

NEWSCLIPS Continued from Page 43

have been distributed via Soviet churches. - *Episcopal News Service*

\*THE WORLD COUNCIL OF CHURCHES, meeting in Geneva, has declared its "unconditional opposition" to the death penalty. The nearly unanimous resolution was meant as "a significant expression of our belief in the sanctity of life." - *Episcopal News Service*

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Western World, and particularly in North America," the bishop wrote. "There are many Christians in the USA who are faithful to the Lord despite the rampant secularization. They deeply need our prayers so that they may be firm in the true faith.

"It is also a warning to [Kenyan Christians] that not all who come to our country with collars for missionary work are true believers of the Gospel. We need to do some thorough screening before accepting the collar unequivocally. We are not being judgmental as such; the discipline of the Church of Christ throughout the world must be maintained. Sin should be rebuked by any and all means."

After what Muge termed the "very nasty" incident, he reportedly talked to the San Francisco press about what had occurred before going on to Los Angeles, and the incident was reported to Kenyan newspapers as well. He was quoted as stating that he believes he is "the first bishop in the worldwide Anglican Communion to have been denied the right to preach by a priest." He added that "Ordaining practicing homosexuals and appointing the same to be rectors; and blessing homosexual unions are indeed signing death certificates for our churches."

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# Christian Challenge

THE

## CROCKFORD'S FILE

Gareth Bennett  
and the  
Death of the  
Anglican Mind

WILLIAM ODDIE

# Christian Challenge

This magazine is supported by The Foundation for Christian Theology, and is published ten times each year. Opinions expressed in this publication are not necessarily those of the officers or directors of The Foundation for Christian Theology, or of the supporters of this magazine. Devoted to the defense and proclamation of the Faith and Order of the Church as grounded in Scripture and the Historic Book of Common Prayer. *THE CHRISTIAN CHALLENGE* was first published in January, 1962 by Dorothy A. Faber, founding editor.

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# In The First Place

A Message From Our President



The Rev. Dr. William Millsaps

## At Last And Unfailingly

Late in the evening of St. Philip and St. James' day the Rev. Kenneth Cook of St. John's, Huntingdon Valley, Pennsylvania, telephoned me to say that Dr. Philip Edgcumbe Hughes had died. It was the day after Dr. Hughes celebrated his 75th birthday. The news did not sink in. I thought he was telling me that Dr. Hughes was ill. He had to repeat the words.

Only a few days before I had been reading "Just How Far Can We Go?", an article by Dr. Hughes in *Foundations*, the news magazine of the Episcopal Synod of America. Philip was so vibrant, so alive, so ready to do battle for "the faith once delivered to the saints." In his seventies he was more energetic than most men in their twenties. He had written only a few weeks before in *Foundations* that "I speak for myself, and also, I believe, for many others, when I say that things have already gone too far, and that we have no intention of joining in the march to apostasy. The Episcopal Church has ceased to be the church which we have served and loved. To the hostile critics of his day our Lord said, 'You are in error because you know neither the scriptures nor the power of God.' (Matthew 22:29). His admonition needs to be heard and heeded again, for in these few words are both the diagnosis and the cure for our church's sickness unto death. Otherwise it should surprise no one if those who value dominical truth above modern error take themselves elsewhere to more wholesome pastures."

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*Dr. Hughes' ministry extended literally around the world. . . He was preeminently a man who lived under the authority of the Scripture as canon. . . Dr. Hughes wrote as he lived, with robust faith.*

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Philip Edgcumbe Hughes was the only man I have known who had three earned doctorates. His ministry extended literally around the world. It would take more room than this page in *THE CHRISTIAN CHALLENGE* just to list his degrees, the places he served, and the books and articles he wrote. I am certain he would not want this space devoted to his achievements, but instead to commending the faith in God which he understood as God's gracious gift to him. He was preeminently a man who lived under the authority of the Scripture as canon. While he had read literally thousands of books and could quote writers from the ancient world to the most contemporary authors, not yet known to many of us, he was eager to ground all that he said or wrote in the Bible. His most recently published book, *The True Image: The Origin and Destiny of Man In Christ* (Eerdmans,

1989), ought to be required reading for every candidate for Holy Orders. He wrote, "The standpoint of the author of this study is that of the Christian Faith. In conformity with the position of classical Christianity from apostolic times onward the Bible is accepted as the authentic divinely revealed source of knowledge concerning both God and man."

While other books by Philip Edgcumbe Hughes may be published posthumously, *The True Image* provides a witness to the depth of his faith as he sought and gained understanding. Dr. Hughes loved the English reformers and confronted all who would listen with his convictions regarding the evangelical aspects of the Anglican faith, yet he was equally at home with Augustine and Anselm. One of the many surprises for readers of *The True Image* is a look at Anselm's pastoral ministry; the kind of frank and yet loving ministry Dr. Hughes embodied in his own life. Dr. Hughes wrote as he lived, with robust faith. The following passages point to "the sure and certain faith," which was his, and which he commends to us:

*And so St. Paul declares that "we are always of good courage," never despondent or downhearted. For the present, while "we are at home in the body" and in that sense "away from the Lord," Christ is still everything to us, for "we walk by faith and not by sight" (2 Cor. 5:6-8; cf. 4:16-18); if death overtakes us, we are then "away from the body and at home with the Lord," and that can only be a state of bliss and security; and at last, at his appearing, we who were made in the divine image will be fully conformed to the likeness of him who is the True Image as the destiny of our being is eternally fulfilled, and that is the best of all. God keeps the good wine until last! (Pg. 397)*

*The glory of heaven will be beyond all imagination. . . The music of the universe will be without discord. The atmosphere of the new heaven and earth will be totally pervaded by the love of God, who will be all in all. And the willing service of God in his kingdom will be altogether fulfilling and purposeful, free from all doubt and disappointment, for then at last and unfailingly we shall exult in the full power and authenticity of our humanity: We shall be as we were created to be, joyfully conformed to the likeness of the Son who is the True Image of our formation and our being. (Pg. 414)*

The adversaries of the evangelical and catholic faith picture those of us who are advocates of that faith as stern and dour. What a contrast to read in *The Philadelphia Inquirer* that Dr. Hughes was known by the children in his parish as "Dr. Hugs" and "The Tickle Monster." How vivid in the memory of my own family and that of many of our friends is the twinkle in his eyes as he greeted children with joy and felicity.

When Philip Cook, his namesake, age 8, learned of Dr. Hughes' death, he said, "Oh no, he was my favorite preacher." My own response, after having accepted the news, was that I

could hear him saying, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II Timothy 1:12) ■



Dr. Hughes

An internationally known Anglican priest, scholar and author, the Rev. Dr. Philip Edgcumbe Hughes died May 1.

The Australian-born cleric had been associate rector of St. John's Episcopal Church in Huntingdon Valley, Pennsylvania, from 1968 until his death, according to *The Philadelphia Inquirer*. He was the author of nine books on a wide array of theological topics ranging from biblical scholarship to studies of Christian ethics in modern society. Fr. Hughes had six college degrees—two bachelor's

degrees, a master's degree, and three earned doctorates in various aspects of theology—from the University of Cape Town in South Africa, the University of London, the Australian College of Theology, and the University of the Orange Free State in South Africa. His many journal and magazine articles included several which appeared in *THE CHRISTIAN CHALLENGE*.

He was ordained a priest of the Church of England in 1942 and in later years served and lectured in France, South Africa, England and throughout the U.S., said the *Inquirer*. He came to Philadelphia in 1968 as a professor of historical theology at the Conwell School of Theology and later became a visiting professor of New Testament studies at Westminster Theological Seminary in Glenside from 1970 to 1989.

Dr. Hughes—looked upon by many clergy throughout the Episcopal Church as an adviser, counselor, and mentor—was "an incredibly exacting scholar who had a personal library of at least 12,000 volumes and, amazingly, had read them all and knew them all—and yet he had a crazy sense of humor and was an incredible pool shark," said the Rev. Kenneth Cooke, assistant rector of St. John's who had been a graduate student under Hughes. The Rev. Philip Lyman, rector of St. John's, was quoted in the story as remarking that Hughes was "an especially fine historian, an expert in New Testament knowledge, the English Reformation, biblical commentaries. . . He wrote and studied in just about every area of Christian study—a scholar of real breadth as well as depth. And on top of that, everybody loved him, particularly the children at our church, who called him 'The Tickle Monster' or 'Dr. Hugs.'"

He is survived by his wife, Margaret Byers Hughes, and a daughter, Marion Hughes, according to the *Inquirer*. Funeral services, held May 5 at St. John's, were packed, and included numerous personages, including those representing the Episcopal Synod of America, the Continuing Church, and the Reformed Episcopal Church. Burial was in St. John's Churchyard, the story said.

Dr. Hughes served long and well on the front lines of the battle to defend the Anglican faith, and always gave both leadership and encouragement to all around him. He will be sorely missed.

*"Man shall not live by bread alone, but by every word of God."* Luke 4:4

# Backtalk

## Letters From Our Readers

### HOMOSEXUALITY

#### Regeneration

Whenever the work of Regeneration is discussed in a magazine or newspaper article, I always wait with trepidation. At least one Christian publication has reported on us in a way that greatly distorted what we do, and I have had gay papers come through with surprising accuracy and objectivity. We never know.

So it was with great relief—and then joy—that I read the article by Richard Pearcey in the April *CHRISTIAN CHALLENGE*. He did a wonderful job of getting across our message. In fact, this is the best discussion of our work that I have ever seen. We are truly grateful for his care and accuracy.

Likewise, the April editorial, "The Search For Ourselves," deals with the sin issue with such balance: not compromising, but not judgmental.

I believe that a number of people will be helped by this article. In fact, that has already started. Yesterday we received two calls (for help with family situations) as a result of it.

So, thank you for your fine support. It is good to be on the same side as the people at *THE CHRISTIAN CHALLENGE*.

Alan P. Medinger  
Director, Regeneration  
P.O. Box 9830  
Baltimore, Maryland 21284-9830

#### Christian Standards Must Be Upheld

Use of the slang terms "gay" and "lesbian" contributes to public acceptance of homosexual behavior, as do other euphemisms which obscure or blur hard facts. Homosexuality is not "gay" and never was. This sin of the flesh and the heart will not produce happiness, security or virtue, does not create life and too often destroys health.

The push for public tolerance for and acceptance of homosexuality is at least a century old. From the "Apostles" of Cambridge to Oscar Wilde of Oxford to John Spong of Newark the chain of intellectual narcissism stretches into the present day. So devious and aggressive are these servants of the Prince of Lies that their goals seem close now. They demand not just tolerance but "rights" as a mistreated minority. Demands for reparations will surely come.

As "the best lack all conviction" in our time, compromises of morals and truth leave the Episcopal Church in sad shape. Homosexual promotion is freely permitted at universities such as Sewanee and at various seminaries. Denunciation of this evil practice is often silenced. The "hideous strength" of this movement subverts and corrupts body, mind and soul. Sexual drive is powerful and sex wrongly used is fearfully destructive.

My own profession is a sad example of subversion of scientific ethics and method. Homosexual activists and their allies in

the American Psychiatric Association succeeded in 1973 in removing homosexuality as a listed psychiatric disorder *except* when a person was *distressed* by it! This was done by mail ballot through a political campaign. Then in 1986 the APA voted to remove all mention of homosexuality from its diagnostic codes. To remove theft from the legal codes except when it troubled the thief would be a comparable decision.

Apologists for homosexuality make various claims, among them that it is a mere free choice, that it is genetically determined, that God would not have made man capable of homosexuality if such were wrong.

The roots of homosexual patterns in any individual are complicated. Homosexual ideation and practice are highly addictive, there being few more powerful reinforcement patterns than sexual arousal and reward. Controlling and then replacing homosexual urges with healthy imagery and behavior patterns is a long and difficult process. A deeply faithful Christian community, support groups for those determined to quit these practices and professional guidance are all important in rescuing those caught in this sinful web. We Christians have a duty before God to do all we can to uphold His standards and not the standards of a sinful subculture claiming minority rights. To condone their sin is to join them in it. Homosexuality is the way of death in a spiritual sense and a major contributor to death in a carnal sense.

Stephen W. Edmondson, M.D.  
5555 Peachtree-Dunwoody Road  
Suite 120  
Atlanta, Georgia, 30342

### EPISCOPAL SYNOD

#### A Response

I'm in a rather unusual position, for although I am the Executive Director of the Episcopal Synod of America, I was the Rector of All Saints' Church in Boston. Thus I am uniquely qualified to comment on the letter in your April issue that was headed "Episcopal Synod."

I would like to thank Mr. DeHart for revealing the position of the Archbishop of Canterbury on several issues. Many of us had begun to think that he was without a position on most matters!! He seems to be reluctant to reveal his position on anything of substance! However, I feel sure that Bishop Pope was suggesting that the Archbishop of Canterbury is the one who states who is in communion with him, and who is not. There are those who seem to have impeccable credentials, yet they are not in communion with Canterbury. A word from him would be all that it takes.

I am offended that Christian courtesy is described as 'groveling.' Let me inform you of the events as they happened, and then your readers will be in a position to make their own decisions.

A class of candidates was presented to Bishop Birney, who is assisting the Bishop of Massachusetts. One young woman declined to be confirmed by him. Her confirmation was the culmination of years of searching, and she believed that she ought to be confirmed only by a bishop who believed as she did on *all* things, and so she declined being presented with the rest of her class. This decision was made with much pain, and many tears. I knew that the House of Bishops had stated that "pastoral sensitivity" would be used by them, and so I telephoned Bishop Johnson, and asked how he would deal with this young woman, especially in the light of the House of Bishops' statement made in Philadelphia. Immediately *he* suggested that a traditionalist bishop ought to confirm her, and he accepted my suggestion that as the Synodical Council would be meeting at All Saints' that Bishop Pope would be in Boston a few weeks later. Bishop Johnson immediately wrote to Bishop Pope, and invited him to confirm the young lady in question. This was done last January.

I believe that Bishop Johnson was being sensitive, and I believe that Bishop Pope was right to comment on this as he did. There were many times that Bishop Johnson and I disagreed, and yet I would like to think that at no time were we disagreeable. He knew where I stood, and he knew that I would stand up and speak up. I do not think it necessary to be confrontational at all times, and in this instance I believe that the gracious act of the Bishop of Massachusetts was worthy of recognition. Perhaps Mr. DeHart would have been happier if Bishop Pope had announced that he would have come with or without permission from the Diocesan? If other bishops heard of what happened in Massachusetts then maybe there might be less digging in of toes, and instead of defending their turf (at the peril of souls entrusted to them) maybe other bishops would act in a similar manner, and invite traditional bishops to confirm in their dioceses.

If Mr. DeHart thinks that the Episcopal Church is dead, then that is his right. However, there are many, many faithful members of the Episcopal Church who know better. There is much that is terribly wrong, there are areas where we have a deep concern for her, but we do not think that this is the time to take to the lifeboats. Most of those who tried the lifeboats of the Titanic did not fare too well! We believe that we can fight from within. We intend to do just that! There will be times when we may have to be a little rough, and to assert ourselves, and rest assured we will! However, there will be times when a soft answer turneth away wrath, and when Christian charity will achieve much.

We ask that those who have left the Episcopal Church pray for those of us who seek to call her back to Jesus Christ. Your pray-

## ATTENTION READERS

**THE CHRISTIAN CHALLENGE** is getting ready for the '90's! We are preparing to upgrade the systems and procedures at the magazine, and ask the understanding of TCC readers for a one-time schedule change. To allow us the time we need for the task before us, readers are receiving a Summer issue—covering June, July and August—instead of two editions usually issued during this time, in June and July/August. However, the Summer issue is a full one, and we trust our upgrading efforts will result in a better magazine over the long term.

ers will help much more than any ill-informed criticisms.

*The Rev. J.F. Titus Oates  
Executive Director  
Episcopal Synod of America  
6300 Ridgley Place, Suite 910  
Fort Worth, Texas 76116*

## A Limited Rebellion

June of 1989 was what some felt would be the dawn of hope in ECUSA. Those brave souls who had toughed it out after the initial defection from ECUSA to the Continuing Churches had finally gotten to the point of enough! At least that is what motivated the move to establish a "Church within a Church" at Fort Worth, Texas. Lots of brave talk, rounds of applause, and promises, promises, promises! Everything looked great: eminent clergy and laymen made speech after speech.

But amidst all the fanfare, there was something that didn't quite ring true. Almost immediately it became apparent that this noble enterprise was more concerned with compromise than renewal of traditional values. To begin with, despite the firm stand on the ordination of women, it soon became evident that this was a matter of interpretation. There was nothing positive against the ordination of female deacons. Next the Prayer Book controversy, which was not settled since one bishop absolutely forbade the use of the '28 book in his diocese. This was after being appointed to a position as head of one of the regions! . . .

All of which seemed to indicate that the noble project had started down the road to an ignoble end! Many felt that it was a lot of rhetoric, with the usual results familiar to all who had been involved with church politics over the years. . . .

It soon became all too clear that the ESA . . . is loyal to ECUSA! No room for Continuing Churchmen, unless they could knuckle under to ECUSA! The Episcopal Visitors provision is the biggest joke since Mikhail Gorbachev promised to negotiate with the Lithuanian Independence Movement! (*St. Michael's Wings* 4 April 1990). As for "binding up the wounds of American Anglicanism" the ESA ran out of bandages early in the game apparently!

One might describe this rebellion as a very limited one, not designed to offend anyone in high places, and seemingly to offer some means for the rebellious to let off steam without causing any damage to the liberal machine.

What hope is there for the survival of traditionalism in ECUSA? For the answer, put a snowball in a 475 degree oven and see how much of a future it has!

Why am I upset at all this now that I am no longer in the Episcopal Church? Because it was my church for many years and my ancestors' church for several centuries both in England and America. And, I resent liberals and pseudo-conservatives trashing my church!

I have this to say for the ESA, "either put up or shut up!". So far you haven't done much of anything that is comforting to traditionalists, those remaining in ECUSA or who have joined the Continuing Churches.

*The Rev. Canon Ernest Dennis  
Editor, The St. Mark Evangelist  
(Anglican Rite Jurisdiction  
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*You may be interested in a noteworthy update on the ESA in our Focus section. - Editor*



# Bookmarks

By James B. Simpson  
Washington, D.C.

IT IS NOW two and a half years since the suicide at 58 of Gareth Vaughan Bennett, priest of the Church of England. He is long in the next world, but the factors that put him there won't quite go away because of a single, looming question: was his death an individualization of the greater death of the Anglican mind?

The Rev. William Oddie's book, **The Crockford's File: Gareth Bennett and the Death of the Anglican Mind**, could be an Agatha Christie story of teacups and cassocks, donnish dining at the high table, port in the close, college fetes, high masses, solemn evensongs, calls from Westminster, and misunderstandings among clerics, were it not for the haunting subtitle. It is a permanent record of modern tragedy of both an individual and an institution. And it has strong overtones of Thomas á Becket, sealing Bennett's death as more of a martyrdom than lonely suicide, and making it a symbol of much that has plunged the Church into disarray in recent years.

The title arrests attention on three levels.

First, the mention of **Crockford's Clerical Directory** brings to mind the large book that traditionally carried a shrewd, anonymously written preface on current ruminations of the Church; an indispensable reference throughout the Commonwealth, it was like **Who's Who** with an insightful introduction from Henry Kissinger, George Will or Mike Wallace.

Second, a reference to Gareth Bennett, summons up the black headlines of a quiet Oxford don found dead of carbon monoxide poisoning.

Last, there is that uncompromising summarization, "the death of the Anglican mind," that won't let go when the book is finished and put aside. Many have feared that the classical Anglican mind has been crucified in a long and costly agony. Now that dread is confirmed in neat typescript, acknowledged and settled, declaring that what you feared may indeed be true. It is as disconcerting as the "death of God" controversy of the 1960's. It is our own personal Anglican AIDS.

The mind-boggling title is presented in stark white lettering on a bold black cross set against a swirling red background that suggests the diseased blood of our supernatural, supernatural communion. Transfusion from those tortured veins may be fatal to belief and salvation.

**Crockford's**, dating from 1858, the Anglican equivalent of Rome's **Annuario Pontificio**, passed into the hands of the Oxford University Press in 1921. Its prefaces began innocently enough, almost playfully, with the intrigue of anonymous authorship. They became increasingly semi-official, incisive, sometimes sagacious, frequently wise, occasionally prophetic. The custom continued when the Church of England's official publishing house took over the directory in 1985. Through the years, speculation on the



The cloister of  
New College,  
Oxford, of which  
Gareth Bennett  
was chaplain

**"Broken By The  
Church He Served"**



authorship of the preface became a popular parlor game.

"It is written by someone at the center of things but not quite inside," was the way that Michael Ramsey's chaplain, John Andrew, explained it to me in 1961 when I didn't know the difference between the venerable reference tome and the London gambling casino of the same name.

*Church Times* saw the prefaces as a knowledgeable essay most likely written by "a priest rather than a bishop; of academic background and inclinations . . . [with a] moderate Catholic tradition of Churchmanship." More recently the BBC religious affairs correspondent viewed it as an "iconoclastic *cri de coeur*."

In any case, author and publisher entered into a contract of anonymity. Thus accepted, it was almost as much an institution as St. Paul's Cathedral or the Bank of England. It might have remained so except for a few persons' response to criticism of the Archbishop of Canterbury, a chain of over-reaction that utterly ignored the fact that the occupant of Augustine's chair, no less than any other public figure, will always be the target of sharp comment. In the waning weeks of 1987 it was an ecclesiastical flu that quickly became pneumonia.



William Oddie

**THE CROCKFORD'S FILE:**  
**Gareth Bennett and**  
**the Death of the Anglican Mind,**  
by William Oddie; published by  
Hamish Hamilton, 232 pages;  
Canada \$29.95; UK £14.95.

(IN THE U.S., copies can be ordered for a total cost of \$21 from the assistant editor of *The Evangelical Catholic*, 1206 Buchanan Street, McLean, VA 22101.)

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*There's one question that won't quite go away: was Gareth Bennett's death an individualization of the greater death of the Anglican mind?*

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Gareth Bennett

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**W**ITH GALLEYS IN HAND, the frequently clumsy Church Information Office (CIO) reached new peaks of awkwardness. Whether the preface should be distributed in advance to the media is a questionable decision but evidently was the usual practice. The first snag was that the Broadcasting Officer was so incensed by the preface that he refused to send advance copies to the broadcast media. After some inter-office quibbling, the preface went out to everyone but the broadcasters. In other words, a significant segment of the media was offended at the outset with a bungling evasiveness that hinted that there was something troublesome in the preface.

The press has to make the best of what is handed to it and a professionally competent CIO would have realized that it is the task of every editor to look for the most salient feature—the "news-peg" or "lead" in reportorial terms. London editors quite rightfully found the greatest interest in criticism of the Archbishop of Canterbury whereas American editors would have zeroed in on dire mentions of the church in the U.S. Everyone had to wade through some 2,000 words of commentary to reach the Canterbury portion and even more to pin-point the overseas implications.

An alert, informed CIO would have warned the **Crockford** editors of a brewing storm in which their anonymous author might be in for undesired attention. True to form, the press faithfully took up the scent.

Waiting in the background, the Rev. Gareth Bennett held fast to the traditional assurance that his identity would be kept strictly confidential. A shy, sheltered priest, he would not have written anything spiteful or personally wounding. Yet he made known in his careful analysis of the contemporary Church his disappointments in the liberal direction that the Church was going: the disintegration of the Anglican Communion, abandonment of the Prayer Book, the priesting of women, the prospect of women bishops, rejection of theologians like Ramsey and Mascall, policies that clashed with the traditional understanding of the Gospel, and bishops such as Jenkins of Durham and Spong of Newark. The troubled scene was reflected in the careers of countless conservative priests who suddenly found themselves unable to advance.

Saddened and discouraged, he thought that much of the liberal drift centered around a sometimes weak and inconsistent Archbishop of Canterbury, Robert Runcie. At the same time he acknowledged Runcie's industry, warmth, and intelligence, and saw him as a good listener with "a range of personal contacts among clergy and laity far

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wider than of any of his predecessors." He praised the Primate's thoughtful utterances, persuasiveness, resilience, and wide travel. Hence it was little more than counter-balance to point out that Runcie was not a trained theologian, was often unclear, put off questions until someone else made a decision, and had developed "a distaste for those who are so unstylish as to inhabit the clerical ghettos of Evangelicalism and Anglo-Catholicism."

Lastly, Bennett tackled Runcie's "clear preference for men of liberal disposition with a moderately Catholic style which is not taken to the point of having firm principles." And, he added, "if . . . they have a good appearance and are articulate over the media he is prepared to overlook a certain theological deficiency." He added that, "Dr. Runcie and his closest associates are men who have nothing to prevent them following what they think is the wish of the majority of the moment."

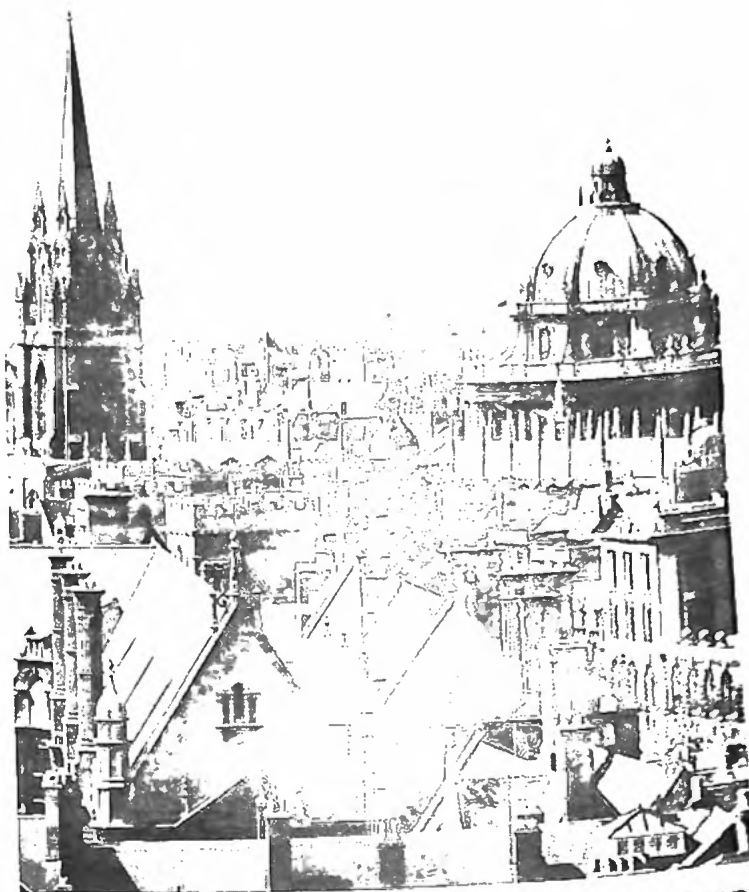
Although Bennett could not identify himself as a member of the Synod Policy Committee or the Crown Appointments Commission, he did have the advantage of close observation of Runcie's preference for former students and associates. It was as much a summary of disappointments surrounding the tenth anniversary of the once promising Commission as a comment on Runcie.

Was it any more than is said every day on most editorial pages?

Bennett knew whereof he spoke because he had a long and abiding friendship with Runcie, frequently saw him on his visits to Oxford, and ghosted some of Runcie's addresses to conservative groups. (Runcie employed other writers for non-conservative occasions.) Garry, as his friends called him, had been reared as a solitary and only child, a scholarship boy who earned scholarly rank without social standing. He lived with Tibby, an adored cat that had adopted him, in one of those monotonous, postwar housing developments that clutter the English countryside. As a distinguished historian and as chaplain at New College, Oxford ("new" in the 14th century, that is), and with close links to Pusey House, Oxford, he was often at the center of fermenting discussion. In his rooms at the college and in the drab surroundings of his unpretentious house, he had plenty of time and uninterrupted solitude to ponder the state of the Church as he saw it in the mid-1980's. He didn't gloat over the privilege of anonymity but he was a good historian and writer and he gave the task his best efforts and earnest, sincere thought. Moreover, he wrote in advance of a Lambeth Conference which, according to Oddie, used agreement as a code word for "agreement to disagree over issues of fundamental importance."

As for the post-publication flap, whatever the confusions of its origins, Oddie believes there would have been

*Habgood's denouncement of the anonymous writer gathered other dissent from the episcopal bench that not only sharpened the press's appetite for the search but caused it to take on a fanatical hunger.*



OXFORD'S HISTORIC LANDMARKS, with their air of stoic academe, makes the university city seem an unlikely venue for turmoll over a troubled church and a cleric's suicide. The view, from the tower of Magdalen College in Oxford, takes in St. Mary's Church (left), dating from the 14th century, and the classical rotunda of the Radcliffe Camera, part of the Bodleian Library.

no witch-hunt "if everybody had adopted a mantle of dignified silence as did the Archbishop of Canterbury."

Instead, without any inquiry from the press, John Habgood of York issued an unusually biting defense. As the second-ranking prelate, he may be personally susceptible to criticism or feel undue loyalty to Canterbury; he may even be defending an office he sees himself occupying in 1991. Oddie says that the affair put Habgood out of the running for Canterbury. Habgood himself says he is too old to step in next year. The bookmakers of London say he will get the job. If he does move south, Lambeth Palace will have a man who has learned the hard way what the press can make out of a statement.

Habgood's denouncement of the anonymous writer gathered other dissent from the episcopal bench that not only sharpened the press's appetite for the search but caused it to take on a fanatical hunger. It is something that the U.S. has seen in Watergate, the Iran-Contra hearings and trials, nominations to the cabinet and Supreme Court, and similar hearings when the press takes the role of a ratter and similar hearings when the press takes the role of a ratter. It is even worse in Britain in its unrelenting, speculative quality, and sensational presentation. Some papers offered large sums for the writer to identify himself.

It was Habgood's choice of words—"scurrilous," "vindictive," "sour," from a "disappointed cleric" who has not advanced as he wished—that had a lasting sting. Poor Garry Bennett, inexperienced with celebrity, uncomfortable with denials, sleepless from phone calls, exhausted

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Oddie sees Barbara Harris's election to the episcopate as "radical feminism, left-wing political activism, the sexual revolution, and theological . . . modernism (to be enforced if necessary)," a hodgepodge that presents "the prevailing philosophy of the ruling elite of the Episcopal Church." He warns that doctrinal abandonments in the 1979 Prayer Book constitute a revolution still largely unseen "but once a generation of Episcopalians have been taught from this book, a major doctrinal shift . . . will have been consolidated."

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On dodging, returned from an overnight conference to find his cat dead on the sitting room floor. Dejected, unable to reach a close friend by phone, lonelier than ever, he bought a garden hose, attached it to his car's exhaust, and on the first Saturday afternoon of Advent stretched out for the long, long sleep of death. Like all suicides, true motivation is murky but it is safe to say that his actions were mainly prompted by the prospect of living with deep regret and embarrassment and of having ruined any chances for advance.

IT WAS THEN, in rereadings of the preface, that people began to see that it wasn't a personal attack on Dr. Runcie but on the predominantly liberal leadership that he heads. In other, the Archbishop acknowledged that it was nothing Dr. Bennett hadn't already personally said to him. In a chapter entitled "Broken by the Church He Served,"

Oddie gives a sad, detailed scenario of the suicide and then moves on to wider implications. He mirrors the present scene when he writes that "the notion that any irreducible minimum of faith (let alone of discipline) is required . . . has largely disappeared except in certain kinds of parishes which increasingly operate as refuge centers."

The anxieties of Bennett and Oddie cross the Atlantic as surely as the AIDS virus, hence Oddie's chapter, "The Final Crisis of the Episcopal Church" that points to dramatic loss in membership and finances.

Oddie sees Barbara Harris's election to the episcopate as "radical feminism, left-wing political activism, the sexual revolution, and theological . . . modernism (to be enforced if necessary)," a hodgepodge that represents "the prevailing philosophy of the ruling elite of the Episcopal Church." He warns that doctrinal abandonments in the 1979 Prayer Book constitute a revolution still largely unseen "but once a generation of Episcopalians have been taught from this book, a major doctrinal shift . . . will have been consolidated." He gives some chilling examples but concludes— interestingly with a supportive reference to the Continuing Church—that "the remnant of true and faithful believers—inside and outside the institutional confines of the Episcopal Church—is numerous and it is brave. Surely such faith and such courage will not be without their reward."

Bennett's death brought the crisis to wide attention but it also inhibited critical comment and caused the elimination of future prefaces in *Crockford's*. We are left with a memorable eulogy and, of more lasting importance, an astute analysis of thorny problems. They are outlined against the prospect of the See of Canterbury passing, on Runcie's retirement next January, to yet another prelate chosen from a singularly unpromising slate.

Oddie concludes that "'the Death of the Anglican Mind' may seem unduly gloomy until we remember that resurrection is the underlying principle of Christianity." In the next breath he recalls Dean Inge's warning that "the Church that is married to the Spirit of the Age will be a widow in the next."

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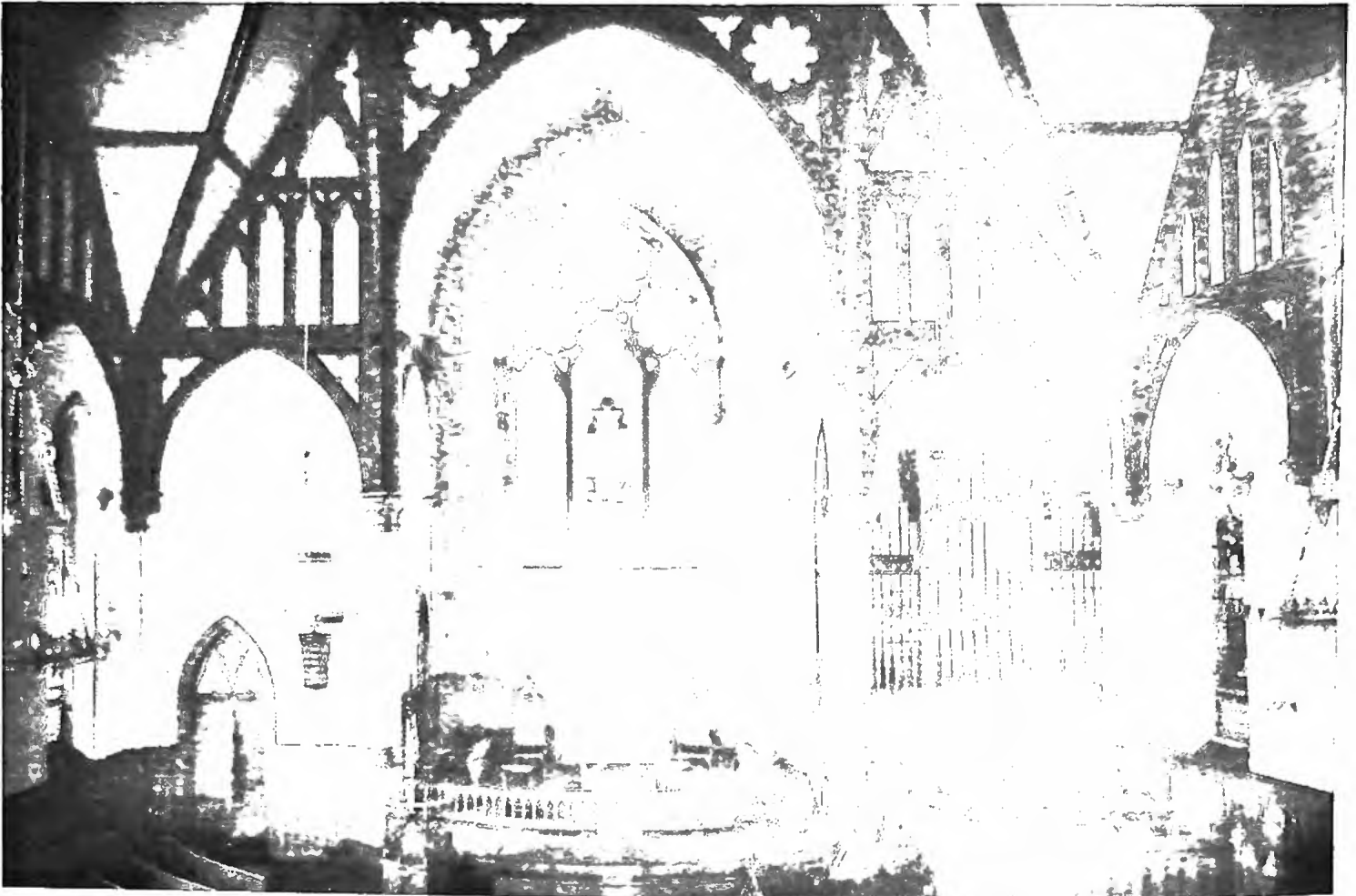
## Departure From Tradition

Crockford has long included a Preface in which an anonymous writer expressed a wholly independent view of Anglican affairs. However, as the Press Release of May 1988 stated, a review of this traditional practice was undertaken in response to the unprecedented events which followed the publication of the ninetieth edition in December 1987. We concluded that an anonymous Preface was no longer a viable option, and, after considering the full range of theoretical possibilities, were unable to identify a satisfactory alternative arrangement. The present edition, therefore, does not include a Preface.

*From the most recent Crockford's Clerical Directory*

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*The interior of Christ Memorial Church in Philadelphia, one of the Reformed Episcopal Church's most well-known edifices, designed by Isaac Purcell.*

# The Reformed Episcopalians: Restoring Some Old Paths *Part II: Rebuilding A Church*

By The Very Rev. Allen C. Guelzo  
Drexel Hill, Pennsylvania

*In Part I of this series, Dr. Guelzo described the 19th-century developments which led to the formation by Evangelical American Anglicans, led by Bishop George David Cummins, of the Reformed Episcopal Church in 1873. Here, in Part II, he discusses the beginning of the new church body, and the points at which it dissented from then-ascendant Anglo-Catholic doctrine. In this balanced exposition, he explores both positive and negative aspects of Reformed Episcopal life in the past century, and describes the beginnings of a movement to further reclaim its origins in classical Anglican teaching and practice. In Part III, he will elaborate on that movement, with an overview of the Reformed Episcopal Church as it is today: its doctrine, practice, and expansion, and how it is claiming its identity as Anglican while renewing its Evangelical commitment.*

**B**ISHOP GEORGE DAVID CUMMINS'S action was unprecedented in the Anglican episcopate. For that reason he has been accused of not really being a genuine Anglican, which is true only if we happen to believe that Anglicanism is to be defined solely in terms of the collegiality of bishops, or of "recognition" by the Archbishop of Canterbury. If, however, we define Anglicanism in terms of doctrine—the Anglican *faith*—then the stigma of "unAnglican" loses its force, since it would be hard to show that Cummins stood outside the Creeds, the Councils, or for that matter, the Evangelical Fellowship in the Anglican Communion (EFAC). Even if we define Anglicanism in terms of that elusive quality known as "comprehensiveness," it is still hard to indict Cummins, since it is significant that Cum-



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*If we define Anglicanism in terms of doctrine—the Anglican faith—rather than in terms of recognition by the Archbishop of Canterbury or the “collegiality” of bishops, then the charge that the Reformed Episcopal Church is “unAnglican” loses its force.*

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mins’s break with the Episcopal hierarchy occurred, not over questions of sacramental doctrine or ritual practice, but over what he considered to be the refusal of Anglo-Catholicism to allow any meaningful fellowship with other Christians.

It was precisely this question of ecumenical comprehensiveness that shaped the REC as it got underway in the 1870’s. Along with our basic evangelical identity, this has been one of the central and permanent *motifs* of the Reformed Episcopal experience. Indeed, it has continued to be both our greatest strength and, at the same time, our greatest weakness.

In the first place, it has led us to define the episcopate, not in terms of an apostolic order which represents and embodies the *esse* (i.e., “being”) of the Church, but in the functional terms reminiscent of Bishop William White’s original 1782 call for the organization of the Episcopal Church, as a president chosen from among the presbyters of the Church who is to serve as a symbol of unity for the *bene esse* (i.e., “well-being”) of the Church. It may seem odd that the only modern Anglican separatist movement which has ever possessed an incontestably valid episcopal succession—a point made explicit in the Episcopal Church’s “Approaches to Unity” commission’s recognition of our orders in the late 1930’s—is also one which is maddeningly indifferent to it. But the indifference is deliberate, and underscores the Reformed Episcopal anxiety to affirm that church polity is a matter of historical development, not dominical ordinance; and, as such, to assure churches holding other polities, such as the Presbyterians or Lutherans, that we do not consider their ministries *ipso facto* invalid.

This anxiety to allay, or perhaps appease, the suspicions of other evangelicals has sometimes threatened to turn into an obsession, and resulted in the abandonment—for some nine decades—of episcopal robes, and even involved opposition to “Right Reverend” as a term of address for bishops. In a certain sense, this “negative comprehensiveness”—seemingly open to all but *other Anglicans*—also led us to confine sharply the discretionary powers of our bishops in our canons. But on the other hand, we would hardly be the first or only Anglicans to look at the episcopate in this fashion; and in just the last session of the Church of England’s General Synod, curious inquiries were made as to why a certain evangelical bishop never wears a purple shirt! Moreover, in whatever ways we have tried to regulate the episcopate, the Reformed Episcopal ordinal still consecrates bishops almost word-for-word by the pattern of the 1662 **Book of Common Prayer** (after which our edition is patterned), right down to the *Veni, Creator Spiritus*; Confirmation still remains an episcopal prerogative; and by what I can only regard as an inarticulate but altogether genuinely Anglican instinct, we have kept a painstakingly clear and careful consecration list from Cummins up till this day. Even with all the *caveats* and protestations firmly in place, there still remains a thoroughly recognizable notion of Anglican episcopacy—consistent with the “historic episcopate” of the Chicago-Lambeth Quadrilateral of 1888—in

the Reformed Episcopal Church.

Next, the urge toward evangelical ecumenicity has also led us to take another step which, in the light of our conception of the episcopate, is really only logical, and that is to receive into our ministry clergy from other non-episcopal churches. Again, this was a gesture toward a kind of “bilateralism,” and though it has sometimes backfired on us, it would be a rash man indeed who would seize on this as something which has hopelessly compromised an Anglican identity. The research of Dean Norman Sykes made a very strong, if not unassailable, case for the recognition by the Church of England of the orders of the Continental Reformed churches prior to 1662; and in our own times, the gradual recognition of the peculiar structure of the Church of South India, and the new Church of England canons B43 and B44 (which grant broad permission to minister in non-Anglican contexts), have both brought mainstream Anglican opinion ironically close to the Reformed Episcopalians on this point.

It has to be said, too, that while no actual re-ordinations take place in the Reformed Episcopal Church, nevertheless, none of these new-model clergy are canonically permitted to assume parish responsibilities without the license of a bishop, and even then only after a special service which, all our explanations notwithstanding, does rather resemble a *sub conditione* ordination.

Third, it is unquestionably the urge to foster evangelical ecumenicity which led us in 1874 to reshape **The Book of Common Prayer** and expunge what were to our minds all its “Romish germs.” Surprisingly, these changes were relatively limited in number, and so it is possible for those used to the American 1928 or English 1662 prayer books to go quite a way before noticing that something about the service is different.

However, those changes concerned issues dear to evangelical consciences, both then and now. You can see the most critical of these changes in three places in our prayer book:

a. The word *regenerate* has been deleted from the baptismal office. This reflected our concern that the connotations of the word had narrowed since the 16th century to mean only the great moral change which the Scriptures describe as being “born again,” and that the continued use of the word in the baptismal order would give rise to a purely mechanistic notion of the efficacy of the sacrament. This by no means suggests that we believe that baptism contains no promise of grace at all; but it does mean that in our minds baptism cannot simply be turned into “regeneration” in the absence of a genuine and lively faith. This also means that we anticipated precisely the direction of the Anglican Evangelicals at their meeting at Keele in 1967, when they called for the revision of the baptismal office on just this point, “provided that the covenant basis which they express is not lost.”

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Dr. Guelzo received his Master of Divinity degree from The Theological Seminary of the Reformed Episcopal Church in Philadelphia, and earned his Ph.D. from the University of Pennsylvania. The editor of *Making God’s Word Plain and Ambitious to be Well-Pleasing*, and the author of *Edwards on the Will: A Century of American Theological Debate 1750-1850*, he is Academic Dean and Professor of Church History at Reformed Episcopal Seminary and lectures in American history at Drexel University. He is now completing a history of the Reformed Episcopal Church. The vice president of the Foundation for Christian Theology, sponsor of THE CHRISTIAN CHALLENGE, he is married and the father of three children.



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*Reformed Episcopal anxiety to allay the suspicions of other evangelicals has sometimes threatened to turn into an obsession.*

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b. The word *priest* has been replaced consistently in our prayer book with *presbyter*. (This emendation has also appeared in the Scottish Episcopal Church's Eucharistic rite, and in the Bishop's Letter of Institution that hangs on every Episcopalian rector's study wall.) We all know Milton's line—"new Presbyter is but old Priest writ LARGE"—and it is true that etymologically at least *priest* is merely the Anglicized contraction of the New Testament Greek term for elder, *presbuteros*. But few of us are etymologists, and the associations of *priest* with *hieros* (Greek) and *sacerdos* (Latin) rather than "elder" are simply too commonplace to be ignored. (And this does not take note of the confusions which Old Testament Hebrew and ancient pagan associations bring to the subject.) And since it is our contention that the New Testament nowhere invites us to construe the ministry as sacrificial but rather as pastoral in nature, we have preferred the more clearly scriptural title of *presbyter*.

But again, in so doing, we have shown ourselves oddly ahead of the times rather than behind them, as is indicated not only by the usage of the Church of South India, but even the Lima document, *Baptism, Eucharist, and Ministry*.

c. Both the Invocation of the Holy Spirit and the Oblation of the holy gifts have been removed from the American eucharistic canon, (and partially relocated to the postcommunion prayers),

a reversion to something rather closer to the 1662 use. Involved here is our concern that the efficacy of the sacrament not be divorced from the worthy reception of it. This grows out of our basic concern that there be no confusion between Christ's sacrifice and the Eucharist itself; hence, we have avoided anything which we considered would imply any real substantial change in the elements, or suggest that we are uniting ourselves in Christ in the Eucharistic offering of praise and thanksgiving. We strongly affirm the real and objective presence of the person of Christ at every Eucharist (and the virtual presence of the body of Christ).

I should go on to say that there have been movements in the past for even more dramatic changes, as well as movements to fence in the changes which were made, with ritual canons which proscribe even the use of cross and candlesticks on the Holy Table (though not elsewhere). Nothing, in fact, has been the source of greater contention—not even sacramental doctrine—in the Reformed Episcopal Church than our controversies over vestments. Today, in many places in the church, even the surplice is still unwelcome, which is perhaps understandable when we remember that, in 1873, the surplice was still a pretty exotic article in American Episcopalianism. And in 1897, we came as close as we have ever come to ecclesiastical self-destruction by passing a uniformity resolution in favor of the old usage of gown and bands. But uniformity only really prevailed in the eastern parishes, and the 1897 resolution was allowed to lapse in 1981. Since then, not only have surplice and scarf made a gradual reappearance across the church, but we have even seen the revival of rochet and chimere for the first time since 1913. That



*Church of Our Lord, Victoria, British Columbia, an REC church built in 1874 for the Very Rev. (later Bishop) Edward Cridge.*

development may not seem particularly advanced to those who have grown up all their lives accustomed to copes and mitres, but for the Reformed Episcopalians (and, I suspect, for many Evangelicals across the Anglican Communion) it symbolizes an important attempt to recapture an identity.

## Rediscovering Anglican Roots

**WE** HAVE DONE THINGS LIKE THAT OF LATE—and this is the point to ponder—as more and more Reformed Episcopalians have looked to find their roots in their Anglican origins. This is clearly a step in a different direction from those who in 1897 wanted to ban all vestments but the gown precisely because they feared that any distinctively Anglican dress might have a negative impact on the perceptions other evangelicals would form of us. For in the heated atmosphere of 19th century controversy, it seemed clearer to Reformed Episcopalians that, as Evangelicals, they shared more (in terms of scriptural authority and conservative theology) with non-episcopal evangelicals than with Anglo-Catholics whose apparent preoccupations were liturgy and ritual rather than doctrine or evangelism.

What this indicates is a fundamental ambiguity at the core of the Reformed Episcopal experience—are we *Evangelical Anglicans* (i.e., basically Anglican in spirit, with “evangelical” as the means we use to realize that identity), or *Anglican Evangelicals* (i.e., really merely generic Evangelicals for whom Anglicanism is simply an accident which can be set aside at any moment it might inhibit evangelical ecumenicity)? There was no clear resolution of this at our founding, and to this day, we continue to get conflicting answers.

Certainly, that has led us to make our share of mistakes—the quarrels over vestments, for example—but the purpose of admitting these mistakes is not merely to concede that we have made them, but to underscore the fact that we made as few as we did. Remember that in 1873, we had nothing to guide us in rebuilding our Church; once loosed from the traditional inertia of canons and rubrics, we were perfectly free to make a mess of ourselves, if we pleased. And how easy it is to create such messes—whether Anglo-Catholic or Evangelical—as we may see in the early history of the Continuing Church. The fact that we did not just self-destruct nor lose our identity in a pan-evangelical union, but are in fact still here and prospering 116 years later, suggests that some instinctive compass has guided us, and that we are indeed Anglicans at root, after all.

Moreover, if we have had to struggle with problems of identity, our struggle has not been a greater one than the struggle Anglican Catholics have had in adjusting *their* principles to the inescapable fact of the Reformation, as well as the decline of Anglo-Catholicism since the great Church Congresses of the 1920's and 1930's. Anglo-Catholics, having all but absorbed the old High Church party of the *Parson's Handbook* strain, are in the myopic habit of assuming that their brand of churchmanship

(though deeply affected in theology and outward practice by Roman Catholicism) is not only right, but uniformly the Anglican norm. That assumption forgets how very much a Johnny-come-lately Anglo-Catholicism is to the Anglican scene. Up until the 1840's, there is very little doubt that the Church of England (even in the heyday of the 17th-century Caroline Divines) thought of itself as a Protestant Church in the fullest sense of the name. And what a strange forgetfulness this is when Anglo-Catholics as well as Evangelicals use a liturgy composed by that most ambiguous Protestant of them all, Thomas Cranmer.

Such a forgetfulness is forgivable only by understanding that in America, the loss of the Evangelicals was so complete and the victory of the Anglo-Catholics so overwhelming that the Episcopal Church developed into something very close to a monochrome province, and over the course of this century, triumphant Anglo-Catholicism very soon veered over into a notion that the Anglo-Catholic way was somehow exclusive, and Evangelicals came to be regarded, not as fellow Churchmen, but as a species of backwoods prophets.

This was, however, a dubious triumph. Anglo-Catholicism derived much of its popularity, not from catholic dogma, but from Romantic aestheticism which relied on intuitions of Gothic beauty (one thinks here of Newman's “illative sense”) more than tough-minded Christian apologetics, and it was vulnerable from the very first to takeover by any number of modern currents of thought, provided that those currents dressed themselves in chasubles and lace. A case in point is the “liberal Catholicism” of *Lux Mundi*, which needed only one generation after Newman and Pusey to become the predominant strain of Anglo-Catholic thought; a similar American case is that of Ferdinand Ewer, who frankly warned his readers that if they thought Anglo-Catholics had any problem with Darwin, they could not be more wrong. So much of the liberalism which today has corrupted the Anglican Communion has made its way into the system under the aegis of “catholic” bishops and “catholic” theologians that it is difficult for me not to hold my Anglo-Catholic acquaintances somewhat guilty of the very developments they lament. So, if things the Reformed Episcopalians have done may seem, in Anglo-Catholic eyes, strange and perhaps even inexplicable, Anglican Catholics need to remember that many of the practices they have taken for granted, from counting candles on the high altar to pilgrimages to Walsingham, have seemed to Evangelical eyes no less strange, and perhaps even more accountable for our present trials.

The pity of this, of course, is that neither Newman nor Pusey had the slightest intention of seeing this happen. Anglo-Catholicism, at its best, offered to broaden the historical basis of Anglican dogmatics, and make the Church of England a more consistently confessional Church. Liddon's Bampton Lectures on the divinity of Christ offer a perfect example of what Anglo-Catholicism could have done in defense of Christian doctrine, and done in such a way as might have elicited admiration and cooperation from Evangelicals instead of confrontation and separation. Indeed, it is striking how much of Liddon's terminology in those lectures is picked up and incorporated by Evangelical defenders of Our Lord's divinity in later generations, to the point where an untutored reader of the lectures might as easily believe he was listening to Carl Henry rather than a Tractarian.

Thus, the Reformed Episcopal Church has not only survived its founding years, but has achieved both viability and stability, and now, after several decades on a “plateau,” is beginning to

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*Much of the liberalism which has corrupted the Anglican Communion has made its way into the system under the aegis of "catholic" bishops and "catholic" theologians.*

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see new growth, in missions (especially in the western U.S.), in revival of old parishes (especially in our eastern urban core), and in expansion of the REC in other countries (e.g., India, New Zealand, and Liberia). That this growth coincides with renewed contact with other Anglicans who profess the same creedal truths as ourselves is both problem and challenge. On the one hand, it compels Reformed Episcopalians to give attention to our common heritage, and on the other, it opens opportunities for us to share with other traditional Anglicans the importance of recovering a solid, scholarly, and high doctrine (and knowledge) of the Scriptures. This sort of interchange would have been impossible a century ago; happily and providentially, it is possible now.

*In the final section of his essay, Dr. Guelzo will take a closer look at the Reformed Episcopal Church today—its doctrine, practice and expansion—and describe how Reformed Episcopalians are approaching the challenge of being Anglican and Evangelical.*

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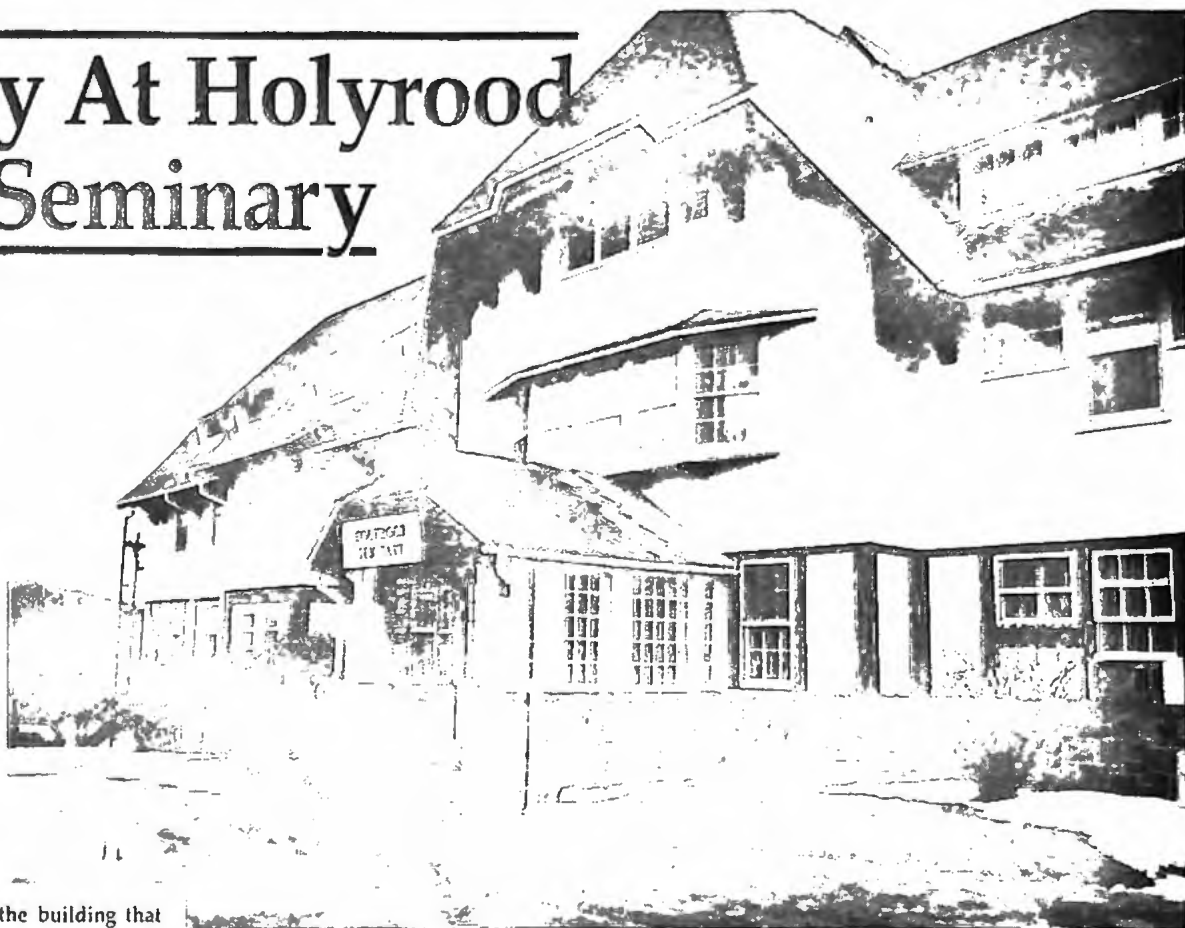
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*\*The reports of 1990 travellers will help us compile the 1991 edition.*

# A Day At Holyrood Seminary

Photos By Marjorie Manning Vaughan

Photo Editing And Captions By Mary Ann Tomkins



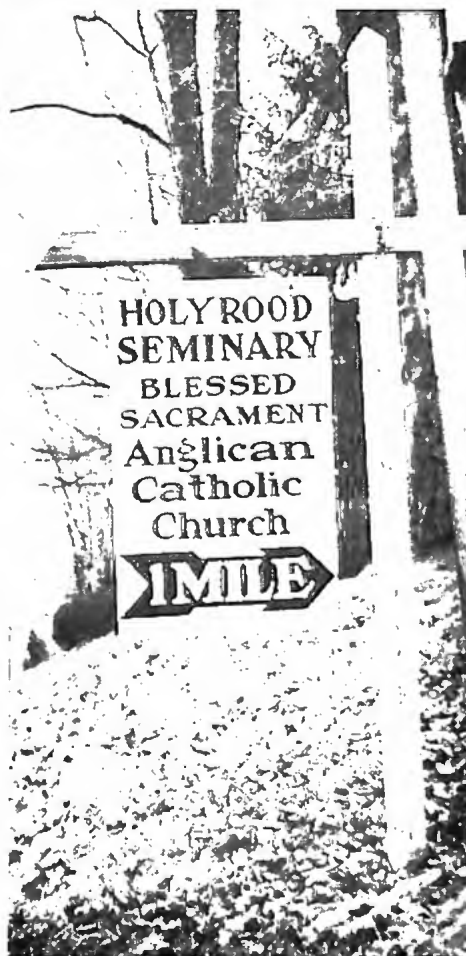
Originally a hospital, the building that now houses the Anglican Catholic Church's Holyrood Seminary was purchased in 1981 with the aid of a loan from a now-deceased ACC member, Helen March—who forgave the loan in her will.

Since then, it has graduated 33 students, an average of four a year, said the Rev. Dr. David Gregson, instructor in theology and one of just three paid full or part time professors at Holyrood. Most of the some 17 persons who serve the seminary as instructors are volunteers, both from North America and England, who come to teach at regular intervals during the week or at different times of the year.

Funded mainly by donations rather than student tuitions, Holyrood represents the most viable attempt to date at establishing and maintaining a seminary within the Continuing Church. It offers an intense 11-month program which Fr. Gregson says attempts to "squeeze in" the equivalent of what would have been covered in the area of "core requirements" in two years in a typical Episcopal Church curriculum of the past. The program combines a focus on Scripture, church history and theology with other courses, such as pastoral studies and music. Worship also permeates seminary life, beginning with Morning Prayer and Mass before breakfast and continuing on to midday prayers before lunch, Evensong at 4:30 and Compline at 9:30.

Though expensive to operate, Fr. Gregson said he felt the seminary was "crucial" to the ACC. "It assures the Church of its future, and it acts as a kind of forum for the exchange of thoughts and ideas," he said.

Graduation ceremonies for the program are held each year in August.



The recently installed sign guides visitors to Holyrood Seminary located high in the Catskill Mountains at Liberty, New York; guests are likely to be greeted by Mary Stahl, bursar and secretary to the Dean.



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## Worship: Central To Seminary Life

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Holyrood seminarians alternately serve as sacristans and acolytes, lead morning, noon and evening prayers as well as compline. Below, John Guentz completes altar preparation; the Rev. Dr. David Gregson (right) is celebrant of the day; Frank Blair (bottom left) is lector.



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## Study And Preparation: Intense And Demanding

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Frank Blair, Roger Marshall and temporary student Joseph Gentile (at lower right on adjacent page), take notes during a classroom lecture; Allen Archer (above) avails himself of library resources; John Guentz studies in his room.

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## Teaching: A Serious Responsibility

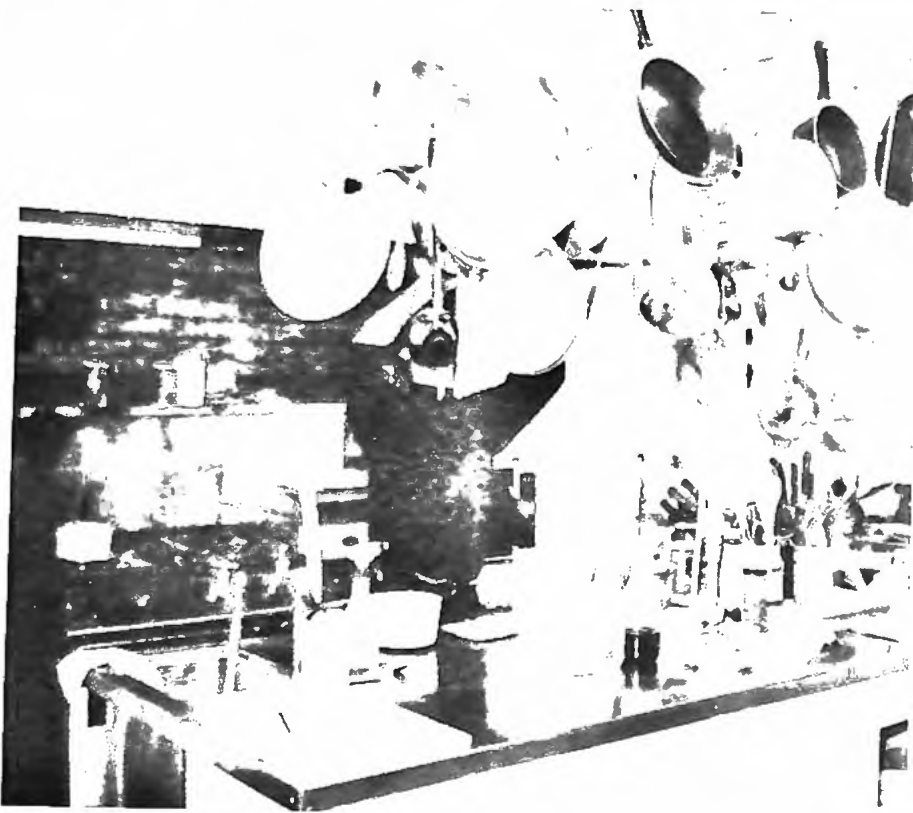
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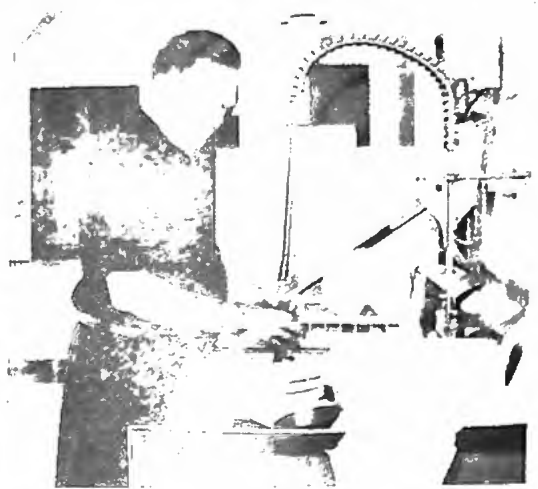
The Rev. Michael Northup (upper left at podium), a priest of the American Episcopal Church, stresses a point as he teaches Early English Church History; the Very Rev. Donald Rice, Dean of Holyrood, and Fr. Gregson (at left) continue instruction, informally, over lunch; the Rev. Canon John Bryan of Stanford, Lincolnshire, England, and the Rev. Karl Stahl (above) discuss a theological point.

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# Communal Living



Ample meals are prepared by Lynn Orr-Fancher and her tiny assistant, Michelle (at right); seminarians (in this case John Guentz (above) and Roger Marshall (upper right)) are responsible for the serving and clean-up duties.



## IF YOU'RE VISITING TENNESSEE THIS SUMMER . . .

the clergy and people of Christ Church, Monteagle (American Episcopal Church) invite you to worship with us. On Sundays during the summer, Holy Communion (according to the 1928 Book of Common Prayer) is scheduled at 10 a.m. For more information, call the Rev. Dr. William Millsaps at 615/924-2660.



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I shall be very happy to fill orders by mail for copies of my most recent books—**PRAYER: THE DIVINE DIALOG** (\$4.95); **THE ETERNAL YOU** (\$8.95); and **3000 QUOTATIONS ON CHRISTIAN THEMES** (\$9.95)—and will sign or inscribe them as you request. Please make checks payable to me and add one dollar for cost of handling and mailing.

The Rev. Dr. Carroll E. Simcox  
3206 Heritage Circle  
Hendersonville, NC 28739

# What's the Word?

By The Ven. Dr. Carroll E. Simcox

## Nakedness

*And the eyes of them were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. - Genesis 3:7*

Gabriel Josipovici is a professor of English at the School of European Studies, University of Sussex, and a promising young Biblical scholar. On this text he comments: "It is important to realize that the notion of nakedness here probably implies vulnerability more than sexuality. When the word is used elsewhere in the Hebrew Bible it is usually in reference to someone stripped of protective covering, as in Job's famous words: 'Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, the Lord hath taken away; blessed be the name of the Lord.'" (These words of Job have always puzzled me. Surely he doesn't expect to return to his mother's womb, if by "my mother" he means his human mother. The only alternative I can think of is that by "my mother" he means Mother Earth. We all return to her when we are buried; and despite the favorite dress or the best suit the undertaker puts on our corpse we do return to the womb of our earth-mother quite naked, not shamefully but vulnerably: helpless food for the worms.)

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***Sexuality is a wonderful and awesome endowment of God, to be used for His service rather than for just our own amusement and pleasure.***

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When our first parents act upon the serpent's insider tip (he'd have done well on Wall Street, and probably does) and eat the forbidden fruit, they instantly lose their fearless innocence and become fearfully sophisticated, and that is when all their trouble and ours begins. It is a terrible thing to know good and evil, for only when we have that knowledge can we know even of the existence of our enemies, human and non-human, who in one way or another are out to get us. The infant in his crib fears no foe because he knows none. Dangle a beautiful but deadly coral snake over him and he will coo with delight and reach up to embrace it.

I grew up with the idea, as I suppose most of us did, that Adam and Eve donned those fig-leaf aprons because they regarded their own genitalia as *pudenda*: things too shameful to show anyone else. Nobody knows the origin of this almost universal psychic fact, but we know that it has had, and continues to have, a profound influence upon us all. For good or for bad? The question is so enormous and so complex that there's no way

we can even begin to get into it.

The Biblical references to nakedness certify that the Hebrews had a dominating sense of the awesome *potency* of sexuality. To be stricken with barrenness or sterility was a terrible fate, about as bad as anything that could befall one. Thus one was inclined to regard his own genitalia and those of others with awe and fear. To cover them was to try to protect them and, by extension, to protect others from them, not to conceal them out of modesty or shame.

If we are familiar with the story of Noah's nakedness (Genesis 9:20-27) we probably did not become acquainted with it in Sunday School or by hearing it read and expounded in church, for religious education materials and Scripture lectionaries are carefully expurgated by the pious to protect the pious. What they are doing may be right; the reason why they do it is, I think, almost certainly the wrong one. They think the story is unfit for pious minds and ears because it's a dirty story; but that it isn't. It's told as a story to frighten and to warn. Ham, the bad actor in it, thought it was a dirty story and he revelled in it for that reason. After the stormy episode of the Flood, God's righteous man Noah retired to a life of farming, and there he fell in love with the fermented fruit of the vines. One day he drank himself to sleep, and while pitching and tossing in his sleep he unwittingly uncovered himself. His son Ham came along, saw what had happened, and found it very funny. He reported it to his brothers Shem and Japheth and they were not amused. They took a garment and backed up to where their father lay, averting their eyes, and draped it over him. When Noah awoke he learned somehow what Ham had done and invoked a curse upon him.

There are people to this day who believe that black Africans are now and forever under that curse, supposing (for no evidential reason whatever) that the blacks are descended from Ham and concluding that God therefore wills them to be slaves of white people forever. What a marvelous capacity we have for finding evidences of God's curses—always in other people!

Ham thought the exposure of Noah a comic event and made of it a dirty joke. He had no awe at the sight or the thought of that which is the direct instrument of the Most High God when He decrees that a child shall be born. The outrage against Noah's privacy was an outrage against God's majesty.

The great and godly Archbishop William Temple (1881-1944) wrote: "It is to be recognized that sex is holy as well as wholesome. . . It is the means by which we may cooperate with God in bringing into the world children of his own destined for eternal life. Anyone, who has once understood that, will be quite as careful as any Puritan to avoid making jokes about sex; not because it is nasty, but because it is sacred. He would no more joke about sex than he would joke about Holy Communion—and for exactly the same reason. To joke about it is to treat with lightness something that deserves reverence."

That is an admirable statement of the Christian reaffirmation of the old Hebrew understanding of sexuality: that it is a wonderful and awesome endowment of God, to be used for His service rather than for just our own amusement and pleasure. Temple's words must sound dated and *passé* to many Christians today, even leaders in the church. If that is how they sound to us, we need to ask ourselves whether we are thinking about sexuality as Christians or as post-Christians, and being mindful that post-Christianity is not a step forward toward God but a step backward from Him—toward Chaos and Dark Night. ■



## The Christian Challenge— 25 Years Ago

The summer of 1965 found the associate general secretary of the National Council of Churches, the Rev. J. Quinter Miller, defending the political, sociological and other controversial actions of the NCC, saying in a statement delivered at Vanderbilt University that the NCC positions were taken because "we are under orders from Christ to do so."

An editorial response in the *Chattanooga News Free Press* reprinted in the June, 1965, *CHRISTIAN CHALLENGE* contended that, if Miller felt "conscience-stricken to take any action, he should take it only in his own name. He and his National Council colleagues have no moral right to use their positions to give the impression, directly or through implication, that they speak for the individuals in the Protestant denominations that are members of the [NCC]. . .

"But most unworthy was [Miller's] effort to imply that the [NCC's] political and sociological activities are a result of 'orders from Christ,'" continued the commentary. "This claim is the kind that conveniently seeks to forestall a different point of view through the implication than any who differ with [Miller] differ with Jesus Christ Himself. Such a reprehensible proposition is disgusting. It is also in gross error.

"Our Lord and Savior Jesus Christ lived on this earth in the form of a man at a time of harsh Roman political domination; He did not try to lead a revolt against that temporal authority. He lived at a time when slavery itself was common practice; He did not agitate for emancipation. He lived when social injustices were rampant; He did not preach for legislative reforms, or for mob demonstrations against authority, or for boycotts, or for political pressures to be applied.

"He preached that all men are sinners and need a Savior, that through grace God has provided them a Savior in the person of His Son, that all who believe on Jesus and accept His shedding of blood in His death on the cross in payment for our sins may be justified and have eternal fellowship with God. He preached for man to love God and to love his neighbor, and to go into all the world preaching the Gospel.

"Those who subvert the Gospel to social reform," concluded the commentary, "miss its great meaning and its great opportunity."

### Civil Disobedience

With the civil rights struggle—and the prominent role of clergymen in it—at a high in 1965, it was almost inevitable that the growing differences between Churchmen of the day would polarize on the issue of "civil disobedience."

So wrote *THE CHRISTIAN CHALLENGE* in the July issue of 25 years ago, noting also that there appeared to be "no peaceful solution to the disagreement . . . in sight, because the theological viewpoints of both sides are in

such diametrical opposition to one another."

While some clergymen evidently felt the cause of civil rights compelled their active involvement in demonstrations for it—even to the point of breaking laws and getting arrested—such agitators had been denounced in several quarters, including by some black leaders and ministers, not only for lawlessness but for making conditions far worse than they were to begin with.

The civil disobedience issue had already "burst into a white-hot flame" at the 1964 Episcopal General Convention, when a resolution endorsing such behavior was approved by the clergy but defeated by the laity in the House of Deputies. This action prompted the House of Bishops to issue a statement on the matter, which said in part:

*Christian teaching holds that civil authority is given by God to provide order in human society, and that just human law is a reflection of immutable divine law which man did not devise. Under all normal circumstances, therefore, Christians obey the civil law, seeing in it the will of God. Yet, it must be recognized that laws exist which deny these eternal and immutable laws. In such circumstances, the Church and its members, faithful to scripture, reserve the right to obey God rather than man.*

*Thus, the Church recognizes the right of any persons to urge the repeal of unjust laws by all lawful means, including participation in peaceful demonstrations. If and when the means of legal recourse have been exhausted, or are demonstrably inadequate, the Church recognizes the right of all persons, for reasons of informed conscience, to disobey such laws, so long as such persons (a) accept the legal penalty for their action; (b) carry out their protest in a non-violent manner; and (c) exercise severe restraint in using this privilege of conscience, because of the danger of lawlessness attendant thereon.*

Presiding Bishop John Hines had underscored the statement several months earlier, causing newspapers across the nation to headline the fact that he had endorsed civil disobedience "when any man's conscience tells him it is right to disobey the civil law."

Likewise, the same issue reported that the May, 1965, meeting of the Episcopal Church's Executive Council had a three-hour debate on the issue, stemming from objections by the Rt. Rev. Charles Carpenter of Alabama "to the participation of Executive Council officers, at Council expense, in civil rights demonstrations in his diocese. . ."

"The controversy was an aftermath of the Selma-Montgomery voting rights march and centered on the interpretation of a resolution [earlier] adopted by the Executive Council. . . which set ground rules for the participation of Council officers and other Episcopal clergymen in civil rights work outside their own dioceses. That earlier action rescinded a previous rule which declared that no clergyman could engage in race action without the approval of the bishop of the diocese or missionary district where the action was to be performed."

The Council acknowledged Carpenter's objections, flanked by the call of his coadjutor bishop for reimbursement of funds taken from Council budgets for the

*Continued on Page 45*



# Focus

## ESA Votes To Pursue 10th Province Within ECUSA; Presiding Bishop Says Plan Hurts Unity Efforts

In something of a surprise move, the traditionalist Episcopal Synod of America (ESA) has decided to seek the creation of a tenth, non-geographical province within the Episcopal Church (ECUSA) to better safeguard the rights and convictions of orthodox Episcopalians.

The ESA's 36-member legislative body, meeting in late April in Denver, voted unanimously to pursue the formation of the separate entity "for the benefit of the mission and ministry of both Evangelical and Catholic Episcopalians, who are unalterably opposed to the changes in the traditional doctrine and discipline" of ECUSA.

The resolution adopted by the assembly calls on Episcopal Presiding Bishop Edmond Browning and the ESA President, Bishop Clarence Pope of Fort Worth, to appoint a joint committee to be charged with formulating "an expeditious plan for the creation of such a province," and "drafting the necessary enabling legislation for presentation to the General Convention at the earliest possible date"—presumably at the convention scheduled in 1991.

However, Browning, in an initial reaction to news of the traditionalist coalition's proposed "structural realignment," was quoted in *The Dallas Morning News* as saying that it "flies in the face of the . . . unity we have been seeking to achieve in the past several years." But Browning, who was in Dallas to speak at the annual National Day of Prayer Breakfast, also said that he was "not ready to comment fully until I have officially seen the material."

William Murchison, head of ESA communications, said "I don't think there was much surprise" among ESA leaders to Browning's statements, but "we didn't take his reaction as definitive in any sense." Murchison, who saw Browning while he was in Dallas, said the primate's "main point was that he didn't have an official reaction at that stage because he said he had not been officially notified" of the Synod's request. "He was speaking broadly, and we don't think that means he is rejecting it. We anticipate that he will regard [the ESA proposal] seriously, that he will consult with his Council of Advice and other church leaders, and that his official reaction will come soon. We're not discouraged at all."

The Rev. Titus Oates, ESA's executive director, explained that the idea for the separate province has "been in the works for several years," and "a whole series of events led up to it." But especially of late, the "general feeling around the church" has come to be that the modernist and traditionalist positions "are totally incompatible. You can go on glossing over things for so long, but soon you



BISHOP CLARENCE POPE OF FORT WORTH, the ESA's president, confirmed the breach between "the historic position we embrace and [that of] the revisionists." He told Synod legislators in Denver, therefore, that "The time is upon us. . . when further action must be taken to insure our future and make it possible for all sides of these vexing questions to live more peaceably."

have to recognize that they are like oil and water." Evidently significant to the particular timing of the ESA's proposal is that that view is even now shared among more liberal ECUSA bishops who serve with ESA bishops on a consultant group appointed by Browning, who Oates said have also concluded that "there is no middle ground" between the viewpoints and that "something needs to be done." Oates said the ESA's plan reaffirms the desire of Synod members to remain in the Episcopal Church while allowing each of the parties "to go ahead with its program" without the level of conflict that would exist otherwise. In his view, it has the potential to "make everyone happy."

Though the ESA—formed in June, 1989, in Fort Worth—has styled itself as a "church within the church," in reality it now exists as simply an organization within the Episcopal Church, largely subject to the prevailing liberal order. On the other hand, the new province, which ostensibly "would link Episcopal parishes and dioceses across the country," is envisioned as a separate structure "within which traditionalists could affirm and practice their faith, without hindrance," states an ESA release. In the face of a number of calls for the ESA to set up a separate *member church* of the Anglican Communion—which evidently has not been ruled out as another possibility—the province plan can be seen as sort of an intermediate step, providing a more secure means of church life for traditionalists while retaining the tie to ECUSA.

Murchison said it was premature to discuss what the ESA might do if its request is turned down. "We're hoping for a yes answer," he said.

### Hurdles

But even if Browning were to give that answer, significant hurdles would still remain. It is unclear at this stage



whether such a complex undertaking could be developed into something reasonably workable (and understandable to the average churchgoer), and whether it could actually provide the secure means of continued existence and growth desired by traditionalists. And even if a negotiating committee could come up with a workable plan, some observers question whether General Convention could be persuaded to approve the creation of the new province.

The Episcopal Church already has nine regional provinces, each composed of several dioceses. In practice, their purpose seems to be to enable Churchmen within a certain area to address and cooperate on common concerns, as well as to carry out any particular responsibilities of the province, which may include responding to directives from General Convention. However, each province has a Provincial Synod, which, according to ECUSA canons, can "enact ordinances for its own regulation and government" and perform other related functions—provided, however, "that all actions and proceedings of the Synod shall be subject to and in conformity with the provisions of the Constitution and the Canons" of the national church. Each province has an elected president, normally a bishop, who, among

other things, sits on the presiding bishop's Council of Advice. However, existing provinces have no power to appoint bishops, and they have no archbishops as do other provinces elsewhere within Anglicanism.

But in comparison to these geographical entities, the proposed tenth province would be significantly different in nature, among other things because it would be non-geographical and "a unit based on traditional theology." In addition, indications are that greater powers and privileges would be sought for the new province than are presently exercised in existing provinces, in order to protect traditionalist convictions. The assignation of such privileges would be up to the negotiating committee, but, speculatively, they might include, for instance, the right in some cases for dioceses within the province to elect bishops without approval from the wider church, and certain implied exemptions from some convention actions. Notably, one detailed analysis of how the province could be accommodated and operate was presented in a paper by the Rev. Samuel Edwards of St. Timothy's in Fort Worth, which, while not officially adopted, was apparently a support document for ESA leg-

### LATE-BREAKING UPDATE:

## Browning Rejects Synod Plan In Official Statement

At press time, Episcopal Presiding Bishop Browning, in an official statement, refused the ESA's request that he cooperate in appointing a committee to draw up legislation for a proposed non-geographical province within ECUSA for traditionalists.

In his statement, Browning said it would be "inappropriate for the presiding bishop to be involved in these actions in any way. If the Synod wishes to bring legislation concerning the creation of an autonomous, non-geographic province before our General Convention [it] may certainly do so."

House of Deputies Vice President Pamela Chinnis, was quoted by *Episcopal News Service* as agreeing that Browning should not "appoint a committee to make such fundamental structural changes in the polity of the



EPISCOPAL PRESIDING BISHOP EDMOND BROWNING expressed "sadness" at ESA's initiative "to separate itself from the other provinces of the Episcopal Church."

church." She contended that such a proposal "should be committed to the standing committee on structure for referral to General Convention," although she doubted the proposal would find much acceptance there.

The *ENS* story itself characterized the ESA as "demanding an autonomous structure as the price for staying in the Episcopal Church." It also noted that some observers have speculated that the ESA resolution is "a prelude to schism... a charge that ESA leaders flatly deny."

Meanwhile, at press time Synod leaders had not yet issued an official response to Browning's statement, but the head of ESA communications, William Murchison, emphasized that the ESA had not abandoned its proposal.

"No one anticipated that acquiescence would be automatic," he said. "But we feel we're a body deserving of attention in the Episcopal Church, and entitled to formal recognition, not just expressions of good will." He added that the proposal is not intended to be confrontational and is "a moderate request that would not disadvantage the Episcopal Church in any way... We would be happiest if [Browning] would do this, because we don't want to leave the Episcopal Church."

In his statement, Browning expressed "sadness that this initiative by the [Synod] to separate itself from the other provinces of the Episcopal Church is contradictory... to the spirit in which the House of Bishops gathered," referring to the most recent meeting of that body last fall in Philadelphia, where *ENS* said bishops unanimously "recognized the right of ESA bishops to dissent on theological issues and urged conflicts to be worked out on a pastoral level rather than a legalistic one." Browning reportedly questioned whether the traditionalists had given the House of Bishops' agreement a chance.

But ESA Bishop William Wantland was quoted as charging that "The spirit of Philadelphia is not working. There are still dioceses that persecute traditionalists—

islators in their decision to pursue the tenth province.

The ESA's resolution indicates that members would be looking for the new province to provide the means for them to:

- \*insure a succession of orthodox bishops of the traditional apostolic conviction that the Christian ministerial priesthood is male;

- \*establish new missions and parishes throughout the country;

- \*minister to ESA chapters and parishes as duly called upon by the people;

- \*steer a course in matters liturgical, doctrinal, and canonical, that is consistent with the norm of Scripture and Catholic tradition;

- \*establish the terms for inter-communion the new province may establish with non-ECUSA bodies.

Oates urged reserved judgment on the ESA proposal until a negotiating committee could work out the details. "It can be made a nightmare, but it could really be quite a simple thing. It can be as complicated or as simple as the group makes it," he said.

A rank-and-file ESA adherent, the Rev. David Ousley of

St. James the Less, Philadelphia, said he felt that ESA, through its request, is telling ECUSA that "this is the best way we can work together and maintain the highest degree of communion. Let's see if we can work out the details."

Ousley, not a member of the legislative body but present at Denver to deliver a paper, said there was a sense there that "we really had to move forward as decisively as possible" to avert a further deterioration of the traditionalists' situation. Yet, he said he was still "amazed at the unanimity with which [the province plan] was accepted. . . . I am very pleased and surprised that we did it." As for the proposal's chances of success, Ousley said he is "always hopeful and rarely optimistic. The main question is the extent of cooperation from the other side. I think that's an uphill fight."

Bishop Pope, in his opening address to the assembly, confirmed the chasm between "the historic position we embrace and the revisionists. The time is upon us, I think, when further action must be taken to insure our future and make it possible for all sides of these vexing questions to live more peaceably."

A statement which accompanied the ESA resolution

who do not respect them." Therefore, he said that "some definite institution of jurisdiction" is needed. ESA's Executive Director, the Rev. Titus Oates, was quoted as saying that "If anything, the ESA has been prevented from succeeding. We are basically being pushed out of business—that is the perception we have. Charity is only one-sided. We are being harassed out of existence and discriminated against," he claimed.

Browning acknowledged that a separate, non-geographic province within the Episcopal Church, but with a certain autonomy, "had been the expressed wish for many years of those who now lead the Synod." (It was one idea that was discussed, and rejected, by a joint negotiating committee charged with coming up with more secure provisions for traditionalists within ECUSA in advance of the 1988 Episcopal General Convention. That convention ended up approving only a vague, ineffective resolution on episcopal visitors. - Ed.) "After considerable conversation and negotiation, both public and private, it appeared, and I had trusted, that we had moved beyond that issue with some grace," Browning continued. "Therefore, I am profoundly disappointed by this resolution, which envisions a province within the Episcopal Church—but which, in fact, would be separate and apart from our other nine provinces. I am grieved by what this resolution says about the willingness of those who relate to the Synod to live and work with those who do not hold their views. This desire of the Synod to establish a separate province is also a source of sadness to others around the Anglican Communion with whom I have been in conversation."

In particular, he asserted that international guidelines on handling divisions over women bishops in the Anglican Communion—issued by the Eames Commission and largely accepted by the world's Anglican primates last year—are very clear in rejecting "parallel (geographically overlapping) jurisdictions" as a "pastoral solution" because they jeopardize "the role of a bishop as a symbol of unity." He also noted that the Philadelphia resolu-

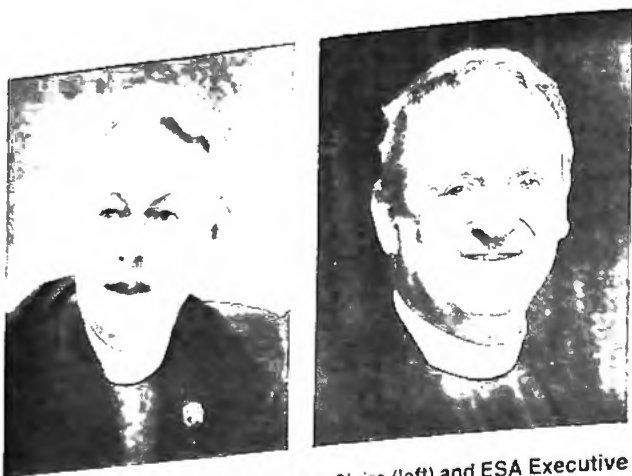
tion recognized "the need to be true to our sense of structure and diocesan boundaries."

Bishop Mark Dyer of Bethlehem, Pennsylvania, a member of the Eames Commission, expressed surprise that the ESA was acting "as though the [Anglican] primates and the Archbishop of Canterbury have not taken a position already" on the idea of parallel jurisdictions. "They have said this is not a viable option," he said.

However, ESA Bishop William Wantland of Eau Claire, Wisconsin, asserted that the ESA proposal does not conflict with earlier statements of the Eames Commission. "The Eames Commission ruled out parallel jurisdictions, not separate jurisdictions. Our proposal is not a parallel jurisdiction." He offered examples of separate jurisdictions in the Anglican Communion: an ethnic diocese in New Zealand, the Order of Ethiopia in Southern Africa, and Navajoland in the Episcopal Church. "They are separate entities that are non-geographic and based on ethnic lines or cultural language barriers. The tenth province we propose would be a doctrinal province."

The Episcopal Church's deputy for Anglican affairs disagreed. "Navajoland is not really an autonomous province in the way the ESA would envision a tenth province," said Patrick Mauney, because Navajoland is fully integrated in the Episcopal Church and is not separate. "I cannot think of a single entity of jurisdiction in the Anglican Communion that would claim the kind of autonomy implied by the ESA resolution," Mauney added. "I think this clearly falls under what the Eames Commission calls a parallel jurisdiction."

"It has always been my hope that we can keep the conversations going as we struggle over these important issues," Browning was quoted as saying. "[I]t is my strongest sense and at the heart of all the actions that I have taken over the last years, that we all need each other. The Episcopal Church needs those who have joined together as the Episcopal Synod of America, and we all need to search for ways to reach out pastorally to one another."



BISHOP WILLIAM WANTLAND of Eau Claire (left) and ESA Executive Director, the Rev. Titus Oates, are among Synod leaders who assert that a separate province is needed because—despite the agreement made by Episcopal bishops last fall in Philadelphia to work together with mutual respect—traditionalists continue to be persecuted and discriminated against in ECUSA.

explained it this way: "If the Churches of the Anglican Communion are to stay together in some visible and meaningful fashion, in spite of diametrically opposed positions on matters of ministry and doctrine, some form of alternative episcopal oversight will have to be created. Merely an *ad hoc* agreement between bishops is not an acceptable solution. This conclusion has been reached in ever widening circles both within the Episcopal Church and in the Communion at large. It is necessary that some definite institution of jurisdiction be established if the rights and convictions of traditional Episcopalians are to be safeguarded (as the House of Bishops says they should be). It should have the status of a province in the Episcopal Church, but unlike the other nine provinces it would be non-geographical. This is consistent with the goal of the ESA since its founding declaration. Members of the Synod reaffirm their desire to remain Episcopalian and to continue to share in the heritage and mission of the Episcopal Church in this country. The Synod believes that this plan is the best way forward for the well-being of the Churches of the Anglican Communion. . . . We must be able to travel forward without fear and suspicion of each other. . . . The intent of this resolution is to place the proposal squarely on the agenda of the Episcopal Church, so that it may be given full and honest consideration."

The new plan is also seen as presenting "a genuine opportunity for holding the door open to those Anglicans in this country who are currently separated from the Episcopal Church and completely alienated from its leadership."

In connection with the latter, there is evidently some possibility that a means would be provided for the new province to admit Continuing Church parishes.

Bishop Pope emphasized that the call for a new province is in no way a confrontational tactic. "From the most recent meeting of a small committee of bishops appointed by the presiding bishop to hear the concerns of traditionalists," he said, "I believe the climate has improved in this regard ever so slightly. We must not assume that those who oppose our position are all malevolent types because in the first place this is not true and in the second place to do so makes it even more difficult to keep the lines of communication open which are so vital as we move forward. Let me hasten to say that I am not naive and am aware that there are those who do operate from a platform of viciousness. But

let's make certain that our own constituency is not guilty of the same thing and always takes the high ground. . . .

"Ours is a measured and staged effort," Bishop Pope said, "devoid of the intention to take precipitate action. However, action will be taken on a gradual basis which will insure maximum support from the people whom we wish to serve; measured forward steps, bit by bit, until our goal is reached."

### ESA "Associate Membership" Approved

In other action at the Denver ESA meeting, legislators approved a resolution authorizing an "associate membership" in the Synod for traditionalists who are not part of the Episcopal Church.

The resolution "authorizes and invites an associate membership in the Synod" by individuals or "ecclesial institutions" who/which are not part of the Episcopal Church but who are either members of other churches of the Anglican Communion or are members of Continuing Anglican Churches. The associate membership, which is evidently also offered to independent parishes, is initiated by signing the ESA Declaration of Common Faith and Purpose, deleting the affirmation of membership in the Episcopal Church. The resolution indicates that associate ecclesial institutions will be given voice but not vote in ESA Area Convocations.

In another vote—in an apparent attempt to clear up confusion and some disappointment over what was seen to be ESA's promise to provide visiting traditional bishops requested by parishes in liberal dioceses—the assembly approved a resolution authorizing a committee of three bishops appointed by the ESA president "to promulgate and publish the procedure whereby a parish or chapter may call for and obtain an episcopal visitor, in accordance with Resolution A adopted by the Synod in Fort Worth" in June, 1989.

The assembly also affirmed the January statement of the ESA Council repudiating the action of the Bishop of Newark in ordaining a practicing homosexual and calling for Bishop John Spong's resignation. Further, it stated continued support for the efforts of ESA bishops "to press for meaningful and appropriate disciplinary action in the House of Bishops in this matter, so that this church's commitment to the authority of Scripture may be made clear to all."

In other action, Murchison told TCC that the Council of the Evangelical and Catholic Mission (ECM), the longstanding traditionalist group within ECUSA which sponsored the synod at which the ESA was established last year, has voted to dissolve the ECM. Murchison reported that the Council reduced its size to nine members, who are charged with closing down ECM altogether. However, the ECM's publication, *The Evangelical Catholic*, will be retained as a Synod publication.

"Warmly received" by the assembly was John Ott, executive director of the Prayer Book Society, who made an appearance to urge that all Anglican traditionalists form a united front between now and the next General Convention in 1991, Murchison reported. He noted that the ESA has agreed to participate in the Society-sponsored "summit" meeting for traditionalist and conservative Episcopalians scheduled September 28-30 in Washington, D.C.



## Church Of Ireland Votes To Allow Women Priests And Bishops *No Protection, Compensation Offered To Objecting Priests*

The General Synod of the Anglican Church of Ireland voted in May to permit women to become priests and bishops.

Reportedly, 85 percent of the laity voted for the innovation on the third and final reading, while it was favored by 69 percent of the clergy—just ahead of the required two-thirds majority. An amendment to prevent women priests from becoming bishops was heavily defeated.

The move came as something of a surprise, as some members of the Synod were still reeling from a sudden, unexpected decision which sailed through last year to remove all legal obstacles to admitting women to the priesthood and episcopate. (It was later suggested by two church spokesmen that this move was accomplished with such ease because opponents in the Church of Ireland don't threaten schism, but rather live with the consensus. - Editor) After last year's vote, in fact, there were suggestions that, though it normally would have been taken up again this year, the matter might not be brought up again until 1991 to allow time for proper reflection. Originally, too, it was reported that the first ordinations were not envisioned as taking place until 1992. Now, reports from two different sources seem to indicate that the Church of Ireland's six women deacons are looking forward to being ordained priests before the end of the year, with the first ordination occurring possibly as early as June.

Some church observers see the move, among other things, as putting pressure on the Church of England, which is still considering legislation to allow women priests. It also may have some effect on deliberations to select the next Archbishop of Canterbury, since the

Archbishop of Armagh and All Ireland, Robert Eames—head of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate—has been touted as one candidate to replace Dr. Robert Runcie in the powerful Canterbury see.

A story in *The Guardian* said that the second reading vote came after good humored debate, at the end of which Archbishop Eames called for a moment of reflection before the decision "because we could be stepping out into the unknown." He had reportedly warned that "no single question has so threatened the unity of the Anglican Church." However, the story said he implicitly supported the measure, arguing that fears of harming relations with the Roman Catholic Church should not be seen as an obstacle. "What we must seek is what is right for the Church," he said.

The Bishop of Tuam, John Neill, said in proposing the measure that "In the Anglican provinces of these islands, somebody has to give a lead. For too long we have said no in our responsibility to creation and to women." He said a "male-dominated church had a sad record of a negative attitude to sexuality in general, and has failed to affirm woman as person as well as child-bearer."

Leading the opposition, the Dean of Christchurch Cathedral, Dublin, Dr. John Paterson, said the measure was "a totalitarian bill with no conscience clause." Priests who refused to accept women priests would get no compensation, and would be "thrown on the scrapheap."

The Church of Ireland's membership, with some small advances and declines, has been stagnant at around 450,000 for at least the last quarter century, according to official sources, though other sources cite much lower figures. One of its women deacons, the Rev. Ginnie Kinnerley, a former journalist and theology teacher who could be ordained as early as this summer, saw the Synod's decision as "a vote of confidence in our women."

## Eames Commission Issues Report Focusing On Female Diocesan Bishops Commentary Report

The Archbishop of Canterbury's Commission on Communion and Women in the Episcopate has issued another report, this one suggesting guidelines addressing the specific issues raised by the election of the first woman diocesan bishop within the Anglican Communion.

(She is the Rev. Penelope Jamieson, to be consecrated soon for the Diocese of Dunedin in New Zealand.)

Received just before press time, the report of the nine-member Commission, headed by Archbishop Robert Eames of Armagh and All Ireland, seems to suggest a more regularized system of "alternative episcopal oversight" for congregations and priests opposed to women's ordination, perhaps by designating a visiting bishop to give

ongoing oversight generally to such parishes rather than arranging individual episcopal visitations from traditional bishops as needed for particular congregations.

At the same time, it is not clear from the report how broadly this might be applied. While there has never been full agreement, even among traditionalists, about when episcopal visitors are clearly needed, the Commission's earlier report implied that such may be needed to serve traditional parishes in more wide-ranging circumstances—for example, not only in the case in which a woman heads the diocese but, for instance, where a congregation disagrees with the participation of its male bishop in the consecration of a woman bishop. The Commission's recent report, which focused on difficulties arising in the case of a female diocesan bishop, not surprisingly speaks only in those terms.

The guidelines are aimed at effecting the "highest degree of communion possible" despite "serious theological anomalies" arising from differing views on the ministry issue between members of a regional church of the Angli-





ARCHBISHOP ROBERT EAMES OF IRELAND—head of an international commission which has sought to ease divisions over the advent of women bishops within Anglicanism, head of a church that has just voted to admit female priests and bishops, and a possible candidate for Archbishop of Canterbury.

can Communion, or between the regional (normally called provincial) churches themselves. The report's underlying

and highly debated premise is that those who women's ordination should nevertheless remain in communion with other brethren in, and a part of, a church that permits it—even though that communion is while the Church as a whole tests the ordination "provisionally." Ostensibly, the Church then arrives at a conclusion on the matter one way or the other at a definite point in the future, in accordance with what is called the "doctrine of reception." Some traditionalists charged that this process, still of questionable authenticity within the Church, is simply a device to the 'success' of the desired innovation by avoiding departures by those who disagree, eroding their influence ultimately outliving any remaining opponents.

As with the first report, the second report places restraints on the expression of dissent to the ordination of women while this purported testing period is in effect. While certain courtesies are asked of both sides, the issue for the other, the second report asserts, for their part, not actively oppose the episcopal ministry of a woman bishop; in accordance with paragraph 47 of the March 1989 report, such congregations and clergy are not go as far as to say that a woman could never be a bishop." On the other hand, certain positive expressions seem to be asked of dissenters, such as: "Those who

## NEW EPISCOPAL CHURCH SHOCKS AFRICAN BISHOP:

### California Rector Denies Pulpit To Visiting Bishop Who Wanted To Preach Against Homosexuality

*Kenyan Prelate Says He Was "Turned Away From Preaching" Nothing But The True Gospel Of Our Lord Jesus Christ"*

In what he described as "the shock of my entire Christian life," a visiting Anglican prelate from Kenya, Bishop Alexander Muge, was turned away from the Episcopal parish to which he had been invited when the rector learned Muge planned to preach against homosexuality. Muge, the Bishop of Eldoret, was visiting parishes in the Episcopal Dioceses of California, Oregon, San Diego and Los Angeles on behalf of African Team Ministries, an international Anglican evangelical body, and had been invited by the Rev. Gary Ost, rector of St. Luke's Church, Rossmore, (in the San Francisco Bay Area), to preach at an evening service at his parish May 17.

But, according to a report released from the west coast, when Bishop Muge stated in conversation before the service that the decline in the U.S. Episcopal Church is the result of the secularization of the Gospel and the lack of self discipline (including homosexuality) among the clergy, a heated discussion on the topic of sexual morality ensued, after which Ost, an admitted homosex-

ual, stated that if the bishop was going to preach his prepared sermon on the biblical proscriptions against homosexuality, he should not proceed with the service. A full statement about the incident from Muge himself reports that he met with Ost, Canon David Forbes and a female parishioner at a restaurant before the service. "We started our conversation, mainly on the growth of the Church in Kenya, which is the very opposite of the declining Church in the USA," Muge wrote. "I then pointed out to the others that the decline of the church in the USA is due to the secularization of the Gospel and the lack of self discipline among the clergy in the church; those who should set a good example, but fail to. I further pointed out that homosexuals and lesbians have taken over the church leadership in the USA, and there is no way God is going to bless this church with growth.

"The rector changed his face and became very furious at me," Muge continued. "He said that he is a homosexual and loves Jesus Christ, and that I should not judge him and the entire Episcopal Church of the USA. I told him the Bible condemns all sort of immorality: adultery, fornication, and homosexuality, and that confessed homosexuals will not inherit the Kingdom of God unless they repent and change their lifestyle.

"The lady parishioner also became very furious with me for what I had told her rector, and then confessed that she was also a homosexual and loves Jesus Christ. They told me that my faith was that of the British 19th century evangelicals, for which there is no room today, because that faith did not recognize the ordination of women and the rights of homosexuals. I pointed out to them that Jesus says that He is the same yesterday, today, and forever; and that they seem to believe that

reservations about the ordination of a woman bishop should at least acknowledge that in such ordinations the correct canonical procedures have been followed. Furthermore, they are asked to acknowledge that such provinces, in using their respective ordinals, have publicly declared their intention of consecrating a woman as 'a bishop in the Church of God' and admitting her to the fullness of the threefold order of apostolic ministry."

Even if she agrees to alternative episcopal care, a woman bishop could still be recognized, by members of her jurisdiction and fellow bishops who cannot recognize her sacramental ministrations, as exercising a ministry of episcopo through her place in the provincial or national house of bishops, suggests the Commission report.

A woman bishop presents a more complicated problem in that non-recognition by some Anglicans would include not only her but anyone ordained by her, causing a further diminishment in the interchangeability of ministries within the Communion. Addressing this problem, the report states that "While ordinations performed by a woman bishop will add a new category of ministry with restricted interchangeability, this problem is itself not new. Complete interchangeability of ministries within the Anglican Communion has been restricted since the ordination of women to the priesthood," and the interchangeability of ministries "is only one aspect of communion. Our communion is always imperfect this side of the eschaton..."

this doesn't apply to them in the USA.

"The rector went further to emphasize that homosexuality is not sinful, and that his bishop, the Rt. Rev. William Swing [a candidate for bishop in the Diocese of Washington, D.C. - Ed.] knows of his sexual preference and supports him," Muge reported. "He stressed that the Church did not begin blessing heterosexual marriages until the late 18th century, and it is now high time that they begin blessing homosexual unions in the Church.

"I told them I was going to preach to the congregation of St. Luke's on the very issue that we were discussing; that I planned to tell them it is evil for people who call themselves Christians to practice homosexuality. The canon David Forbes and the rector instructed me not to mention anything concerning homosexuality because the national church had suspended consideration on the issue, and to bring it up would be a violation of the rule. I insisted that the Spirit of the Lord was leading me to speak on Sodom and Gomorrah, and there was no way I could restrain the Spirit of God. The rector finally told me that if... I was going to preach on the subject of homosexuality, I should not proceed to the church. I told him I accepted this. I was turned away from preaching nothing but the true Gospel of our Lord Jesus Christ!

"The rector pointed out that I would now miss the financial and prayer support of his parish. I told him I was not prepared to sacrifice Jesus for some dollars, but I did feel it was unfortunate that I would miss the opportunity of sharing the Good Message of the Lord with his parishioners who were eagerly waiting for me. I do pray for them, that our Lord may bless them and inspire them to stand firm for the true Gospel of our Lord."

Continued on Page 45

The Commission recommended that "When bishops feel impelled to say that they do not recognize the orders of a minister, they should do so with charity and pastoral care, being fully cognizant of the hurt and distress that this would cause both to the ordaining bishop and the ordained person concerned. By the same token, the pain of the bishop withholding recognition ought not to be underestimated. Indeed, given the sensitivities of those involved, the commission wishes to counsel prudent reticence in the making of public declarations of this kind so that the highest possible degree of communion may be maintained even in this circumstance.

"Moreover," the report stated, "we would continue to discourage individual statements about the breaking of communion. Statements about ecclesial communion are, in contemporary Anglicanism, the responsibility of the province or, in some circumstances, the primate. No province has declared itself to be out of communion with another over the ordination of women to the episcopate. This is not to deny that a real diminishing of communion between provinces has already occurred" to some extent.

## ACC, AEC Heads Meet With Continuing Anglican Bishops In India; Joint Episcopal Synod Formed There— "Another Step Towards Unity," Says Falk

By Louis E. Traycik

After years of operating separately, Indian bishops in communion with the Anglican Catholic Church (ACC) and American Episcopal Church (AEC) in the U.S. have agreed to form a joint episcopal synod (house of bishops) to foster mutual cooperation and lay the groundwork for eventual organizational union among all dioceses of Continuing Anglican churches in south Asia.

The agreement came at a March meeting in Bombay that included the heads of the ACC and AEC, Archbishop Louis Falk and Bishop Anthony Clavier, respectively.



Bishop Clavier



Archbishop Falk

The action by the four Indian bishops involved, who represent (as a possibly conservative estimate) some 30,000 Anglicans, parallels efforts now underway in the U.S. aimed at the eventual merger of the ACC and AEC, on which significant progress is expected this year.

The Indian agreement, which participants stressed does not alter the canonical or legal position of the parties, comes more than six years after groups of Indian Anglicans in northern and central India and southern and central India received the episcopate through the assistance of ACC and AEC bishops, respectively. The agreement brings their work into closer cooperation, in anticipation of the revival of Anglican church life throughout the subcontinent.

The Indian Anglicans came to be outside of "official" Anglicanism because most Anglicans in the region were absorbed in pan-Protestant church mergers in 1947 (Church of South India) and 1970 (Church of North India; Church of Pakistan; Church of Bangladesh), all of which are now in communion with the Anglican Communion. But various numbers of Anglicans in these areas—particularly in the Diocese of Nandyal, Amritsar, and Lucknow—never submitted to the mergers, or have resumed their Anglican identity in the past two decades.

ACC Archbishop Louis W. Falk, who remains metropolitan of India in the interim, noted that further organizational action must await clarification of the legal status and ownership of Anglican properties taken over by the Church of North India, through a series of court cases now under litigation. The outcome of these cases is likely to have a significant effect on the financial well-being of the Indian Anglican Church.

Shortly before the meeting in Bombay, Bishop Clavier toured congregations of the Diocese of Andhra Pradesh, and was impressed with the efforts of laity and clergy alike in building and maintaining churches, schools and other Christian work, with little financial wherewithal. "I lost count of how many villages and churches I visited, and much regretted being unable to accept the offers of people that I visit places not on my itinerary."

Archbishop Falk came to India via a visit to parishes of the growing Anglican Catholic Church of Australia, led by Bishop Albert Haley.

Falk and Clavier estimated that the Indian churches in communion with their jurisdictions have something like 150 congregations, and between 25,000 and 50,000 members. In addition to those churches, there are other separated Anglican groups, especially in southwestern India, and, to the west, a bishop in communion with the AEC heads the "Orthodox Church of Pakistan," the Anglican presence there.

The joint episcopal synod of the churches is expected to help in the coordination of missions and fuller union with other Anglicans not yet in communion with them, and is viewed as a positive step toward development of the Traditional Anglican Communion, representatives of which are to meet under Falk's chairmanship in September in Canada.

## 60 Episcopal Bishops Subscribe To Irenaeus Fellowship Statement

Sixty Episcopal bishops concerned over current uncertainty and confusion in faith and morals in their church

have affirmed a statement of purpose for a new group called the Irenaeus Fellowship.

The loosely-organized group grew out of luncheon gatherings of bishops during the 1988 General Convention, when the assembled prelates discussed some of the questions under consideration and debate in the legislative sessions. A release from the fellowship said those who gathered "were not of one mind on all issues nor were they of like politics, churchmanship or temperament. The group included, for example, some who favored the some who opposed the ordination of women to the priesthood and to the episcopate. What they had in common was a dedication to biblical faithfulness, creedal orthodoxy and traditional Christian moral standards, plus a troubled awareness that the accustomed and vital consensus among Christians, including bishops, on such matters could no longer be taken for granted.

"The effect of these hasty lunchtime conversations was so encouraging to those who participated that they determined to go on meeting periodically in order to continue the beneficial process of mutual guidance and support," continued the release. "They began to call themselves 'The Irenaeus Fellowship' after the heroic second-century bishop whose efforts as a champion of orthodoxy were so important to all subsequent generations of Christians."

The release said the association of bishops has met three times since the summer of 1988. "Apart from worship and informal fellowship," it explained, "these meetings have been devoted to biblical, theological and ethical studies with application to some of the practical decisions which face the church and which may affect the quality and degree of the church's faithfulness to its divine mandate."

Incidentally, with only one exception (Reed of Kentucky), all the bishops who called for the removal of Bishop Spong from the House of Bishops' Theology Committee (see page 31) are charter members of the new Irenaeus group. Among the many other initial members of the fellowship is former Episcopal Presiding Bishop John Allin. Overall, the fellowship has a wide-ranging constituency, including traditional bishops, such as Edward MacBurney of Quincy and John Schofield of San Joaquin; conservative/evangelical bishops, such as Terence Kelshaw of the Rio Grande and C. FitzSimons Allison, former bishop of South Carolina; and liberal bishops, such as Mark Dyer of Bethlehem, PA. (Interestingly, the membership also includes Bishop Bernardo Merino-Botero, who is a principle in recent controversy in Colombia, about which we hope to bring readers further details in the next issue.)

Reportedly, there is no formal membership in Irenaeus Fellowship, and its gatherings are open to all members of ECUSA's House of Bishops. It was agreed, however, at the group's March meeting that a statement of purpose would be useful in helping other bishops decide whether they want to participate in the fellowship.

The statement of purpose reads in part:

*We, the undersigned, bishops of the Episcopal Church, sensing the uncertainty and confusion in faith and morals widely prevalent in this last decade of the 20th century, are joined together to seek to clarify and to maintain the highest standards of faith and practice for our Church. These standards must be firmly based on the primacy of the Holy Scripture, consistent with the historic traditions of the Church and*



interpreted by the best use of reason informed by the Holy Spirit . . .

With trust in Christ's atoning death and resurrection and with hope in His coming again, we are committed to meet

together, to pray and to seek God's will and direction in the study of Scripture and tradition. We are further committed to approach all specific issues before the contemporary Church from this base of commitment . . .

## NEWARK NOTEBOOK

### 24 Episcopal Bishops Call For Ouster Of Spong From Theology Committee

Two dozen Episcopal bishops have called on Presiding Bishop Edmond Browning to replace Bishop John Spong of Newark as a member of the House of Bishops' Theology Committee "as a means of restoring and maintaining the credibility of this important committee."

The April 26 letter to Browning expressed the gratitude of the 24 signatories for the recent statement by Browning and his Council of Advice in which both parties "disassociated" themselves from Spong's ordination of a practicing homosexual (J. Robert Williams) to the priesthood last December. "Your action on this matter," the bishops wrote Browning, "has given encouragement to many who see in Bishop Spong's behavior a threat both to the discipline of Holy Orders and to the integrity of Biblical Christianity.

"We wish also to say to you," the letter continued, "that Bishop Spong's words and actions have robbed him of credibility, undermining our confidence in the House of Bishops' Theology Committee so long as he is a member of it. In our opinion, that committee should be composed of those members of the House whose learning, judgment and self control have earned them the broadest respect of their colleagues. We request therefore that Bishop Spong be replaced as a member of the Theology Committee, not as an act of reprisal against him but as a means of restoring and maintaining the credibility of this important committee of the House of Bishops."

Signatories to the letter included the diocesan bishops and suffragan or assistant bishops of South Carolina and Texas; the diocesan bishops of Albany, Louisiana, Florida, West Tennessee, Bethlehem (PA), Northern Indiana, Pittsburgh, Wyoming, Quincy (IL), Oklahoma, San Diego, Kentucky, San Joaquin, Georgia, and Eau Claire (WI); and five retired or resigned bishops.

### Bible As The "Word Of God" — In Newark?

Could it be that, after recent forays into the territories of radical Churchmanship, the Diocese of Newark is seeking a rest upon more solid and familiar ground?

According to the Rev. Bill Coats, chair of the Bible Task Force appointed in January of 1989 by Bishop John Spong to study the "relevance and meaning of scripture in the modern world," the committee's resulting resolution—affirming simply that the "Bible is the word of God"—was

given "virtually unanimous support" at a January diocesan convention. And, "a number of parishes" have begun to study the 45-page document which accompanied the resolution.

The document contains a defense of scripture in an age "characterized by societal fragmentation, personal insecurity, inner discord, violence and poverty." It is composed of lengthy expositions of large portions of 12 Biblical books. The commission's approach to scripture reportedly steers clear of liberalism and fundamentalism, preferring what it calls a "narrative approach." This involves setting aside questions of historical analysis in order to concentrate on the meaning inherent in the Biblical texts themselves. The committee's report stated it believes the texts speak for themselves and commended a reading in which the Bible is taken at face value.

Bishop Spong was said to have enthusiastically applauded the work of the task force and has joined with them in supporting its acceptance.

### No Action Slated By Newark Diocese Against Homosexual Priest Williams Plans Book Naming Homosexuals In Diocese

What's to become of gay priest J. Robert Williams, whose ordination by Newark Bishop John Spong last December caused a furor in the Episcopal Church?

According to *Episcopal News Service*, the two Newark diocesan committees that had endorsed Williams for ordination as a non-celibate homosexual priest have reexamined their selection process and have concluded that there are no grounds for a formal procedure against Williams.

Spong, who supports homosexual relationships if they are monogamous, had asked the diocesan standing committee and commission on ministry to determine whether Williams, who after being ordained declared monogamy to be a "crazy ideal" for most couples, had misrepresented his views on homosexual relationships to diocesan officials before his ordination. Williams was earlier pushed into resigning his ministry to homosexuals in Hoboken after his controversial views, uttered at a Detroit church symposium on same-sex unions about a month after his ordination, became known. At the symposium, Williams reportedly contended that "monogamy is as unnatural as celibacy" and suggested that Mother Teresa's life would be improved by a sexual relationship.

In a January 29 letter to bishops of the Episcopal Church, Spong said that "if the investigation reveals that Robert cannot abide by the standards to which this diocese has arrived after much study and prayer and on the basis of which he was recommended for ordination, then I will invite him to resign from the priesthood of this church."

"We did as the bishop requested and reviewed our selec-





**GAY PRIEST J. ROBERT WILLIAMS:** Still a priest of the Diocese of Newark (though without a cure), and the potential author of a book in which he plans to expose other homosexuals in his diocese.

tion process," the Rev. Richard Shimpfky, standing committee president, was quoted as saying. "We came up with a conclusion that the system works just fine."

"We have no plans at this time to take any further action," diocesan spokesman Leslie Smith said. Although he does not serve in any official capacity, William remains a priest of the diocese. The only way he could be removed from the priesthood is through a trial. The story did not say whether Spong had followed through on his promise to ask Williams to resign, though Williams himself has said he would not resign without a trial.

Williams has told the press that he is writing a book about his experiences and that he will name gay and lesbian priests in the diocese—evidently availing himself of an increasingly used device called "outing," in which persons not publicly known to be homosexual are exposed as such by other homosexuals. "Some of the most negative people throughout this whole process have been closeted gay and lesbian clergy, especially lesbians," he said. "At this point I'm tired of protecting them."

### *The Williams Affair: A Gay Perspective*

Meanwhile, a view of the Williams affair from a leading gay member of the Episcopal Church published in the ultra-liberal "church" magazine, *The Witness*, makes interesting reading.

In the article, Edgar "Kim" Byham, national president of Integrity, the organization of homosexual Episcopalians, writes: "There were only about 175 people in the congregation" at All Saints in Hoboken, New Jersey, on the day of Williams' ordination to the priesthood. There were "perhaps 50 people from the news media, including camera crews for several television stations. I had never been to an ordination which had so small a congregation, and many there didn't even know Williams." Byham speculates that the press may have been expecting a demonstration such as that staged by AIDS activists outside St. Patrick's Roman Catholic Cathedral in New York the preceding Sunday.

Byham also states that the absence of other gay clergy persons at the service was notable. "I did not see one openly gay male priest at the ordination. Only two openly lesbian priests were present. There were no members of the board of Integrity/New York, the 300-member chapter which Williams had recently joined."

Accusing both the diocese and the national church of dishonesty in their announcements, Byham notes that, despite the impression left by many press releases and stories, Williams was not the first openly gay person ordained in the Episcopal Church. In addition to the ordination of an openly lesbian woman, Ellen Barrett, in January, 1977, he also lists Blair Hatt, ordained in the Diocese of New York in 1982, and Rodney Reinhart in the Diocese of Michigan in 1985. In fact, on the day before the ordination, Byham says he made a list of "approximately 60 such ordinations" prior to that of Robert Williams, who he says was merely "the first openly gay man to be ordained in the Diocese of Newark," not in the Episcopal Church as a whole.

Indeed, Byham even accuses Williams of dishonesty, when the diocese created The Oasis, a gay and lesbian ministry, at the Hoboken parish. Williams told the press it was the "country's second Episcopal gay outreach program" but the first which "had an official sanction when it opened." Byham says this ignores The Parsonage in Los Angeles and P&ALS (Proud & Affirmative Lives) in Erie, Pennsylvania, both several years older than the Hoboken effort.

For his part, Williams "had begun to believe the press stories that, indeed, he was the first openly gay man to be ordained an Anglican priest," says Byham. During interviews with the gay press, Williams pressed his unique claims and was angry about a press release from Integrity correcting the record. He told reporters Byham was expressing some kind of personal animus toward him.

Nevertheless, Williams was invited in short order to speak to Integrity chapters: Dallas, Richmond (a joint chapter with its Roman Catholic gay equivalent, Dignity), and Detroit. The last was "the platform from which Robert Williams began his plunge," writes Byham. "He was aware the press was present. Asked about celibacy, he said that he could not say anything good about it and believed 'sex is inherently good for all people.' When questioned further about whether that could possibly include Mother Teresa, Robert replied, 'If she got laid? Yes, I believe the quality of anyone's life is significantly enhanced by sex.'" And of course, there were Williams' much publicized comments on monogamy being "unnatural".

A week later, *Detroit News* religion writer Kate DeSmet began an article: "Sometimes the gift of celebrity should be packaged with operating instructions." A few days later, Bishop John Spong of Newark was called to give his comments. "The press had made Robert Williams; the press was now determined to destroy him," Byham claims. And the point Byham wishes to make is that *none of this was news to the authorities of the Episcopal Church*. Williams had been making the same kind of candid comments for years.

"While in seminary" Williams had said "much the same thing about Julian of Norwich. That caused considerable controversy even at the Episcopal Divinity School and was certainly known by the dean and faculty of the seminary that recommended him 'with enthusiasm.' It would have

been virtually impossible for anyone to have a sustained conversation with Williams without hearing comments of the general nature he uttered in Detroit. Williams says he doesn't recall ever being asked by anyone on the Commission on Ministry or the Standing Committee for his views on celibacy or monogamy," Byham states flatly.

Unable to get Williams to retract his embarrassing comments, Bishop Spong "conveyed his concern to The Oasis board," as Byham puts it. While the board was meeting, Williams supposedly made a long-distance phone call to a priest "who advised him not to give in to Bishop Spong, and to maintain his position above all else." Byham says an Oasis board member told Williams, "What this priest has done is to catapult you into the ranks of the non-stipendiary clergy." The board felt that Williams was not spending his time responding to parishes who wanted information about the lesbian/gay community, but was "being a media prophet." All present at the board meeting agreed to ask for Williams' resignation. Byham says Williams' initial reaction was: "I will not resign—I want to hurt Jack Spong the way he's hurting me." However, admitted lesbian priestess and Episcopal Divinity School professor Carter Heyward subsequently persuaded Williams to resign.

"Since that time there has been a veritable tirade of comments" from Williams about Bishop Spong, says Byham. The first was to a reporter: "Now that I'm resigning I'm telling them to go to hell." Williams says Spong turned on him to protect his own position in the House of Bishops. Says Williams: "The Diocese of Newark functions as a large, dysfunctional family. Everybody knows Daddy's crazy and flies into occasional rages." Then this: "Jack Spong wants to be Paul Moore when he grows up. The tragedy is that Paul Moore [has] retired and Jack Spong never has grown up." And this: "Before I got ordained, I was thinking of starting my own church, and that may be something I'll have to do after all, in order to tell the truth."

Indeed, as Byham says Williams sees it: "...nothing angers me more than the suggestion I lied. The reason all this happened is simply because I don't lie."

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## FCT Board Meets; Welcomes New Members Falk and Higgins

Anglican Catholic Church member Timothy Falk of Des Moines, Iowa, and American Episcopal Church member Stephen Higgins of Marietta, Georgia, were welcomed as newly-elected members of the Board of Directors of the Foundation for Christian Theology, sponsor of *THE CHRISTIAN CHALLENGE*, during its annual meeting in Atlanta April 19-20.

A graduate of the University of Iowa College of Business, Falk, the 30-year-old son of ACC Archbishop Louis Falk, is Director of Human Resources for General Growth Companies, a shopping center development and management firm. He serves on the ACC's Provincial Department of Evangelism, and is a member of St. Aidan's parish in Des Moines, where he serves as a Sunday School teacher and the clerk of the vestry.

The 36-year-old Higgins holds a bachelor of arts degree from the University of the South in Sewanee, Tennessee, and a masters degree in city and regional planning from

Harvard University. He now serves in several capacities within the City of Atlanta's Bureau of Planning. A lifelong Anglican, first in the Episcopal Church and now in the AEC, he is a member of the latter's National Synodical Council and attends St. Barnabas AEC Church in Atlanta.

In significant action at the Atlanta meeting, the ten-member FCT Board launched a new, comprehensive initiative involving increased board activism to help provide significant growth in readership and funding for the *CHALLENGE*. Goals and methods to reach them were set forth generally, with specifics to be developed before or at an interim board meeting in September. The board also decided to upgrade computer systems in the *CHALLENGE* office before the end of the year.

In other business at the meeting, board members reviewed results of a readers' survey conducted at the end of 1989, which generated a good level of response. Among other findings, the poll showed that 57.3 percent of the respondents were members of churches within the "official" Anglican Communion—46.1 percent from the Episcopal Church, and 11.2 percent from six other Anglican provinces. A total of 36.9 percent of the respondents were members of the Continuing Church, while 5.7 percent were members of some 11 other non-Anglican churches. Despite these demographics, the poll showed that interest among respondents in Continuing Church news has grown to be slightly stronger than interest in news of the Anglican Communion or Episcopal Church, though all still rank highly among readers. Next in line as areas of greatest interest among respondents were editorials, scripturally/spiritually oriented articles, and features. A number of persons suggested subjects for articles, and these, like other results of the survey, will be used as guides for future issues of the magazine. Happily, a significant number of respondents also expressed a high level of satisfaction with the *CHALLENGE* as presently produced.

FCT officers re-elected by the board for 1990-91 include the Rev. Dr. William Millsaps as president; Mrs. Gordon A.T. (Peggy) Heath as secretary; and D.J. Fulton as treasurer. Elected for the first time as vice president was the Very Rev. Allen Guelzo.

**FRANCISCAN MISSIONARY PRIEST** seeks religious sisters of the Continuing Church to share Apostolate in the French West Indies (Caribbean). Parish work, service with poor and in prisons. Knowledge of French (or willingness to learn) a *must* (English & Spanish spoken by a tiny minority). Excellent conditions for a new community to learn mission life. Please write to: Pere Luke Amadeo, O.F.M., Chapelle-Laurenty, Boisard Abymes, GUADELOUPE (Antilles), French West Indies. Telephone (FWD) 82. 85. 26.

# Newsclips

## ANGLICAN—INTERNATIONAL

At deadline for this issue, the governing body of the **CHURCH IN WALES** was preparing to consider a program which could culminate in new legislation allowing women to become priests, according to *The Universe*. The move comes ten years after a number of Anglican priests left the Welsh Church over the decision to ordain women deacons, who now are likely to be the first women candidates for the priesthood. Reportedly, parishes throughout Wales will be asked to comment on the proposals.

**DIALOGUE BETWEEN NORTH AMERICAN ANGLICANS AND THE POLISH NATIONAL CATHOLIC CHURCH** resumed in February, 12 years after the PNCC broke communion with the Anglican Church of Canada and the Episcopal Church because they began ordaining women priests, reports *Episcopal News Service*. The PNCC is one of a group of churches in North America and Europe which are part of the Old Catholic Union of Utrecht. The PNCC was recently in the news when it took in a disenfranchised former Episcopal parish—the traditionalist St. Mark's, Denver—after the latter petitioned for admittance. PNCC Prime Bishop John Swantek told *TCC* that the resumption of the talks was "an attempt to be friendly" in an ecumenical age, and mentioned also that the Orthodox, with which the Old Catholics have made considerable ecumenical progress, are holding conversations with Anglicans. And, he said, even though full unity between Anglicans, and Orthodox and Old Catholics, may be impossible, "there are still many things we can do in an unsacramental way to make the Christian gospel a reality in our communities." Also, he noted that there are "many in the Episcopal Church who have the same outlook as I do" on women's ordination. While Swantek said there is presently "no organized pressure" within his church to overturn the PNCC's stand against women's ordination, talks with North American Anglicans were resumed at a time not long after two European Old Catholic Churches (in Switzerland and Germany) began on a small scale to ordain women deacons, and amid moves in the German church to go ahead with women priests. While Swantek expressed mild concern, indicating these actions are isolated ones within a communion which historically has been solidly orthodox, he noted that the action of the two churches violated a statement of Utrecht bishops in 1974, and preempts the report of a commission appointed by the Archbishop of Utrecht to discuss women in the ministry which is due to be completed in 1991. In addition, the issue is likely to be affected by the Orthodox, who Swantek says are also studying the issue of women in the diaconate, so that respect "may not be as clear-cut as priesthood or episcopacy." Depending on the result in 1991, Swantek said there may be some "soul searching" to do and decisions to be

made, either by the whole Union as to what to do about a church which does not abide by the consensus in the face of an unchanged Old Catholic position against ordaining women, or by the PNCC if it remains opposed while Old Catholic policy does not. "I feel that I'm bound by the position taken by our synod in 1978, when we broke communion with the Episcopal Church over women's ordination," he said. But "I would have to be concerned about my own church's reaction," said Swantek. "The whole church would have to discuss this." In the U.S. and Canada combined, the PNCC has about 100,000 members, 164 parishes, six bishops, and about 125 total clergy, according to Swantek.

**PREDICTIONS ABOUT THE PERSON WHO WILL BE SELECTED AS THE NEXT ARCHBISHOP OF CANTERBURY ABOUND**, but in a telephone Gallup poll of 310 Church of England General Synod members, the current Archbishop of York and Primate of England, Dr. John Habgood, comes out on top. Reportedly, the poll showed that Habgood, a liberal, received the votes of 17 percent, with conservative evangelical Bishop John Taylor of St. Albans receiving ten percent, and Bishops Colin James (a moderate conservative) of Winchester and David Sheppard (a liberal) of Liverpool tied for third place at nine percent each. But the largest percentage—41 percent—responded "don't know." (Archbishop Eames of Ireland, and Bishop Harries of Oxford, highly-touted in the press, finished far behind the others.) *Church Times* noted that Bishop Taylor's support was especially surprising in that his name was not even on the poll's list of suggested candidates. The survey also revealed that 35 percent of the General Synod respondents supported the Conservative Party; 29 percent the Labour Party; and 21 percent the Social and Liberal Democratic or Social Democrat Party; with 15 percent undecided. Nearly 70 percent opposed disestablishment of the Church of England, though the method of appointing of bishops was unpopular with 57 percent. A total of 57 percent favored women priests (below the two-thirds required for passage); 64 percent believed the Church could never approve of homosexual acts; and 50 percent favored accepting the Pope as "universal primate" in a reunited Church, while 38 percent were opposed.

Meanwhile, the ever-controversial Bishop of Durham, Dr. David Jenkins, is one who has publicly said that **THE CHURCH OF ENGLAND MUST BE DISESTABLISHED** sooner or later (that is, it must cease to be a state church over which Parliament and the prime minister have partial control). *Church Times* reports that Jenkins, writing in *The House Magazine*, said that "the medieval vision and the medieval forms of faith are simply not appropriate for us today. . . from a Christian point of view, being an established Church must increasingly and seriously obscure what the Gospel of Jesus Christ is about in today's world."

On another front, **THE BISHOP OF DURHAM** has countered attacks on his "orthodoxy" in a *Church Times* interview, asserting that "I have always confessed to a real belief in the incarnation of God in Christ and in the resurrection of Jesus. But I have been saddened by the backlash to my asking questions of the stories. The critics make the Church look inwards: people think they are fighting for the Church but they are fighting with other Christians. If the Church is not prepared to answer the questions that people are asking it will become a ghetto. . . ." Commenting on



suggestions that he temper his public statements, he said "I have never thought of the consequences before making major statements, because I have thought about what I am going to say and believe it to be true. . . ." Complaining about the short attention span of the media and public, he added: "Extended argument is not in fashion. This is an age when you have to use cliches, which are not always a good idea when talking about God. . . . My task is to be clear about theology, faith and practice. I have to face reality and point to a living faith and lively gospel to do with God. The basis of all that I stand for as a Christian is that God is in reality as we experience it every day."

The Bishop of London, Dr. Graham Leonard, has urged Church of England members to consider the mind of Christ in deanery elections which will lead to **GENERAL SYNOD ELECTIONS** later this year. He writes in a bishop's newsletter that: "What matters when such consideration [of candidates] takes place is whether the mind of the Church which emerges is also the mind of Christ. As far as the Church is concerned—and indeed as far as any assembly is concerned—the voice of the majority is not necessarily the voice of God. The idea that the will of the majority is to be equated with what is right and good, and that the minority should therefore submit without question to it, is not a Christian idea nor an ancient one. It is an idea which sprang from Rousseau and others in the 18th century, and which lay behind the French Revolution. Traditional English democracy, as expounded, for example, by John Locke, sought to recognise the pragmatic nature of the decision of any assembly and to preserve the rights of minorities. In any judgment, the one ground for disqualification for membership of any Synod is belief that it is infallible! . . . What matters is not whether we may have made the Church apparently more up-to-date, efficient or relevant but whether we have been obedient to Our Lord and to the Gospel which He proclaimed and lived and by which we can live today. . . . The Christian Church is not a democracy. . . . While every Christian, whatever his or her responsibilities or role in its structure, has a part to play in its deliberations, every Christian stands and lives under the judgement of God whose will must be supreme. . . . We shall not arrive at obedience to God in these matters by instinct, sentiments or expediency, nor by supposing that a special revelation has been given to us in the second half of the 20th century, which gives us a particular authority. We must base our deliberations on the theological principle, which simply means that we must begin by considering what God has revealed to us in Christ, as Creator, Redeemer and Sanctifier, and then, like St. Paul, saying 'Wherefore, for this cause' our decisions and actions must be this or that. . . ."

Bishop Leonard, who retires next year as Bishop of London, has also called for **A GOSPEL-BASED MORALITY IN CONSIDERING PUBLIC QUESTIONS**. *Saint Michael's Wings* reports that Bishop Leonard, in delivering the Earl Mountbatten Memorial Lecture in March, said: "There no longer is a moral consensus in our society by which we correct our conscience and assess the moral propriety of possible legislation. The situation is compounded by the influence which emotivism has in our moral thinking. Emotivism is the doctrine that all evaluative judgements and more specifically all moral judgements are nothing but

expressions of preference, expressions of attitude in feeling, in so far as they are moral or evaluative in character. Such an attitude has a very divisive effect in society. If moral judgements are nothing more than expressions of attitude or feeling, they cannot be regarded as true or false. Furthermore, as they have no rational basis, it is impossible to achieve agreement in moral issues by rational argument. Consequently, argument over moral issues becomes merely the repeated assertion—frequently with increasing vehemence—of preferences or convictions. . . . I do not advocate a recovery of traditional virtues for arbitrary or pragmatic reasons. I advocate them because I believe they reflect the essential qualities of being human and are necessary if those qualities are to be capable of fulfillment. As a Christian, I believe that the Gospel is also necessary if that end is to be achieved, but the Gospel itself is based upon the nature of man as created in the image of God."

**AFRICANS ARE LESS FREE UNDER THEIR OWN GOVERNMENTS** than during the colonial era, says Anglican Archbishop Desmond Tutu of South Africa. According to an *Agence France-Presse* story in Kenya's *Daily Nation* and recounted in *Christian News*, Tutu said "It is true that God's children in Africa suffer because there is less freedom in their countries than during colonial times. African leaders need to be reminded that there is totalitarianism and despotism nearly everywhere in Africa." The archbishop, speaking at Nairobi's All Saints Cathedral while in the city to chair the general committee of the All Africa Conference of Churches, said he longed for the day "when Africa will be truly free. . . . when people can say anything without being hauled into jail." African leaders should not reject criticism nor jail political opponents, he said.

A commentary on Tutu's remarks by Warren Brookes in *The Washington Times* underscores the Archbishop's comments, citing the "disastrous" economies and resultant suffering and poverty of citizens which frequently characterize post-colonial, native-run governments in Africa. Such governments, he notes, must constantly beg for financial aid from the west. "Today the 450 million people of sub-Saharan Africa produce a gross national product no greater than that of Belgium's 9.8 million people," Brookes wrote. "Even as Eastern Europeans throw off the shackles of state socialism, **MOST AFRICANS REMAIN MIRED IN THE MISERY OF MARXIST MIASMA**, in hock to Western bankers, their squalidly corrupt regimes now mortgaging what's left of their countries' sovereignty to a new set of tyrants at the International Monetary Fund. While IMF prescriptions are pushing these governments to adopt more free-market economics, privatization and/or decontrol of government-owned enterprises, these measures accentuate the effects of nearly three decades of totalitarian looting," Brookes stated. One example is Zambia, which at the time of its independence from colonial rule had one of Africa's most promising economies, particularly in the area of agriculture and natural resources, and had accumulated more than \$2 billion in foreign exchange reserves. Under the British, said one Zambian village leader, "goods were cheap and available. . . . roads used to be maintained, schools and clinics were well-run." But Zambia's "President-for-life Kenneth Kaunda," who Brookes says has recently succumbed to the "harsh IMF medicine," has now admitted



publicly to "the deterioration in our standards of living, the poor state of our economic infrastructure, poor standards in our health and educational institutions, rising unemployment, rising crime rates, black marketeering, acute shortages of consumer goods and low productivity, all leading to more poverty."

The newsletter of England's Prayer Book Society reports that last December's forthright defense of the Cranmerian prayer book tradition by the **PRINCE OF WALES** has "resurrected controversy about forms of service" within the Church of England, prompting a number of inquiries to the organization. The Society's secretary, Margot Thompson, reiterated the oft-unknown fact that individual parish churches have the right to decide what form of service will be used. (The 1662 **Book of Common Prayer** is still the C of E's official prayer book, though the modern-language **Alternative Service Book** has overshadowed it.) The newsletter said the Society is "increasingly concerned about the unfeeling and, in many cases, the manipulative way in which the quasi-modern 'alternative' services are continuing to be imposed upon congregations who are unaware or have not been fully informed of their rights." The Society last year published a leaflet entitled "You—and Keeping the Prayer Book" which sets out the legal position within the C of E in simple terms, making it clear that "an incumbent cannot legally impose the ASB services unless the Parochial Church Council agrees." The leaflet is now available without charge to the general public from the Society at: c/o St. James Garlickhythe, Garlick Hill, London EC4V 2AL (a self-addressed eight inch by five inch envelope must be enclosed, and the maximum order is 20).

The former primate of the Church of the Province of Southern Africa (CPSA), Archbishop Bill Burnett, has criticized his church's increasing tendency to promote **LIBERATION THEOLOGY** through use of "The Road to Damascus" document and other similar statements approved (among others) by Archbishop Tutu, his successor. An *ACTS* newsletter quotes Burnett as having written that: "It would seem now that unless one espouses the new theological concoction called liberation theology, one is abused as a right-wing Christian who is a hypocrite, and heretical, and apostate. One hopes these are not simply theological swear words. But one must surely expect to be arraigned by the courts of the Church and excommunicated as apostate if one does not embrace the new theology! If this is not so we should stop using swear words. My licence to minister should be removed because I thoroughly disagree with liberation theology, and in terms of Road to Damascus language I am therefore apostate."

**WHAT IS LIBERATION THEOLOGY**, and how can you tell if your church is involved in it? Anglican Barbara Cornell Rhett, in a recent issue of *Eremos Odos*, sets forth some suggested methods of discernment. "Liberation theology believes that evil (sin) is oppression of the poor by a more affluent class (read capitalism); Christianity believes evil (sin) is the result of man using his God-given free will against God's laws," she writes. "Liberation theology believes that a 'benevolent' government controlling most facets of life will restructure society, thereby controlling greedy materialism; Christianity believes that government is the protector of individual and familial rights for the ful-

fillment at the level their God-given talents allow. Most of liberation theology accepts Our Lord as a political revolutionary; Christianity believes our incarnated Lord's atoning sacrifice was God's method of salvation for sinful man, if man repents and tries to follow God's law. Succinctly, liberation theology believes in the centrality of man and Christianity believes in the centrality of God. . . . Yes, there is a very small segment of liberation theology which believes in the centrality of God, His law and the servanthood of man to God. Most, though, 'use' and reinterpret religious doctrine to serve their secular purposes." As to how one can detect the infiltration of liberation theology within one's own church, Rhett says: "If the Bible is greatly reinterpreted, on the basis of its outmoded and past cultural era, be suspicious. If sections of the Bible are ignored, such as God the Creator and Law-Giver, be suspicious. If the biblical concept of love is used to justify ethics and philosophies which one's wisdom intuitively knows are against God's Truth, be suspicious. If there is more verbiage on the evils within western society (and we have evils) than those in leftist societies, be suspicious. If justice for the oppressed and poor is *not* related to God's justice via His laws, be wary." Rhett concluded by saying that she is "delighted for the people who are demonstrating and forming free governments in their respective countries. If their leaders believe God's Omnipotence and Omniscience, these countries will obtain what they seek. If their leaders believe in man as the only reality, as Marxism and most liberation theology adherents do, the Christian teaching of man, as God's creation, will be thwarted. I pray God has touched the souls of all involved, while I maintain guarded optimism."

## IN BRIEF—

\***THE ANGLICAN PROVINCE OF BURUNDI, RWANDA AND ZAIRE** has ordained its first female priest, in the Diocese of Bujumbura. - *Ecumenical Press Service*

\***THE SECOND INTERNATIONAL ANGLICAN-ORIENTAL ORTHODOX FORUM** met recently in Egypt, and reported that a basis exists for a joint statement on Christology (the nature and work of Christ). Disagreements focused on the place of modern biblical scholarship in interpreting faith, and the autonomy of regional/national churches in matters of faith and order. The next forum is set for 1993. Discussions are to continue on marriage and sexuality, priesthood, and witness. - *Ecumenical Press Service*

\***AS TALKS BEGAN IN SOUTH AFRICA** between government and black opposition representatives on the future of the country, Archbishop Desmond Tutu cut short an American visit to join with other church leaders in a visit to the province of Natal, torn by black-on-black violence. Tutu said the situation was "obviously a crisis and our hope is that our intervention will be one of the factors that might bring the negotiations back on track." Several hundred persons have died in fighting between rival political organizations. - *Church Times*

\***IMPROVED ARGENTINE-BRITISH RELATIONS** were celebrated in a special evensong service at Westminster Abbey in April, with the Anglican Bishop of Argentina, David Leake, preaching, and the Argentinian ambassador reading the lesson. The service commemorated the resumption of diplomatic relations between the two

nations, which went to war over the British South Atlantic colony of the Falkland Islands in 1982. *Church Times*; *Bishop of London's Newsletter*

## ANGLICAN—USA

**BISHOP MAURICE BENITEZ OF TEXAS** has told the annual dinner of the Church Club in New York that if the Episcopal Church wants to stop its decline in membership, it must recover an "understanding of the purpose of the church and get [its] priorities straight." According to *Episcopal News Service*, he said the church has been "excessively focused on social and political concerns" for the past 20 years. All the popular secular causes are important Christian concerns, he said, "but they are not the Gospel. They are a by-product of people hearing the Gospel, becoming disciples of Jesus Christ, and trying to live Christ-centered lives." He said the basic problem is theological, "the result of mistaken, misguided theology, much of it based on an approach to Holy Scripture that assumes that Scripture can mean whatever the individual wants it to mean." This theological confusion "confuses the Creator with the creation, pastoral concern and love with sentimentality, [is] unwilling to speak the truth, unwilling to say to persons what they don't want to hear, [and] would use the statistical prevailing moral practices in our society to set the moral teachings of the church."

**THE DIOCESE OF CENTRAL FLORIDA**, facing belt-tightening in an effort to meet its own budget, has met the shortfall by cutting \$82,104 from its giving to the Episcopal Church, according to the diocesan newspaper, *Diocese*. In cutting their national quota from \$470,000 to \$387,896, the convention delegates were told the only alternative was to cripple some diocesan programs. In his convention address, Bishop John W. Howe said, "I personally believe the budget of the national church is literally out of control, and I want to do what I can to help revise it, and bring both discipline and accountability into it."

**MORE ARM-TWISTING IN ARIZONA:** Episcopal Presiding Bishop Edmond Browning lobbied the governor of Arizona in favor of a Martin Luther King Jr. holiday there, reports *Episcopal News Service*. The Episcopal General Convention will take place in Phoenix next summer, and Browning wants the question of the holiday taken off the shelf where a previous governor put it and enacted into law. "This is a deeply moral issue," he told reporters. Earlier, there were suggestions among some Episcopal leaders that the convention be moved from Phoenix unless the state established the holiday. The state legislature did vote last September to replace a Columbus Day observance with one marking the birthday of King. But since then about 80,000 Arizonans have signed a petition asking that the holiday be put on hold so that voters can decide in November whether or not to honor King.

**A SUCCESSOR TO THE LATE BISHOP JOHN T. WALKER OF WASHINGTON, D.C.** is to be elected June 30, and the diocese's Nominating Committee has published the names of six persons, one of them a woman, who will stand for election to the post. According to a diocesan release, the female candidate is Helen Havens, rector

of St. Stephen's Church, Houston, who was a candidate in a previous episcopal election in Michigan. Other nominees are the Rt. Rev. Ronald Haines, suffragan bishop of Washington; the Rt. Rev. William Swing of California; the Rev. Lloyd Casson, vicar of Trinity Church, New York City; the Rev. Dr. Joe Morris Doss, rector of St. Mark's Church in Palo Alto, California; and the Rev. Dr. Francis Wade, rector of St. Alban's Church, Washington, D.C. Diocesan canons allowed for additional nominees through a certain date and with a petition containing a designated number of clergy and lay signatures. Bishop Walker died after a short illness last September after 12 years as bishop. Installation of the bishop elected June 30 is tentatively planned for November.

The **DIOCESE OF CHRIST THE KING (DCK)**, a Continuing Church body founded in 1977 and headed by Bishop Robert S. Morse since 1978, has elected two new assistant bishops at a Sacramento, California synod. According to *The Diocese*, the official DCK publication, the two will replace the former assistant bishop, the Rt. Rev. John T. Cahoon Jr. (the only other bishop who had been serving in the DCK), "who recently left the diocese to serve a parish in the Anglican Catholic Church." Reports from the synod indicate that the Rev. George Stenhouse, rector of Grace Church, Louisville, Kentucky, and the Rev. James Clark of Alabama, were chosen. The time and place of consecration for the bishops-elect and the identity of co-consecrating bishops had not been announced at time of publication. The diocese, which has some 50 congregations in the U.S., is in formal communion with the Anglican Catholic Church of Canada, but does not have any formal ties to other Continuing Churches in the U.S. or among Continuing Anglicans in seven other countries where churches are established.

**BISHOP ALBION KNIGHT**, head of the United Episcopal Church of North America (UECNA), has in the past given and urged support for the Episcopal Synod of America (ESA), the traditionalist coalition within the Episcopal Church (ECUSA), which he hoped would take such steps as would help bring together now-separated traditionalists within and outside ECUSA. Recently, the Continuing Church bishop said that "the weakness of the ESA leadership—in spite of their strong potential lay support—causes me to rejoin the ranks of the skeptics who say, 'I'll believe it when I see it' . . . I must revert to an old army expression to the ESA leaders: 'lead, follow, or get out of the way!'" Knight's remarks in his March clergy letter, which were quoted by *Saint Michael's Wings*, said of ESA's efforts to rally Episcopalians for the traditional faith, that "we . . . cannot and will not wait for others to do our work for us. We must continue to grow and to mature as fast as we can, because if the ESA fails, the Continuing Churches . . . will have the major burden of continuing Anglicanism in America . . ." *Wings* editor, the Rev. John Pasco, added: "In the other two major jurisdictions of the Continuing Church, the American Episcopal Church and the Anglican Catholic Church, there would also be seen the same resolve to move forward with the primary task of the Church, evangelism for Jesus and the teaching of the Apostolic Faith. In their case, the resolve is leading to discussions on possible corporate unity. Bishop Knight has hailed this discussion as a parallel course to that taken by the United Episcopal

Church . . . The average priest and layman joins the leadership of the various jurisdictions in their desire to be about the work of the Church, and deeply desires that the unidentifiable differences be resolved between the jurisdictions so that the 'parallel paths' become the same path and the voice of the traditionalist as well as his actions be one. Then, not only will 'wounded American Anglicanism' be healed, but the witness to the world will be more credible. This will only be so when the petition of our prayer be fact and we truly 'hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.'"

**BISHOP CHARLES F. BOYNTON**, former Episcopal Church Bishop of Puerto Rico and the Virgin Islands and retired suffragan bishop of New York, has been made an episcopal vicar in the Anglican Catholic Church's Diocese of the South, reports *The Trinitarian*. He was received into the ACC in December. He is one of three bishops formerly a part of the "official" Anglican Church who have affiliated with a branch of the Continuing Church—the other two being Bishop Robert W.S. Mercer, resigned Anglican Bishop of Matabeleland, Zimbabwe, who now heads the Anglican Catholic Church of Canada, and Bishop Roberto Martinez Resendiz, former Episcopal Church suffragan in Mexico who is now a bishop in the American Episcopal Church. Also appointed as episcopal vicar (in the ACC's Diocese of the Mid-Atlantic States) is former Diocese of Christ the King Bishop John T. Cahoon, who is serving as rector of an Alexandria, Virginia, congregation.

Reportedly, the **EPISCOPAL DIOCESE OF COLORADO'S** mission church, St. Mark's in Denver—the remnant of the original, traditionalist congregation of the same name—will have to close its doors soon due to dwindling membership, says *St. Michael's Wings*. The "real" St. Mark's has now affiliated with the Polish National Catholic Church after being forced out of the Episcopal Church (ECUSA) following a dispute with Bishop William Frey over using the new prayer book's lectionary. St. Mark's rector, the Rev. John Connely, told *TCC* that the parish never formally seceded from ECUSA, but its relationship with the diocese (though not its incorporation dating from the 19th century) was dissolved in a court order by which the diocese gained control of the parish's landmark facility, situated in an area of Denver which has high real estate value. The now-declining St. Mark's Mission reportedly had some 45 members with an average age in excess of 65 years, and the sale of the old St. Mark's parish building is expected to be highly beneficial to diocesan coffers. Meanwhile, the original St. Mark's and its 450 members have relocated to a new church facility with full amenities in another part of Denver.

## IN BRIEF—

**\*THE EPISCOPAL CHURCH'S NEW YORK HEAD-QUARTERS RECEIVED BOMB THREATS** on two consecutive days recently. The building was temporarily evacuated on April 4 and 5. Presiding Bishop Edmond Browning said the threat might be related to Middle East concerns. - *Episcopal News Service*

**\*TRINITY EPISCOPAL SCHOOL FOR MINISTRY** in

Ambridge, Pennsylvania, has announced the formation of the Stanway Institute for World Missions and Evangelism, named for the late bishop of Central Tanganyika who was Trinity's founding dean. The one year program will begin this fall. - *Episcopal News Service*

**\*FOWL PLAY?:** Trinity Episcopal Church, Hartford, Connecticut, is selling the 1,200 pounds of bird droppings which had accumulated in its bell tower, to pay for repairs to its organ. The repair bill, amounting to \$110,000, will be partially defrayed by the sale of three-pound bags of guano (at \$1 per pound) which is much in demand as fertilizer. - *Episcopal News Service*

**\*THE EPISCOPAL CHURCH IS "A BASKETBALL TEAM THAT NEVER PLAYS THE GAME,"** Bishop William Burrill told a recent Episcopal Executive Council meeting, because 42 percent of Episcopalians do not pledge, and those that do tithe at two percent instead of ten percent. - *Eremos Odos/Episcopal News Service*

**\*THE FIRST SISTER-CHURCH RELATIONSHIP** between Continuing Church and Russian Orthodox congregations has been established. Involved are St. Andrew of Scotland parish in Alexandria, Virginia—affiliated with the Anglican Catholic Church—and St. Nikola's parish in Pushkino, north of Moscow. Professor Charles A. Moser of George Washington University, who is treasurer of St. Andrew's, made the arrangement with the Rev. Alexis Averyanov, which was later agreed to by the various authorities involved. St. Andrew's has begun assisting its sister-parish by providing for the purchase of Bibles and other books. - *The Trinitarian*

**\*THE DEAN OF ST. JOHN'S EPISCOPAL CATHEDRAL IN DENVER HAS RESIGNED** his post, following a conviction for "indecent exposure" stemming from a reported incident in a public bathroom in downtown Denver. The resignation is effective March 31, 1991, and will follow a one-year sabbatical, during which Donald McPhail will continue to receive his salary and will live at the church parsonage. His annual employment package is about \$80,000. - *Christian News*

**\*MORE THAN 300 EPISCOPALIANS ATTENDED A REGIONAL RALLY FOR THE EPISCOPAL SYNOD OF AMERICA** at Church of the Redeemer in Sarasota, Florida, February 17. On hand were ESA Executive Director, the Rev. Titus Oates; the Rt. Rev. Paul Reeves, retired Bishop of Georgia; ESA legislative body member Karen Sadock of New Jersey, and William Murchison, editor of *Foundations*, the ESA's publication. The rally was one in a series being held across the country to acquaint orthodox Episcopalians with the Synod's purposes and programs. - *Foundations*

**\*"THE PRESIDING BISHOP AND THE EPISCOPAL HEADQUARTERS IN NEW YORK, ARE TO BE CONGRATULATED** on their recent efforts to measure attitudes and opinions within the Church." So said the Rev. Jerome Politzer, president of the Prayer Book Society, in the wake of the church's release of polling data from the Gallup Organization, based on a survey of U.S. Episcopalians. Results included a finding that nearly two-thirds are in favor of women in the ministry, while almost the same majority disapproves of same-sex "marriages." - *PBS release*

**\*"METHODISTS DON'T CARE WHAT YOU BELIEVE,** it's all matter of what you do. Lutherans don't care what you do, it's all a matter of what you believe. Episcopalians don't



care what you believe or what you do, so long as you're an Episcopalian." - Leesville (Louisiana) Leader

## RELIGION—USA

**THE REV. GEORGE STALLINGS**, who broke with the Roman Catholic Church in Washington D.C. to found his own "Imani Temple" based on an Afro-American approach to religion "governed by blacks, expressly for blacks," has now been made a bishop by prelates of a splinter Old Catholic group which is mainly white. The predominantly West Coast denomination, which is not recognized by the Union of Utrecht as a legitimate Old Catholic group, has about 1,000 members, says *The Washington Post*. Stallings said he may rename his branch the African-American Old Catholic Congregation. The denomination, contrary to most Catholic bodies, accepts divorce, artificial birth control, homosexual lifestyles, and homosexual clergy; would entertain the idea of women priests, though it has none now; and leaves abortion up to a woman's "informed conscience."

The National Conference of [Roman] Catholic Bishops, meanwhile, has decided to hire a professional public relations firm for a **FIVE-YEAR CAMPAIGN AGAINST ABORTION**, reports *Newsweek*. Immediately, more than a third of the headquarters staff of the firm, Hill & Knowlton, signed a petition of protest; 65 percent of the firm's employees are women. Dozens of New York and Washington staffers have refused to work on the project. Other H&K clients, such as Playboy Enterprises, are equally unhappy. Competitor firms offered to work for Catholics for a Free Choice at no charge. Said one executive, "It's a bigger public relations disaster for us than the church, because we know better." One question raised is whether the church, by using public relations rather than the pulpit, is sacrificing some of its historic authority, which may provoke a cynical response from the public.

**"A GENUINE REVIVAL ROOTED IN THE WORD OF GOD"** has been called for by a group of influential mainline church leaders, who in a joint declaration accuse their churches of drifting away from "the evangelical faith." A *Religious News Service* story in *Christian News* reports that the leaders, who identify themselves as evangelicals, include Presbyterians, Roman Catholics, Episcopalians, United Methodists and others. (Signatory from the Episcopal Church was the Rev. Todd Wetzel, head of Episcopalians United.) The story said their declaration asserts that some denominations are now so polarized that church members often have more in common with liberals or conservatives in other denominations than with many of the persons they share pews with on Sunday mornings. According to its 21 signatories, the declaration is not intended to be a full-blown confession of faith but articulates, in the form of eight affirmations and denials, a common position on "critical theological and ethical standards" that are currently "under challenge" by liberal elements in their churches. Included in the declaration are affirmations that Jesus is "the only way to salvation"; that Holy Scripture takes precedence over experience, tradition and reason in matters of faith; that chastity outside marriage and fidelity within marriage are the biblical norm; and that the traditional Trinitarian formula of Father, Son and Holy Spirit

should prevail over "new symbols reflecting the cultural ethos of today." The declaration denies that "the personal choice of either parent takes precedence over the right of the unborn child to life" or that the mission of the church is "the self-development of exploited peoples or the political liberation of oppressed peoples." The document was drafted by the Rev. Donald G. Bloesch, a minister in the United Church of Christ who teaches at Iowa's Dubuque Theological Seminary. It was revised and then approved at a March 19-20 consultation held at Wheaton College in Illinois. The statement represents a sort of "first" because, while evangelical renewal leaders have been meeting annually since 1978, it was not until last year that a consensus emerged within the informal group that ecclesiastical and theological developments within the churches demanded a joint statement of concerns. "What we are facing today is not just another ecclesiastical dispute," said the Rev. Matthew J. Welde, a Presbyterian Church (U.S.A.) minister and executive director of Presbyterians United for Biblical Concerns. "We are engaged in war, in spiritual conflict, against principalities and powers at work undermining confidence in the Bible as the Word of God." The coalition of renewal leaders is asking individuals, congregations and groups who agree with their position to add to their endorsement to the document. Dr. Bloesch can be reached at 319/582-6624.

Meanwhile, **MORE THAN 200 PROMINENT EVANGELICAL LEADERS** have signed a statement that affirms the equality of men and women and supports the ordination of women, reports *Christian News*. The declaration states that, "in the New Testament economy, women as well as men exercise prophetic, priestly, and royal functions" and that "in the church, public recognition is to be given to both women and men who exercise ministries of service and leadership." The statement also says "woman and man were created for full and equal partnership" and that "man and woman were co-partners in the Fall: Adam was no less culpable than Eve." Among the signers are W. Ward Gasque, Roger Nicole, Stuart Briscoe, Anthony Campoio, Vernon Grounds, Arthur Holmes, and Kenneth Kantzer. The statement and endorsements appeared as a large advertisement in the April 9 issue of *Christianity Today* and were prepared by a group called Christians for Biblical Equality, based in Grove Heights, Minnesota.

**GAY AND LESBIAN COUPLES AT STANFORD UNIVERSITY** could soon be entitled to the same benefits as married students, a move that could set a precedent for campuses nationwide, reports a *Knight-Ridder* story in *The Philadelphia Inquirer*. If rules are approved as expected early this summer, such domestic partners could live in married student housing, and would be eligible for health insurance, library cards and gym passes, as are spouses of married students. Stanford would become the first campus in California, and perhaps the first in the nation, to formally grant privileges to homosexual couples. "What Stanford is about to do will be very influential," said Maria Gil de Lamadrid, attorney for the National Center for Lesbian Rights. "If Stanford is successful, other schools are likely to be forced to follow their example." The University of California, Santa Cruz, hopes to adopt similar rules this summer. Several Ivy League campuses, including Harvard, Yale, Columbia and Brown, have given benefits to home-



sexual couples informally. In the view of Tom Henning, an officer with Stanford's Lesbian, Gay and Bisexual Community Center, "It's a justice issue, a human issue and a discrimination issue."

**THE PRACTICE OF CONFESSION**, a central element in Roman Catholic spirituality, has declined in the United States, according to a study done by the Committee for Pastoral Research of the United States Catholic Conference. *The Washington Times* reports that explanations for the decline vary. Catholic bishops said it is due to a "less pervasive sense of sin," leaving Catholics with a diminished belief that there is a need for penance and forgiveness. Priests pointed to a "general confusion over what is right or wrong." Lay Catholics said they stopped participating in confession because they found other means of achieving reconciliation.

Meanwhile, Roman Catholic theologian Joe Holland, executive director of a research center at Seton Hall University on the vocation of the laity, is reported in *Anglican Journal* as citing "four major crises in United States Catholicism that are **CAUSING THE CHURCH TO DIE**": a shortage of women religious, the decline in the number of priests, the loss of Hispanics to other religions, and the liberal-conservative split in the laity.

Federal regulations preventing government-financed family planning clinics from doing **ABORTION COUNSELING** have been declared unconstitutional by a federal appeals court in Boston, reports *The New York Times*. The 4-to-1 ruling in late March by the full United States Court of Appeals for the First Circuit held that the regulations interfere with free speech by preventing clinics from discussing an activity that pregnant women have a "constitutional" right to choose. However, another Court of Appeals, for the Second Circuit, upheld the regulations in a New York case last year, meaning that there is a split between the circuits that will have to be resolved by the Supreme Court, according to a spokesman for the American Civil Liberties Union's Reproductive Freedom Project. The federal regulations in question, issued in 1988 by the Reagan Administration, require that even when a pregnant woman asks about abortion, health professionals at federally financed clinics steer her instead to prenatal care, the story said. The Department of Health and Human Services, which issued the regulations, argued that the Supreme Court's decision in the Webster case last year, upholding a restrictive abortion law in Missouri, required the appeals court to uphold the 1988 regulations. But the appeals court said the Webster case did not govern, since it did not involve free speech issues or any interference with physicians' conduct.

With an increase in **NEAR-DEATH EXPERIENCES** being reported, support groups for those who have had such experiences are springing up across the United States, according to a *Hartford Courant* story cited in *Religion Watch*. The groups are intended to help those who have gone through a near-death to "resolve the conflicts that can arise because their personalities change," reports Gerald Renner. Reportedly, 24 such associations have been set up throughout the U.S. within the last four years. Others have formed in England, Western Europe, Australia, and Japan. A 1981 Gallup poll estimated that eight million Americans

have had brushes with death that included experiences of a supernatural nature. The number of such reports has grown with advances in medical technology that enable doctors to pull back more people from the edge of death.

**THE NEWEST VENTURE IN RELIGIOUS BROADCASTING**, VISN, is seeking to expand its reach through the nation's cable system, reports *Christian News*. "We're working with the local faith communities to talk to the local cable channels," said VISN President Nelson Price. VISN currently reaches seven million homes and hopes that the desire of local churchgoers to see their own denominational programming on cable will help this number to double. VISN is headed by the 22 board members of the National Interfaith Cable Coalition, a non-profit organization of religious leaders. Program material will be provided by groups from member denominations and by independent producers who meet VISN's broadcast standards. VISN programs are reportedly not allowed to proselytize, criticize other faiths, or appeal for money.

The Supreme Court has ruled that **STATES MAY OUTLAW THE POSSESSION OR VIEWING OF CHILD PORNOGRAPHY**—even in the privacy of one's own home, reports *The Washington Post*. The 6-to-3 decision in April is the first time the court has allowed states to ban the private possession of pornographic material. Previously, the court has upheld state laws barring the sale and distribution of child pornography but has not allowed states to stop citizens from viewing obscene material in their own homes. According to an opinion by Justice Byron R. White, the court upheld an Ohio law that criminalizes the possessing or viewing of material that portrays a minor "in a state of nudity" where that constitutes "lewd exhibition" or "a graphic focus on the genitals." The justice said, "We cannot fault Ohio for attempting to stamp out this vice at all levels in the distribution chain."

Some **PRO-LIFE LEADERS** are charging that Idaho Governor Cecil Andrus "betrayed" them by vetoing the toughest abortion legislation in the nation, reports *The Washington Times*. The law, which they hoped would become a test case for the U.S. Supreme Court to reconsider its 1973 *Roe v. Wade* decision, would have prohibited abortion except in cases of non-statutory rape reported within seven days, incest if the victim is under 18, severe fetal deformity, or a threat to the life or health of the woman. However, it appears that pro-lifers might have been divided on the Idaho legislation even if it had become law. American Life Lobby leader, Judie Brown, writing in *ALL News*, which calls itself "The Official Newsletter of the Pro-Life Movement," questioned whether it was moral for pro-lifers to support legislation which allowed for any abortion, and cited admiration for pro-life leaders who had opposed the bill, including those connected with Operation Rescue, Friends for Life of Idaho, Concerned Women for America of Idaho, and the Christian Citizens of Coeur d'Alene. "These groups . . . desired protection for all innocent babies. And so does American Life Lobby." Brown concludes that the proposed Idaho legislation was not pro-life. Meanwhile, the *Times* quoted a spokesman for the National Abortion Rights Action League as saying that Andrus' veto is "the most significant demonstration to date of the power, depth and intensity of the pro-choice movement."

After having lost every round in court so far, the commissioners of Albemarle County, Virginia (which surrounds Charlottesville) have voted 5-1 to appeal to the U. S. Supreme Court a case denying the county's right to allow a private group to put a **NATIVITY SCENE** on the lawn of the county office building at Christmas. According to the *Daily Progress*, the county attorney is on salary, so the case will not cost the taxpayers anything. The creche was provided by the local Jaycees and welcomed on the lawn until two years ago, when a coalition of citizens' groups including the local Unitarian minister protested the location. The creche has found other quarters at Christmas in the meantime, but the county maintains that this is not a church-state separation issue but an unwarranted attack on freedom of expression on public property.

With two members charged with manslaughter for relying on prayer alone to heal their two-year-old son, the **CHRISTIAN SCIENCE CHURCH** claimed its right to exist has gone on trial with the parents. The pair relied exclusively on Christian Science practice when their son contracted the flu. He died five days later. The district attorney in Boston denies that he is persecuting religious belief, reports *The Washington Times*, but says "religious practice is subject to regulation by the state." In similar cases, Christian Science parents were acquitted in Los Angeles and Santa Rosa, California, but were convicted and received probation in Sarasota, Florida.

Several **RELIGIOUS LIBERTY GROUPS**, including Americans United for Separation of Church and State, have challenged New York's historic preservation law as unnecessarily restricting the right of churches to use or dispose of their buildings as they see fit. Buildings over 30 years old and deemed to have "special character" cannot be altered or removed without government approval. The particular case in point is that involving St. Bartholomew's, Episcopal Church, New York City, which wants to construct an office building on the site of its community house, reports *Episcopal News Service*.

A Texas man has admitted setting fire to two churches in Virginia as **SACRIFICES TO THE ANCIENT EGYPTIAN GOD OSIRIS**. According to the Charlottesville *Daily Progress*, no one knows why the man, 24, drove all the way to Virginia after he was fired as an assistant embalmer in a Dallas funeral home which he also allegedly set on fire as he left, stealing one of their cars for the trip. He destroyed the Vesuvius Baptist Church and heavily damaged the Mount Carmel Presbyterian Church, both in the Shenandoah Valley, broke into the Victory Baptist Church at Folley Mills, and was arrested after breaking into the Bethel Church of the Brethren in Nace, a hundred miles away. In his statement to the police, the arsonist was reported as saying his god was "well pleased" by the sacrifices.

A **RECENTLY-ISSUED GUIDEBOOK OF HOMOSEXUAL MEETING PLACES** in North America has forced officials at Washington, D.C.'s Georgetown and George Washington Universities, possibly among others, to consider increasing security at campus buildings that became major homosexual "cruising" spots after being listed in the book. **Bob Damron's 1989 Address Book** lists buildings at the two educational institutions as well as several others in the vicinity as so-called "cruisy" areas where homosexual

men can seek out semi-public illicit sex. In something of an understatement, a representative of the George Washington security department said "It is not conducive [to the functions] of the university to have people engaging in homosexual activities in the bathrooms." A spokesman for the campus' gay and lesbian organization blamed the problem on "homophobia." The problem "needs to be handled on a societal level," said Marcel Prather. "When there is less homophobia, there will be a decrease" in such incidents, he claimed.

It's called "**OUTING**," and it's making waves in the arts, in politics, and in the gay community where it's the latest tactic to promote gay rights, says *Time*. "Outing" is when a gay person claims that another person, not publicly known to be homosexual, actually is a "closet" gay. The technique is being advocated by radical gay rights leaders, who want to use it against elected officials and religious leaders who may enjoy a gay life in private but endorse anti-gay measures to safeguard their careers. Some radicals want to go further, to include entertainment and media figures and even ordinary citizens. It has been used against a big city mayor in the East, and a U.S. Senator from the West Coast, and even as a defense mechanism in cases of false accusation. For example, when Republicans last June falsely implied that House Speaker Thomas Foley was gay, Congressman Barney Frank of Massachusetts, an admitted gay, threatened to expose Republican office holders whom he knew to be homosexual. When the Republicans backed off, so did Frank, who said he would use the "outing" tactic only against "those gay people who shamefully use the fact or accusation of homosexuality as a weapon against others." San Francisco gay novelist Armistead Maupin was one of the first to confirm Rock Hudson's gay lifestyle after Hudson revealed he had AIDS, and Maupin continues to name other entertainers, some of them married, whom he claims are gay. Similar action has been threatened against leaders in the Roman Catholic hierarchy by prominent members of that church's gay group, because of the church's general, institutional opposition to homosexual practice.

## IN BRIEF—

• **THE CONNECTICUT STATE LEGISLATURE** has passed a bill that would insure a woman's right to obtain an abortion in the state even if the U.S. Supreme Court strikes down the *Roe v. Wade* decision that has dictated national abortion law since 1973. The bill would make Connecticut the first state to make abortion a legal right under state law rather than outlining conditions under which it is permitted, legal experts said. Connecticut Governor William O'Neill, who personally opposes abortion, has signed the bill into law. It takes effect October 1. - *New York Times/The Washington Post*

• **THE SUPREME COURT** has refused to force the Internal Revenue Service to revoke the Roman Catholic Church's tax exemption, ending a decade-old lawsuit by abortion rights advocates who claimed that the church's political support for anti-abortion candidates violated the tax code. - *The Washington Post*

**\*A PROPOSED LITURGY INTENDED TO COMFORT FAMILIES WHO ARE GRIEVING OVER A MISCARRIAGE** has sparked debate among United Methodists. The fetus is referred to as "this infant, the child of . . ." and some members fear that the language may be used to oppose abortion. - *Episcopal News Service*

**\*THE AT&T FOUNDATION WILL DISCONTINUE ITS ANNUAL CONTRIBUTIONS TO PLANNED PARENTHOOD.** The decision is the result of a campaign by the National Right to Life Committee in Washington, D.C., which quietly persuaded AT&T customers to switch to MCI and Sprint unless AT&T stopped funding the pro-abortion organization. - *Episcopal News Service*

**\*CHARLES M. SCHULZ, CREATOR OF THE "PEANUTS" COMIC STRIP,** says he is no longer a Christian. "I do not go to church anymore, because I could not be an active part of things. I guess you might say I've come around to secular humanism, an obligation I believe all humans have to others and the world we live in." - *Church News*

**\*ATHEISTS TAKE THEIR BATTLE UNDER WATER:** The Florida Civil Liberties Union has agreed to represent an American Atheists chapter in a lawsuit seeking removal of a statue of Christ on federal parkland—albeit land that is under 20 feet of water some three miles offshore. Christ of the Deep, a 25-year-old memorial to people who have died at sea which is only seen by snorkelers and scuba divers who frequent the area, is in the Key Largo National Marine Sanctuary. - *Insight*

**\*A COMMITTEE OF U.S. ROMAN CATHOLIC BISHOPS HAS REAFFIRMED ITS CHURCH'S BAN ON WOMEN PRIESTS,** but urges a prompt review of the policy against ordaining women deacons. The bishops argue that Jesus "called only men to become part of the Twelve" and that women cannot fully symbolize Christ. - *Episcopal News Service*

**\*ANCIENT RELIGIOUS RITES LOOK WRONG TO COURT:** A federal judge in Los Angeles has decided that Mary Ellen Tracy, who claimed to be a follower of the ancient Egyptian goddess Isis and accepted cash to share her carnal knowledge with thousands of male "parishioners," had not suffered violation of her religious freedom by being arrested for prostitution. Tracy and her husband were protesting their conviction last year of pimping, pandering and prostitution, and their sentence of one year in the county jail. The judge concluded that the couple's "Church of the Most High Goddess" was a sham, unrelated to sincere religious belief and created simply as a cover for prostitution. - *The Washington Times*

## RELIGION—INTERNATIONAL

**A NUMBER OF CHRISTIAN GROUPS ARE SUPPORTING THE HARE KRISHNA SECT** in its Supreme Court appeal for survival, reports *The Washington Post*. The International Society of Krishna Consciousness lost a 1977 California lawsuit brought by a woman who claimed her teen-age daughter had been "kidnapped" by the sect. To satisfy the \$5 million judgment for wrongful imprisonment, the California Supreme Court ordered the sect to sell five of its temples. James A. Hamilton, general secretary of the National Council of Churches, said "multimillion-dollar suits

for punitive damages and emotional distress have been the principal instrument of religious persecution in India." Joining the NCC in presenting a brief on the sect are the Krishnas, the Catholic League for Religious Liberty, Church of the Brethren, Mennonites, Unitarian Universalists, and several Hindu and human rights groups. Their brief says the case "may be the most important religious liberty case ever filed" in the United States Supreme Court. "The survival of a whole religious movement may be at stake."

According to *The Washington Times*, one of the founders of the **LITHUANIAN INDEPENDENCE MOVEMENT** was an underground press run by nuns and priests "who were given the courage to defy the Soviet Union." Known as the *Chronicle of the Catholic Church in Lithuania*, this clandestine publication is recognized as the longest running underground paper in the Soviet bloc, keeping both Lithuania and the West informed about human rights issues since 1972. Several of its founders and editors were imprisoned, and are now celebrities of the democratic revolution. Sister Nijole Sadunait was imprisoned by the Soviets for six years, and later helped organize a public vigil in Lithuania in 1987, now thought to be the first significant public event in the long campaign for independence. Most of the 4,000 to 6,000 nuns in Lithuania continue to live their lives underground, saying they will not go public until Lithuania is completely free, with the Soviet army and the KGB gone.

In spite of mounting pressure to change its position, the **VATICAN STILL INSISTS ON CELIBACY IN THE CLERGY AND RELIGIOUS ORDERS,** reports *The Washington Times*. A 70-page document, "Directive on Formation in Religious Institutes," states: "Those who do not seem to be able to overcome their homosexual tendencies or who maintain that it is possible to adopt a third way living in an ambiguous state between celibacy and marriage must be dismissed from the religious life." Cardinal Jerome Hamer, head of the Vatican's department on the religious life, evaded questions on how widespread homosexuality is in the Roman Catholic Church. But he said: "The problem is very clear. [Members of religious orders] are men and women who take a vow of chastity. We cannot accept those entering the religious life are not able to respect the vow." The document says chastity "frees the human heart and said candidates should undergo 'education for chastity' [aimed] at helping each one to control and to master his or her sexual impulses." Novices should "be taught to see that the celibacy they have dedicated to God is beneficial to their whole personality."

According to a report in *Religion Watch*, **ANTI-ABORTION ACTIVISM IS ON THE RISE IN EASTERN EUROPE,** an activism that is beginning to include the Eastern European church. *RW* says a West German newsletter reports that an interdenominational anti-abortion organization has recently formed in East Germany. According to the newsletter, an organization known as KALEB will act as an umbrella organization for Christian groups that "fight for the sanctity of life." According to KALEB, 1.6 million babies have been aborted since abortion was legalized in the GDR in 1972. *RW* also reports that Czechoslovakia and Hungary are the scenes of individual actions against abortion and for life, while in Poland and Yugoslavia pro-lifers



are organized and acting on a group basis. And, according to a sociologist quoted in *RW*, the Soviet Union, too, may become an arena of pro-life activism. Jerry Pankhurst says the fact that abortion is widespread in the Soviet Union may make that area "fertile ground for a pro-life movement."

Dozens of churches from nine Christian denominations in the holy cities of **JERUSALEM, BETHLEHEM AND NAZARETH** closed their doors April 27 and tolled their bells to protest the occupation by Jewish settlers of a building complex owned by the Greek Orthodox Church in the Christian Quarter of Jerusalem's walled Old City. The complex, St. John's Hospice, was seized earlier in April by armed settlers claiming to hold a legally valid sublease to the site. *The Washington Post* said it was the first time in years that Christians had staged a joint protest in the area, and the first since the Medieval Crusades that the massive wooden doors of the Church of the Holy Sepulcher, purported site of Jesus's burial and resurrection, have been closed to worshippers. In a rare show of solidarity with the day-long protest, Moslem leaders closed to visitors the al Aqsa Mosque and Dome of the Rock, two of Islam's most sacred shrines. Only worshippers were permitted to enter the sites. The protest took place despite a decision a few days earlier by the Israeli Supreme Court to evict within the 150 settlers from the 72-room, four-building complex. Greek Orthodox leaders were dissatisfied with the ruling because it allows the property to remain in the hands of the Panamanian-registered company that claims it owns the sublease pending further court action. The settlers moved into the site after dark during Easter week, accompanied by a large contingent of Israeli police. The move set off angry protests by Christian Arabs and international condemnation by Christian groups and many American Jewish organizations, including some of Israel's most ardent supporters. It was also condemned by the U.S. State Department. A Greek Orthodox spokesman explained that the April 27 measures were "a protest for the occupation of a building that still continues. It is a way of expressing our sorrow. We feel insulted by some extremists who came and invaded the heart of the Christian Quarter. It would be the same as if we would go to the Wailing Wall [a Jewish holy site] and build a church with bells." The caretaker government led by acting prime minister Yitzhak Shamir, which helped covertly fund the sublease purchase, dismissed international condemnation, saying that Jews have the right to live anywhere in Israel and especially in Jerusalem. The city's mayor, Teddy Kolleck, argued that the occupation threatens the fragile peace between rival religions in the Old City, and praised the Christians for their restraint. "I could just imagine what we would have done under similar circumstances," he said. "We would have been far more aggressive."

The Vatican has reestablished **FIVE GREEK CATHOLIC DIOCESES IN ROMANIA**, 42 years after a communist government suppressed Roman Catholic eastern-rite churches there. *Ecumenical Press Service* reports that, in a "vigorous negative response," a publication of the Orthodox Church of Greece has condemned the move, raising the possibility of cutting off official participation in Roman-Orthodox dialogue on the part of the Greek church. The official Eastern Orthodox view is that Greek and other

eastern-rite Roman Catholics should either be Orthodox, or should use the same liturgical rites used by the overwhelming majority of Roman Catholics around the world.

## IN BRIEF—

\***PATRIARCH PIMEN**, who presided over the Russian Orthodox Church from the repressions of the Brezhnev era to a new era of official tolerance, died May 4 after a long illness. He was 79 years old. His death sets the stage for what is expected to be a protracted succession struggle that many believers hope will give the church its first leader independent of secular authority. - *The New York Times*

\***BRITISH ROMAN CATHOLICS** who marry outside their church need no longer sign a promise about the upbringing of children of the marriage, though a verbal promise will still be required. The other partner will not be required to make any promise to raise children as Roman Catholics. - *Church Times; The Washington Post*

\***TWO NEW SOVIET LAWS** "appear to give religious communities substantial new rights." One allows religious organizations to have permanent or temporary tenure of land for "the purpose of agriculture or forestry," and the other says religious bodies may own buildings or other facilities "essential to their activities." - *Keston College (England); Ecumenical Press Service*

\***NEPAL IS CRACKING DOWN ON CHRISTIANS** in a "Hinduization" drive begun in 1988. 168 Christians in Nepal face criminal charges for their religious practices, and an unknown number are in jail or prison, either for "proselytizing" or converting to Christianity from Hinduism. - *Ecumenical Press Service*

\***THE EVANGELICAL-LUTHERAN CHURCH OF FINLAND** has rejected a proposal that the Finnish Ecclesiastical Act be amended to provide legal protection for bishops who decline to ordain women as priests. Currently, one bishop declines to do so. - *Ecumenical Press Service*

\***THE REV. ALLAN BOESAK**, moderator of the mixed-race Dutch Reformed Mission Church and president of the World Alliance of Reformed Churches, has dismissed the white Dutch Reformed Church as one of the "most irrelevant" institutions in South Africa. He charged that "... it is simply not good enough for the church to promote universal values." A few years ago, the Dutch Reformed Church rejected apartheid as anti-biblical and began to accept non-white members and ministers. - *Religious News Service; Church News*

\***A MASS BAPTISM OF MORE THAN 10,000 PEOPLE** is planned when the Baptist World Congress meets in Seoul, Korea in August. In fact, they propose making it a "worldwide day of baptism." - *Episcopal News Service*

\***ABOUT 20 PERCENT OF CHRISTIANS IN HONG KONG** will have emigrated by 1993, it is estimated, along with about 25 percent of the clergy and other church workers. The British colony reverts to Chinese control in 1997, and has an estimated 500,000 Christians among its population of 5.7 million. - *Episcopal News Service*

\***THE DIRECTOR OF THE SOVIET CHILDREN'S FUND**, which provides for orphans and families, has requested four million Bibles from the International Bible Society. A fourth of that number will be printed at a Soviet government-controlled press; already 1.4 million copies

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# The Afterword

## Editorials

### No Turning Back

Just about as fast as it was proposed, the Episcopal Synod of America's last ditch attempt at coming up with up with a means of hanging on in ECUSA has been quashed. True, a little maneuvering room seemingly remains: the ESA doesn't seem to be taking no for an answer quite yet, and yes, the presiding bishop said ESA is free to put up its own legislation for the proposed non-geographical tenth province. But ultimately the odds remain heavily against the province gaining General Convention's approval, especially if it has no support from the top.

In itself, the tenth province plan was surely a step in the right direction, though we admit to being as surprised by it as the ECUSA hierarchy seemed to be. Only eight or nine months ago, Synod leaders were defending the outcome of the Philadelphia House of Bishops' meeting, asserting that the changed atmosphere therein would make the pursuit of ESA's mission possible. In the interim we have heard reports that private negotiations between ESA and other ECUSA bishops were working fairly well and that a number of episcopal visitations to liberal dioceses by Synod bishops for confirmation and even ordinations had been allowed to take place. Problem areas appeared to be limited, with Michigan being the only notable example.

Now, Synod leaders were suddenly saying what we've been saying all along—that the traditionalist and modernist viewpoints are totally incompatible—and ESA Executive Director Titus Oates is quoted as charging that the ESA is, in reality, "being pushed out of business—that is the perception we have. Charity is only one-sided. We are being harassed out of existence and discriminated against." Reportedly, the view that something of a more significant nature had to be done to safeguard traditionalists' convictions and right of expression has come to be shared in wider circles within the Church, particularly by ECUSA bishops who have been serving with ESA prelates on a group set up by the presiding bishop to hear traditionalist concerns. But if that is true, the support for the Synod's request which might have been expected from such bishops was clearly absent when it was needed most; either the bishops did not expect such a far-reaching initiative, or they had not communicated their views to Browning, for the presiding bishop seemed (in press accounts, anyway) caught off guard by the ESA's proposal, and was quick to charge that it was at odds with the spirit of Philadelphia and (as we predicted in advance to at least one ESA leader) the international Eames Commission's admonishments against the creation of "parallel jurisdictions."

So what now? One thing seems clear: the ESA by its actions has thrown down the gauntlet—for itself much more than for the Episcopal Church. Having made this proposal—based on the assertion that certain further provisions *must* be made if traditionalists are to be able to continue in ECUSA—there is now no going back to any ambiguous status. There are only two choices for the ESA: to capitulate or to begin implementing the promises of Fort Worth without regard to its position within ECUSA.

At least one prominent Anglican cleric predicts that, based on the past track record of leadership within the ESA during the last year and within its sponsor group, the Evangelical and Catholic Mission, for more than a decade before that, "it is our expectation that the ESA bishops will cave in prior to or at the fall meeting of the House of Bishops."

We trust that that will *not* be the case: numerous Episcopalians have looked to the Synod's leadership to provide a viable means of continued worship, life and growth within the traditional faith, and surely ESA bishops would not want to fail them now. The Statement of the Fort Worth Synod reads, in part: *We meet to make provision for the mission of those who are united in our common faith and purpose, to increase communion with faithful Anglicans throughout the world, and to resist the destruction of the basis of our common life.* The ESA's recent resolution cites the basic requirements needed to do that, including the means to "insure a succession of orthodox bishops of the traditional apostolic conviction that the Christian ministerial priesthood is male," to "establish new missions and parishes throughout the country," and to "steer a course in matters liturgical, doctrinal, and canonical, that is consistent with the norm of Scripture and Catholic tradition."

BOTH HISTORY AND PRESENT CIRCUMSTANCES should teach that these necessary provisions should be made, or actions taken, with all prudent speed. Simply stated, dallying may help the conscience but it also badly erodes support. We mention this because we note an apparent concern among some Synod adherents that they take care to linger in ECUSA for as long as it takes to make sure that all that can be done to stay within it has been done, only after which would they be prepared to go through with other plans. (Though some envision a one-year delay (through the '91 General Convention), other estimates of this we have heard go as high as possibly four years before the whole matter of the ESA's status in relation to ECUSA would be resolved.) It has taken us a while to figure out that many ESA adherents view their connection to ECUSA as a marriage that has gone bad. Because they made their vows to it, however, they continue in it, refusing to be the cause of a breach, and exhibiting a willingness to part company only if the other partner throws them out of the house or abandons them. In contrast, the view of many who have left the Episcopal Church would be that they are free from their vows because the other partner has broken the covenant—the sacred agreement to uphold Truth—between them, and in essence has repelled them from the former bond.

While we respect the consciences of all concerned on this issue, it must be noted that the more hesitant position does have the effect of diminishing traditionalist strength, and may be insufficiently attentive to the pastoral needs of the faithful. It is worth remembering, we think, that, in 1976, some 60 bishops voted against ordaining women to the priesthood (and by implication to the episcopate), some 35 of whom signed a statement repudiating the House of Bishops' approval of it. Women priests

only barely gained approval in the House of Deputies at that time, and a churchwide poll by Episcopal Surveys, Inc. released at the start of '76 convention showed that 55.7 percent of the laity opposed women priests. (As an aside, the poll showed that 87.2 percent of the laity favored retaining the 1928 prayer book, either in its original form, with minor revisions, or alongside the new prayer book, a sentiment that has also been steamrolled into oblivion.)

But after 14 years of attempting to turn things around from within ECUSA, in which time hundreds of thousands have left it, only five diocesan bishops and a handful of retired bishops remain who are willing to defend catholic Order, and 66 percent of ECUSA's present constituency now favor the ordination of women, according to the latest Gallup poll. To the further distress of traditionalists, of course, the ministry issue has now been joined in ECUSA by other doctrinal deteriorations, and by an overall shift in focus from preaching Christ and salvation to preaching social reform. Inclusive language and greater acceptance of homosexuality, for example, are now well on their way to becoming fixtures in the Episcopal Church. For our money, the ECUSA hierarchy is insisting on the role of Humpty Dumpty, and all the king's horses and all the king's men—in the form of such things as traditionalist "summit" meetings, removing naughty bishops from theological committees, and creating biblically-oriented fellowships among bishops of disparate views—will not put ECUSA back together again. Ask visiting Kenyan Bishop Alexander Muge about this, and we suspect you'll get a similar answer. Someone asked us recently what we thought was going to happen at the next General Convention in 1991, and we said that the Episcopal Church was going to continue with diligence on the path to what it was becoming: a mutated body populated by many who have no knowledge of the Episcopal Church as it was or of the issues which have prompted its metamorphosis, and who therefore can't imagine what people in the ESA are making so much of an annoying disturbance about.

As Dr. Millsaps pointed out in this issue, the late, great defender of the faith, Dr. Philip Edgcumbe Hughes, wrote something in the recent issue of *Foundations*, the ESA's own publication, that is worth re-reading: "I speak for myself, and also, I believe, for many others, when I say that things have already gone too far, and that we have no intention of joining in the march to apostasy. The Episcopal Church has ceased to be the church which we have served and loved. To the hostile critics of his day our Lord said, 'You are in error because you know neither the scriptures nor the power of God.' (Matthew 22:29)..."

Brethren within ECUSA, yours is a march not to apostasy but for the eternal Truth of God, and there is no turning back. It is time to get on with it. Strength to your arms.

AFRICAN BISHOP Continued from Page 29

### Active Homosexuals:

#### "The Episcopal Church Welcomes You"

Ost, Muge noted, "is on the Board of Directors of a homosexual organization in the Diocese of California. He is currently participating in the organization of a parade for homosexuals to take place on Sunday, June 24 in San Francisco. . . . The slogan for the parade is 'The Episcopal Church Welcomes You'..."

"My sincere appeal to the Christian community in Kenya is that we should pray for the Church of Christ in the

Continued on Back Cover

## Nostra Culpa

In our May issue, we neglected to mention that the cover photo of the tower of Christ Memorial Church, Philadelphia, was taken by our own contributing writer, Louis Traycik. And, at the end of Part I of Dr. Guelzo's article on the Reformed Episcopal Church, we referred to the "concluding" section of his essay, when we really meant to say "second." The article will conclude with Part III in the September issue.

YEARS AGO Continued from Page 22

purpose of officers' travel expenses from the special Church and Race Fund, but expressed approval of procedures that were then being followed—although it admitted that the procedures needed clarifying and had not been followed explicitly in the Selma situation.

"It is highly unlikely that this action by the Executive Council is going to allay the fears and growing concerns of many Episcopalians on the matter of 'civil disobedience,'" continued the *CHALLENGE*. "For while the 'official attitude' of Episcopal Church leaders may sound fine in theory, the net results of such an approach often present a somewhat different picture."

The magazine noted that Presiding Bishop Hines had been quoted in May as saying that "considerable progress has been made in the ecumenical movement with the civil rights struggle doing much to further unity among Christendom's churches."

"What Bishop Hines failed to say," said the magazine, "was that the popcorn revolution now underway in the Church primarily reflects the top, not the bottom, of the pyramid."

"Furthermore, the growing uneasiness and dismay among Christian laymen of all denominations stems in no small part from the 'double standard' displayed by their church leaders, who, for example, urge U.S. disarmament on the grounds that it will further peace in the world, and who demand that the Supreme Court decision against prayer in the public schools be followed 'to the letter of the law'—but who, at the same time, do not hesitate to break the peace in a community themselves and ignore the 'letter of the law' because their 'consciences' require it.

"They also choose to ignore the fact that Americans do not live under a dictatorship which might demand their obedience to an unjust law. One of the great strengths of the nation is that improper or unjust laws can be changed by legal process in an orderly manner.

"For the Church to condone and even advocate civil disobedience is not only to refute the ordination vows taken by every man who enters the priesthood, but it is also to reject the way of Christ, Who turned away from force to establish His Kingdom..."

### The Social Gospel; And A New Quest For Bishop Pike

In the August, 1965, issue, the *CHALLENGE* took another look at the advancing "social gospel," which sees Christ's coming as being aimed not at reconciling man to God, but at reconciling man to man.

"The moral discipline that is the Christian's response



to God's unmerited Grace—which has always been taught by the Church—has been abandoned for the idea that men are not responsible for their own sins, but society is the collective, faceless culprit," wrote the August CHALLENGE 25 years ago. "The result of their efforts to make the Christian faith 'more meaningful in the modern world,' therefore, is the development of a doctrineless religion that is, as one writer has put it, 'a parody of the Christian faith' which they attempt to explain in a highly-complicated theological doubletalk that is totally meaningless to most laymen. . . ."

Commenting on the role of modern theologians in this movement, the magazine said that, "With amazing honesty, William Hamilton, professor of Christian theology at Colgate-Rochester Divinity School, wrote in the January, 1964, issue of *Theology Today* that the theologian is a 'man without faith. . . . He doesn't really believe in God, whatever that means, or that there is a God, or that God exists. . . . Something has happened. At the center of his thoughts or meditations is a void, a disappearance, an absence.'

"According to Prof. Hamilton, the theologian doesn't go to church, because 'contemporary theology must be alienated from the Church' and 'the theologian must exist outside the Church. . . .'

"As to the theologian's use of the Bible, Prof. Hamilton says: 'Of course, he is forced into a kind of affable semi-professional relationship with Scripture in his daily work. . . . But the rigorous systematic confronting of Scripture, expecting the Word of God to be made manifest when one approaches it with faith or at least with a broken and contrite heart, this has gone. . . .'" And theologians, of course, are often the very ones whose job it is to help prepare young men to minister the Gospel from pulpits all across the world.

"If Prof. Hamilton's conclusions can be matched by even a third of our theologians, it is little wonder. . . . that clergymen are marching in the streets or lobbying in the halls of government, rather than looking to Christ for the answer to the awesome and vital questions facing the world today."

Which brings us to an update on controversial Bishop James Pike of California, who the August, 1965, issue reported was due to start a six months' leave of absence from his diocese after a House of Bishops meeting in September. Pike was said to have explained that he was "a man who has reached a theological crossroads," and that he planned to "call on the new thinkers" in the Anglican Communion to help him "select a future route—not so much because of personal indecision but more due to a desire to test his ideas against those of other theologians."

"I am looking forward to this period of study, reflection and dialogue with fellow-spirits in order that I may more effectively contribute to the important task of rethinking and restating the Catholic faith for men of our day," Pike was quoted as saying.

At the time of the announcement, Pike was reported to be "slightly haggard, thinner than usual and showing the obvious strain of his frenetic pace and constant theological jousting." He said that he had "reached the point in my religious thinking where I'm sort of out on a limb. The unbelievers predict I'll go further. The conserva-

tives warn that I must go back or fall off the limb. I have to decide the direction myself."

It looked likely at the time that Pike would be the center of discussion at the House of Bishops meeting in early September, 1965, the reason being that a petition was being circulated among the clergy of the Diocese of Arizona, calling on the bishops to reject Pike's plan to ordain women to the sacred ministry of the church, and to demand that he publicly repudiate his teachings which were at odds with Christian doctrine or be brought to trial for heresy.

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We hope you like the sound of all this, because we like it so much our board has decided not to take any more ads for our current Church Directory after the terms of presently-running ads have expired. So now is the time to get on board as a TCC Sponsoring Parish, which will enable *you* to reach those who may be interested in coming to your parish, and allow *us* to reach your members with the CHALLENGE. A special invitation to become part of this "new deal" will be sent to all parishes presently advertising in the directory.

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THE CHRISTIAN CHALLENGE  
1215 Independence Ave. S.E.  
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# 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 Riddleburger  
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  
44615 Sherman Way  
Sun. 11a (HC 1st)  
The Rev. Dr. Milton Hood  
805/482-9734

## COLORADO

### Denver

#### St. Mark's Parish (founded 1875)

*Polish National Catholic,  
Union of Utrecht)*

4435 South Vine St. (near Denver Univ.)  
Sun HC 8a, choral 9:15a, 11:15a, 6p  
All 1928 BCP)  
8:10:20a for all ages  
Mon-Sat HC 9a  
The Rev. John C. Connely  
The Rev. Dallas D. Mustoe  
303/722-0707

## 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 sves 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 HC 8:30a, HC & SS 10a (MP & HC 1st  
Sun)  
(Nursery care at all services)  
Tues 7p Bible Study  
All services 1928 BCP  
The Rev. William Sisterman  
The Rev. Charles Hedelund  
612/920-9122

## 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

### Immaculata

#### Anglican Church of the Holy

*Sacraments*

*(Anglican Catholic Church)*

Marian Chapel  
Immaculata College  
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

## TEXAS

### Tyler

#### Good Shepherd

#### Reformed Episcopal Church

708 Hamvasy Lane  
Sun MP 9:30a, SS 9:50a, 11a HC  
The Rev. Ray Sutton  
214/592-5152