days leading up to Pentecost. "Christ is risen!" they shouted, as if it had just happened. He found he, too, could share this joy through faith. The resurrection is not only something that happened centuries ago, it goes on happening in our own lives. As millions of people throng churches throughout the world to celebrate the Feast of the Resurrection, the vestments and the flowers will be symbols of the joy that this day brings. The *Gloria in Excelsis* will ring forth and Alleluias will be shouted and sung. The Good News that "the Lord is risen" will be proclaimed, and the power of his resurrection, his triumph over death, will "scatter all our unbelief" and lift us up into his presence.

Backtalk

Letters From Our Readers

A REPLY TO MICHIGAN BISHOPS

The letter from bishops of the Episcopal Diocese of Michigan which seeks to force a recognition of women's orders among traditionalist clergy, and a subsequent report on this matter in the diocesan publication (covered in the January/February *CHALLENGE*), fail to face the issue of freedom of conscience for members of the Episcopal Church. Serious reservations and theological questions about the validity of female ordinations to the presbyterate and episcopate have never been resolved.

Immediately after the 1976 General Convention, the House of Bishops met and assured the church that there would be no coercion of conscience for the permissive and experimental ministry of women. And last October the House of Bishops met and issued a statement that, as there was no consensus in the Episcopal Church, nor in the Anglican Communion, to support the notion that women can be validly ordained to the priesthood and the episcopate, those who did not accept the permissive ministry "hold a recognized theological position." They went on to say that orthodox Anglicans are "loyal members of the family." The ordination of women to the priesthood and the episcopate, while permitted by canon, is not an established doctrine of the Episcopal Church. And General Convention can err (see Article XXI) . . .

Secondly, the Church has never required all persons present at a Eucharist to receive communion. Our canons require only that a communicant receive three times a year, the occasions and places being at the discretion of the communicant. The serious need for spiritual preparation and prayer, fasting, and examination of conscience before Holy Communion is obvious; and any suggestion that one person's failure to receive communion is somehow "demeaning" to the officiant is preposterous!

There has been a real breach of community in the Episcopal Church. It took place in 1976 when a well-managed campaign for the ordination of women to the priesthood and episcopate finessed a change in canon, but not in the constitution of the church. The canonical change required only a bare majority vote, the constitutional change would have required a two-thirds majority—something approaching a real consensus of the Convention. The constitution of the Episcopal Church still does not allow the ordination of females, so their ministry is unconstitutional. The last General Convention did begin the process to change the constitution, but there still remains no agreement in the church about the validity of these ordinations. Indeed, according to my calculations, more than 80 percent of Anglicans worldwide are in provinces which have not accepted the ordination of women.

Ecumenically our inner schism has been disastrous; and in the Anglican Communion the Archbishop of Canterbury says we are in a state of "impaired communion." The arrogance of the unilateral action by the American Church has given renewed meaning in the Anglican Communion to the stereotypical "ugly American."

For whatever reasons, the General Convention of 1976 was persuaded that it could depart from the practice of the Church throughout the world and throughout the ages. We are now isolated or alienated from about 80 percent of the Anglican Communion, with a sectarian ministry which has no assurance of being catholic nor apostolic. This attempt at a permissive, provisional ministry has brought this division on us. Orthodox Episcopalians did not bring this situation about. Those Episcopalians who hold with the unbroken practice of the Church are now called "bad guys," while bishops of the Episcopal Church keep assuring them that there will be no coercion of conscience.

A ministry without consensus, without acceptance, and without assurance of validity has been a very costly experiment for the Episcopal Church. Our declining membership attests to part of the price we are paying . . .

*The Rev. Charles Lynch
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FUNDAMENTALISTS

TCC reader and fellow Canadian Edward C. Goodwin wrote in to the "Backtalk" column of the January/February issue, castigating, rightly, the cheap-shot label of "Fundamentalist" that our Anglican rad-lib episcopate likes to use against their conservative opponents.

While Anglicans and Lutherans differ in style and agenda (both theologically and socio-politically in many matters), I do detect Goodwin's note of uncharitable disdain of our fellow Christian believers who are indeed "fundamentalist" in the normative meaning of that word. Upholding the rudiments of Christian orthodoxy unites our concerns, however, and no amount of class consciousness or ecclesiastical *hauteur* should make us stoop to berating unduly Fundamentalist Christians.

And anyhow, I would much rather be a Fundamentalist than an Incidentalist! The penchant for fads and trendiness of our liberal and radical opponents makes the label "Incidentalist" very apt, I think, and if we really want to berate their mindless opportunism and lack of perspective, I would suggest hurling the epithet "Incidentalist" at these gadflies, lay or clerical, instead of playing their own game by further abusing the term "Fundamentalist" when speaking of largely orthodox Christians with whom we may not quite agree fully.

"Fundamentalist" is a theological term, not rightly a hurtful epithet, and is not for either us nor Mr. Goodwin's targeted high clerics to abuse thoughtlessly, as the tone of Goodwin's last paragraph does.

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EPISCOPAL SYNOD

I would like to bring to the attention of your readers a few quotes from Bishop Clarence C. Pope of the Diocese of Fort Worth (ECUSA), leader of the Episcopal Synod of America (ESA). These quotes were reported by James L. Franklin in the Jan. 21 edition of the *Boston Sunday Globe*:

"We're in communion with the Archbishop of Canterbury, who really defines what an Anglican is."

Really, Bishop Pope? If the Archbishop of Canterbury defines what an Anglican is, then the doomsayers in England may be correct when they predict the death of Anglicanism as we knew it by the end of this century. The Archbishop of Canterbury stands for all of the "redefining of scripture," including women's ordination, and has stacked the hierarchy of the Church of England with liberal modernists.

Bishop Pope is also reported as praising the "wonderful pastoral sensitivity" of another bishop, saying, "His graciousness . . . is a model which I hope could be copied around the country," and further that "the fact I am doing this says more about him than it says about me." All this groveling is in reference to Bishop David E. Johnson of the Diocese of Massachusetts, who was a co-consecrator of Barbara Harris, the first female bishop, as suffragan for his diocese.

These quotes from a supposed traditionalist leader in the Episcopal Church clearly support the view that there is no real difference between Bishop Spong and the so-called traditionalist bishops. The once great Episcopal Church is like the once great ship Titanic. It too was beautiful, but it sank because its officers erred and is now totally decayed.

The Continuing Churches are like a storm-tossed life boat, patched up, frequently off course, but *alive* and holding forth the faith once delivered. Those who are feebly and vainly trying to resurrect the long dead Episcopal Church remind me of a saying I once saw on a local billboard: "When someone says it's not the money but the principle of the thing that matters, be assured, it's the money."

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CHRISTIAN ACTIVISM

Although I appreciate many of the comments made by the Rev. John Throp in his [December] feature article ["Who Defines Justice?"], as well as those thoughts expressed by the editor in the editorial, "Matters of Heart," I am generally at odds with the notion that the Church has no role in the political and social sphere.

It is well known that the Episcopal Church (ECUSA) has erred in its over-emphasis on political and social action. Furthermore, ECUSA has engaged in activism supporting many things contrary to Christianity (e.g. abortion, euthanasia, homosexuality, feminism, and Marxism). Other "mainline" Protestant denominations are guilty of the same error in the course of their apostasy.

But there is a proper role for the Church to fulfill in the political and social sphere. The nature of that role will always be orthodox Christian in outlook and prudential in action. Never will the Holy Catholic Church be in "danger of losing her soul" (an impossible fate for the Body of Christ), she will simply be

Continued on Page 29

The Christian Challenge— 25 Years Ago This Month

The April, 1965, issue of *THE CHRISTIAN CHALLENGE* reported that the Episcopal Church's "busy bishop," James Pike of California, continued to make news during Lenten addresses in Detroit, bringing "one of the sharpest theological controversies of the century" to the area.

Detroit News religion writer Harold Schachern was reported to have commented that some were comparing the effect of Pike's assertions "to the fundamentalist-modernist clash of the 1920's. In short," he wrote, "the issue is whether the Christian message must be recast in entirely new language to be made meaningful to modern man. Bishop Pike, often accused of being an innovator, actually is a circulator of views originating with theologians Rudolf Bultmann in Germany and Paul Tillich in the United States."

The magazine said that Schachern saw the attitudes of "the innovators" as being "merely an effort to restate the Gospel in terms more readily understood by 20th century men—not as an attempt to *change* the Gospel." On the other hand, he admitted that "the 'Bultmann-Tillich-Robinson-Pike' school is not in agreement on which parts of the New Testament are to be retained as 'kernel' and which may be disposed of as out-of-date 'husk.'" He further stated "that there seems to be a tacit understanding among the 'innovators' that any Biblical account of a physical miracle must automatically be labeled mythical. . . ."

Elsewhere in that issue of the magazine, the *CHALLENGE* confirmed that many church leaders were even then professing disbelief in the bodily Resurrection of Christ—which is rather interesting in view of the fact that the controversy is very much a present one, particularly in the Church of England, where it is focused on the utterances of Bishop David Jenkins of Durham (see report in this issue's "Focus").

Also coincidentally, a reprint in the April, 1965, *CHALLENGE* of a 1964 article from *The Anglican Digest* complained of the misuse of the pulpit for uttering the words of men rather than the Word of God (sound familiar?). The publication quoted the Bishop of St. David's in Wales as stating that while many pulpits are used conscientiously, "those pulpits do not make 'news.' It is when the pulpit is misused, and the man speaking from it is less concerned with the proclamation of the Word of God than he is with voicing his scorn of the traditional teaching of the Church, as he sets forth his own dissentient 'views,' that 'news' is made. . . ."

"An authority has said that 'the sermon is meant to be the most critical, the most disinterested, and the most responsible form of Christian utterance' the bishop continued. "If we take the responsibility seriously, we shall certainly agree with the author that 'lying behind the Church's preaching, there should be the critical discipline of dogmatic theology, by which the Church checks her proclamation to make sure that when she preaches it is the real Word of God and not the words of men pretending the same.'"

Choosing To Change

Regeneration's Ministry To Homosexuals

By J. Richard Pearcey

In the late 1970's, an Annapolis newspaper printed the names of five men arrested in a park where they were engaged in homosexual activities. One of them, a Baptist minister who was married and had two children, went home and shot himself. This tragic event persuaded Alan Medinger, a former homosexual and lifelong Episcopalian, that "something had to be done" for homosexuals. That "something" turned out to be establishing Regeneration, an organization offering hope to men and women who want to overcome homosexuality.

"I had been set free from homosexuality in 1974," says Medinger. His first impulse was to help other homosexuals who were struggling to be free. Because of his own experience, Medinger was convinced that it was possible for homosexuals to change. "I had been homosexually oriented as far back as I can remember," he says. He had been a practicing homosexual for 17 years, seven years while growing up and ten years within his marriage.

But his life was changed one November evening nearly 16 years ago. Medinger's compulsion had led him to indulge in homosexual contacts with increasing frequency and recklessness. He was no longer able to function heterosexually. His marriage was falling apart and his wife, Willa, was ready to walk out. But that autumn night, Medinger attended a prayer meeting. From the outside looking in, the prayer meeting didn't look like anything special; but Medinger felt that something spectacular was happening in him. As the group of 200-300 people prayed aloud, Medinger prayed quietly. He became a Christian that night, surrendering his life, including his homosexuality, to Jesus Christ. He admitted that his life was a wreck and told God he was willing to do whatever He wanted.

Medinger was liberated from homosexuality that evening. Homosexual fantasies that had played in his mind for 25 years were gone. He felt a love for Willa that he had never thought possible. The most important change, he says, was that God no longer seemed like some far-away deity. Instead, he was aware that God was someone who loved him personally and completely.

He is generally hesitant to tell people his own story because, as he says, "instantaneous change doesn't happen too often." Freedom from homosexuality usually proceeds at a more gradual pace. Perhaps, Medinger muses, God allowed him to undergo a sudden, radical change so that he would have no lingering doubts that homosexuality is reversible.

Yet, even for Medinger, deep-rooted change turned out to be an ongoing process. The sexual attraction to other men was gone, but he discovered that homosexuality is not just a matter of genital relations with someone of the same gender. It is a complete personality orientation, a set of attitudes toward masculinity and femininity. Medinger compares homosexuality to a stillbirth in one's manhood or womanhood. He himself, as a small boy, had somehow closed the door on his manhood. Now, God was helping him open the door again, to resume his growth into adult, male maturity.

By 1978, Medinger had heard about ministries geared specifically to homosexuals and began corresponding with them. In 1979, he founded Regeneration. At the time, he was a CPA, serving as vice president and treasurer of a

*Even those who have been
in the gay life for years
"can make that break."
Not that they can do it on
their own, says Medinger.
"It's not over power;
it's God's power."*

large real estate development company. But in 1984, he resigned to work full-time with Regeneration.

Did God Make Me Gay?

In late 1989, Willa and Alan Medinger had dinner with the founder of Integrity, an organization that differs diametrically from Regeneration in its approach to the gay lifestyle. As Medinger characterizes them, homosexuals in groups like Integrity argue, "If God created me this way, how can it be wrong? If I can't change, is God so harsh and cruel as to deny me the experience of physical love?"

By contrast, Medinger and Regeneration take the historic Christian view on human sexuality. "God created male and female," says a Regeneration volunteer. "You can look at the anatomy of male and female, just the way the two fit together. There's a right and natural way" for sexual relations. As Medinger puts it, God's plan for mankind is to be heterosexual; that is how He created us, and that is how we find our greatest happiness. "God in His love for us says no [to homosexuality], because it's harmful and destructive, just as He says no to any sexual behavior outside of heterosexual marriage."

Medinger stresses that God's negative commands are not arbitrary: "We see so much pain and suffering—physical, emotional, and psychological—among gay people. It's pretty clear why God says what He does." Medinger notes that homosexuals exhibit higher rates of suicide, alcoholism, promiscuity, and AIDS than the rest of society. Gay advocacy groups blame these problems on our culture—if people would simply accept homosexuals, these groups say, then homosexuals wouldn't suffer from all these problems. But Medinger doesn't buy this argument. "The more widely accepted homosexuality is," he notes, "the worse these problems are. They are much worse in San Francisco, West Hollywood, and Key West than they are in Baltimore and Cincinnati."

Many pro-homosexuality groups say homosexuality is inborn. But, according to Medinger, "there's no widely accepted evidence" for this view. And even if true, that fact alone would not support the conclusion that homosexuality should be accepted as a legitimate alternative lifestyle. Genetic defects are inborn, too. But they are not normative. Medinger says the argument that homosexuality is inborn and that gays cannot therefore help themselves does arouse sympathy, but it does not legitimize the homosexual lifestyle.

REGENERATION DIRECTOR ALAN MEDINGER with his son, Stephen at St. Mary's Church in Baltimore; AT RIGHT, Medinger speaks with Steve Boone who began attending Regeneration meetings last year after 15 years in the homosexual subculture.



Can Homosexuals Really Be Healed?

Opponents of ex-gay ministries like Regeneration maintain that no one is ever really healed of homosexuality. They argue that every person who has sought help through these ministries finds that after all the Bible study, all the prayer, and all the support-group meetings, men go away still sexually attracted to men, and women to women.

Is this true? Is change really possible? Medinger is convinced by his own experience and by what he has seen in the lives of others that change is indeed possible.

"Some of the most compulsive people we've seen were in the gay life for years," he notes. Yet even they "can make that break." Not that they can do it on their own, says Medinger. "It's not our power; it's God's power." Regeneration stresses that change comes only through an intimate relationship with God. "We're very much a Christ-centered organization," says Medinger. "Christ really is at the center of what is happening in our lives." Regeneration doesn't ignore the psychological aspects of homosexuality, but it uses the findings of psychology primarily as a guide to how to deal spiritually with individuals.

The fact that Regeneration does not accept the argument that homosexuality is inborn and that homosexuals cannot change makes it "a threat to pro-gay groups," says Medinger. "If it's not inborn and you can change, then their appeal for legal protection and acceptance by the church is weakened."

Karen Wollen, a veteran of Regeneration, argues that pro-gay groups have actually made it harder for those who want to break out of the homosexual lifestyle. "Nowadays, it's harder to come out of the lifestyle than to go into it. Homosexuality is so accepted, so a part of American society, you're hit with it practically every day. So, for me, walking away from the homosexual culture was one of the hardest things I've ever done." But she knew she had to get out, because, as she puts it, "You can't be healed in the gay culture where you are surrounded by people who accept and encourage your homosexuality. Only a complete repudiation brings freedom."

Getting Back To Growing Up

Repudiating homosexuality is only the first step. The next step to freedom means recognizing that, at some point, the developmental process to adulthood was

diverted. Usually in early adolescence, the homosexual began to feel "different." The normal growth into manhood or womanhood stopped. To change means to take up again the job of developing a mature identity.

As Medinger says in Regeneration literature, what changes is not just sexual feelings but an overall way of responding to the world: "Change comes as we take on our heterosexual identity. Despite whatever sexual attractions we feel at the time, we start to see ourselves as men or women created in the image of God, having within us a sense of our masculinity or femininity, a part of our nature that goes beyond mere sexuality." Medinger says this kind of change almost always comes slowly. It requires that homosexuals seeking healing resume their growth as men or women, going back and retracing a pathway of development that was diverted as they were growing up. Eventually, they come to accept and feel comfortable with their manhood or womanhood. Only then are they completely healed.

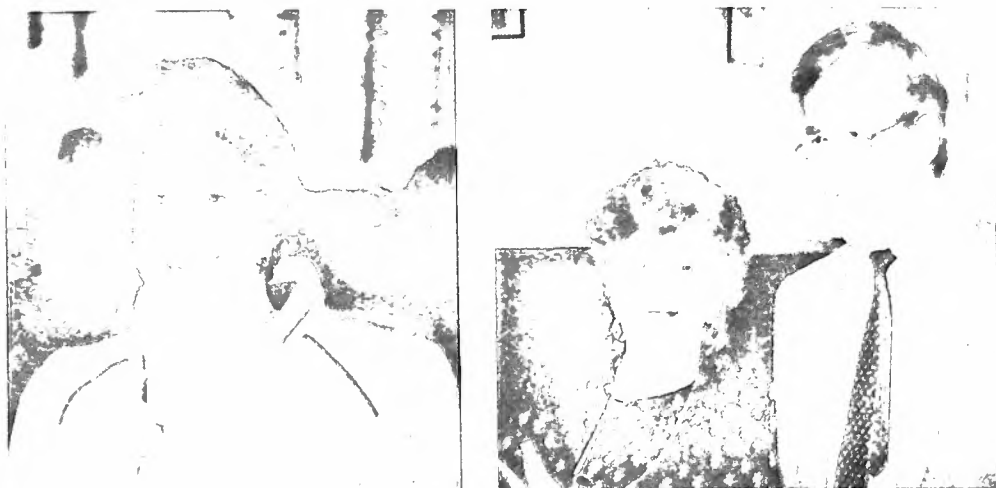
Regeneration has learned that growing up often means dealing with dysfunctional family relationships from the past. A parent may be alcoholic or sexually abusive. Or a parent may be physically present but emotionally distant. For a variety of reasons, a child's need for love, acceptance, and affection may not be met.

"I don't think my parents were aware of needs I had in my life," says a Regeneration support-group leader. "Nor were they aware of how to meet those needs. My dad hugged me twice in his life. And I don't remember ever being hugged or kissed by my mother."

Medinger has found that healing for homosexuals often means "dealing with bitterness and anger" toward parents. We cannot grow up as long as we are still bound to our parents through anger over their inadequacies, he says. The only way to be free is to forgive and release those who have hurt us. Sometimes the homosexual has to break an ongoing chain of dysfunctional relationships.

Realism about his parents' inability to love helped one Regeneration volunteer along the path of forgiveness. "I don't blame my parents for that, because I just don't think they had it to give. My mom had lived in and out of foster homes."

That growing up means not only forgiving others but also taking responsibility for one's own actions is another emphasis in Regeneration. Homosexuals have to acknowledge their part in their predicament, Medinger says. "We're the ones who first decided to act out homosexual



REGENERATION MEMBER KAREN WOLLEN, at left, recalls her days in the gay subculture as less than gay. AT RIGHT Medinger and his wife, Willa.

behavior." He explains that freedom is not possible to people who blame their conditions on outside forces and that such people can be empowered to change only as they acknowledge that they are responsible agents who make real choices in life. He observes that these steps are not really different from what every believer must do to grow into Christian maturity. Nor are these steps traversed through unusual or esoteric means. As Medinger emphasizes, freedom from homosexuality comes through a relationship with God, a relationship nurtured through the simple things of our daily Christian walk: prayer, Scripture study, fellowship with believers.

Christian Realism

Is healing total for the homosexual? Regeneration stresses that the healing available to the homosexual is the same amount of healing available to any sinner. Through God's grace, we may each achieve substantial healing from the sins and weaknesses that plague us. Yet there is never perfection this side of the grave. We must avoid a perfectionism that insists on all or nothing—or we may end up with nothing.

Does the healed homosexual continue to feel homosexual urges? The answer is often yes, acknowledges Medinger, just as all fallen humans continue to feel the temptation to return to sins they have repudiated. Medinger says the presence of homosexual urges should not lead to despair or the conclusion that no change has taken place. It merely means there is more work to do.

Steve Boone began attending Regeneration meetings last year after being in the homosexual sub-culture for 15 years. He was treasurer of the pro-gay Metropolitan Community Church in Baltimore and a leader in the gay rights movement. Boone stresses that healing is not magical. "It's not one of those things where once I make a decision, then zap! I'm heterosexual." He states forthrightly that he's "tempted every once in a while," which is less than surprising given his previous homosexual commitment and history. But as he consistently chooses to do what he believes is right, he says, over time the strength of the temptation has greatly subsided.

Of course, sexual temptation is not unique to homosexuals. As Medinger points out, "Most people, married or single, homosexual or heterosexual, have sexual urges which, for many reasons, they must not act upon." No one is exempt from the need to exercise sexual self-control. A

biblical realism takes into account the fact that even after redemption we continue to be sinners who are tempted in various ways and who must daily choose to do what is right.

Why Me?

Why do some people develop a homosexual orientation? Medinger is careful to not over-generalize about the causes of homosexuality. Yet, some patterns do emerge.

For men, an important cause of homosexuality is alienation between a boy and his father. "We come into this world with an inborn need for a father's love, approval, affirmation, touch," says Medinger. "For one reason or another, a child may not feel like he's getting it. Maybe Dad's an alcoholic, or mentally ill. Most often he's the type of person who's there physically but not emotionally. The child perceives this as rejection."

In this situation, the "child detaches from the father" as a defensive measure, says Medinger. "It's like the child says, 'I'm just not going to relate to you any more so I won't be hurt.' And it works to a certain extent. The child doesn't expect anything, so when he doesn't get it, it doesn't hurt as much."

But, cautions Medinger, detachment has negative consequences, too. The boy's "inborn need for a father's love has not been met—and it doesn't go away. When he gets into puberty, that need gets all mixed up with sexuality." Moreover, continues Medinger, "having cut himself off from his father, the child has cut himself off from the person from whom he should have been taking his male identity, his role model." As a result, he doesn't "acquire masculine characteristics and traits."

This can lead to a cycle of rejection. "If we go out with other boys who had started to develop their maleness, but we hadn't, another round of rejection might set in," says Medinger. The boy becomes further alienated from the masculine side of his personality. "The stereotypes of the gay male are true," Medinger explains. "Eighty percent of guys who come into my office were horrible athletes in school. Gym class was the most painful thing in the world, a place where they experienced scorn and rejection." It was not that there was anything wrong with their eye-hand coordination. It was just that they had never developed the aggressive side of their personality.

What we see in the adult male homosexual is, in Medinger's words, "a man with an unmet same-sex love

need," and, as a result, an undeveloped sense of his own manhood.

"With women," says Medinger, "it is sometimes a parallel thing with the mother." When same-sex love needs are unmet, they create a vacuum in a growing girl's sense of herself as a woman.

As Karen Wollen remembers, she grew up feeling she was neither male nor female, but merely an "it," a very uncomfortable feeling. She relates this lack of identity as a woman to her becoming a lesbian. It's what "opened the door to homosexuality," she says. "At least then I could say, 'I'm a homosexual.' When I finally hooked up to the gay culture, it was like: 'At least I belong to something. Even though it doesn't feel right, I belong.'"

For Wollen, some identity was better than none. Medinger says, however, that female homosexuality more commonly stems from being abused by a man, whether physically, sexually, or emotionally. Thus, male and female homosexuality do not generally complement each other. Says Medinger, "Whereas the homosexual man is craving manhood, he wants it, the lesbian seems to be driven primarily by her fear, or her anger, towards men. She doesn't start with a positive attitude toward women. It is rather that she has needs for love and intimacy, but she can't stand to receive them from a man, so she goes to the only other sex there is."

Are Gays Really Gay?

Medinger is not surprised that the gay community exerts a strong attraction to the homosexual. As he explains, homosexuals are a "people who are hurting. At a very vulnerable age, they don't know where to turn. Most would be afraid to turn to their parents." More and more, they are turning to the gay community. Here they find people who "accept you and love you and tell you you're all right. That's powerful when you've been hurting like that."

But what the gay community promises to give a person, says Medinger, is largely illusory. It paints a picture of homosexual love that is parallel to heterosexual love. "They paint the picture of the two guys or the two gals settled down for a lifetime commitment," notes Medinger. "But among men, that is rare, incredibly rare. A Kinsey Institute study, *Homosexuality: A Study in Diversity*, found that 28 percent of homosexuals had sex with 1,000 men or more." The typical male homosexual lifestyle is one of "constant promiscuity."

According to one man currently attending a Regeneration support group, the homosexual lifestyle becomes increasingly empty. "You know that when you walk into a bar, you're looked at like a piece of meat . . . on display in a butcher shop."

Indulging in homosexual behavior may ease the pain and emptiness, but only momentarily, "a lot like drugs or alcohol," says Medinger. "That one contact with a person eases the pain for a while. But it's only a substitute for the real thing. It's not really love you're getting. You feel better for the moment, but the next day you feel worse. The deep needs of the heart are not being met."

Wollen recalls her days in the gay sub-culture as less than gay. "I could see deep-seated anger in almost every person I came across. On the surface we were all so happy and all so loving." But "I saw people physically hurt one another, not to mention the emotional wounds."

Churches And Homosexuals

Mainline churches have largely accepted the gay community's interpretation of homosexuality. And of all of them, "the Episcopal Church has done more to encourage homosexuality than any other denomination," asserts Medinger—himself an Episcopalian. "The overwhelmingly pervasive view among the leadership of the Episcopal Church is that the only legitimate way to minister to homosexuals is to help them accept their homosexuality." The materials that come out of the national church are "overwhelmingly pro-gay and seem to assume that anybody who doesn't accept homosexuality is homophobic and hates homosexuals."

How has the Episcopal Church (ECUSA) responded to Medinger's ministry? Largely by ignoring him. "I am the most visibly outspoken ex-gay in the Episcopal Church," he noted. Yet until just recently, he says, he had never been asked to "testify or speak at any of the hundreds of commissions that are always looking into sexuality."

The response of orthodox Christians has also been less than appropriate, says Medinger. "Christians have not given evidence that they can love the sinner and not the sin in this area."

Steve Boone would like to see Christians concentrate first on the message of salvation, to which a person may respond by becoming a Christian. Then, says Boone, the message of sanctification comes into play and the "Holy Spirit will work on changing a person's orientation."

As an example of a truly biblical response to homosexuality, Medinger points to his own church, St. Mary's (Episcopal) Church in Baltimore, which is a golden exception to his general claims about ECUSA. He describes the parish as a "charismatic church and very biblical, very conservative in its theology." The church has been "totally open to our ministry and our people." Up to 10 percent of the congregation consists of former homosexuals, he says. "Nobody believes that the behavior is anything but sinful, but there's a total openness and willingness to love and accept the people who are coming out of that lifestyle. The two can blend. We can love and accept the person and still call them to holiness and righteousness."

REGENERATION is a ministry that seeks to help men and women overcome homosexuality. Non-political and interdenominational, the ministry was founded in 1979 and is affiliated with St. Mary's (Episcopal) Church in Baltimore. The director is Alan P. Medinger, a member of St. Mary's. He and his wife, Willa, have three children.

Regeneration is associated with Exodus International, an umbrella organization comprised of many groups ministering to homosexuals.

Regeneration offers the following services: weekly support groups, one-to-one prayer and scripture-centered counseling; a telephone help line 703/591-HOPE; a TDD/TYY line for the hearing impaired 301/882-6312; New Directions teaching program; a monthly newsletter. For further information, write: Regeneration, P.O. Box 9830, Baltimore, MD 21284-9830; or call 301/661-0284.

What's the Word?

By The Ven. Dr. Carroll E. Simcox

Christ And The Animals

A friend of mine, knowing of my concern for animal welfare, once sent me some literature of the Society of United Prayer for Animals, an organization of British Christians. In it I found a superb Lenten meditation by Christine N. Phillips on the subject "The Lord Jesus Christ and the Animals." She took as her text St. Mark's terse and mysterious account of our Lord's temptation: "And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him." She also quoted the second stanza of the Lenten hymn "Forty days and forty nights," a stanza which, unfortunately, is omitted from our hymnal and all others I know about. This verse reads:

*Sunbeams scorching all the day,
Chilly dewdrops nightly shed,
Prowling beasts around thy way,
Stones thy pillow, sand thy bed.*

She then comments:

"Such were the circumstances in which Jesus made his great decision: not in solitude, for he had for companions the wild beasts—the wolf, the bear, the lion, the jackal, the hyena, the wild goat, birds of prey, snakes, scorpions, and all the other creatures of the wilderness—the despised, the hunted, the hated creatures, all desperately in need of redemption, all utterly unable to raise themselves. It was in their company that Jesus met and triumphed over all the onslaughts of the Devil, was ministered to by angels, and set out to proclaim his Gospel to the world, and to give his chosen twelve disciples their marching orders (doubtless inspired by his sojourn among the creatures of the wilderness)—'Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.'"

This is the kind of imaginative interpretation of Scripture of which we always need much more. The Scriptures themselves are imaginative writing, as all truly inspired writing is, and they can be read, marked, learned, and inwardly digested only by imaginative readers and interpreters. "The great instrument of moral good is the imagination," said Shelley. It is no less the instrument, when moved and animated by grace, of the mind

**Man is the priest of all creatures,
ordained to represent them to God and
to represent God to them by mediating
God's lovingkindness to them.**

and purposes of God. "I have imagination," said Santayana. "and nothing that is real is alien to me."

When Matthew and Luke expanded Mark's single-sentence account of the Temptation into their more discursive treatments of it, they omitted the reference to the wild beasts, and that I think was a pity. It is also lamentable that many authoritative Christian interpreters through the ages have taken the beasts in the story to be symbolic cohorts of Satan engaged in that deadly conflict with the good angels who were fighting on the side of Jesus. There is absolutely no reason to believe that Mark intended such an identification or to believe that this is the truth of the matter. After all, there are "good" birds and beasts in the Bible: e.g. the ravens that fed Elijah and the dogs that licked the sores of Lazarus; and there are evil, fallen angels.

Christine Phillips, in meditating on his temptation, sees Jesus as not simply with the wild beasts but as companionship with them. His friends in the wilderness include "the despised, the hunted, the hated creatures, all desperately in need of redemption, all utterly unable to do anything to raise themselves." This description of hyenas, birds of prey, snakes and scorpions is equally apt as a description of the human race—not simply its most disreputable members but all of us: desperately in need of redemption and utterly unable to do anything to raise ourselves.

Did Jesus, and does he, see us and those wild creatures as all together in the same plight? I have never fully thought this question through till now. Thanks to Christine Phillip's exegesis of Mark 1:13, the answer that comes to me is Yes. We and all other creatures must be redeemed together. "We know that the whole creation groaneth and travaileth in pain together until now... waiting for the redemption of our body," as Paul put it long ago to the Christians at Rome. We and all the beasts, indeed all creatures, groan and travail in pain together—and wait for the redemption together.

Man is the priest of all creatures, ordained to represent them to God and to represent God to them by mediating God's lovingkindness to them. Only as we (and we are all *Man* in this priestly office) exercise this ministry faithfully can we ourselves be acceptable to God, and by his grace be restored from our present groaning and travail in pain to the glorious liberty of the children of God.



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Focus

Presiding Bishop And Council "Disassociate" Themselves From Newark Ordination

The Episcopal Church's presiding bishop and his Council of Advice, composed of bishops from the church's nine regional provinces, have issued a statement "disassociating" themselves from the December ordination of an openly gay, non-celibate priest in the Diocese of Newark.

As reported in full in the last issue, Spong—over the protests of a number of his brother bishops—had ordained J. Robert Williams in a very public ceremony December 16 in Hoboken, where Williams was director of The Oasis, a diocesan ministry to gays and lesbians. Only five weeks later Williams was pressured into resigning from the ministry in the wake of disparaging comments about monogamy and celibacy he made at a Detroit church forum. At that time, Spong also asked Williams not to function as a priest or speak publicly—a request Williams is ignoring—while the diocese looks into the possibility that Williams misrepresented himself during the ordination process, which would be grounds for asking him to resign from the Episcopal priesthood.

Spong had supported church sanctioning of "committed," "stable" and monogamous relationships between same-sex couples, and contended that he believed Williams shared that "value system." But Williams said in Detroit that "monogamy is as unnatural as celibacy" and that homosexual (or heterosexual) couples can be faithful to each other without being monogamous. When challenged on his views by a forum participant who asked whether, for example, Mother Teresa's life would be enriched if she had a lesbian lover, Williams reportedly said "If she got laid, yes." Since then, Williams has capitalized on what has become a media field day, continuing to make outspoken comments, including that he believes that

homosexual relationships existed between Jesus and Lazarus and between other biblical figures. He has also appeared on the "Donahue" TV talk show.

Episcopal News Service reported that Williams later called his remarks about Mother Teresa "a dumb mistake," but added that he did not regret his other controversial statements since he believed they were "consistent with the task I was hired to do by the diocese and with the ministry to which I believe I have been called by the Holy Spirit." While he was "intrigued by the concept of a ministry among the lesbian and gay community that was based in the mainstream of the Episcopal Church," he concluded that "the price of being in such a mainstream position is a severe loss of integrity and the ability to be truly prophetic." Williams reiterated that he intends to remain a priest and to continue his ministry to homosexuals, though this may be in another church—perhaps one he himself founds.

The presiding bishop and Council of Advice, in their statement, said according to *Episcopal News Service* that "We regret the hurt and confusion caused for many members of the church by the [Williams] ordination and by subsequent events. . . We believe that good order is not served when bishops, dioceses, or parishes act unilaterally."

While it is considered to be a forerunner of a statement of censure against Spong which reportedly will be pursued at the House of Bishops meeting in September, this "disassociation" statement also seemingly has some of the effects of a censure. As was earlier reported, plans by some bishops to bring Spong to trial with an eye toward removing him from office have been sidelined for the moment, but not necessarily for good, because canonical requirements for such an effort are almost impossible to meet.

The February bishops' statement pointed out that the disassociation is from the ordination itself, not from "the many members of our church who are gay and lesbian," whose lives have been affirmed by the church and whose "presence" and "service within the church" are valued.

The statement calls attention to the resolution, mentioned in recent weeks, passed at the 1979 General Convention which affirms "the traditional teaching of the church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality" and expects candidates for ordination to conform to this standard. The resolution declares that "it is not appropriate for this church to ordain a practicing homosexual, or any other person who is engaged in heterosexual relations outside of marriage."

While the Episcopal Church (ECUSA) is studying sexuality issues through a national commission, Spong's action "has polarized our community of faith," making the dialogue on issues more difficult, the bishops contend.

The statement, coming after considerable consultation with church leaders, was issued "to clear up any confusion created by the ordination and in an effort to promote dialogue and stop the polarization," Browning said in an interview. "We are eager to support the Commission on Health and Human Affairs as it deals creatively with the issues around human sexuality," he said. "And we are deeply concerned that it will be more difficult now to deal with those issues sensitively when so much attention is focused on events in Newark. The statement is an attempt to deal with some of the anger and pain that resulted from the ordination—and to bring the deeper issues back into focus."



BISHOP SPONG (left) and Fr. Williams—accused of causing "hurt and confusion" to many church members.

So far, response to the bishops' statement has been "positive," Episcopal Church News Director James Solheim told *TCC*. "I think the church was looking for some reassurance that the traditional values expressed in that '79 resolution are still operative in the church. I also think it is a reasonably clear signal that the movement for censure of Spong has picked up speed." While he confirmed the unlikelihood that Episcopal bishops would come together before the regular meeting in September to address the Newark matter, he said he believed a statement of censure would "definitely" be pursued at that fall meeting, and that there is a "strong likelihood" that a censure would be issued then.

"I don't think this one's going away," he said. "It's gotten heavy play in the press."

Protest Continues

Indeed, since our last issue, protest over the Williams ordination has continued to mount. In addition to complaints registered by a number of bishops, particularly through meetings of the various provinces within ECUSA, the Diocese of Florida has now gone on record in support of Bishop Frank Cerveny's "expressions of opposition to the Newark ordination and his support of the spirit of the 1979 General Convention resolution on this matter," reports a diocesan publication.

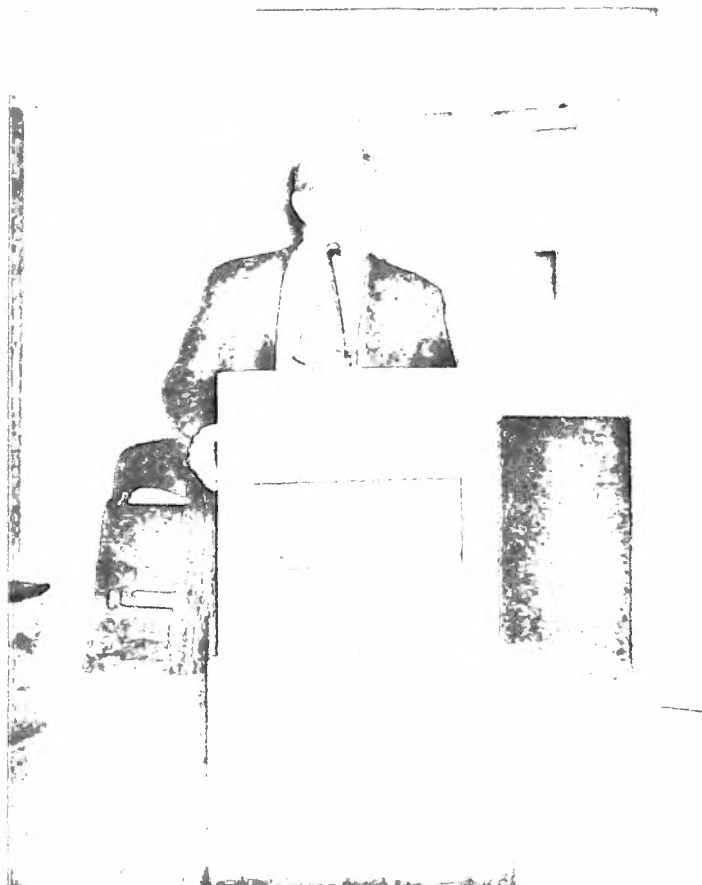
The diocese, meeting in convention in January, also directed in the resolution that a committee be appointed by the bishop "to explore all aspects of this issue, including appropriate changes to the canons of the diocese and national church which would insure against the ordination of self-professing, practicing homosexuals or heterosexual persons whose sexual activity is outside the bonds of holy matrimony," with findings to be reported to the next diocesan convention.

In addition, the resolution endorsed the efforts of the Rev. Barnum McCarty, rector of St. Mark's, Jacksonville, to bring the matter before the Episcopal Church's Executive Council, which was due to meet in March. McCarty is the Province IV representative on the Council. His resolution would have the Council declare that members "regret" the action of Spong and the Diocese of Newark in ordaining a practicing homosexual and "implore" all bishops of the church "to refrain from any further such actions."

Unlike a number of statements that have been issued on the Spong/Williams matter, the Florida diocese begins its resolution by citing the Scriptural basis for objecting to the ordination, reminding that all ECUSA clergymen are required to state that they believe the Old and New Testaments to be the word of God and to contain all things necessary to salvation, and that Scripture "asserts that acts of homosexuality are contrary to the will of God (Lev. 18:22, 20:13; Rom. 1:26-28; I Cor 6:9-10; I Tim. 1:9-10)."

Spong's action has also been repudiated by 17 bishops from Province VII (Southwest), according to *Crossroads* (Diocese of Dallas).

Meanwhile, the homosexual Episcopal group Integrity issued a statement expressing its dismay over the situation and its hope that the incident would not damage the dialogue in the church on issues of human sexuality or equal access by gays to the church's ministry. The Integrity board also affirmed its policy that the church "should uphold com-



BISHOP GEORGE HUNT of Rhode Island, chairman of the Episcopal Commission on Health and Human Affairs, speaks at a January hearing of the commission held in Washington, D.C.

mitted relationships" whether they are homosexual or heterosexual. A *Religious News Service* report says the unanimously-approved board statement said "We will do all in our power to see that qualified lesbians and gay men continue to be ordained in this church."

No Setback In Church Study Of Sexuality Issues Seen Due To Newark Incident

Despite earlier fears of a setback in dialogue, the chairman of the Episcopal Church commission which is studying homosexuality now feels that the scandal caused by the ordination of an outspoken gay priest in Newark will not seriously impact on the commission's probe.

Quipping that "I would like to be able to say that I know nothing" about the ordination of J. Robert Williams by Bishop John Spong nor about Williams' inflammatory remarks, the Rt. Rev. George Hunt of Rhode Island, chairman of the Commission on Health and Human Affairs, told *TCC* that he initially feared that the whole incident would severely polarize people and "set us back ten years."

Now, with (at this writing) the passage of about a month since the scandal was at the forefront of church news, "I'm not sure it will affect [the commission's task] one way or the other," Hunt said. "I don't think it will have a negative or a positive impact. We will continue to study all aspects of the issue and do our best to do our report without specific reference to the events in Newark."

Hunt declined to make any statements about the Bishop

of Newark's action in ordaining Williams—but spoke frankly about Williams' remarks. He said the gay priest is "a very foolish, immature young man. His opinions as expressed publicly do not represent me or the church, and I resent him attempting to speak in such a way that people might get the idea that the church has spun around 180 degrees, which is not true."

The commission's report is tentatively to be published in May, 1991, in advance of the Episcopal Church's General Convention two months later. According to a commission member TCC spoke with at a January hearing in Washington D.C., the commission, which has been meeting three or four times a year, has been charged with studying not only sexuality issues but such other subjects as family, homeless and consumer issues.

Hunt said the commission has not yet reached any conclusion about the idea of church acceptance of committed homosexual relationships, and in fact has not really discussed it. Thus far, he said the focus of the commission on homosexuality has been on "the whole matter of its genesis and the possibility or non-possibility of people being able to change their orientation." To that end, the commission appears to be drawing in, through hearings and written submissions, an immense amount of information and testimony from a wide range of sources, including from homosexuals (including gay priests), heterosexuals, ex-gay ministries (like Regeneration), authored works, diocesan studies, psychiatrists and other medical professionals involved in sexual therapy and/or research, etc.

The bishop said the group is trying to gather as much data, both of a biblical and scientific nature, as possible, after which commission members would "say our prayers, listen to the guidance of the Spirit, and then make recommendations to General Convention."

Since the initial phase of the homosexuality study is almost concluded, the bishop said the commission is now nearing the point at which it could deliberate the sanctioning of faithful same-sex relationships.

Asked how the commission might square such a notion with Scripture—even if other information gathered might lend support to it—Hunt said it is true that heavy proscriptions against homosexual activity are laid in Leviticus and

in a couple New Testament passages. However, he asserted that agreement on the precise meaning of those texts is lacking.

"The word 'homosexual' did not even exist until the last century," he continued. With the help of some biblical scholars, the commission is "trying as we look at those texts to sort out what [they] mean." When TCC talked with him at the commission's January hearing, Hunt also asserted that there was a lack of uniformity in the Church's position on homosexuality until the 12th century.

And, the matter is "not quite as simple" as a superficial reading of the Scripture texts might seem to imply, he said. "Scripture is not the only guide we have," Hunt continued, adding that the Anglican faith has historically taken as its reference points not only Scripture, but Tradition and Reason. Hunt leans toward the view that Tradition is not a static thing, in which the Church takes a particular position on an issue such as this which it maintains from generation to generation, but rather that Tradition "continues to develop; maybe it is a continuing and developmental thing." Scripture says women should cover their heads in church, he noted, but that is considered today to be an optional observance.

It may be, he said, that God is calling us to apply reason and a careful interpretation of the particular passages of Scripture relating to homosexuality, resulting in a developmental continuation of Tradition in this area.

Even if the church decided it was prepared to sanction monogamous same-sex relationships, TCC asked if it would work in the practical sense: Williams and other homosexual clerics in the church allow for sexual partners outside otherwise "committed" relationships, and numerous studies confirm that the majority of homosexuals, particularly gay men, are stunningly promiscuous. Hunt said he is aware of those studies, but said that "virtually every one" of the hundreds of gay men he has known personally through his church work "were in a committed, long-term relationship or celibate. I don't think it's possible to apply [the studies' results] across the board."

Yet, he conceded at the January hearing that the homosexuality study "may raise expectations" the church is not able to fulfill. The church, he agreed, cannot adopt an uncritical acceptance of gays any more than it could adopt that attitude toward heterosexuals. Still, while "we can't guess how it will change or at what pace," he felt "the position of the church is changing." Asked why he thought such a reevaluation was taking place at this time, he said he believed the church always responds to movements going on in society at large. "I'm not ashamed to say we're addressing issues because society is raising them," he said.

For his part, Bishop Hunt reaffirmed that he is, for a variety of reasons—including scriptural, theological, social and medical ones—"committed to the premise that we are indeed called to be monogamous in relationships," and indicated that he did not believe the commission could take any position which departed from that. "I believe it's only in the context of that kind of commitment that two people can really know each other and reveal themselves to each other." Otherwise, he said, it is just too risky. He said he believes God either calls people to monogamous relationships, or to celibacy. "There is no evidence that God calls people to multiple sexual partners," he stated.

Woman Ordained While In Coma

In a bizarre story, *The Philadelphia Inquirer* reported recently that a 67-year-old woman was ordained an Episcopal deacon as she lay in a coma, the day before she died of cancer.

Oleen Majors Henson, who had been a Temple University professor and lay minister, was ordained in late February by retired Bishop Albert W. Van Duzer of the Diocese of New Jersey at Memorial Hospital of Burlington County in Mount Holly.

The story said it had been Henson's five-year dream to become a deacon. A widow, Henson earned a master of divinity degree from the University of the South in Sewanee, Tennessee, last year and was approved for ordination by the New Jersey diocese in February. For the hospital ceremony, she was donned with a white stole of ordination and presented a special commemorative Bible.

"I think she was aware" of the ordination service, said her son, David. Originally scheduled for March 24, the story said the ordination was moved up when Henson's illness, diagnosed only a few months ago, worsened. Her family requested the hospital ceremony.

Massachusetts Parish Blesses Same-Sex Relationship

In response to what it called "a pastoral need," a parish in the Episcopal Diocese of Massachusetts quietly blessed a "covenanted" lesbian relationship during an evening prayer service on February 2—despite opposition from the diocesan bishop.

According to *Episcopal News Service*, St. John the Evangelist Church in downtown Boston asserted in a statement that members of the parish "have seen the Holy Spirit at work and visible among us in the lives and relationships of loving and committed gay and lesbian people," but added that those people have also experienced the pain that "comes from being denied full membership in the Body of Christ, including the recognition of faithful, committed relationships." The blessing is a "pastoral response," done "in a responsible manner with regard to both the church and our parishioners," after discussing the intention to move ahead with the diocesan bishop.

Bishop David Johnson said in a statement that he was sensitive to the pastoral need but "deeply saddened that the priests have chosen to act in this unilateral manner." While he didn't see any violation of the church's canon law, he emphasized that the blessing "was not an act of the Episcopal Church, nor has the church officially sanctioned or blessed the relationship in question." While the church continues to study the issue, Johnson said, "the ceremony at St. John's impairs the process."

In November, 1987, the vestry of the parish formally asked the diocese for permission to bless same-sex couples during the Eucharist. The proposal was referred to the diocesan sexuality commission, which recommended such blessings in its report to the diocesan convention last

Continued on Page 16



BISHOP DAVID JOHNSON of Massachusetts, pictured here at the consecration last year of Barbara Harris, was critical of the action of St. John's—yet another "unilateral" action in the Episcopal Church.

Gallup Poll Shows Most Episcopalians For Women's Ordination, Against Same-Sex Relationships

A new Gallup poll commissioned by the Episcopal Church in preparation for the Decade of Evangelism shows that the vast majority of Episcopalians approve of women's ordination but disapprove of sanctioning same-sex relationships, and are divided on inclusive language.

Episcopal News Service says the poll was released at a meeting of the church's Executive Council in Kansas City March 6-9. In sharing the results, Presiding Bishop Edmond Browning told members of the council that the church has "much to celebrate," but that the survey also revealed areas where the church is "challenged to do better."

George Gallup Jr., who identifies himself as an evangelical Episcopal layman, wrote in his introduction to the poll result that the Episcopal Church (ECUSA) has a "fairly clear sense of direction and mission," contradicting the opinion sometimes expressed that the church "is suffering from a major crisis of identity."

ECUSA, like other mainline denominations, has been suffering a membership decline since the 1960's, Gallup pointed out. The decline is due, he claimed, to a broad set of factors, including "societal, lifestyle, and demographic factors that have affected all churches... and not specifically denominational issues," such as controversies over the prayer book, the ordination of women, inclusive language, or sanctioning same-sex relationships.

In response to questions on current issues facing ECUSA, the poll revealed that 66 percent of the church members approve of ordaining women, 64 percent disapprove of sanctioning relationships between members of the same sex, and 49 percent disapprove of attempts to make the language of the liturgy more inclusive (24 percent do not express an opinion on such changes).

"A substantial majority of members—nationwide and by each province—would like to see the national Episcopal Church become more involved in these areas: ecology, matters of justice, and war and peace," Gallup said in his overview.

Although the poll reveals broad consensus on the church's mission, "one of the major challenges facing the church in the years ahead is to close the wide gap between religious belief and practices," Gallup concluded in a section offering suggestions for the future. He said the church should:

- encourage evangelism and invitation;
- listen to people's remarkable religious experiences and spiritual journeys;
- encourage an exploration of new expressions of faith;
- encourage a deepened prayer life; and
- encourage study of the Bible.

November, saying "it should be possible" for a parish "to invite God's blessing" on a committed relationship. The report has been sent for discussion to the 190 parishes of the diocese.

But Bishop Johnson previously warned the clergy not to go ahead with the blessing in a letter last spring. "The church does not bless any intimate, covenanted relationships outside the context of marriage," he wrote. "To do so would imply strongly a moral acceptance of such relationships. It is therefore inappropriate for a diocese, a parish, or a priest to move forward separately in this regard at this time." Until the church has made up its mind on the issue, "we will not act," he wrote.

A Little Ambiguity Saves The Day— And The Bishop Of Durham— At C Of E General Synod

The Church of England's General Synod, at its February meeting, resisted attempts to tie the C of E to a literal interpretation of the Virgin Birth and bodily Resurrection of Christ, and to sack any bishops—notably David Jenkins of Durham—who don't support that interpretation.

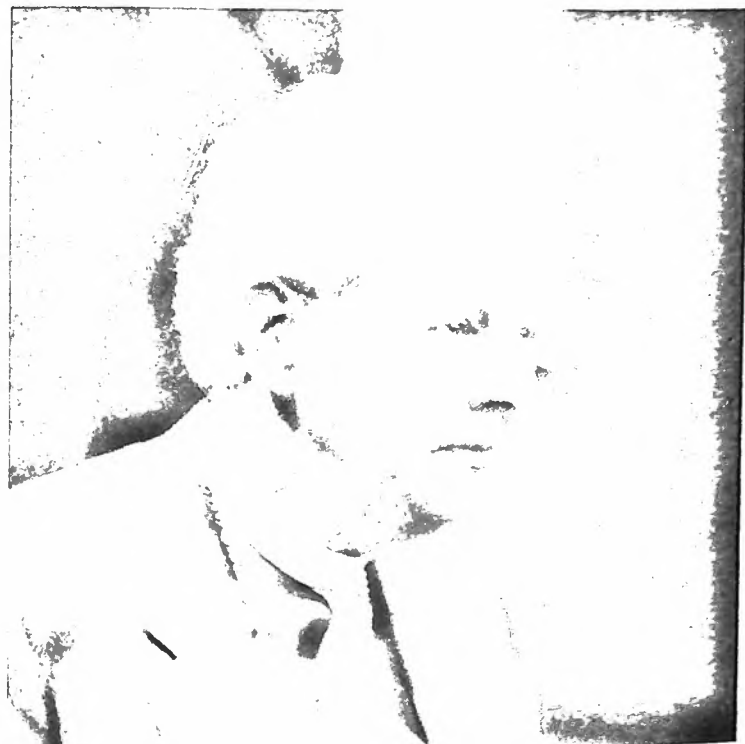
The debate, which was clearly prompted by Dr. Jenkins' controversial utterances on both subjects, ended with the overwhelming acceptance of a compromise proposed by the Archdeacon of Leicester, the Ven. David Silk, who said he was sympathetic to the intentions of the original motion proposed by Margaret Brown of Rochester, but that the issues were too complex to be so easily summed up. According to *The Daily Telegraph*, his amendments removed her references to the Virgin Birth and bodily Resurrection, and affirmed traditional belief in the Birth, Death and Resurrection of Christ "as found in the Apostles' and Nicene Creeds, and to which the Church of England bears witness."

Still, Silk delivered a rebuke to Jenkins, saying "I implore the bishops to distinguish between the atmosphere of a seminar room and the bishop's teaching seat; and to explore the difference between a parish discussion group and a television studio."

The Times said only a "sprinkling" of members had voted for what was evidently an amendment to the main proposal which declared that only those who uphold the traditional Christian beliefs on these matters "should be eligible for, or remain in, episcopal or any other teaching office in the Church."

Mrs. Brown's original wording, according to *The Guardian*, was "This synod affirms that Jesus Christ, the Son of God, was miraculously conceived, through no human fatherhood, in a virgin mother, and that after his crucifixion his dead body which had been laid in the tomb was raised to life by the power of God and revealed in glory to his disciples." Told that such beliefs were usually confined to those without much theological education, she replied that the motion had been framed for her by the former principal of a theological college, the Rev. Tony Higton of Chelmsford Diocese, a leading evangelical campaigner against liberal theologians and homosexual clergy, reported *The Times*.

Jenkins, a former professor of theology and England's leader in theological speculation, has been criticized for uttering patently unorthodox views on traditional church



BISHOP JENKINS: accused of not knowing the difference between a "bishop's teaching seat" and a "seminar room."

teachings, or at least expressing these teachings in unorthodox and highly opaque ways, leaving church members confused and disturbed. In a previous synod, he challenged belief based on "laser-beam miracles." According to *The Guardian*, he is "understood to disbelieve in the Virgin Birth but believe in the Resurrection in a sense that is not wholly physical."

Mrs. Brown had told the Synod that thousands of Christians were concerned that some clergy no longer believed in the Virgin Birth and the bodily Resurrection. But these "are the very heart of the Gospel. If we omit this belief, we cannot call ourselves Christian," she was quoted as saying by the *Daily Mail*. Higton had reportedly said that it was time to say enough, "Enough grief to the orthodox faithful, enough confusion to the country, enough grief to God, who performed the mighty miracle of the virginal conception and the empty tomb of Christ. . . . If we do not put our house in order over these and other fundamental issues, we shall experience great decline, great crises, great scandal."

But Mrs. Brown's wording was criticized among others by the Archbishop of York, Dr. John Habgood, who said it tried to "spell out in a rather crass way what scripture explains in a subtle way." He felt the Resurrection was "an incomprehensible mystery" and that it was right to stick to the means by which the Church has normally expressed its belief through the Creeds. "It is foolish to ask our church to say more than our tradition has already given us," he was quoted as saying.

Roger Godin of Southwark, who attempted unsuccessfully to insert the words "virginal" and "bodily" into Silk's amendment, warned that there were many people outside waiting for a clear answer from the Synod.

"Do we believe in the Virgin Birth? Do we actually believe the tomb was empty?" he asked. "I don't know about other members here, but I move among people for whom a positive, clear answer to these issues is literally crucial."

Jenkins, whose rescue was "largely achieved by traditionalists," according to *The Times*, was scarcely mentioned in the deliberations though he was obviously the focus of them, and according to another source sat "smiling" during the debate but did not participate in it. However, he later issued a statement defending his views.

"I am a Christian, and I remain a bishop because I believe in the Incarnation and Resurrection of our Lord Jesus Christ," he said.

"My position on the Virgin Birth and bodily Resurrection is based on biblical interpretation and theological understanding which have become well established in Christian Churches over the last 100 years.

"I regret that at times this debate showed signs of expressing fear, demonstrated in attempts at coercive dogmatism, rather than sure faith, demonstrated by investigation and exploration."

The most effective means of evangelism today, he remains convinced, is "a quiet search for contemporary meaning of anciently received truths."

Interestingly, *The Independent* reported that Mrs. Brown said after the debate that the Archbishop of Canterbury, who was said to have voted for the compromise wording proposed by Silk, had given her a private assurance that he would see that, in future, the church would not have bishops who made the kind of controversial utterances as had been made in the past—but Dr. Runcie denied that he had said anything of the kind.

*In other action, the Synod voted overwhelmingly to "take note" of the Liturgical Commission's report, *Patterns for Worship*, even though its proposals to liven up family services in the mode of a theatrical free-for-all were criticized as gimmicks belonging to the "chat show culture." According to *The Daily Telegraph*, the report (on which further details were provided in the last issue) now goes to the House of Bishops.

Contents Of C Of E Homosexuality Report Revealed

The contents of a report on homosexuality which had been more or less under wraps in the Church of England's House of Bishops have now been disclosed, reports *Church Times*.

The so-called Osborne report was said earlier to come out in favor of church acceptance of homosexual ordinands and lifestyle, though *Church Times* asserted that the report leans more toward setting out the scriptural, ethical and factual arguments even-handedly. But the newspaper first quotes one of the report's concluding paragraphs (which by itself could be variably interpreted) which states that the seven-member working party that composed the report has been "made very conscious of the poor experience of the Church encountered by many homosexual people. The Good News of Jesus Christ is for all people, including homosexual people. Attitudes of rejection make it hard for those who seek to represent Jesus Christ to this part of the human community to be taken with any seriousness. The bishops, as chief pastors of the Church, have a particular responsibility to set a tone of welcome and acceptance in these matters."

The Bishop of Crediton, Peter Coleman, the only bishop among other clergy and religious on the working party,

reportedly said that the 134-page report is "not 'liberal,' but it describes the issues the bishops have to consider in terms which seem typical in some ways of a modern, open, evangelical position." He said the "fundamental question is theological: how do we relate the witness of Scripture and the Church's tradition to our present understanding and experience?"

The report addresses this question at the outset, said the newspaper, paying particular attention to Romans 1:18-32, and asserting that the passage can be read in two ways. "It might be suggested that Paul was simply reflecting the predominant mood of his culture, which saw homosexual conduct as unacceptable and immoral, and therefore used it as a good example of the point he is making, linking distortion of the truth about God to distortion in human conduct. His basic point would remain unaffected if, in later generations, people set in a different culture and with a different perception of their experience did not believe that any basic damage was done to the great truths of the faith by recognising the needs of this minority.

"Thus," the report states, "the question of homosexual conduct and its legitimacy might be seen as having parallels with other ethical issues on which the Church has changed its mind down the centuries," a recent example being the issue of contraception.

"If, however, more weight is laid on the example Paul uses and it is accepted that the fundamental implications of his remarks are that homosexual conduct is immoral, the Church would then have to consider how homosexual people are to make moral sense of their lives. Again, the Church has had to face this question in other related areas. Divorce and remarriage would be one such example. Thus it might be judged that loving, committed and trusting relationships between homosexual people, whilst in some respects they are to be considered sinful and falling short of the pattern of our life as revealed in Scripture, make the best moral sense of a situation which is, of itself, flawed."

The Archbishop of Canterbury said according to *Ecumenical Press Service* that the report is "simply advice," and not in a "form that would be adopted as a policy document."

Church Times took the position that the Church of England "cannot long defer the time when it will have to consider withdrawing its disapproval of homosexuals," including of homosexual priests, who it said have always had "an honourable part in the Church of England's work." And, it said there would be "two important corollaries" to this withdrawal. "One is that the same standards of conduct, no worse, no better, would come to be asked of homosexuals as of heterosexuals. Promiscuity, a charge sometimes brought against homosexuals generally, would no more be tolerated among them in a church context than it now is among heterosexuals. On the other hand, divorce and remarriage are already accepted within certain limits among both laity and clergy: homosexuals could not be expected to conform to higher standards of fidelity."

The Daily Telegraph commented that "Some will no doubt remember that a similar attempt to make homosexuality respectable within the Church of England was turned down in 1987. That decision, however, has not stopped the liberal wing of contemporary Anglicanism pressing ahead with its case in this report. Its political approach is reminiscent of how people of a totalitarian—rather than tolerant—frame of mind move towards their objectives; decisions that g

against their wishes must be wrong and have to be changed.

"It makes no sense to assert, as the authors of the report do, that the scriptures and tradition of the Church are mere resources to be drawn on," the *Telegraph* editorial charged. "They say that they should be free to interpret the Bible in the light of contemporary social conditions even though, as they acknowledge, there are no favourable references to homosexuality in it. The overwhelming view of the Bible and of Christian tradition is that extra-marital carnal relations, and all homosexual physical relationships, are sinful. Trying to free oneself from sin, through the grace and mercy of the Almighty, is one thing; thinking that sin can be legislated away by synodical statute is another.

"Religions such as Christianity are fundamentally revelation-based or they are nothing," the *Telegraph* stated. "Each generation will, of course, bring its own understanding to that revelation; but there are certain central and timeless teachings that cannot be subject to passing intellectual fashions. People who doubt this would be much better off withdrawing from a Church whose faith spans the best part of 2,000 years."

Reformed Episcopalians To Choose New Presiding Bishop; Broadened Curriculum, Name Change Planned For Seminary

Special to the *CHALLENGE*

A new presiding bishop for the Reformed Episcopal Church (REC) and more diversified degree opportunities at

its seminary in Philadelphia are in the offing, based on announcements made to representatives from all major REC agencies at the last in a series of "All-Church Planning Sessions" leading up to the REC's 46th triennial General Council in May.

Presiding Bishop William H. S. Jerdan announced at the January 31 session at St. Paul's Church in Oreland, Pennsylvania, that he will not be seeking a second term as presiding bishop. Bishop Jerdan is 74 and has been presiding bishop since 1987. He had served since 1962 as bishop of the REC's Charleston-Atlanta-Charlotte Synod, the second-largest jurisdiction in the REC.

Meanwhile, Norman M. McCausland, the chairman of the trustees of the Theological Seminary of the Reformed Episcopal Church (more commonly known as Reformed Episcopal Seminary), stimulated extensive discussion as he announced two major changes at the Philadelphia institution.

First, McCausland reported, the seminary will seek to serve a larger and more specialized student body by diversifying its current three-year Master of Divinity program into three separate "tracks of study within the Master of Divinity." In addition to the seminary's standard "core curriculum" in theology, church history, and biblical languages, these "tracks" will offer "concentrations" in three areas: Urban Ministries, Church Pastoral Ministries, and Christian Counseling Ministries. "These three tracks within our M.Div. program will not only broaden our appeal to those persons looking for some specialized training at seminary," McCausland said, "but also improve our existing program by strengthening our training in the area of pastoral theology."



REFORMED EPISCOPAL SEMINARY, on Philadelphia's Chestnut Street.

Departing from the text of his printed report, McCausland then announced that the trustees will be seeking authorization from the General Council to change the seminary's name to *Philadelphia Theological Seminary*, in order to emphasize to a larger public that the school's concerns are not narrowly focused on denominational questions.

The most dramatic proposal of the session came from the September, 1989, meeting of the Charleston-Atlanta-Charlotte Synodical Council. The Synod had passed a resolution, which was presented to the session by Bishop Sanco K. Rembert, unanimously urging the General Council to create canonical legislation which would "1) limit the presbyterate and episcopate of the Reformed Episcopal Church to males only; 2) prohibit and/or remove from the ordained ministry of the Reformed Episcopal Church any person who advocates or practices a homosexual lifestyle; 3) prohibit the practice of giving the elements of Holy Communion to a child under the age of 18 years, unless such child is a communicant member of this Church. . . ."

Bishop Rembert made it clear that he had no specific targets within the REC in making these proposals. It is his feeling, rather, that the REC needed to implement legislation on these questions now in order to forestall any possibility in the future that challenges to them could be offered in the REC.

In response to a special appeal by Bishop Rembert, Bishop Leonard W. Riches and the Very Rev. Dr. Allen C. Guelzo (the president and academic dean of RE Seminary) were requested to present a provisional canon and/or resolution concerning homosexuality and the ministry to the RE General Committee, which was due to meet March 30.

Distinguished American Priest And Seminary Professor, A Chinese Language Specialist, Dies in Taiwan At Age 68

The Rev. Paul B. Denlinger, stalwartly orthodox priest in the Episcopal Church of Taiwan and seminary teacher for 40 years, died November 15 in Taipei. He was 68 years old.

Born in Philadelphia and raised in New Jersey, Denlinger graduated from Dickinson College in 1943 and Yale Divinity School in 1945, after which he worked with the China Inland Mission of the Episcopal Church in Anking and Beijing, where he studied Chinese dialects and linguistics. Expelled in 1950 by the new communist regime, he became a Chinese language specialist in the U.S. Army, and intervened with General Matthew Ridgeway, preventing forcible repatriation of Chinese prisoners of war during the Korean War.

Married in 1953 to the former Teresa Ch'in Sun, Denlinger became the father of one son, Paul Mason. Ordained priest, also in 1953, Denlinger earned a Ph.D. in Chinese historical linguistics and later taught at Lexington Theological Seminary and Asbury College in Kentucky. During 1972-5, he taught at National Chengchi University, and since 1975, had been serving as special assistant to the president of Soochow University.

His son, Paul, writes that "Aside from a passion for learning, he always sought to help others, even if it involved



THE REV. PAUL B. DENLINGER in younger years and later with his wife, Teresa.

going considerably out of the way to do it. He deeply believed that by treating others with honesty, decency and respect, he would bring out the goodness in others. . . . As an Episcopal priest in China. . . [h]e felt that religion was not a Sunday morning affair, but something that should be lived on a daily basis by each individual. When he gave help to others, he would not talk about it, not even with his own family."

Burial was in Bellevue, Washington. Fr. Denlinger's connection to *THE CHRISTIAN CHALLENGE* extends back a quarter of a century. He and his family frequently visited with *CHALLENGE* founding editor Dorothy Faber and her family during the 1960's, when both families lived in Michigan, and contacts between the two were maintained throughout the years despite the later vast geographical separation.



Newsclips

ANGLICAN—INTERNATIONAL

It was only formed about a year ago, but the **ASSOCIATION FOR THE APOSTOLIC MINISTRY IN AUSTRALIA**—the counterpart of the traditionalist group of the same name in England—already has some 2,000 members (including 14 bishops), and more than 200 of them attended the first national meeting of the organization in February. The gathering of people from all across Australia heard an address from the Archbishop of Sydney, Dr. Donald Robinson, on the teaching ministry of the priesthood. Bishop John Hazlewood of Ballarat spoke at the evening prayer service which preceded the AAM meeting the next day. So far, the Anglican Church of Australia's General Synod has narrowly defeated moves to admit women priests. Now—with the recent decision by the church's Appellate Tribunal that the Diocese of Melbourne's legislation to go ahead on its own in ordaining women priests is unconstitutional—it appears unlikely that there is any legal, canonical way for individual dioceses to ordain women priests. Therefore, illegal ordinations are a possibility, and AAM took steps to obtain legal advice in case such ordinations do take place, according to the Rev. Tony Noble of Fitzroy, a member of AAM-Australia. Noble said national meetings of the sort that take place regularly in the U.S. are less frequent in Australia, so the AAM meeting was "significant" in his view. In addition to its phenomenal growth, "One of the best things about AAM is that it has brought Catholics and Evangelicals together, and we are discovering how much we have in common," Noble commented. He said he saw AAM as "not anti-anything. We are for the Church and unity." AAM-Australia is chaired by Dr. Ian Spry, a leading barrister in the nation.

In a strange coincidence following the death after a heart attack of 53-year-old Archbishop David Penman of Melbourne—who had planned to ordain the first women priests in February this year—Fr. Noble also noted the recent death, also at a young age, of **THE REV. DR. JOHN R. GADEN**, a priest and warden of St. Barnabas Theological College, Adelaide, and one of the leading modernist theologians in Australia. *Church Chronicle* (Diocese of Ballarat) said Gaden, termed "a man of almost overwhelming holiness," had been a "thoughtfully committed supporter" of the ordination of women, and recently had also authored a controversial paper on the Christian view of sexuality. Gaden was only 51 and also died of a heart attack, according to Noble.

A compromise candidate—the Most Rev. George Henderson, 68, Bishop of Argyll and the Isles (the west coast of Scotland)—is the **NEW PRIMUS OF THE SCOTTISH EPISCOPAL CHURCH**. Maintaining the episcopal tradition against the overwhelming tide of Presbyterianism

in Scotland, the small church has 40,000 members in seven dioceses. It was Bishop Henderson who drafted a compromise allowing women priests ordained abroad to officiate in Scotland, although he himself is opposed to women's ordination. In *Church Times*, he says his objections to the innovation are on pragmatic rather than doctrinal grounds; he does not want to jeopardize a working relationship with the Roman Catholic and Orthodox Churches (the former having joined the new body which replaces the Scottish Council of Churches), and he does not want division in an already-small province. He is an opponent of Prime Minister Thatcher's policies and has been a member of the Labour Party for half a century, but is not considered an activist and describes himself as "a fair-minded kind of a guy."

DR. JOYCE BENNETT, the woman ordained priest in 1971 in the Diocese of Hong Kong, will not celebrate communion in Scotland after all, reports *Church Times*. Pro-priestess Bishop Richard Holloway of Edinburgh has disallowed it. The refusal of Dr. Bennett centers, incredibly, on the wording of a Scottish provision providing for occasional permission for women priests who come from "overseas" dioceses, a point which Miss Bennett, who now lives in London, cannot seem to overcome.

Meanwhile, though, "eucharistic hospitality" was extended by the Bishop of Edinburgh to **DR. PENNY JAMIESON**, the bishop-elect of Edinburgh's "link diocese" of Dunedin, New Zealand. But, in a letter to *Church Times*, Dr. Jamieson wrote concerning her "forthcoming visit to Britain" that she "will not be taking on any public engagements in either England or Scotland. I shall therefore be declining the offer of eucharistic hospitality made to me by the Bishop of Edinburgh." She cited several reasons for this, including that "my time in Britain is time for personal preparation, reflection and prayer on the new ministry to which God has (so unexpectedly) called me . . ."

Legislation to permit the ordination of women as priests will cause schism and is "**THE ROAD TO SELF DESTRUCTION**", the Archdeacon of Colchester said in a pamphlet issued by the "Church in Danger" traditionalist group in England. *The Daily Telegraph* reported that the Ven. Ernest Stroud states that the church will suffer "the intense pain of division at every level" when the draft legislation is sent to the dioceses, deaneries and parishes, something that is apparently already in the works following a vote at the Synod meeting in November. The newspaper said Stroud's comments came less than a week before a February Synod gathering was due to debate the level of compensation for clergy who feel they have to resign if women are ordained. "Can it be right to cut off and pay off a significant group of faithful priests and laity because there are those whose purpose it is to press forward with innovative legislation at any price?" asked Stroud, a Synod member. Under current provisions, costs calculated by the Church Commissioners for every 100 clergymen who leave the C of E would total over five million pounds. Stroud said that the possible exodus of up to 2,000 clergy would thus create a very serious financial impact on the dioceses, leading to increased demands for higher quotas from parishes. He asserted that some parishes may not be able to, or will refuse to, meet the quotas. In addition, he said, "we will

have to take into account that there will be a loss in church membership."

THE BATTLE OVER WOMEN'S ORDINATION in the Church of England, of course, has interested parties actively campaigning for control of the General Synod, reports *The Daily Telegraph*. When it meets in November, the Synod is required to consider and take another preliminary vote on legislation to enable women to become priests. The final vote on the measure, requiring a two-thirds majority in each of the three orders to be approved, is expected to occur in 1992, and those elected to the Synod late this summer will serve for the next five years. So the Church Union, one of the leading traditionalist groups, has been actively recruiting candidates. Oswald Clark, an organizer of the Church Union's campaign, said "lively, energetic people" of both sexes who hold "an orthodox outlook on matters of faith and order" are being sought, particularly among "young people and black people." Training sessions on the technicalities of Synod elections have been held for potential candidates at the Church Union's London headquarters. "I have no doubt that these elections are crucial," Clark stated. "Given the mathematics, we know that if the legislation were to come back next week it would be defeated. The only way it could succeed would be if there were a dramatic change in the composition of the Synod." Supporters of women's ordination are also believed to be mustering nominees, although the Movement for the Ordination of Women denied it would be holding similar meetings for its candidates.

According to *The Economist*, it's time to start choosing **A NEW ARCHBISHOP OF CANTERBURY**. Dr. Robert Runcie has been in the post since 1980, and he has to retire before he turns 70 in October, 1991. There is speculation that he will choose to retire early, in October of this year, giving the new Church of England General Synod to be elected this year the opportunity of breaking in a new primate when it meets this November. Prime Minister Margaret Thatcher has the final say on the nomination (though the actual appointment to Canterbury cannot be done without the Queen's approval); Thatcher chooses the chairman of the Crown Appointments Commission, which sends her two names. If she doesn't like either one, they have to send two more, and so on. Whoever is selected will be stepping into the middle of the thorny issue of women's ordination, for which draft legislation is currently under consideration. The senior evangelical, Bishop David Sheppard of Liverpool is thought to be socially unacceptable to Mrs. Thatcher. The senior liberal, Archbishop John Habgood of York, is thought to be too old, too donnish, and too outspoken on the social issues which the prime minister abhors. One possibility, unprecedented in recent times, would be to choose someone from outside England, such as Bishop Richard Holloway of Edinburgh or Archbishop Robert Eames of Ireland. But *The Economist* predicts the best bet would be "good-looking" Bishop Richard Harries of Oxford, who "manages to hold the right views—against apartheid, in favour of . . . the ordination of women—but all in diplomatic moderation."

Meantime, though, it appears Bishop Harries has his hands full with his own diocese. A number of Church of England **PRIESTS IN THE DIOCESE OF OXFORD ARE**

OUTRAGED by the happenings at a diocesan "liturgical workshop," reports *The Daily Telegraph*. It quotes a *News of Liturgy* report by a workshop participant, the Rev. Martin Dudley, who said those present were asked to draw, cut out, and colour pictures of their feet. Then they had to sit around a chalice and a piece of communion bread and were asked to talk to the bread or "give it a voice and let it speak." Finally, when they were asked to position the pictures of their feet around the chalice, Dudley refused to cooperate. "I was tired of this childish, manipulative game and angry about what was being done, not only to me, but to the liturgy," he wrote. The workshop's organizer, a former Baptist minister, stood by his curious methods: "I think it's quite normal for people to talk to things. Don't you talk to your car?" Incensed clergymen are sending protests to the Bishop of Oxford, enclosing copies of Dudley's report. Said one, "I can't really believe that he would approve of this sort of nonsense. It's deeply disturbing."

Following the address (printed in full in the last issue) by the **PRINCE OF WALES** at the awards ceremony for the Thomas Cranmer Schools Prize late last year in London, a number of Continuing Church in America members have signed and forwarded a statement to the Prince, offering him their "heartfelt thanks for your spirited and eloquent defense of Archbishop Thomas Cranmer and the **Book of Common Prayer**." Cranmer's liturgy "is the spiritual rock upon which the world Anglican Communion is founded," continued the statement. "**The Book of Common Prayer** is, indeed, our common bond. The abandonment of it by any part of the Communion diminishes us all. Your words have gladdened the souls of the many Episcopalians who bitterly regret the suppression of the traditional Prayer Book in these United States—measurably strengthening our resolve to maintain our efforts to restore the Prayer Book to our churches. . . ." The appreciation effort was headed by the Rev. Hugh Hall, rector of St. John's Church (United Episcopal Church of North America) in Charlotte Hall, Maryland. Fr. Hall said that any others desiring to express their appreciation to Prince Charles for his words on behalf of traditional Anglican liturgy can direct their communication to: His Royal Highness The Prince of Wales, c/o Mr. David Wright, St. James's Palace, London SW1, England.

Meanwhile, surveys of British publishers, reported in *Church Times*, show that the traditional (1662) **BOOK OF COMMON PRAYER** "IS STILL A VERY REAL PRESENCE" according to the Bible editor of the Cambridge University Press and "far from being a dead duck" according to the manager of Mowbrays Bookshop in London. Some priests have reported increased attendance following the introduction of the modern-language **Alternative Service Book**, but the Rev. Tom Devonshire Jones, vicar of St. Mark's, Regent's Park, London, said that "all this enthusiasm for the ASB is 99 per cent a clerical matter. The ASB has been pushed in the parishes at the price of much distress to people." The Prayer Book Society in England reports "an unprecedented number of enquiries" since Prince Charles spoke out in favor of the traditional prayer book. Several London churches which had virtually no congregations have reported marked increases in attendance and communions upon returning to the older book. The rector of St. Giles-in-the-Fields, London, the Rev. Gordon

Taylor, 74, has a "growing congregation" and said, "I've been ordained for 51 years. I've never used anything but the [traditional] Prayer Book for the public services, and I never shall till the day I die. Cathedrals have the Prayer Book services; they are looking after the tourists, and so am I. Visitors love to hear the State prayers; it knocks them sideways."

THE TRICKLE OF ANGLICAN CLERGYMEN GOING TO ROME CONTINUES. *Church Times* reports that three priests of the Church of England, all married and with children, were ordained as deacons in the Roman Catholic cathedral in Leeds, just before Christmas. Approval for their ordinations took three years, during which time they spent 18 months in theological studies. All three will work in chaplaincies and as parish assistants. Meanwhile, the Rev. Trevor Nicholls, formerly a priest of the Church of England, was ordained to the Roman Catholic priesthood by Cardinal O'Connor in New York. According to *Christian News*, groups of married, suspended Roman Catholic priests demonstrated quietly outside the service, because Fr. Nicholls is married and has four children. He was ordained under the special pastoral provisions for Anglican converts, while ordinary Roman Catholic priests are still bound to the rule of celibacy. Married Roman priests have founded a group called CORPUS, which hopes that the extreme clergy shortage in their church will lead to a relaxation of the celibacy rule and their recall to the active priesthood. *Time* magazine notes that only one priest convert from Anglicanism has been put in charge of a Roman Catholic parish, Fr. Christopher Phillips of San Antonio, Texas, and his charge is one of the six Episcopal congregations which has seceded to Rome. It is felt that married clergy would aggravate the resentment felt over the celibacy issue if they were put in charge of regular Roman Catholic parishes. And, one ex-Anglican wife said she had "run into resentment from nuns who wanted to become priests."

Last year's **ARCHBISHOP TUTU FIASCO IN THE DIOCESE OF BIRMINGHAM**, England, points out "in an all too painful way, the fact that political clerics are not the box office attraction that some had supposed," states an editorial in England's *Parson and Parish*. Under-attendance of church-sponsored events featuring Tutu last April left the diocese with a debt of some 200,000 pounds. "The proper dividing line between religion and politics may be difficult to identify in theory, but in practice it is more easily recognisable," stated the editorial. "And it was a healthy instinct that kept so many of the citizens . . . away from the Primate of Cape Town's visit. As Bishop [Colin] Buchanan, who planned the visit, was himself forced to admit: 'People said that he [Tutu] tried to bring politics into religion and that he favoured terrorism.'" As for South Africa itself, "whatever one's view of apartheid, sanctions against that country are not—as the Bishop of London has pointed out—an article of faith necessary to salvation," continued the editorial. "It is doubtful whether more than a small minority of black South Africans are in favour of them. A house belonging to the Archbishop in Soweto is said to be plastered in graffiti saying 'Tutu, give us jobs.' And whether or not Cape Town's chief pastor is in favour of terrorism—and in fairness we do not think he is—another black South African priest surely speaks more wisely when he says: 'Armed revolution would not end apartheid, it would end South Africa.'"

"THE CHURCH OF ENGLAND is a venerable and expensive institution which devotes itself to undermining the Christian faith." So asserts the Most Rev. Robert Mercer of the Anglican Catholic Church of Canada, who was recently in Mirfield, England, for a month's sojourn at the Community of the Resurrection, of which he is a member. Mercer, the former Anglican Bishop of Matabeleland in Zimbabwe who now heads the Canadian Continuing Church, said the C of E "survives because ordinary people in parishes take little notice of bishops and of synods."

BACKING UP TALK WITH ACTION: The Anglican Church of Nigeria has created nine missionary bishoprics in preparation for the Decade of Evangelism. *Anglican Media Mailing* says that these new sees will give the church an episcopal presence in each of the country's 21 state capitals. It will also form the basis for a new evangelistic initiative in the country's Muslim north. Archbishop Joseph Adetiloye said of the venture that "We are going back to the period in the history of the Church when the bishop led the Church in evangelism, and to the principle 'where the bishop is, there is the Church.'" Financial support for the new sees is to be provided by congregations based around Lagos. They plan to "adopt" individual bishops as missionaries of their church.

In another part of the world, **THE LUSITANIAN CHURCH** (Portuguese Episcopal Church) is launching prayer groups throughout the country this year in preparation for the Decade of Evangelism, so the church may "discover God's will in bringing to fruition" the evangelistic period.

IN BRIEF—

***THE DIOCESE OF HONG KONG AND MACAO**, presently part of the Council of the Church of East Asia, has begun a process which could result in the creation of a new Anglican province. Late last year the diocese decided to study the legal, financial and staffing consequences of upgrading the diocese to provincial status, and the findings will be considered in 1991. - *Anglican Media Mailing*

***ANGLICAN CHURCH LEADERS IN BRITAIN AND HONG KONG** have condemned the enforced repatriation of Vietnamese boat people. Many thousands of Vietnamese refugees live in crowded conditions in Hong Kong, and in December the British government decided to repatriate some of them. - *Anglican Media Mailing*

***THE ARCHBISHOP OF CANTERBURY** began a 12-day visit to Pakistan and Bangladesh in early February. - *Anglican Media Mailing*

***MORE THAN 1,000 MOZAMBIKAN REFUGEES** fleeing the civil war in their country have taken up residence on Likoma Island, historically the refuge island from Arab slave traders and the site of Malawi's only Anglican Cathedral. Cathedral buildings are now overcrowded with refugees, and more assistance for their care is being sought. - *Anglican Media Mailing*

***ST. PHILIP'S THEOLOGICAL COLLEGE IN KOGWE, TANZANIA**, reports that it is growing so fast that it can hardly keep up with its accommodation needs. The 76-year-old Anglican college had 50 students ten years ago, and has more than 100 today. It now has funds to do some

renovation and expansion, and hopes to be able in the future to provide courses in theology which lead to a degree. Currently, all academic instruction, pastoral training and college administration are carried out by an eight-member staff. - *Anglican Media Mailing*

***THE DEAN OF LICHFIELD**, John Lang, has advised parishes and dioceses of the Church of England to put a financial squeeze on the sometimes "unspeakable" General Synod until it does a better job. He said the synod is "full of people who spend their whole lives going from one church meeting to another..." (the Synod meets three times a year). One newspaper editorialized that "It is tragic that at a time of dwindling faith and numbers, the Church of England should devote so much of its time and energy to this elaborate irrelevance." - *The Independent, Church Times, The Daily Telegraph*

***LINCOLN CATHEDRAL HAS SUFFERED ANOTHER FINANCIAL SETBACK** with an operational loss of between 38,000 and 70,000 pounds, in connection with an Australian tour of its rare copy of the Magna Carta of 1215, which had been expected to make money. - *Church Times*

***AN ANGLICAN HEADS THE NEW BRITISH ECUMENICAL VENTURE**, "Churches Together in England," joining United Reformed and Welsh Independent ministers in leading one part of the successor structures to the old British Council of Churches. Canon Martin Reardon, former secretary of the Church of England General Synod Board for Mission and Unity, was named CTE's general secretary. - *Church Times*

***BISHOP SAMIR KAFITY**, the leader of the Episcopal Church in the Middle East, says that Israel should recognize the Palestinian Liberation Organization and accept a Palestinian state. - *Religious News Service in Christian News*

***A CEREMONY WAS RECENTLY HELD AT THE HISTORIC ABBEY IN GLASTONBURY**, England, one of the earliest sites of Christianity in Britain, to lay the foundation stone of a visitor center at the Anglican shrine. - *Anglican Journal*

ANGLICAN—USA

A NON-DENOMINATIONAL CONGREGATION OF 400 MEMBERS in Valdosta, Georgia, formerly affiliated with the Assemblies of God, has been received into the Diocese of Georgia and the Episcopal Church, reports *The Living Church*. Its 27-year-old pastor, son of the previous pastor of 25 years, began experimenting with vestments and liturgical usages and was asked to leave the Pentecostal denomination, which he did, taking about half the congregation with him. Called the Church of the King, the unusual parish worships in a renovated warehouse. At a January 14 service, the 50-member choir sang original songs while the Rt. Rev. Harry Shipps of Georgia confirmed Stanley White, the pastor who is now a lay reader and a candidate for ordination. The entire congregation was received as baptized members, and the bishop was given a list of 315 people who wished to be confirmed in time for Easter.

THE NATIONAL ORGANIZATION OF EPISCOPALIANS FOR LIFE (NOEL) named a new executive director in September, reports *The Evangelical Catholic*. Mary Ann Dacey

will succeed Louisa Rucker, who retired to spend more time with her family. Mrs. Dacey, a longtime pro-life activist and member of Truro Church in Fairfax, Virginia, previously worked as an insurance and investment broker. She has been arrested twice in Operation Rescue events. According to the organization's board, NOEL's primary focus on the national level is educational, and its purpose is "To promote the Biblical view of the sanctity of human life at every stage of biological development and to seek to influence our church and culture to embody this Biblical attitude morally, legally, and in practice."

THE VERY REV. DONALD MCPHAIL, dean of St. John's Cathedral, Colorado's largest Episcopal church, has been admitted to a treatment center in Oconomowoc, Wisconsin, after an anonymous letter from "a concerned parishioner" to a Denver newspaper revealed that the dean had pleaded guilty to a charge of public indecency at a January 4 Denver County Court hearing. The charges stem from a reported incident, described by court records as "a homosexual act," which allegedly took place between McPhail and another man in the restroom of a shopping mall in downtown Denver. According to concurrent reports by *Episcopal News Service, Christian News, Rocky Mountain News*, and *The Denver Post*, the December 11, 1989, incident took place only weeks after McPhail declined election as bishop coadjutor of Arizona. *The Living Church* reported that the charge was given a deferred judgment in Denver County Court, meaning that the offense will be dropped from his record if McPhail stays out of trouble for his one year of unsupervised probation. Bishop William Frey of the Episcopal Diocese of Colorado has taken over pastoral duties at the 3,000-member cathedral, and told cathedral members that "I believe the dean will be back, and I believe that you will welcome him with open arms." Frey said he and doctors "are convinced that this stress-induced, isolated event was an anxious cry for help, not a characteristic of Donald's behavior. It is not likely to be repeated." He said the 57-year-old dean had been having blackouts and was under treatment for five weeks, making "tremendous progress," before news leaked out in early January about the December incident. Saying that Christians should not desert McPhail in the face of a "public scandal," Frey asserted: "There is not one biblical hero or heroine untainted. God has been forced to build his church with weak and flawed people. We are all forgiven, recovering sinners." And the bishop expressed his anger toward the person who sent the anonymous tip to the press: "In my estimation that's tantamount to sending a letter bomb."

According to an *Anglican Episcopal Tidings* report recounted in *Saint Michael's Wings*, **THE MOST REV. WALTER HOLLIS ADAMS**, founder and primus of the Anglican Episcopal Church of North America (AECNA), a Continuing Anglican body founded in the early 1970's, has announced his retirement. "Bishop Adams will continue with some episcopal functions as his health will permit," said the report. Bishop Robert H. Voight will take the reins of the small traditionalist jurisdiction, pending election of a successor to Adams.

Admitting that their views run "against the tide of public opinion supportive of the December 20 U.S. invasion of PANAMA," mainline denominational leaders have declared

the American action, reports *Episcopal News Service*. Adding his voice to those of the National Council of Churches, the United Methodist Board of Church and Society, and assorted Latin American church officials, Episcopal Presiding Bishop Edmond L. Browning was quoted as saying, "I am profoundly saddened that the administration has found it necessary to intervene militarily and unilaterally once again in the affairs of a Western Hemisphere nation—even in the face of extreme provocation."

INCLUSIVE LANGUAGE "attacks the very doctrine of God," says a brief commentary in *The Anglican Digest*. Dr. Leslie P. Fairfield (of Trinity Episcopal School for Ministry) writes that the authors of proposed inclusive language rites, now being used on a trial basis in the Episcopal Church, "are not merely attempting to use language sensitively in regard to women and men, replacing terms like 'mankind' with equivalents such as 'all whom you have made.' The latter is a perfectly reasonable exercise. Rather, the authors of the liturgies are denying that God has exhaustively and definitely revealed Himself as Father. They are suggesting that the Church has erred in calling Jesus 'Lord.' They are proposing, in fact, that Christians may invent new names for God out of their own subjective experience. The eucharistic rite entitled 'The Nurturing God,' for instance, invites us to address God as 'Mother.' What God calls Himself is irrelevant. 'Inclusive' language about the Godhead is simply not an option. God has named Himself. And His Word is sure."

Some 200 to 800 of the Episcopal Church's 7,400 parishes are expected to try the new **INCLUSIVE LANGUAGE SERVICES** which were released at Advent 1989. According to *Mandate*, the publication of The Prayer Book Society of the Episcopal Church, Sarah Motley, coordinator of the committee on inclusive language, said, "Yes, it will be uncomfortable... explorations are uncomfortable... Do people go to church to be comforted, or to be challenged?" The evaluation period will last from eight to ten months, in time for results to be tabulated and any necessary revisions to be made by Advent this year.

In another story, *Mandate* reports that the **CONSULTATION ON CHURCH UNION (COCU)**, the multi-church ecumenical venture which has sought to link the Episcopal Church with several other protestant bodies, is near a final triumph. The latest proposal, for "covenanting" between the groups—including recognition of one another's ministries, membership and sacraments—now has the approval of eight of the nine partner churches, and only the Episcopal Church must still approve the plan for it to go into effect. At its 1988 General Convention, the Episcopal Church maintained participation in COCU but tabled the covenanting plan at that time with the comment that there is "not a sufficient theological basis for the covenanting acts." It is likely that there will be considerable pressure for the Episcopal Church to approve the covenant plan at its next convention in 1991.

A REFORMED EPISCOPAL CHURCH IN LIBERIA appears to be in the making. Ten churches, independently formed in the last decade among the Bassa tribal region of the West African nation, have petitioned the 117-year-old American REC for organization as part of the evangelical Anglican body. More recent word indicates that another

group of eleven churches has joined the original group, and that a total of more 2,000 members is involved. Denominational and parish members from Philadelphia's Christ Memorial Church are planning visits to Liberia in furtherance of the initiative. Two Liberian REC members, Arthur Zogar and Sue Williams, are students at Philadelphia's Reformed Episcopal Seminary. According to a *REactions* report, the Rev. Robert Booth, who served as a missionary in Uganda, has been elected bishop by REC's Board of Foreign Missions, and is taking a key role in the process.

EDWARD LLOYD SALMON was consecrated bishop February 24, succeeding Bishop C. FitzSimons Allison as the 13th bishop of the Diocese of South Carolina. A diocesan release said consecrators included Presiding Bishop Edmond Browning; Bishop Allison; former Presiding Bishop John M. Allin; Bishop Michael Marshall, director of the Anglican Institute; Lord Blanch, retired Archbishop of York; Assistant Bishop G. Edward Haynsworth of South Carolina; and the former Bishop of Arkansas, Christoph Keller. Salmon is the former rector of St. Michael and St. George Parish in St. Louis, which during his eight-year tenure grew from 1,400 to 2,800 parishioners.

IN BRIEF—

***THINGS HAVEN'T EXACTLY GOTTEN OFF TO A FLYING START** for the Ecumenical Decade of Churches in Solidarity with Women. Ann Smith, executive director for women's ministries in the Episcopal Church, complains that affirmation of solidarity in some cases has been non-existent. - *Anglican Journal*

***WHEN BISHOP JAMES KROTZ WAS CONSECRATED** coadjutor bishop of Nebraska recently, he became the youngest bishop in the U.S. Episcopal Church. - *Anglican Journal*

***THE REV. WILLIAM E. SMALLEY** was consecrated Bishop of Kansas last December 8 at Grace Cathedral in Topeka. - *The Living Church*

***CANON EDWARD WEST**, 80, retired canon sacrist of New York's Cathedral of St. John the Divine, died January 9. Suffragan Bishop Walter Dennis said of him that "Edward West was to the American Church what Thomas Cranmer was to the Church of England." - *Episcopal News Service*

***MICHAEL HORTON**, minister of St. Luke's Reformed Episcopal Church in Anaheim, California, has received favorable mentions in *USA Today* and *Newsweek* magazine recently, because of the recent release of his best-selling expose of televangelists, **The Agony of Deceit**. - *REactions*

***THE REV. WILLIAM WETHERELL**, longtime stalwart of the Confraternity of the Blessed Sacrament and the Guild of All Souls, died February 24, shortly after saying Mass for the sisters at St. Anna's Residence in Philadelphia. According to the Rev. Larry Snyder, rector of St. Luke Church in Newtown and president of the Catholic Clerical Union, the requiem was held at St. Clement's Church in downtown Philadelphia, where Fr. Wetherell had served since his retirement from parish service.

***ANDREW FAIRFIELD** has been consecrated bishop of the Episcopal Diocese of North Dakota. - *The Sheaf*

***A FORMER ARCHDEACON IN A TRADITIONALIST EPISCOPAL CHURCH DIOCESE HAS JOINED THE CONTINUING CHURCH.** The Ven. Wayne Williamson, the former executive assistant to the bishop as well as archdeacon in the Episcopal Diocese of San Joaquin, has been received as a member of St. Michael's, Tulsa/Broken Arrow, Oklahoma, part of the United Episcopal Church of North America. His wife has also joined the parish. The Williamsons now live in Sun City West, Arizona, and had no parochial affiliation. The San Joaquin diocese is led by the Rt. Rev. John David Schofield, a bishop of the traditionalist Episcopal Synod of America. - *St. Michael's Wings*

***THE PATTERN OF THE EPISCOPAL CHURCH'S EXECUTIVE COUNCIL** in recent years to rubberstamp the proposals and reports of its staff has been questioned editorially by *The Living Church*, which suggests that since "it is usually obvious that the vast majority will vote for what is on the page before them, there has often seemed little point in pursuing debate." The editorial asserts that "we do believe that a higher and more creative level of performance could be shown."

***GERALD G. BLANCHARD**, whose "one day at a time" sign-offs closed his letters to *CHRISTIAN CHALLENGE* editors for many years, has died. A longtime reader and supporter of the *CHALLENGE* and a lifelong Episcopalian, he was born in Rhode Island in 1908 and died in New Jersey, where he had retired.

***PERHAPS "THE MOST COMICAL REPORT"** of the June, 1989, synod which formed the traditionalist Episcopal Synod of America came from the *Philadelphia Gay News*, which described the ESA as "composed of those supporting the ordination of women as well as other progressive issues, such as lesbian and gay rights." - *The Evangelical Catholic*

RELIGION—USA

Two San Francisco congregations of the Evangelical Lutheran Church in America (ELCA) now face formal charges from the denomination for **ORDAINING THREE OPENLY HOMOSEXUAL PERSONS** on January 20, says a *Religious News Service* report in *Christian News*. A spokesman for San Francisco Bishop Lyle G. Miller said the two congregations were informed January 22 that they had been charged because they had "willfully disregarded and violated a criterion for recognition as congregations of the ELCA." The two congregations, St. Francis and First United, knew beforehand that they could be disciplined for their actions because the names of the three candidates were not on the denomination's list of approved candidates. All three have theological training but are ineligible for ELCA ministry because they disagree with the denomination's guidelines on sex and marriage, which stipulate "chastity before marriage and fidelity within marriage" as the norm for sexual intercourse. Ordained were Jeff Johnson, a graduate of Pacific Lutheran Seminary in Berkeley, and a lesbian couple, Phyllis Zillhart and Ruth Frost, both graduates of Luther Northwestern Seminary in St. Paul, Minnesota. *Christian News* reports that Johnson declared

the denomination's opposition to his ordination to be "a violation and an affront to my community." He also said the opposition is "a politically motivated scandal which would deny the reality of life-giving, intimate, creative, sexual relationships among lesbians and gay men." The ordination sermon was given by the Rev. Carter Heyward of the Episcopal Divinity School in Cambridge, Massachusetts. Heyward, a lesbian and one of 11 women irregularly ordained to the Episcopal priesthood in 1974, condemned church opposition to openly homosexual people. On the other side, ELCA leader Bishop Herbert Chilstrom said the action by the San Francisco congregations "undermines the unity" of the church, according to *Episcopal News Service*. Pastoral calls, he said, can go only to those approved by the church. The ELCA constitution delegates authority to ordain ministers to the synodical bishop, who must sign all calls to ordained ministry. Bishop Miller said that, although some have concluded that "homosexuality is part of the rainbow variety of God's creation, the ELCA has not." The church, he said, "cannot change its standards for ordination." According to *ENS*, ELCA officials have three options—removal of the congregations from the church's rolls, censure by the bishop, or suspension of congregational rights for a designated period of time.

OPERATION RESCUE director Randall Terry, who had been serving a year in jail for criminal trespass in connection with abortion prevention activities in Atlanta two years ago, got out of jail after just about four months when an anonymous donor paid his \$550 fine, and made a dramatic appearance at the National Religious Broadcasters convention. He reported that OR had closed its national office in Binghamton, New York, in no small part because all its assets are under control of federal marshals to satisfy a \$50,000 judgment against the organization. OR may also be liable for \$300,000 in legal fees incurred by the National Organization of Women, said *ALL News*. But Terry said OR leaves in place around 110 active, self-governed rescue communities all across the country. "They will continue doing what they have been doing," Terry said. "We will not even skip a beat as a result of this." A main tactic of the group is to prevent abortions by blocking access to abortion clinics.

MONOGAMY IS A CRAZY IDEAL says Newark's notorious J. Robert Williams—but that is not what a new Gallup poll says. The survey, conducted for *Psychology Today* and two national TV programs, indicates that Americans are "surprisingly and happily monogamous," according to *Time*. In the survey, 90 percent of husbands and wives said they had never been unfaithful to their spouses, and most gave high approval ratings to their mates. Nearly two-thirds of the poll's 657 randomly selected respondents said they were "very happy" in their marriage, and four of five said they would wed the same person again, given the chance. Three out of four described their spouses as physically attractive. According to the poll, the three key factors in making marriage happy are communication, cooperation in child rearing and housework and having a romantic image of one's partner. Some 20 percent or more said they occasionally indulged in "erotic activities" such as making love outdoors, and how about this: by modest statistical mar-

gins, Catholics appear to be more sexually adventurous than Protestants. The possibility that a "negative backlash to the sexual revolution" is taking place has been suggested as one basis for the results. Still, not everyone is convinced that American marriage is in such a rosy condition, and some experts are questioning the poll's accuracy. Says June Reinisch, director of the Kinsey Institute in Bloomington, Indiana: "We estimate that approximately 37 percent of married men and 29 percent of married women have at least one extramarital affair." A survey conducted by Lillian Rubin, a sociologist at Queens College in New York City, shows a 40 percent infidelity rate for spouses.

An **ASTOUNDING NUMBER OF ROMAN CATHOLIC PRIESTS HAVE RESIGNED** from the active priesthood since 1965—"at least 18,000" according to *Religion Watch*, which attended a recent conference of resigned priests held on Long Island, New York. Their main organization, the Chicago-based CORPUS, claims to have 10,000 resigned priests on its mailing list. Other countries, such as Brazil, have similar organizations. Most of these resigned priests are more liberal than the hierarchy, disapprove of the "conservative" church climate, and (in the words of their keynote speaker, Anthony Padovano) choose the "church of Vatican II," with its equality, "humanism and democracy" over the "belligerent" and "medieval" style of Pope John Paul II. A leading theme in their circles is the rejection of celibacy; most resigned priests have married. But they still believe that the Roman Catholic Church will eventually have to reinstate them, to solve its clergy shortage problem. At present, many vacancies in the U.S. are being filled with "extern" priests imported from Europe. But one resigned priest is quoted as saying: "I'm not so sure I want to return to today's church as a priest. For instance, I wouldn't want the hierarchy to tell me I couldn't be pro-choice on abortion." In what may be a substantial understatement, he concluded: "We have a different vision of the church."

The Episcopal Church is "studying" homosexuality through a national church commission, and so, among others, are the Methodists. The **GOOD NEWS** organization, a United Methodist evangelical group, said in its publication of the same name that it took the following positions in testimony before its church's Task Force to Study Homosexuality: (1) the Scriptures are clear that homosexual practice, regardless of how widespread it may be in society today, is not the will of God for humankind; (2) the major corpus of Christian tradition supports the biblical view held by the United Methodist Church today; (3) it is a myth that homosexuals cannot change their lifestyles but can only learn to accept them and live with them. In direct contradiction, leaders of Affirmation, the association of gay and lesbian Methodists, claimed: (1) homosexuality is part of the will of God and should be celebrated and used responsibly; (2) the Bible seems to speak of same-sex behavior but not same-sex orientation; (3) human sexuality functions on a continuum, not at clearly defined extremes; (4) sexual orientation is a given, and therapies to change it don't work; (5) homophobia and heterosexual privilege are injustices that need to be removed.

Three authors, including two members of the United Methodist clergy in the Eastern Pennsylvania Conference,

have produced a book, **Wisdom's Feast: Sophia in Study and Celebration**. According to *Good News*, the book claims that a **GODDESS NAMED SOPHIA** is really at the heart of the Judeo-Christian religious tradition, but this information has been hidden for nearly 2,000 years. She is, the book claims, a "real, biblical person, a real part of the Jewish and Christian traditions." It also says she "is a co-creator with the Hebrew God, she is a heavenly queen, she is a messenger from God, and she is God's lover." Supposedly, all knowledge of this was suppressed by the "Church fathers" and continues to be suppressed. The work includes prayers, songs, and a eucharist to Sophia, which it presents as an aspect of "feminist spirituality." (*Ed. Note: Sophia appears to be a theme in some feminist liturgies we have seen.*)

The National Endowment for the Arts (NEA) is being severely criticized—again—for **FUNDING PORNOGRAPHIC EXHIBITS**, reports the *Washington Times*. The focus this time is on self-described "post-porn modernist" Annie Sprinkle. During a recent performance in a Manhattan club, Annie said, "Usually I get paid a lot of money for this, but tonight it's government funded." Annie is the star of X-rated pornographic videos, and in a series of art exhibits in New York City, funded in part by the NEA, Miss Sprinkle stimulates herself sexually, urinates in a toilet, and invites the audience to inspect her anatomy with a flashlight.

A **NEW QUESTION IN THE NATIONAL CENSUS** has received praise from homosexual activists and raised eyebrows elsewhere. The *Washington Times* reports that a change in the 1990 Census Bureau questionnaire allows a non-relative living with the householder to identify himself or herself as an "unmarried partner." By matching this answer with the standard gender identification, homosexual as well as heterosexual couples will be counted. "Up till now, we've been an invisible minority," says Robert Bray, spokesman for the National Gay and Lesbian Task Force. "This change in the census is a positive step in recognizing the prevalence of gay and lesbian unions and families. We know there are vast numbers of same-sex unions in the country." But the Rev. Louis P. Sheldon, chairman of the California-based Traditional Values Coalition, said he does not believe a federal bureaucracy "should make a *de facto* moral statement and legitimize, with our tax dollars . . . domestic partnerships for homosexuals."

IN BRIEF—

***THE REV. GEORGE STALLINGS** of Washington, D.C., who formed an independent African-American Catholic Church last summer after accusing the Roman Catholic Church of being racist, has announced his decision to break all ties with the Vatican, allowing his Imani Temple to form "its own discipline and laws." Among the changes he will encourage is the ordination of women, optional celibacy for priests, and lifting prohibitions against birth control and abortion. - *Episcopal News Service*

***YOUNG ADULTS IN AMERICA** ranked first worldwide in the importance they attach to religion in a recent multinational Gallup survey. The survey shows that more than nine in ten young American adults, ages 18 to 24, believe

that religion should be important in life. This includes 47 percent who say it should be very important. - *Emerging Trends* as cited in *Religion Watch*

***MEMBERS AND FRIENDS OF THE FIRST PRESBYTERIAN CHURCH OF BIG LAKE, TEXAS**, were forced to worship outside on the church lawn last fall after the administrative commission of Tres Rios Presbytery officially pronounced the church dead. Church members do not accept the commission's edict, and have decided to take the commission to trial. - *Presbyterian Layman*

***CHRIST ARRESTED IN CALIFORNIA?** Police in Santa Monica, California reported the arrest in September of a 48-year-old man whose real name is Jesus Christ. He was charged with DUI. - *City Paper* (metropolitan Washington, D.C.)

RELIGION — INTERNATIONAL

The government-approved violence against the pro-democracy movement in China last June has reportedly **turned THOUSANDS OF CHINESE INTELLECTUALS** to turn away from Maoist philosophy to the Christian faith, according to a special report carried in *Religion Watch* from *NewsNetwork International*, a news service focusing on religious freedom. The biblical doctrine of original sin caused a particularly sympathetic response. Many of the students felt that traditional Chinese religions emphasizing goodness of humanity did not explain the brutality of massacres. While the facts are difficult to gather in China's closed society, China expert Leslie Francis says that "turning of students to Christianity since June 4 lives not merely hundreds but definitely thousands throughout China." There are reports that in many universities—especially those distant from Beijing—as many as ten percent of the students have converted. Church leaders report a sharp increase in inquiries from parents as well. In two related stories, church leaders in Hong Kong say according to *Episcopal News Service* that pro-governed trained leaders for the rejuvenated Chinese church, since 1979 has opened six thousand new churches, a major challenge. Meanwhile, *Reuters* reports in *Philadelphia Inquirer* that 12 Roman Catholic bishops have been jailed in China, as part of a new drive by China's government against the "underground" Roman Catholic Church, which is loyal to the Vatican. The hierarchs, all in their 70's, were seized earlier this year.

Australians ARE STILL RELIGIOUS BUT HAVE MOVED AWAY FROM THE CHURCHES, according to a poll reported in that country's *Church Scene* and published in the U.S.-based *Evangelical Catholic*. The poll, which concluded that the oft-mentioned movement away from religion was "greatly exaggerated," showed that 34 percent of respondents believe in God and had no doubts, 21 percent believe but with some doubts, ten percent do not believe, 11 percent believe in a higher power but do not necessarily in God, seven percent are atheists, and 27 percent don't know. Almost half of those surveyed said they attended church regularly. An Australian religion writer, Peter Goss, as said to have commented that the "optimism of the 1970's, when people believed that they could change the world, was dashed." Now, he said the

theme is "obtaining strength to cope in our society," and people are still searching for God, if not through churches, through other means, such as trying to find Him in creation through the conservation movement.

"TRUE RELIGION AND RADICAL LIBERALISM CANNOT CO-EXIST," states Professor Keith Ward of King's College, University of London, in the *Sunday Correspondent*. "One strand of liberalism," Ward writes, "is that people should be free to make up their own minds about moral, political, and religious beliefs. You can choose or change your beliefs as you wish—as long as they do not unduly restrict the freedom of others to do the same. With this view, a liberal society will be one in which an array of different belief systems exist, and individuals can move in and out of them quite freely." Some religions, the professor observes, may be content with simply being regarded as options for those who prefer them, but this is not the case with the major religions. For "religions make a claim to truth; indeed, to a most basic and ultimate truth about the nature of the world and human life." Moreover, says Ward, "religions offer a way to salvation, to enlightenment, or eternal life. These two factors are related, since it is only when one knows the truth that one can achieve liberation or salvation." On this view, religions will hardly accept that their teachings are only options of belief for those "who like that sort of thing." And religions, says Ward, "can hardly believe it is good for there to be many diverse options, since the others are presumably false and misleading in some way." Ward concludes that the "true religious believer cannot accept the liberal idea of a multi-faith society, in which it matters little whether people believe anything or not." He states, "No one who thinks they have a truth of ultimate importance for human destiny can seriously think of it as an option among others, equally good. What is true ought to be believed. No one says that relativity physics is an option; or that it is good to have lots of other theories. Such physics is taught to children as true; the last thing one would do is invite them to believe if it attracts them. So with religion; if you believe it is true, it must be taught as true; it is absurd to invite people to believe if they feel like it, or confuse them by presenting other theories which they are equally free to choose."

A flood of Bibles and religious literature into Eastern Europe is one result of the fall of the hard-line Marxist governments in the former Soviet bloc. *The Philadelphia Inquirer* quotes John D. Erickson, general secretary of the American Bible Society in New York, as saying: "This whole situation has developed far more rapidly than we could have ever dreamed. It is the **GREATEST CHALLENGE EVER TO FACE THE CHRISTIAN CHURCH**. You cannot imagine the degree of pent-up demand. Everybody was caught off guard. We prayed for these opportunities, but we didn't expect God to answer our prayers in such a full way." Among recent evidence of progress are the following: restrictions against Jewish education classes in Czechoslovakia have been lifted; requirements forcing publishers in East Germany to get permission to print Bibles have been abolished; the Hungarian legislature has passed a law guaranteeing freedom of conscience and religion; a Budapest hotel places Bibles in each room, but has to replace them daily, because many people take them when they

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The Afterword

Editorials

The Search For Ourselves

We listened with interest recently as Newark's notorious gay priest, J. Robert Williams, expounded his controversial opinions on the "Donahue" TV talk show. This disciple of the disquieting bases his radical views on the real or natural state of affairs in human existence. For example, he observes that monogamy is not really natural to most, so couples (heterosexual or homosexual) should have the right to choose whether their otherwise "committed" relationships will be monogamous or not. Likewise, homosexuality, not heterosexuality, seems natural and normal to some. Apparently, in his view, the Church's job is not to try to force conformity to two narrow ideals—monogamous heterosexual marriage or celibacy—but, as comedienne Roseanne Barr might say, to "get real" and allow more choices so as to accurately reflect what is actually going on in society.

While we suspect some exaggeration on the monogamy failure rate, what he says about the real situation is pretty much true. It is often difficult for those in married relationships to be monogamous, and many gays will say how absolutely ingrained their homosexual orientation is to them, and how they can't imagine being any other way.

But of course the crucial distinction here is what is "natural" or part of "human nature." There are in fact *two* human natures, *fallen nature*, on which Williams is basing his views, and *redeemed nature*—man's original and true nature—on which the Church has based its stands.

In the Fall we were not only made temptable by such sins as murder or stealing—our whole nature, our whole God-given identity, was subverted. This has affected not only what we do but what we think, feel, and desire, and how we judge things. We retain free will, of course, to do wrong or right. But as C.B. Moss wrote in his Anglican standard, *The Christian Faith*, "Everybody finds it easier to do wrong than to do right; it is not merely that everyone misuses the power of free will, but that everyone has a bias in the direction of evil. Free will is not quite free. It is possible to deny this, but there are good grounds for believing it to be true. It is certainly the teaching of both the Bible and the Church."

Thus, if "free will is not quite free," of course homosexuality, promiscuity, or whatever a person's particular temptation is, is going to seem natural and normal—even compellingly so. The temptations and perceived "needs" which lead us to sinful acts have an uncanny way of feeling very "real" and are often terribly hard to resist—thus causing one to conclude, perhaps, that the particular behavior is an inherent part of one's makeup that cannot be changed. More often our fallen nature blinds us to the fact that a change is needed in the first place.

The Regeneration organization, featured in this issue, has

chosen the higher, albeit harder, road. It has admitted the idea that there is what we referred to in the last issue as an "absolute Truth" about our existence. It has chosen to trust in, and strives to obey, God's word—that, no matter how compelling may be homosexuality, it is in their true, original and God-given identity that men and women will find their greatest happiness and their sanctification. (That this truly is God's will is further demonstrated in the fact that some (such as Regeneration director Alan Medinger) have been healed of homosexuality. One may debate, as the Episcopal Church's Commission on Health and Human Affairs obviously is doing, interpretations of scriptural texts on the subject, but the conversion effected in Medinger and others who have turned their lives over to Christ is *prima facie* evidence that homosexuality is not within God's intentions for us.) We still find it largely an ungraspable and sometimes frustrating mystery, but there is, as we said in March, a creation *order*. In God's directives to us about how we should live, He is not only indicating His will for us, and what is right and holy in His sight, but what *works* within that order, and what will thus make us most happy, most glorious, and headed for Heaven.

We can choose something other than our real identities if we want to—but we will be missing out on our greatest glory (not to mention risking our eternal souls). The search for that identity—which is in reality a search for salvation, perfection, sanctification and union with God—is for all of us sinners a long and arduous—sometimes agonizing—task, a day-by-day, step-by-step, journey. It demands a great deal of patience, a continual returning to Christ and a continual resubmission to His will. But our Lord has told us that truth, righteousness, joy, and eternal life lie at the end of this journey; we, like Regeneration, have chosen to believe Him.

"All have sinned, and come short of the glory of God," St. Paul says. The Church, yes, must deal with this fact realistically. But it cannot surrender to the human nature that Williams is talking about. Rather it must seek to deal as pastorally and charitably as possible with the realities of our society, but in ways that redirect one to amendment of life and to a seeking anew of the perfected nature.



engaged in evangelism and public witness as she has ever done.

The precincts of the Church are universal. The Church is wherever her members are, and her members are everywhere—including legislative halls, the lobbies of public buildings, and even in the streets. The Church will also be found in soup kitchens feeding the poor and at prayer vigils and sidewalk counseling outside abortion chambers. Some persons may scoff at such lawful Christian activism. But lives have literally been saved and transformed, to the glory of God, through such endeavors.

The primary mission of the Church is the salvation of souls. Yet this mission is not accomplished in a vacuum. Since the Church militant is composed of Christian individuals, who form an influential part of society, the Church will necessarily impact upon politics and society. Consequentially, the Church has traditionally supported the enactment of Christian values into law and the election of Christians to public office. It is therefore appropriate for the Church to support such legislation as that protecting innocent life.

We can all be grateful that the Judeo-Christian ethic is, or at least was, the foundation of Western Civilization. This precious heritage is only due to the Church's consistent witness. It is a fact that the Church has engaged in lobbying governments from her very beginning. There are many examples: saintly bishops petitioned emperors for toleration during times of persecution, Christian senators worked in their Roman legislature for the good of the Church, and the Church intervened between belligerents with the Truce of God to provide some respite from the devastation of war. Despite negative incidents on the part of groups and individuals, history is replete with positive examples of the Church's influence in politics and society. Hence, we pray that our elected officials maintain "true religion and virtue." (BCP, p. 74)

If, then, the Church is where her members are, how can she fail to give direction and commendation to such outstanding Christian groups as Operation Rescue? When churchmen seek the approval of the Church of a good work, they will find it. Therefore, some "institutional endorsements" will take place. Indeed, everytime a parish donates money to a soup kitchen or a home for unwed mothers (an excellent pro-life witness) it makes an institutional endorsement of that establishment.

As the Church seeks to convert the hearts of individuals, she will also proclaim the Gospel through acts of charity. In extreme circumstances, acts of charity will also be acts of civil disobedience. Operation Rescue is an act of charity. Babies are being ordered—and their mothers exploited—by a vicious abortion industry. Not all of us need to be arrested yet. But all of us could support those persons who are called to this particular ministry.

Naturally, the small pro-abortion minority in the Continuing Church will oppose any Church-sponsored pro-life activism, whether lawful or not. Furthermore, the Church cannot be afraid of offending those people who will be offended by the Gospel in any case. Let us also remember that in some parts of the world merely becoming a Christian is an act of civil disobedience. In any event, the Church will always steer a course distant from the extremes of radical secularist activism on one end and abject separatist passivism on the other.

We really do not need professional lobbyists or political action committees in the Continuing Church. But we do need to encourage one another to move from off the pew to real evangelism. This includes making a public witness for the Gospel in

active ministries throughout our communities.

Finally, the Church has always been under attack from the forces of evil. Holy Scripture clearly indicates that persecution will increase prior to our Lord's physical return. We have a rough road ahead of us in this new, post-Christian age. May God grant us singleness of heart when our turn comes to stand in the Colosseum for the Faith of Jesus.

Philip J. C. Mullen
1650 Via de Luna, D-2
Pensacola Beach, Florida 32561

We appreciate Mr. Mullen's thoughtful response, which raises several points that bear further comment. We cannot speak for Fr. Throop—he may want to respond on his own. But, for our part, we believe Mr. Mullens thinks we disagree more than we actually do. He seems to assume that we agree with "the notion that the Church has no role in the political and social sphere." Rather, the Church's role is always to proclaim the Gospel to the world.

But the real confusion lies in the fact he groups in one category labeled "the Church" actions both of the institutional church and of individual Christians. In our minds these two roles are, and should be, distinct. We were not saying that individual Christians (including "saintly bishops") should not be involved in the political and social spheres, but rather quite the opposite. Of course we can't live life in a "vacuum," and we agree wholeheartedly that "we do need to encourage one another to move from off the pew to real evangelism"; what else are we supposed to do but carry out and witness to the Gospel within the context of our personal lives, as the Spirit leads us, whether we be senators, or janitors? Christians, though not of the world, are certainly in it, and must be about the business of helping to bring others into the eternal world.

But in what a myriad of ways is this accomplished—because this is largely a matter of personal vocation. In essence, what we have been saying in our comments on this subject is that we don't want the institutional church to interfere too much with that vital evangelistic function. It must preach the Gospel principles that should be applied to the problems of our society, and should try to eliminate as far as possible the "comfortable pew." But if the institutional church becomes narrow in its social focus (or has too much of a social/political focus) and starts giving institutional endorsements to groups over which it has no control and which all members may not support, it not only invites division but becomes a far more narrow and less free place for the informed and motivated Christian conscience to dwell. More simply put, not all of us (as Mr. Mullen himself concedes) are called on to fight on the front lines of the abortion battle (the proximate cause of this debate), and may not be in a position to give anything more than minimal support to the effort.

Mr. Mullen observes that "there is a proper role for the Church," the nature of which "will always be orthodox Christian in outlook and prudential in action." This is precisely why we pointed out that church endorsement of specific actions or programs often militates against the prudential exercise of the informed Christian conscience and tends to turn the church as a whole into a cheering section for the program or secular/political cause favored.

It is true that a parish might give a kind of "institutional endorsement" to a soup kitchen when it gives it a donation, but let us again make a distinction between a more individualized (in this case, parochial) vocation and that of the institutional church, and between the controversial and non-controversial. Soup kitchens

are generally far less objectionable than Operation Rescue now is to a significant number of Christians. We do not in any way mean to discount the problem of abortion, or the immediate and indeed "emergency" nature of it, because that is a matter of the deepest concern.

But Mr. Mullen asks how the church "can fail to give direction and commendation to such outstanding Christian groups as Operation Rescue." The short answer is that some Christians, studying Scripture and church history, find no precedent for the active, interventive use by Christians of civil disobedience against established authority and/or for coercing the behavior of others except to maintain the preaching of the Word and the administration of the sacraments and worship, or to resist being forced into unChristian behavior themselves. The great success enjoyed in this century by Ghandi and Dr. King is irrelevant to the Scriptural licitness of their technique: their success, however desirable, is open to criticism on the grounds of its method. On a more current note, we can't help noticing that some of the arguments used by some Continuing Church brethren for participation in Operation Rescue are the same ones that have been used by politicized church leaders who would justify the use of violent civil disobedience or revolution in Southern Africa.

In the judgment of some, then, the lack of biblical justification for the use of active, interventive, civil disobedience is a fact: stringing unrelated scriptures together is not valid exegesis.

Still, we support the right of individual Christians to participate in Operation Rescue if they see fit. On the other hand, in the charged atmosphere of our day we are concerned that heavily-weighted support for Operation Rescue is threatening to grow into the kind of generalized pressure to conform that has been so much a part of the Episcopal Church's m.o of recent decades. Christians who oppose the method of Operation Rescue as unbiblical are compelled to keep silent or risk being identified as allies or dupes of atheists and murderers. This, we think, is both uncharitable and false.

But let us, in conclusion, return to our main point: By all means let the Church incite its members to their evangelistic vocations within the world. But let the Church as an institution not seek to pigeonhole people, but to allow God to call whom He will to what He will.

A.F.T and L.E.T.

NEWSCLIPS Continued from Page 27

check out; in Czechoslovakia, the importation of Bibles is now permitted; steps are being taken to form the first Russian Bible Society in 150 years; a Bible society has been established in Soviet Latvia; the teaching of religion in schools and universities has been legalized in Soviet Armenia, and the nation's Institute of Atheism has been renamed the Institute of Religious Affairs. Eugene Nida, a Pennsylvania expert in Bible translation, said interest in the Bible goes beyond religion: "People want the Bible to understand their own history and culture—not only Christians, but scholars, too. You go to museums in Leningrad or Moscow, and most of the pictures come out of a Christian orientation. It's in their art, their literature, all of this biblical material. . . The whole country is waking up to a great void in their cultural heritage."

IN BRIEF—

***CARDINAL JAN WILLEBRANDS**, the well-known president of the Roman Catholic Church's Council for the Promotion of Christian Unity, has resigned at the age of 80. Pope John Paul II has nominated a career diplomat, the Australian Archbishop Edward Cassidy, to take his place. - *Anglican Media Mailing*

***THE CANADIAN COUNCIL OF CHURCHES** supports the right of the Palestinian people to establish a sovereign state. The 16-member council supported a call for a United Nations-sponsored peace conference which would include representatives of the Palestinian Liberation Organization. - *Anglican Journal*

***POPE JOHN PAUL II MAY SOON MAKE HIS FIRST-EVER TRIP TO CUBA**, says President Fidel Castro. No tentative date was announced. - *Anglican Journal*

***EVEN THOUGH THE 3.6 MILLION PEOPLE OF PAPUA NEW GUINEA SPEAK SOME 700 NATIVE LANGUAGES**, a group of Protestant and Roman Catholic scholars has produced a single Bible translation for the country after 20 years of work. Its hybrid language, used in missionary work since 1920, is a combination of English, Melanesian, German, Malay and Chinese. - *Episcopal News Service*

***CHURCH LEADERS IN NIGERIA** called for a period of fasting and prayer for the nation for several days in February to show concern over discrimination against Christians. Some 30 church leaders signed a statement accusing the Nigerian government of breaking the letter and spirit of the federal republic's 1989 constitution, charging that the "distribution of the strings of social, economic, political and military power in this country has been skewed in favour of the Muslims." - *Church Times*

***IN A SHOW OF SUPPORT** for efforts by the Scandinavian Lutheran churches and the Church of England to achieve closer relations, Episcopal Presiding Bishop Edmond L. Browning and Bishop Herbert Chilstrom of the Evangelical Lutheran Church in America are planning a joint trip to various Nordic countries. - *Episcopal News Service*

***POPE JOHN PAUL II HAS CALLED FOR AN END TO "THE TRAGEDY OF NORTHERN IRELAND"**. In urging talks, the Pope said: "Violence . . . continues to reap death, injury and destruction." Tomas Cardinal O'Fiaich, Roman Catholic Archbishop of Armagh, said in a radio appeal to the revolutionary Irish Republican Army that "You cannot unite people with bombs and bullets. All you do is separate them further." The pope may visit both the Republic of Ireland and Northern Ireland "if they stopped fighting." - *Reuters/Philadelphia Inquirer*

The Christian Challenge Church Directory

CALIFORNIA

Anaheim

St. Luke's

Reformed Episcopal Church

Winston Business Park

2201 E. Winston Rd., Suite Q

Sun. 8:30a SS, 10a MP (HC 1st & 3rd)

Fri. 7:15p Evening Prayer

7:45-9:45p Bible Study

The Rev. Kim Riddlebarger

The Rev. Michael Horton

714/761-3858

Los Angeles

St. Mary of the Angels

(Anglican Catholic Church)

4510 Finley Avenue

Sun Mattins 7:30a, Low Mass 8a,

Sung Mass 9a, Litany 10:15a,

Asperges 10:50a, Solemn High Mass 11a,

Evensong & Benediction 5p;

Daily Mattins 10a, Evensong 7p.

Masses Mon, Tues, Thurs, Sat 10:15a,

Wed, Fri 7:15p

Litany 12 noon

American Missal

The Rev. Fr. Gregory Wilcox

213/660-2700

North Hollywood

Trinity

Reformed Episcopal Church

7615 Lankershim Boulevard

Sun 10a (HC 1st & 3rd)

The Rev. Earl Boldt

818/764-6579

Van Nuys

Community

Reformed Episcopal Church

Van Nuys Seventh Day Adventist

Church Building

14615 Sherman Way

Sun. 11a (HC 1st)

The Rev. Dr. Milton Hood

805/482-9734

COLORADO

Denver

St. Mark's Parish (founded 1875)

(Independent)

1405 South Vine St. (near Denver Univ.)

Sun HC 8a, choral 9:15a, 11:15a, 6p

(All 1928 BCP)

SS 10:20a for all ages

Mon-Sat HC 9a

The Rev. John C. Connelly

The Rev. Dallas D. Mustoe

303/722-0707

MASSACHUSETTS

Boston

St. Botolph's Church

(Anglican Catholic Church)

YMCA Chapel, 316 Huntington Ave.

Sun HC 10a (1928 BCP)

The Rev. Stephen Springer

617/734-7267 or 742-1508

MICHIGAN

Detroit

Mariners' Church

(Autonomous)

170 E. Jefferson Avenue

Sun HC 8:30 & 11a, Sunday School

and Nursery at 11a; Thurs HC 12:10p;

(All svcs 1928 BCP)

The Rev. Richard Ingalls

313/259-2206

MINNESOTA

St. Louis Park (Minneapolis)

Anglican Church of St. Dunstan

(Anglican Catholic Church)

4241 Brookside Avenue

Sun MP 8:30 a, HC 10a (1928 BCP)

The Rev. William Sisterman

The Rev. Charles Hedelund

612/920-9122; 824-3933

MISSISSIPPI

Jackson

The Anglican Parish of St. George

(Anglican Catholic Church)

Agriculture and Forestry

Museum Chapel (Old Episcopal

Church of the Epiphany)

Lakeland Drive

Sun HC 11a; MP 2nd & 4th Suns

The Rev. Ernest Saik

The Rev. Walter Van Zandt Windsor

601/352-8084

Vicksburg

The Anglican Parish of St. Stephen

(Anglican Catholic Church)

801 Clay Street

Sun 9a HC (MP 2nd and 4th)

Wed HC noon; Thurs Bible Study 7p

The Rev. Walter Van Zandt Windsor

601/638-4850

NEW JERSEY

Orange

St. Mary of Walsingham

(American Episcopal Church)

21 Ridge Street (corner of Main St.)

Sun Spanish Mass 7p

The Rev. Walter Crespo

201/673-8777; 672-9583

NEW YORK

New York

First Reformed Episcopal Church

317 East 50th Street

Sun Adult SS 10a,

Worship Service & Childrens' SS 11a

Fri Bible Study 7p

The Rev. William Holiman

212/755-0995

Rye Brook

Anglican Church of the Advent

Diocese of Christ the King

Comly Avenue

Sun HC 10a

The Rev. Robert Bader

914/937-1658

OREGON

Portland

Christ the King

Covenant Reformed Episcopal

Church

8705 East Burnside

(Holy Cross Lutheran Church)

Sun 1:30p (HC 1st and 3rd)

Wed 7p EP and Bible Study

The Rev. Richard Adams

503/256-5044

PENNSYLVANIA

King of Prussia

Anglican Church of the Holy

Sacraments

(Anglican Catholic Church)

200 East Beidler Road

(Peace Evangelical Lutheran Church)

Sun HC 8a (1928 BCP)

The Rev. Dr. A David Seeland

609/424-4408

Philadelphia

St. James the Less

Episcopal Church

Hunting Park Ave. and Clearfield St.

Sun Low Mass 8a, Sung Mass 10a (Summer 9a);

Weekday Masses Tues & Thurs 6p,

Wed 10a, Fri 9a, Sat 9:30a

All services 1928 BCP/American Missal

The Rev. Dr. David Ousley

215/229-5767

Quakertown

Anglican Church of the Incarnation

(Anglican Catholic Church)

44 South Eighth Street

Sun MP 10a, HC 10:30a

Wed EP 7p, Bible Study 7:30p

All services 1928 BCP

The Rt. Rev. Thomas J. Kleppinger

215/538-3787

NOTICE: Readers will note that we are now carrying ads in the church directory for the Reformed Episcopal Church. The REC is an Evangelical body that separated from the Episcopal Church in 1873 during controversies concerning the Oxford Movement, and today uses a version of the Book of Common Prayer based on the 1785 Proposed Book and the 1662 Book of Common Prayer.