

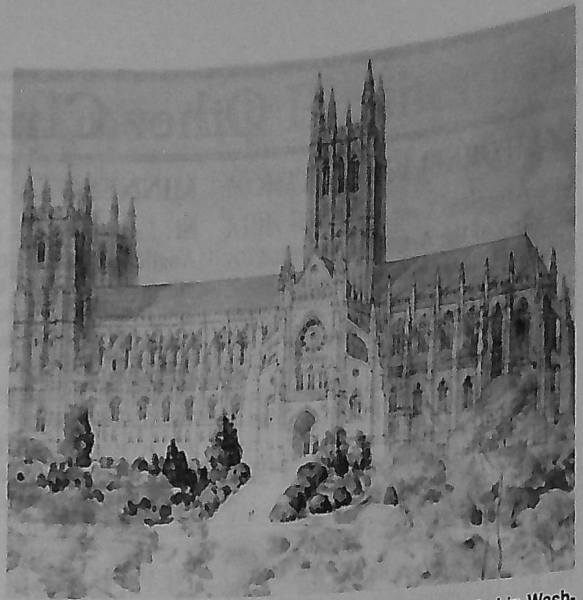
IN BRIEF—

***RUMORS ARE CIRCULATING THAT THE POPE WILL UNDERSCORE THE ROMAN CATHOLIC CHURCH'S CONDEMNATION OF BIRTH CONTROL** in a major statement on moral teaching which the Vatican has confirmed he will issue before the end of the year. In July, 22 prominent European Roman Catholic theologians publicly warned against declaring the ban on birth control to be an infallible, or God-given, teaching. - *Episcopal News Service*

***REPORTS THAT PROTESTANT BISHOP K.H. TING HAD BEEN STRIPPED OF HIS POST** as leader of the Three-Self Patriotic Movement in China and had been denied travel privileges because of his support for the pro-democracy movement may be in doubt. The report has been disputed by the Rev. Ewing W. Carroll, who heads the China desk of the United Methodist Board of Global Missions. Chris Woehr, managing editor of *News Network International*—which evidently first carried the report—recently released a retraction of the story. - *Religious News Service/Christian News*

***THE ROMAN CATHOLIC ARCHBISHOP OF NEWFOUNDLAND, Alphonsus L. Penny, has offered to resign** after charges were made that he ignored or covered up accusations of sexual abuse of young boys by priests and laymen. Since investigations began in 1987 a total of 20 priests, former priests, and laymen have been charged or convicted. A church commission said church leaders ignored or rejected reports and failed to deal effectively with the abuses; it characterized church response as "woefully inadequate." Penny has publicly apologized to the victims "for every word or action which may have deepened your pain." - *Ecumenical Press Service/Our Sunday Visitor*

***CANADIAN CHURCH LEADERS HAVE BACKED THE MOHAWKS** in a dispute between the Quebec Indians and provincial and federal authorities. Signers of a statement of "concern," including representatives of the Anglican Church of Canada, scored the government for abandoning "peaceful



An artist's rendering of the completed National Cathedral in Washington.

negotiations" and said that it had "resorted to military force as the means of resolving the crisis." The dispute centered around plans, later abandoned by local authorities, to construct a golf course on land the Mohawks' "warrior society" said was an ancient burial ground. There have been several fatalities. - *Ecumenical Press Service*

***OVER 300,000 PEOPLE ATTENDED THE FIRST UKRAINIAN CATHOLIC LITURGY** in Lvov's St. George's Cathedral in 44 years. The church, one of several turned over in recent months to the long-banned Ukrainian Catholic Church—forcibly merged into the Russian Orthodox Church in 1946 but now separate and under the Pope—sparked a sharp reaction by Russian Orthodox Patriarch Alexi, who said such a celebration would hurt Orthodox-Vatican relations. In the meantime, the Russian Orthodox Church has granted autonomy to its Ukrainian dioceses, a move which has failed to stop the reorganization of a separate national Ukrainian Orthodox Church. - *Our Sunday Visitor*

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The Last Cathedral



The Christian Challenge

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- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88.
- To resist false teaching within the Church.
- To restore the Church to her primary mission of proclaiming the Gospel.

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ON OUR COVER: An interior view of the completed National Cathedral in Washington, during the Sursum Corda concert which marked several days of special services and activities preceding the consecration of the edifice September 30 (Photo by Morton Broffman)

In The First Place

A Message From Our President



The Rev. Dr. William Millsaps

Not Only In Ages Past

How wonderful it is to realize that we do not have to re-invent the wheel! All those wonderful, and not so wonderful, ancestors of ours have passed down to us a heritage which is glorious. The festival of All Saints offers a particular opportunity to express our gratitude for those who have been bearers of the light of the Gospel throughout the history of the Church. Through the study of the lives and witness of the *hagioi*, the holy ones, we can come to a more mature understanding of what it is to be a child of the King. As we grow up in Christ, we discover that it means we have responsibilities as well as privileges.

A festival similar to All Saints' Day was kept as early as the fourth century by the Greek Church at Antioch on the Sunday after Pentecost. In the Western Church the feast was moved to November 1 to dramatize the triumph of the Lord of Life, Christ, over the Lord of Death, who was associated with October 31. This association with "Ghosties, and Ghoulies and things that go bump in the night" continues in our society as "Halloween." It is a fact that we still have a long way to go in proclaiming the triumph of Christ. Most people do not seem to know that Halloween stands for All Hallows Eve, much less that the real significance of the feast is that in the End the signs of terror are truly a sham. We should seize the opportunity that Halloween brings to communicate the Gospel. Although this year's Halloween has come and gone the opportunity for teaching is always there.

It is appropriate that the Gospel for All Saints is the Beatitudes from the Sermon on the Mount (*Matthew 5:1-12*). In the Beatitudes we have not only a proclamation of the things that bring blessedness, but a prescription for true joy. The warning that those who believe in Christ should be prepared to suffer persecution is neither embittered nor masochistic. There is no pretending that the Christian life is easy.

The magnificent Epistle, from the seventh chapter of the Revelation of St. John the Theologian, does not shrink from proclaiming the reality of a suffering church. The Lord of the

Church has suffered the hideousness of the Cross. Our Lord Jesus Christ is the Lamb who was slain. He is both lamb and shepherd. The shepherd bears the scars of rescuing the lost sheep. Our own scars, such as they are, are at least partly of our own making. But even when we know it is our own fault the pain is real. And we still need the healing love of God and the fellowship of the mystical body where all tears will be wiped away.

All Saints' Day calls us to think big, to believe that men and women and children have the potential to respond in a profound way to God's love.

All Saints' Day and its octave call us to see how God has reached out to humanity in Jesus Christ and called into his service "a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues" (*Revelation 7:9*). All Saints' Day calls us to think big, to believe that men and women and children have the potential to respond in a profound way to God's love. We were created to love and live our fullest only when we discover this fact.

*They lived not only in ages past,
There are hundreds of thousands still,
The world is bright with the joyous saints
Who love to do Jesus' will.
You can meet them in school, or in lanes, or at sea,
In church, or in trains, or in shops, or at tea,
For the saints of God are just folks like me,
And I mean to be one too.*

L. Scott, 1929



Backtalk

Letters From Our Readers

“AMAZED” AT ESA

... I receive your [magazine] regularly and read its contents with great interest. I am, however, amazed by the efforts of the ESA to remain part of the Episcopal 'church.'

When the ship in which one is traveling strikes an iceberg, the only sensible thing to do is make for the lifeboats, not hang on to the stern as it slowly sinks.

The battle for orthodoxy has been lost in the Episcopal 'church' for it has abandoned the faith and order of the Holy Catholic Church. Whatever else it does, it no longer possesses Catholic order, since it has opted to do what the Church has never done, anywhere, ever (shades of Vincent of Lerins).

Of course there is a sense of loss, but the very fact that the number of diocesan bishops who remain orthodox is now down to five should say very clearly to all Episcopalians who believe that they can mount a rescue operation that their cause is hopeless.

A church which abandons Catholic order has created a counter-intention which cuts across its intention to 'do what the Church does,' therefore, at best, any ordinations performed within the Episcopalian body since its defection are doubtfully valid.

Moreover, the fact that such a large number of people who dissent from the actions of their 'church' have chosen to remain within its structures has given comfort and succour to those in other parts of the former Anglican Communion who wish to emulate the Episcopal 'church.'

It is a sad fact that many within Anglicanism have taken aboard much of Catholic belief and practice without a corresponding ecclesiology to undergird it. I fear that those who believe they can continue to be in some form of association with the Episcopal 'church' are in this position.

The American 'church' is an apostate church, and those within it are associated with apostasy, whether they be 'right thinking' or 'wrong thinking.' Thy mystery is why the 'right thinking' ones are still in it.

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CONTINUING CHURCH: “LOGICAL RECOURSE”

The concepts or persuasions suggested in the Eames Commission Report could be regarded as "anaesthesia—surgery—the patient died." *Koinonia* reception also reminds one of the successful North American TV commercial some years ago, which urged, "Try it—you'll like it!" The hidden reverse psychology is, "If you don't try it there is something wrong with you!" This in liberalism suggests "You are lacking in love," but love in lib-

eralism is not the same as love in the New Testament.

A saying once popular in England was, "Softlee, softlee, cat-chee monkee." It was the echo of a pidgin English from some part of the colonial empire. Another saying was "Come into my parlour, said the spider to the fly," and it might have added, "Try it—you'll like it!"

The Eames Commission is working for the institution of priestesses, but, of all the errors in the church, this one involves an horrific finality not possessed by the others. Errors such as sodomy, lost faith in the Bible, and modernism, could all be rectified under the Holy Spirit's guidance, by penitence, prayer, and education. Not so with the institution of priestesses in a church, which, once done, will not be rescindable, but will inspire doctrines contrary to the apostolic and catholic faith.

"Come into my parlour, said the spider to the fly; try it—you'll like it." ZAP! the fly is trapped in the web. There can be no second thoughts, no second chance. The safe, logical, and practical recourse for Anglicans is to join with the Continuing Church. For example, in Canada, the Anglican Catholic Church of Canada.

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REFORMED EPISCOPALIANS Series Needed

The written exchange between the Rev. Allen Guelzo and the Rev. Gerald Claudius in the September issue regarding the former's series on the Reformed Episcopal Church bears ample testimony to the fact that party feeling is alive and well in the traditional Anglican movement. Dean Guelzo's articles have, I trust, given the *CHALLENGE*'s predominantly Anglo-Catholic (I suspect) audience some needed exposure to an expression of Anglicanism hardly acknowledged in the United States. It was sadly predictable that a reader would try to run the REs out of the Anglican camp.

I write as one who has profited immensely from the writings of such diverse and sometimes contradictory churchmen as J.I. Packer, Philip E. Hughes, Martin Thornton and Eric Mascall. It seems to me that the traditional Anglican movement will not make its way forward unless there is open and frank acknowledgement of the ambiguities built into Anglican identity as a result of the doctrinal and liturgical roller coaster ride the English church took from the 1530s up to the Restoration. The vicissitudes of this ride ensured that, beyond creedal fidelity, there would be something in the Anglican settlement to offend everyone! The wording of the baptismal office and the Ornaments Rubric, for example, do not support the Evangelical position, while Anglo-Catholics have done their utmost at times to intellectually sidestep what the Thirty-Nine Articles have to say

on such topics as Predestination and veneration of the Blessed Sacrament.

While this tension can be enriching, and while I believe Evangelicals and Anglo-Catholics compensate for each other's strengths or weaknesses, the present situation is far from ideal. Neither monochrome expression of churchmanship, Evangelical or Anglo-Catholic, can be regarded as *the* definitive form of "textbook" Anglicanism. Each has in turn faithfully preserved and neglected key aspects of Anglican faith and piety. As some sort of traditional Anglican church takes shape into the next century, the challenge for bible-believing Anglican scholars will lie in articulating a more unified Anglican theology, one not hopelessly mired in the West's Protestant/Catholic dichotomy or in the party slogans of the 19th century, but rather one that is faithfully Evangelical and Catholic in every particular. The deep well of Anglican piety—the Reformers, the Caroline Divines and the Non-jurors, the Evangelicals and the Tractarians, not to mention the Fathers—provides the basic material for such a synthesis.

In His providence, God has brought Evangelicals and Anglo-Catholics together to combat liberalism. How pitiful it would be if, having successfully collaborated on some basic issues as "deep Christians," these two groups were to once again turn their daggers on each other.

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"Appalled"

I suppose I must congratulate Fr. Claudius for being so charitable regarding the Deformed Episcopal Church—I would not have had I written the letter. Having ancient roots in Kentucky I was appalled to see the group come under the umbrella of the Foundation. But if the Foundation is to be democratic I suppose it must, although I think the Reformed Church rather dangerous if they want to infiltrate the Continuing Church. What with Bp. Cummins' strong Calvinistic leanings and yet fairly liberal on the other side of the coin leads to a paradox. On the liberal side he would be overjoyed at some of the things going on in the Episcopal Church. The denial of certain fundamental and orthodox doctrines were one of the reasons of Cummins' deposition.

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We know of no plans by the REC to "infiltrate the Continuing Church"! As we explained in our October editorial, the REC series was presented simply for informational purposes. Interchange between traditional Anglicans and REC members has its limitations at present, but is based upon an important common meeting point: the shared view that ours is a revealed religion, not one subject to fundamental revision from generation to generation. - Editor

Response To Mr. Mullen

The Rev. Gerald Claudius's complaints against the Reformed Episcopal Church in the September *CHRISTIAN CHALLENGE* were much more overtly hostile than those expressed by Mr. Philip Mullen in the October issue. And yet, Mr. Mullen's comments were, if anything, even more damning for being dis-

guised as faint praise.

First of all, let me say that Mr. Mullen is entitled to reject my construction of 19th century Episcopal history, and especially the contrast of Hobart and Griswold, if he likes; but before he does so, I wish that he would read Albright, Chorley, and Robert Bruce Mullin first. Moreover, the question is not whether Hobart believed in a "Real Presence" (do I need to say again that Evangelicals do, too?) but whether he believed in a *corporeal* presence in the elements of the Eucharist—and he did not. That, as I wanted to show, would have placed him far closer to the Evangelicals than the Anglo-Catholics. What is also certain is that, like some Evangelicals, Hobart did use memorialistic language, and I will be happy to supply Mr. Mullen with page and title to that effect.

What is more baffling is Mr. Mullen's attack upon Bishop Cummins as a "semi-Anglican," and upon the Reformed Episcopalians as a whole as a "semi-Anglican denomination, with semi-Anglican orders, adopting a semi-Anglican prayer book. . . ." I am surprised to find Mr. Mullen, alone in the entire Anglican world, in possession of the perfect definition of *Anglican*, since of course only by possessing that can one legitimately determine what is *semi-Anglican* and what isn't.

And what is more surprising is that, although Mr. Mullen asserts that Anglicanism "has defined boundaries" and "standards of doctrine, discipline, and worship," the only criterion Mr. Mullen supplies in support of his "semi-Anglican" indictment is that Cummins "and his 'fellow-founders' should have remained in the Episcopal Church." This suggests, perhaps innocently, that Mr. Mullen believes (a) that Cummins really violated nothing with respect to Anglican doctrine and worship, and (b) that Anglicanism is defined as a state of communion with the Anglican/Episcopal hierarchy. This is an interesting proposal, not only for Reformed Episcopalians, but for Continuing Churchmen and friends of the Episcopal Synod of America to consider. Is it really true that Anglicanism means only communion with the Most Rev. Messrs. Browning and Runcie (not to mention Habgood, Jenkins, Spöng, Swing, and a few others?) But if not then with . . . well, who exactly? Was Frank Weston still an Anglican after he took himself out of communion with the Bishop of St. Albans? Perhaps this is why Mr. Mullen soon stops talking about Cummins violating "boundaries" and instead speaks of him as departing from an Anglican "ethos," *ethoses* being notoriously easier to slip in and out of.

I have to say frankly that I cannot welcome Mr. Mullen's condescending pity for the REC, or his disingenuous hope that the Reformed Episcopalians are "recovering what they have lost" (*i.e.* are becoming more like what Mr. Mullen thinks Anglicans should be). We have made our mistakes, that is true; but so have other traditionalists in their own ways. What all traditionalists—Evangelical and Catholic alike—need is not self-congratulation and subtle hints to others to "come up higher," but mutual forgiveness and forbearing in both truth and love. If *that* ethos is not Anglican, then every Anglican is in bigger trouble than we thought.

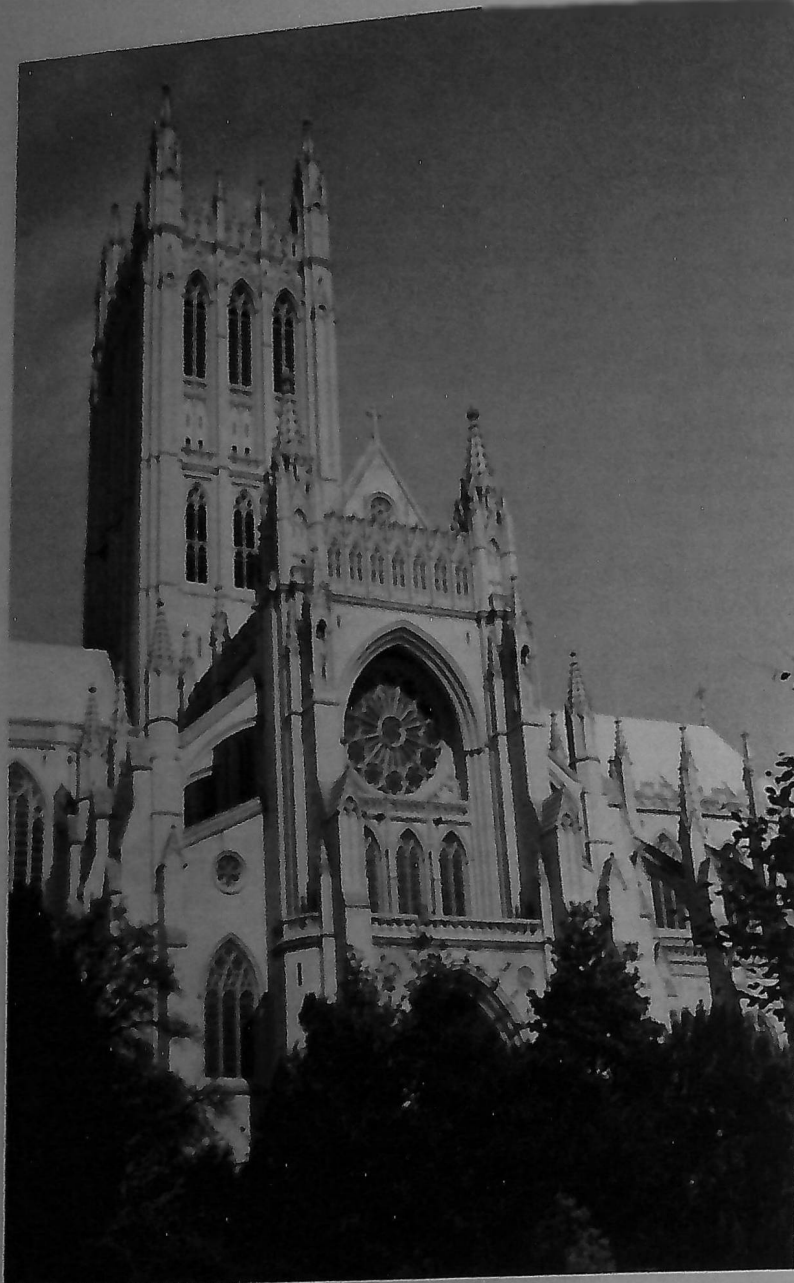
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The Last Cathedral

By James B. Simpson

"We have built a cathedral," said Canon Leonard Freeman. "Now we have to be a cathedral."



A view of Washington Cathedral from the south. (CHALLENGE photo)

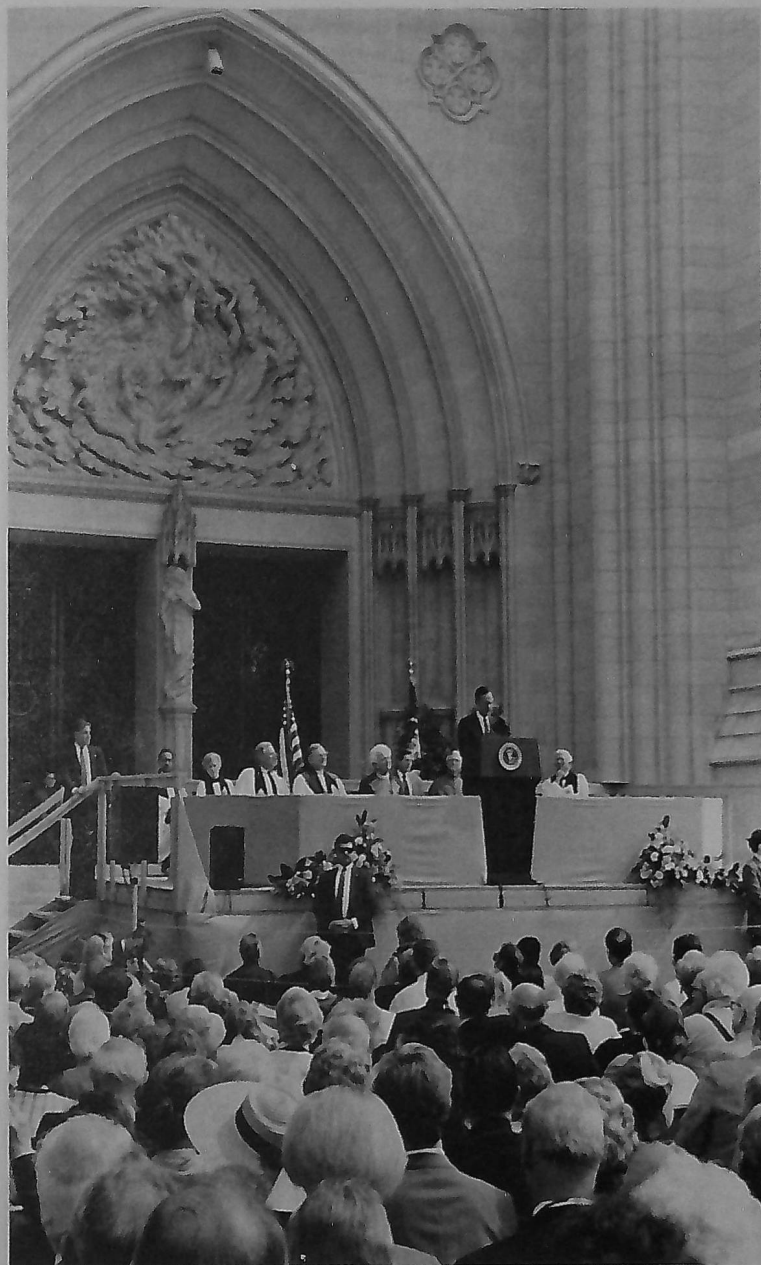
"NOT JUST A CHURCH," said President Bush at the laying of the final stone of Washington's National Cathedral on the last Saturday of September 1990, a glorious fall day, "but a house of prayer for a nation built upon the rock of religious faith."

On the beloved Feast of St. Michael and All Angels, some two centuries after "a great church for national purposes" was first envisioned and 83 years after it was actually begun, the Episcopal Church's Cathedral Church of St. Peter and St. Paul stood complete, a gleaming structure atop the capital city's loftiest elevation. It was consecrated with stateliness and fanfare the following day, September 30, at the conclusion of several days of special services and festivities marking the event in which thousands of persons took part.

Widely thought to be the last great Gothic cathedral ever to be built, Washington Cathedral had been conceived and

initiated by fervent faith. That, and a good deal of modern fundraising, had finished it. But its long-awaited completion comes at a time when one might well ask if its *raison d'être* has remained the same after all these years. Will the cathedral's splendid, majestic presence and its worship help recall a drifting church and country to their spiritual foundation, inspiring a renewal of Christian life and love, rooted in revealed Truth, that will win souls to Christ? Or will the Last Cathedral come to signify the last remnants of a once full and glorious Anglican Church—and nation—that have lost their way?

The President spoke of the "rock of religious faith"—but what kind of faith? Only a few days earlier the Episcopal House of Bishops had been almost equally divided on whether to censure one of its members for disobeying its polity if not its morals. "A house of prayer for all people," the cathedral is called, but what kind of prayer? Anything



President George Bush, at left in front of the main, or west, entrance to the National Cathedral, addresses the thousands who were present to see the final stone installed atop the edifice, 83 years to the day after construction began. (Photo by James Solheim) Above, the finial is carefully lowered by a crane into place at the summit of the St. Paul Tower, high above the watching crowds below. (Photo by Morton Broffman)

but that which is uttered in the stately cadences of the 1928 prayer book, now banned from the cathedral? Do those aware of the cathedral's dominance in the city, its grand edifice stretched out against the sky as viewed from Memorial Bridge, think of it more as a symbol of Episcopalian affluence and a ceremonial arena than a beacon of truth and mercy, of caring and compassion? Is it going to make a difference in the life of the nation and of individuals? All that hangs in the balance as the cathedral seeks a new dean and comprehensive program and a future worthy of its heritage.

THE EPITOME OF THE ESTABLISHMENT turned out 900-strong for the Bishop's Dinner on Thursday evening, September 27, marking the start of four days of celebration. An opulent affair spread in a huge dining room of the Omni Shoreham just a week after the House of Bishops

had vacated those premises, it attracted, with the exception of a few yuppies, mainly the over-50 crowd at \$45 a plate.

On that evening and again on Sunday both the outgoing provost, the Rev. Charles Perry, and the newly elected, carefully barbered bishop, the Rt. Rev. Ronald H. Haines, spoke of the events as "family occasions." It is a warm metaphor that takes some bending to include the wide variance of liberal and conservative viewpoints.

Older Episcopalians were again in the majority at Friday's evensong and the three other services that marked the consecration weekend. Many came out of loyalty and affection for the church that had nurtured them; others because the cathedral had been abuilding throughout their lifetimes. But a spirit of devout worship was dominant, as evidenced by the vigorous singing and the reception of Holy Communion by almost everyone present.

The sermon by the dean emeritus, the Very Rev. Francis

Sayre, 75, now retired to Vineyard Haven, Massachusetts, was the best of the weekend. Born in the White House as a grandson of Woodrow Wilson, he drew on a multi-faceted background of Washington life (including 27 years on the close) to paint a mellow, nostalgic picture of the cathedral's spirituality.

Saturday noon's service—highlighted by the placing of the final stone atop the cathedral—gripped attention and memory.

All was in supreme readiness: the newly paved court at the west front, a freshly sodded lawn, a shining black iron fence of Gothic design, and a spanking new gatehouse at the far northern corner of the Wisconsin Avenue frontage.

Long lines began assembling as early as 8:30. The 53 bells of the massive carillon rang out in concert at 10:40. Forty-five minutes later the Marine Corps band proffered a concert and, just before noon, launched into the premier performance of a special composition, "I Am for Peace."

Will the cathedral's splendid, majestic presence help recall a drifting church and country to their spiritual foundation? Or will the Last Cathedral come to signify the last remnants of a once full and glorious Anglican Church—and nation—that have lost their way?

At its conclusion the crowd standing outside the cathedral rose to the familiar sound of "Ruffles and Flourishes" for the entry of the President and Mrs. Bush escorted by the Provost, the Bishop of Washington, and the Presiding Bishop.

"This is the happiest dedication of the hundreds that have already taken place," said Bishop Haines. "Dedications to God's glory of gifts both large and small, and all of them beautifully and soundly built into the fabric of this church."

The executive director of the Interfaith Conference of Metropolitan Washington, the Rev. Clark Lobenstine, read Deuteronomy 30:11-16, and the Roman Catholic Auxiliary Bishop of Washington, the Most Rev. William G. Curlin, read I Corinthians 3:10-14.

In a superb address, redolent of his lifelong status as an Episcopalian, Mr. Bush saw the cathedral as a symbol of the nation's spiritual life, overlooking the center of its secular life.

"Whenever I look up at this hill and see the cathedral keeping watch over us, I feel the challenge reaffirmed," he declared.

The President spoke of family associations with Mt. St. Alban, upon which the Cathedral sits, and of national occasions marked there—the entombment of President Wilson, the funerals of Presidents Truman and Eisenhower, a memorial service for Winston Churchill, the last Sunday sermon of Martin Luther King, prayer vigils for Viet Nam, the celebration for the release of the Iranian hostages.



The huge throng in attendance for the placing of the final stone, as seen from the top of the St. Paul Tower. (Photo by Morton Broffman)

"Here we feel in the cathedral's vast proportions the majesty of God and the smallness of humankind," said the provost, the Rev. Charles Perry. "Here we experience the eternity of God and our own temporality."



Presiding Bishop Browning (center), flanked by the Provost, the Rev. Charles Perry (left), and the Bishop of Washington, the Rt. Rev. Ronald Haines, face the high altar at the actual moment of the cathedral's consecration. (Photo by David A. Werth)

It was in a reference to the huge rose window above the main entrance that the President was most eloquent.

"From where we now stand, the rose window high above seems black and formless," he observed. "But when we enter, and see it backlit by the sun, it dazzles in astonishing splendor. And it reminds us that without faith, we too are but stained-glass windows in the dark."

The raising of the final stone, a giant pinnacle weighing half a ton, was a carefully orchestrated production guided by walkie-talkies between a ground crew and the Canon Clerk of the Works, Richard T. Feller, who stood atop the St. Paul tower 232 feet above the crowd.

"Bull's-eye!" yelled the veteran mason and foreman, Joe Alonso, as the stone was put into place.

With the firm placement of the pinnacle the cathedral was finished, an investment of \$65 million (largely a pre-inflation figure) and much more in related expenses. Presiding Bishop Edmond Browning dedicated the pinnacle to the National Cathedral Association, the major channel for individual gifts. The crowd broke into the Doxology.

At dusk on Saturday many of the noontime throng returned for the *Sursum Corda* concert in the cathedral. The splendidly choreographed choirs used three aisles to converge on the crossing from which they sang.

CREWS WORKED THROUGH THE NIGHT to ready the cathedral for the Sunday consecration service. The ceremony at 11 o'clock that bright autumn morning included moments rarely plucked from the dusty archives of liturgical practice—the signing of the namestone in the narthex as well as the solemn consecration—all of it translated into restrained, low-church Protestant Episcopal style. Cope and miter, ordinarily seen at the cathedral, were eschewed.

For the actual moment of consecration, Bishop Browning came from behind the free-standing altar at the crossing to face the carved stone figure, Christ in Majesty, above the high altar. A short, stoop-shouldered man, he swung the long, silver primatial cross in bold strokes of blessing. "Now, O Father, Son, and Holy Spirit," he cried in his familiar, reedy voice, "purify, hallow, and consecrate this Cathedral Church of St. Peter and St. Paul and inspire its mission to the world."

Then, for a while, it was Provost Perry's day, his last day, the end of 20 years on the close, 12 of them as a provost who had pledged himself to a daunting, double task: to raise the necessary funds for completion while also sustaining the cathedral's outreach program.

"Here we feel in its vast proportions the majesty of God

and the smallness of humankind," he said. "Here we experience the eternity of God and our own temporality."

Perry preached from the Canterbury pulpit built of stones from Canterbury Cathedral, an initial gift decades ago from the wellsprings of Anglicanism. He was facing west as he spoke and it was westward he went a few days later to take up new work as president and dean of the Church Divinity School of the Pacific.

Yes, a new cathedral. Some said proudly, some sadly, that it would be the last of the great cathedrals in an increasingly secular world. Less than a month earlier the Pope had consecrated the \$140-million Basilica of Our Lady of Peace in the Ivory Coast of Africa. Whether the new structures—or the venerable piles that preceded them in Europe—will serve God as houses of worship, or as museums, remains to be seen.

To frame the task at hand, it fell to one whose involvement with logistics might have obscured a larger viewpoint. "We have built a cathedral," said the Communications Officer, Canon Leonard Freeman. "Now we have to *be* a cathedral."

It is a big undertaking, even bigger than the 83-year job of shaping 300-million pounds of Indiana limestone into a Gothic edifice.

To *be* a cathedral, the seat of not one but two bishops—the diocesan and the presiding bishop regarded by Anglicans, along with the long, long line of all bishops down the ages, as successors to the apostles. They know better than anyone else that they could not again take on such a vast building project. Now that the completed cathedral is in their charge, will they give due honor to faith and order for the "mission to the world" of which the consecrator spoke? Will they use it as a chief seat of scripturally-based authority and direction? Or will it become a great stone mansion of shallow, unitarian theology and rampant congregationalism? ■

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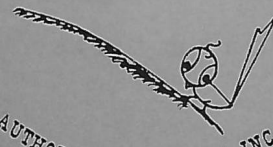
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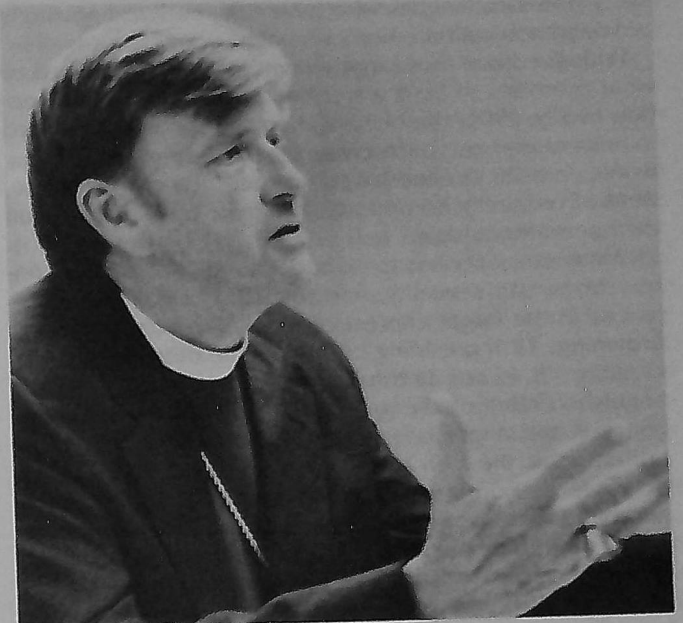
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THE HOUSE OF BISHOPS 1990: Puzzlement On The Potomac

By James B. Simpson



BISHOP SPONG talks to reporters about his controversial views on homosexuality at the bishops' meeting.

The gathering storm over the homosexuality issue in the Episcopal Church was manifest in the House of Bishops September 18, when a statement admonishing Bishop John Spong of Newark for his widely publicized ordination of a gay priest was not only barely approved, but largely deflected by Spong in a defiant address to the House.

Halfway through its week-long meeting in Washington, D.C. September 14-20, the House considered a resolution from Bishop William Wantland of Eau Claire which sought the House's concurrence with an earlier statement by Presiding Bishop Edmond Browning and his Council of Advice—a relatively mild declaration in which both parties “disassociated” themselves from Spong's action in ordaining a practicing homosexual, J. Robert Williams, last December.

After nearly two hours of emotional debate, the bishops voted 78-74 (later revised in official versions to 80-76) to “affirm and support” the presiding bishop's February 20 statement, which underscored the church's position—expressed in a 1979 convention resolution—that it is “inappropriate” to ordain active homosexuals. The House also agreed that “good order is not served when bishops, dioceses or parishes act unilaterally.” At least some of the bishops evidently approved the statement more on the basis of that last point—the fact that Spong broke the “collegiality” of the House—than out of faithfulness to biblical proscriptions against homosexual practice, though there were others who did feel that violations against Scripture and the clear mind of the church were the most important factors.

There was anger over what some bishops perceived as Spong's “breach of discipline and doctrine,” which Bishop William Sheridan, retired of Northern Indiana, warned could have “tragic, even catastrophic” consequences. “If we do not take definite action today,” he said, “we will engender ridicule throughout this country.”

Bishop Alex Dickson of West Tennessee asked pointedly, “Can a bishop of this church do anything he wants to?”

Bishop Clarence Pope of Fort Worth, president of the traditionalist Episcopal Synod of America (ESA), supported the resolution “with great sadness,” saying it was needed to protect the church's teachings.

Though characterized by Bishop William Frey of Trinity Episcopal School for Ministry as “a water pistol” rather than a gun at the head of Spong, the statement was

opposed, among others, by Bishop William Burrill of Rochester, who argued that “the price of Anglican freedom is a bit of untidiness.” Claiming that the diversity of the church is more important than order, he said approving the statement would put Spong “on the outside.” Bishop William Swing of California saw a “punitive meanness” in the statement, and asked what the House was voting on—Spong, homosexuality, the force of General Convention resolutions, collegiality . . . ? And, several members of the Council of Advice who signed the February statement backed away from it during debate. Bishop Arthur Walmsley of Connecticut said that adopting the statement now “would be a token of our division, not of our leadership.”

In a stinging, electrifying speech after the roll call vote condemning his action, Spong chided his colleagues for what he perceived as their inconsistency and hypocrisy. In what probably stunned traditionalists—whose efforts to be heard and to survive within the Episcopal Church have involved a constant struggle—Spong argued that traditionalists had been given latitude in opposing the church's decision to ordain women, while he was threatened with trial and censure.

“I wonder if this House can embrace the fact that other bishops besides Episcopal Synod bishops have a conscience that cannot be compromised?” Spong asked. Appealing for the church to accept homosexual laity and clergy with the same compassionate, comprehensive fullness with which it has officially endorsed the rights of blacks and women, Spong said that “the way the church treats its gay and lesbian members so deeply violates my conscience that it strains my life by tearing it between my loyalty to Jesus Christ, who made a habit of embracing the outcast, and my loyalty to this church, which I dearly love.” He also claimed once again that the church has been quietly ordaining practicing homosexuals for years, and that he was bothered by the lack of honesty amo

many of his colleagues who have "themselves knowingly ordained non-celibate homosexual persons."

With the issue thus largely unresolved and deferred to what promises to be a watershed at the General Convention in July, 1991, the bishops, having first decided not to issue a statement on homosexuality, later decided they would. In it they called for continued study of the implications of ordaining homosexuals, and for open dialogue on the homosexual issue.

"Homosexuality has to be understood in the larger context of human sexuality, and sexuality ideally should be placed in the larger context of family life," cooed Bishop Browning, 24th presiding bishop, at the outset of the discussion. "It is not faithful to the gospel to ignore the anguished cries of the gays and lesbians who feel hurt, rejected and angry. . . [nor] to ignore or label as simply homophobic the men and women who are hurt that what they see as contrary to God's Holy Word is not being named as such."

The traditional position of the Church against homosexual practice notwithstanding, some bishops contend that the Bible does not provide a definitive answer on this issue. But, said Bishop Frederick Borsch of Los Angeles, the Church continues to seek understanding from the Scriptures. "Thus a basic and critical question remains," Borsch said, "for the church: How to interpret the Bible and understand its authority?"

The newly consecrated Bishop of Western North Carolina, the Rt. Rev. Robert H. Johnson, admitted that he was puzzled at his appointment to a panel on sexuality, coming as he does from a small, mountainous diocese (largest city: 75,000) "but which is not without its gays." A lesbian had recently introduced her lover, he confided, and sought admission to the ordination process. He told her she could proceed with honesty but "I don't know how I will feel when it comes to ordination and I may not know what to do with you."

Bishop Heath Light of Southwestern Virginia said the question for the future is how to move forward and to both listen and speak about homosexuality in the midst of "a theology of creative chaos."

At a news conference, Spong reviewed his intense probing of the gay world—whose adherents he said are treated like "the niggers of the Church"—and revealed that he had buried three AIDS-afflicted gay priests of his diocese. He said he looked forward to the day when a gay bishop would bring the cause to the floor of the House—"within my lifetime." He added, "I'm good for another ten years."

Forty-eight hours later, on the closing day, Spong again took to the floor to declare that the House, in its deliberations on homosexuality, is dealing with 30 percent of the population—the estimated ten percent that is homosexual, plus their parents.

At dusk, his voice almost exhausted in his final news conference, Presiding Bishop Browning was asked whether the narrow vote reflects a deep division in the church over the homosexual issue, which he agreed it did "to some extent."

"I think it does reflect confusion and the difficult process which lies ahead to work through the issue," he said. He added that the House's deliberations enabled the saying "of things that had to be said and I pray that it was a liberating experience for all of us."

Spong, seated among reporters at the session, told *TCC* that the Church had moved "light years" from its understanding of sexuality as recently as 1988. He deemed it inappropriate to comment on whether he felt betrayed by the outspoken gay priest he had ordained but said there had been no shortage of applicants for the man's job as pastor to a gay community in Hoboken (the post has just been filled by another homosexual priest), nor any discouragement in placing openly gay priests in parishes; he cited the rector of one of Newark's oldest parishes, the House of Prayer, as an example.

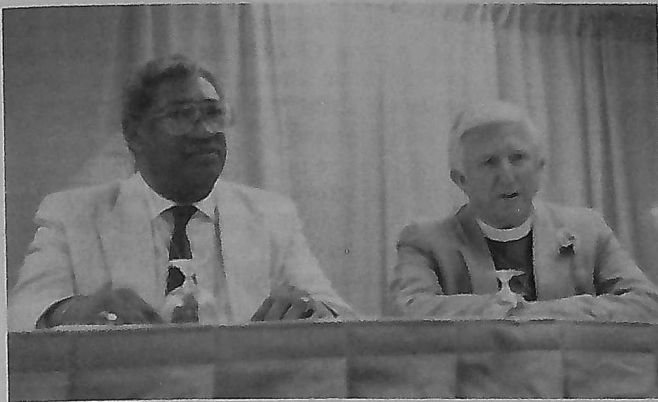
It may be, incidentally, worth noting at this point that, in response to an initiative by Spong last year, the House's Theology Committee put together a paper on the church's understanding of the Holy Scriptures as the Word of God, and it is apparently going to be studied by the bishops over the next few years. But Bishop Terry Kelshaw of the Rio Grande said frankly that it was a "sad commentary" on the House and the Church "that we are discussing whether the Scriptures have authority for us, and I fear the outcome."

Outcasts: '28 Prayer Book And Tenth Province

Meanwhile, the still-existent hope of some Episcopalians for freedom of choice to use the 1928 prayer book was repeatedly met with irritation by a presiding bishop who considers the matter closed.

Reminded that large leeway is being given to experimentation with inclusive language as opposed to the suppressed 1928 book, Browning said crossly at the initial news conference that it was a matter for diocesan bishops to decide. "We are called to get on with the mission of the church," he snapped. Meeting the press at the end of deliberations, his annoyance surfaced again when asked what he had done with 11,000 petitions from Episcopalians asking for a choice. Yes, he confessed, the petitions had been received from the retired Bishop of Northern California, the Rt. Rev. Clarence Haden, but "if Haden wanted them considered he should have come here and said so."

As for the Episcopal Synod of America and its desire for a tenth, non-geographical province within ECUSA in which traditionalists could function freely, it was not on the bishops' agenda—though ESA communications director Bill Murchison said the original agenda had indicated there would be time for addressing ESA concerns. But evidently there was a meeting between ESA bishops and Browning at one point during the session. The presiding bishop told reporters he believed that ESA adherents were "not talking as much" about the tenth province, and speculated that they have "backed away" from the plan. He said it was "hard. . . to say" what might be coming up in regard to the proposal at the General Convention next year, but that he remains "convinced that [ESA bishops] together represent the clear conviction that they wish to stay within the life of this church. That's what we need to continue to hear and respond to." He said there are still "pastoral concerns," and "as long as we keep it on a pastoral dimension. . . I think the dialogue is still open." He noted the "euphoria" that had characterized the House's meeting in Philadelphia last year, when bishops seemingly agreed to work together with respect for the convictions



THE RT. REV. JAMES OTTLEY (left), Bishop of Panama and the newly elected vice president of the Episcopal House of Bishops, joins Presiding Bishop Browning at the final press conference in Washington.

of all concerned. At the September meeting, admitted Browning, "maybe [we got] a little bit more in touch with the struggles we have before us."

The ESA President, Bishop Clarence Pope of Fort Worth, hinted in guarded comments that he also sees the tenth province idea as one not likely to produce tangible results anytime soon. TCC was told that further indications of the ESA's course would be forthcoming shortly. The ESA's Synodical Council is due to meet in November, Murchison noted.

Browning was joined at the final news conference by the Rt. Rev. James Ottley, Bishop of Panama since 1984 and newly elected vice president of the House of Bishops. Ottley's election to succeed the late John T. Walker, Bishop of Washington, D.C., was a behind-the-scenes decision made public when the bishops met for dinner on Saturday, September 15. His selection was hailed for sustaining black leadership and giving an international dimension to the American Church.

Major Debacle

The bishops' awareness of their meeting in one of the nerve-centers of an undeclared war prompted their interest in visiting the White House and conferring with congressional leaders on Capitol Hill on Wednesday, September 19.

It was the week's major debacle. Although carefully instructed to register in advance and to be prepared to show passports and other identification, the bishops were turned away from the executive mansion and directed to the Executive Office Building (where, among other things, the vice president has his office). Wives were separated for a presentation on the new book on the Bush's dog, Millie, while the bishops stood on the hard floor of the Indian Treaty Room throughout a superficial briefing on world events by two minor officials. The President was closeted with national security leaders and Mrs. Bush was unavailable, although it was learned that the same day she received the actress Cher in a reception for the International Craniofacial Foundation and also greeted the Hispanic Family of the Year. Browning promised to register the snub with President Bush. The unspoken implication was that the bishops lacked clout in official circles as well as

Washington at large, in which only the smaller of the two newspapers, *The Washington Times*, carried a single story on their meeting; predictably enough, it was on the Spong speech.

The core of Browning's vehemence, however, was seen in his longing for what he calls healing and reconciliation within the Church, but which some see as the pressure to conform to a defective approach to the Christian faith. He touched on it briefly at the first news conference, then plunged headlong into a chiding sermon on forgiveness that many felt was inappropriate for the episcopate's visit to Washington Cathedral, their first official check-in since Michaelmas 1907.

"The sinner is the one who decides to cling to his anger," he scolded. "The issue of what started it is not a very important one in the moral understanding of sin in a situation of conflict."

Veteran observers believed that the PB's displeasure was aimed primarily at the Irenaeus Group, a new coalition of some 60 bishops seeking a stronger moral tone in the church; its existence was never acknowledged on the floor. It was added to his continuing annoyance over ESA traditionalists and old prayer book enthusiasts.

A Liturgy Of Fuel Shortages And Speed Limits

Daily devotions were patterned after the Bible study groups at the 1988 Lambeth Conference, and the noonday Rite II Eucharists were addressed by one of Lambeth's theological consultants, Glasgow-born, Edinburgh-educated Dr. Elizabeth Templeton, 45.

The first of the noonday productions was typical, with non-English Gospel readings ("*Te alabamos, Cristo Senor!*"); the celebrant, the Rt. Rev. Arthur Walmsley of Connecticut, seemed swallowed up in an all-enveloping yellow and orange chasuble. "A Twentieth-Century Litany for Deliverance" was devised by his suffragan, the Rt. Rev. Jeffrey W. Rowthorn. "From the accidents of our history, and from the ironies of our history, Good Lord, deliver us," it wailed. "Through fuel shortages requiring us to take other nations seriously, and lower speed limits enabling us to take other lives seriously, Good Lord, deliver us."

On the whole, the bishops plugged away towards "moving to Phoenix," a frequently-heard reference to the 70th General Convention in Arizona July 11-20 next year. They polished their pastoral letter on evangelism (presented by the Bishop of New York), despite an evident clash between those holding traditional and more universalist views of the gospel.

A demand by some women theologians to have a paper containing their conclusions on women's ordination considered by provinces alongside the Eames Commission report was referred back to committee, the bishops having rejected the committee's suggestion that the women's paper simply be sent on to the Eames Commission for review.

Lastly, there was the inevitable flurry of unsolicited wisdom proffered through a variety of resolutions adopted on such subjects as peace in the Middle East, South African sanctions, the Gulf crisis, the death of Bishop Muge, and Panama.

Continued on Page 23

Traditional Anglican Communion Formed

One Small Step For U.S. Unity; One Giant Leap For World Traditionalism

Commentary Report
By Robert M. Strippy
With The Editor

A worldwide alliance of Continuing Anglican Churches was formed by bishops gathered in Victoria, British Columbia, September 26-30, and awaits only the approval of the national synods of its participating churches to become a full reality.

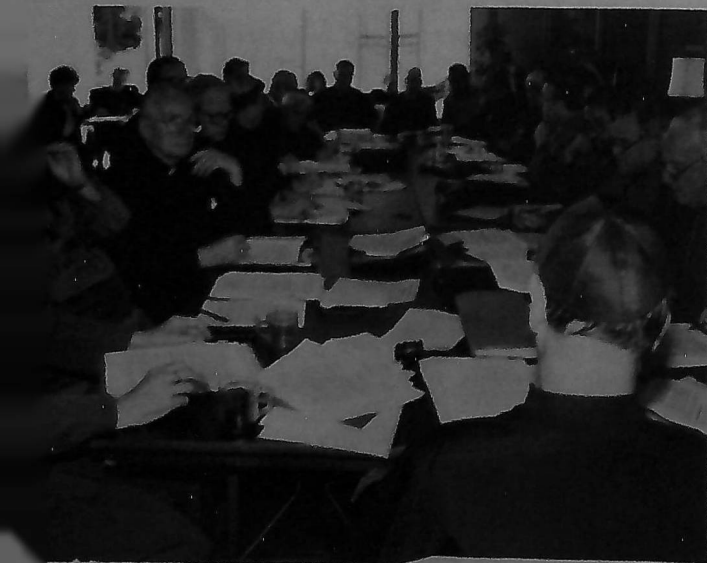
Eighteen bishops from three founding churches—the Anglican Catholic Churches in Australia, Canada and the United States—formally established the Traditional Anglican Communion (TAC), adopted a concordat as the alliance's basic document, elected a Primate, accepted a nascent Continuing Church in Ireland as a participating body and received petitions of two other church groups for admission into the TAC.

The alliance represents a significant step forward for the Continuing Church on a global scale, though only a small step ahead for unity among Continuing Church jurisdictions in the U.S. (More on this later.)

Other Participants And Supporters

The Continuing Church bishops in India—representing an estimated 30,000 Churchmen there connected to either

THE TAC COLLEGE OF BISHOPS, hard at work in Victoria, British Columbia.



ACC-U.S. or the American Episcopal Church (AEC), the second largest U.S. Continuing Church—sent greetings, but could not be present for financial reasons, being embroiled in lawsuits with the pan-Protestant Church of North India over disputed property.

But among others who were present with bishops of the founding TAC churches in Victoria was Bishop Anselm Genders, C.R., the retired Anglican Bishop of Bermuda and a noted traditionalist, who was given voice and vote in recognition of his service as a consultant to English traditionalists and as a material figure in establishing the Continuing Church in Ireland. The leading layman of the latter body, Tom Patton—who would be a deacon before the bishops dispersed—was also in attendance.

Present with voice but not vote were four of the five bishops of the American Episcopal Church, which was petitioning for membership in TAC, a natural outgrowth of its current unity discussions with the ACC-U.S.

There were also representatives of three organizations in England, one of which was petitioning for membership.

The Roman Catholic Church—which, it was noted, is “showing interest in our movement”—sent an official observer to the meeting; the Rt. Rev. W. H. Bulloch, senior monsignor of the Roman Catholic diocese covering Vancouver Island. He had been selected to prepare an official report to his bishop.

Greetings were read from the Greek Orthodox Church in Australia, which has been warmly supportive of the Anglican Catholic Church in Australia (ACCA) from its beginning; from Bishop John Hazlewood of Ballarat, Australia, who has formally stated that he is in communion with the ACC and its sister churches; and from Archbishop Bevan Meredith of Papua New Guinea, who urged a firm stand against female ordination. The last two, traditionalists inside the old Anglican Communion, are interesting as being official points of intercommunion between the original and new international bodies.

Terms of the Concordat

The adoption of the concordat, which had been developed over a two-year period, was relatively routine. Making a dozen changes, none substantial, the bishops beefed up their adherence to the Affirmation of St. Louis—in terms which (contrary to usual Anglican practice) might be construed as elevating the well-known statement (issued at the 1977 congress launching the American Continuing Church) to the status of a denominational confession. They emphasized that, although the TAC College of Bishops bears final responsibility for doctrinal orthodoxy, the assent of the clergy and laity is required for complete acceptance. The ability of the TAC Primate to conduct diplomatic experiments in ecumenical relations was slightly clipped by a reference to the “advice and consent of the College of Bishops.”

The draft gave the organization the formal name of “Communion of Traditional Churches.” Objected to as imprecisely Anglican in nature, it was rejected in favor of the nickname everybody had been using all along, “Traditional Anglican Communion.”

Basically, the concordat sets up an international grouping of Traditional Anglican churches on the basis of the

WITH MOST OF THEIR WORK COMPLETED, all participants in the Victoria meeting gathered on the lawn outside the Queenswood Center for a group photo. The newly elected Primate of TAC, the Most Rev. Louis Falk, is seated in the first row, in the fifth place from the right.



Chicago-Lambeth Quadrilateral of 1886-88 (Scripture, creeds, sacraments, and historic episcopate); accepts the Vincentian Canon (what has generally been believed everywhere and by all in the Church in all times) and the St. Louis Affirmation; and takes a high view of bishops as the guardians of the Faith in Apostolic Succession.

It adheres to the traditional versions of the **Book of Common Prayer** (England 1662, Canada 1962, America 1928, and India 1960); calls for a College of Bishops and a Primate as the "elder brother," plus a Secretary to administer affairs much in the manner of the Executive Officer of the old Anglican Communion; gives the College the right to discipline its members to preserve orthodoxy and intercommunion; and requires a consensus before the erection of any new diocese or bishopric.

Although not a legislative body empowered to adopt canons, it is obvious that the TAC has more teeth than the old Anglican Communion—it could hardly have less—and that its College of Bishops will be of greater effect than the Lambeth Conference, to which the Archbishop of Canterbury merely invites bishops for mutual advice and counsel.

Between (the occasional, not fixed) meetings of the bishops, an Advisory Committee will handle the routine work of TAC. It consists of one clergyman and one lay person from each member church. The Primate is permitted to add one person of his choice; and the executive director of the International Anglican Fellowship, Bishop Robin Connors, also sits on the Advisory Committee.

TAC now emerges as the most significant device and framework for bringing separated Traditional Anglicans into reunited fellowship. However, there are rules for admitting other churches into the TAC, including that they must subscribe to all the fundamental principles thereof and undergo an inquiry into their integrity of Faith and Order. Also, a petitioning church must get the vote of three-fourths of the bishops already in the TAC to be allowed provisional membership therein. (This figure was chosen to signify virtual consensus.) Then, until there are at least six member churches in the TAC, the new member body must obtain the consent of the national synods of all existing member churches to obtain full membership in TAC. (When the members number six or more, two-thirds of the national synods must ratify any admission.)

On formal complaint by at least three bishops, the Col-

lege can engage in four levels of discipline: persuasion, reduction to provisional status, expulsion of bishops, and expulsion of the entire member body. Again, this is unprecedented among Anglicans; but in light of the slow disintegration of the old Anglican Communion, it can be seen as an attempt to maintain good order on an international scale.

The final document was adopted without a murmur of dissent.

Early ratification is expected in Canada and Australia. But the Anglican Catholic Church in the U.S. (ACC) cannot ratify the concordat until its next provincial synod, which will be at Charlotte, North Carolina in September, 1991.

A Primate Selected

The second job was to elect a Primate. It was only at this point that a lack of unanimity, strictly among the American bishops, began to surface.

Over the course of the meeting, it gradually became (surprisingly) clear that the most significant disunity to be overcome in the U.S. is not inter-jurisdictional, but *within* TAC's U.S. founding church, the ACC, some bishops of which have developed a fearful resistance to the strong desire of their Archbishop, Louis Falk, for unity—at least with the ACC's current ecumenical partner, the AEC. Evidently based more on personal sentiment and apprehensions than objective criteria such as essential matters of faith and order, it is a resistance which, after a period of relative acquiescence, had become more pronounced, particularly at the ACC College of Bishops' meeting over the summer. If not expressed in open session, it was nonetheless keenly felt in the Victoria meeting, during which the (roughly eight) ACC bishops of that mindset seemed about the business of preventing Falk's election as primate and the acceptance of the AEC into the new Communion. In the process, they apparently took orders, not from a vocal prelate in their ranks, but from two well-known ACC priests who had shown up unexpectedly at the meeting.

However, though the isolationist position is one evidently held by the majority of ACC bishops, the stance is one which in turn isolates them not only from other ACC leaders and members, but more notably from the representatives of the other TAC churches, who clearly support ACC-AEC unity discussions and the AEC itself—and who

may well act to make such support more emphatic in the coming weeks and months.

Returning to the matter of the Primate's election—for which only the heads of the three founding churches could be candidates—the bishops prepared to cast secret ballots, in accordance with the agreed procedure for election. One bishop suggested that the process be truly secret—in executive session. So it was. Perhaps some of the bishops were inspired by the traditions of the papal conclave, in which the motive is not secrecy but the elimination of outside interference. However, secret elections are very foreign to the Anglican tradition of conducting all business in broad daylight.

Not being present, we can only guess that Bishop Robert Mercer of Canada was eliminated or withdrew first, leaving the field to Bishop Albert Haley of Australia and Archbishop Falk of the United States, with Haley eliminated or withdrawing on the practical grounds of distance, time, and expense. In any event, Archbishop Falk was elected, after one hour and 20 minutes. As the election of the Primate requires ratification by two-thirds of the member churches, Canada and Australia are sure to confirm Archbishop Falk in office. He now has the unique historical position of being a parish priest, a diocesan bishop, a (national) metropolitan archbishop, and an international primate.

Bishop John Cahoon, an ACC bishop and rector in Arlington, Virginia (across the river from Washington, D.C.), was elected Secretary of the TAC. Cahoon, by the way, was formerly a bishop in the Diocese of Christ the King, the third largest U.S. Continuing Church jurisdiction, which is noted for its steadfast refusal to have anything to do with the idea of traditionalist unity despite various efforts, including an invitation which was extended for it to join in preparations for TAC.

Nevertheless, though an ACC-AEC merger would unify most of the U.S. Continuum, there is still a hope that talks with the few other Continuing jurisdictions can be initiated at some point.

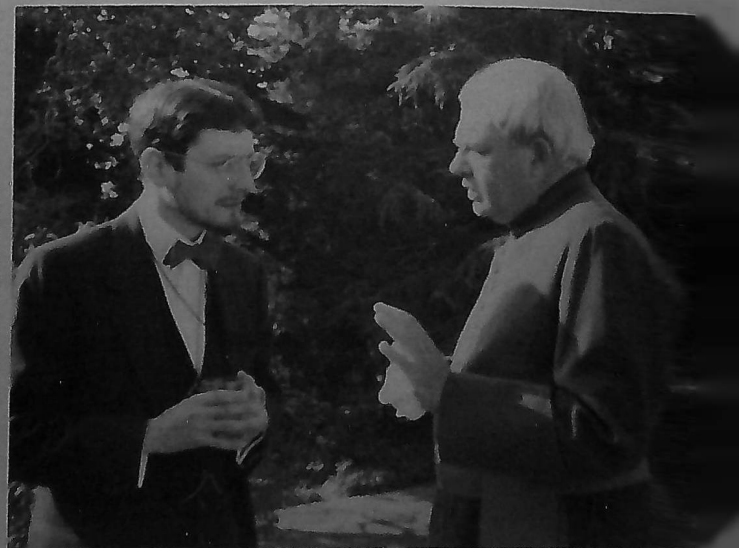
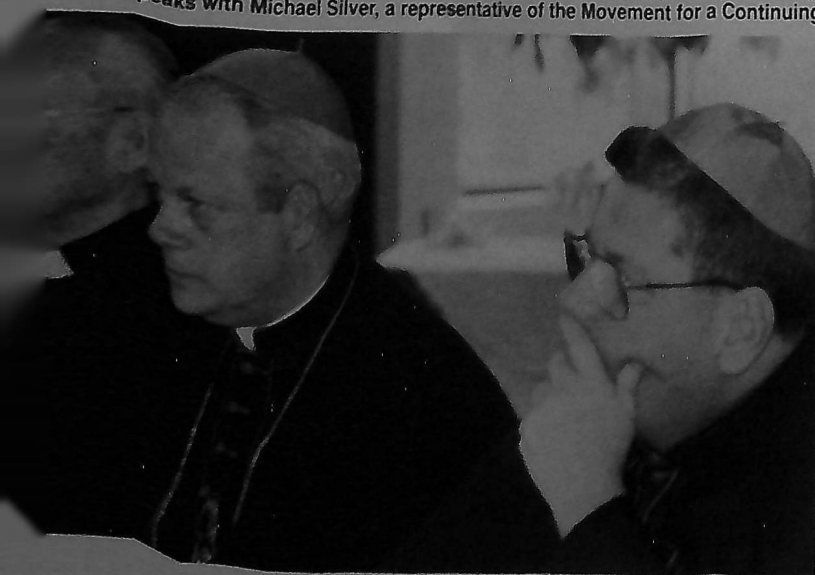
The concordat leaves it up to the member churches to select members to represent them on the Advisory Committee called for in the document. To get this council functioning without unnecessary delay, the bishops voted to let each chief bishop select the first members. Bishops Haley of Australia and Mercer of Canada indicated they would select firmly pro-unity individuals. Archbishop Falk suggested the names of a financially astute layman and a working arrangement with a nearby suburban parish led by an AEC suffragan bishop. (Both are among the largest and fastest-growing parishes in the whole Continuing Church.) These nominations were thwarted by the fearful hardliners among the Archbishop's colleagues. This vacancy of Americans simply means Canada and Australia will continue to spearhead the drive for church unity.

Wit And Wisdom From The Emerald Isle

The still-dominant hope for that unity and for growth of the Continuum on a world scale was certainly bolstered by the zealous representative from the Continuing Church in Ireland. It had been formed recently as it became clear that the conform-or-get-out attitude of Archbishop Robert Eames and other church leaders would make life intolerable for those within the "official" Church of Ireland who objected to the church's decision to admit women priests and bishops.

When he rose toward the end of the first day's session to present the petition of the Church of Ireland (Traditional Rite) for membership in the TAC, Tom Patton didn't mince words. He began by appealing to the tradition of Christian Ireland, to the memory of Patrick and Columba and Brigid and the church which preserved Christianity for much of Europe, to say nothing of heathen lands such as Scotland and the north of England. He spoke of preserving "the one true Catholic, Apostolic faith" in the simple traditions of

LISTENING INTENTLY to the proceedings, at left, are (from left) Monsignor W. H. Bulloch, the official Roman Catholic observer at the Victoria meeting; Bishop Robin Connors, Archbishop Falk's Auxiliary Bishop for Overseas Work, the episcopal visitor and acting ordinary of the ACC's Diocese of the Caribbean and New Granada, and head of the missionary outreach effort, the International Anglican Fellowship; and Bishop M. Dean Stephens of the Diocese of New Orleans in the ACC-U.S. At right, Bishop Robert Mercer, head of the Anglican Catholic Church of Canada, speaks with Michael Silver, a representative of the Movement for a Continuing Church of England.



Irish churchmanship. "Thank you, thank you for allowing us to take our stand with you," he said to the gathered bishops. "Rest assured we will not be found wanting as we march together under a common banner against those . . . who would rob us of our Anglican Faith."

He reported on the first meeting to organize the Traditional Rite, of its founding right under the nose of the liberal archbishop in Patrick's chosen see of Armagh, and of the progress made in opening new parishes, which would number four by the end of October, and which he promised would be established in every diocese of the Church of Ireland so the people would have a choice. There are some 80 persons involved with the first parish inaugurated recently—St. Patrick's, Craigavon—he told TCC. And even some still within the Church of Ireland are connected to the Irish Continuing Church on an informal basis, he said, including four deans and 40-50 clergymen.

He spoke of two other candidates to be ordained deacon next February, when he himself will be ordained priest. He spoke of the personal persecution he has suffered for his stand. He thanked Bishop Connors and Bishop Genders for their assistance in making the new Irish jurisdiction a reality, and surprised everyone by further expressing that appreciation in the presentation of a check from the traditionalists in Ireland to the Primate for use in the extension of the Church.

He didn't quite burst into song, but Tom Patton wound up with some lines from an old Irish hymn:

*Still the ancient faith we cherish,
Still at ancient shrine we pray;
Still the ancient prayers and anthems
Sound aloud from day to day.
Lift thy banner, Church of Erin!
To thy ancient faith we cling;
Thou art built on truth eternal:
Jesus Christ, your Lord and King!*

Such eloquence is not to be gainsaid. Bishop Connors added that seven seminarians—a whole class—from the Church of Ireland had refused ordination at the hands of

bishops now committed to women priests, and that one had gone to Tasmania to help Bishop Haley. The Church of Ireland (Traditional Rite) was then unanimously accepted into provisional membership in the TAC, with episcopal care to be provided by Connors.

And to climax the day's work, Bishop Charles Boynton of the ACC, formerly Episcopal Bishop of Puerto Rico and then Suffragan of New York, presented to Archbishop Falk (for the use of all future Primates of TAC) the elaborate silver and gold cross given by the Patriarch of Armenia to Bishop Boynton's father in 1923, for his work in rescuing Armenian children from the Turkish massacres of 1918. In its center is a tiny sliver from the True Cross. Hidden in a bank vault all these years, this masterpiece now has a worthy use.

After dinner, there was a reception for special guests, the chief being the local Roman Catholic bishop who, in black suit and gray shirt, was the epitome of Apostolic simplicity amidst our variegated clerical plumage.

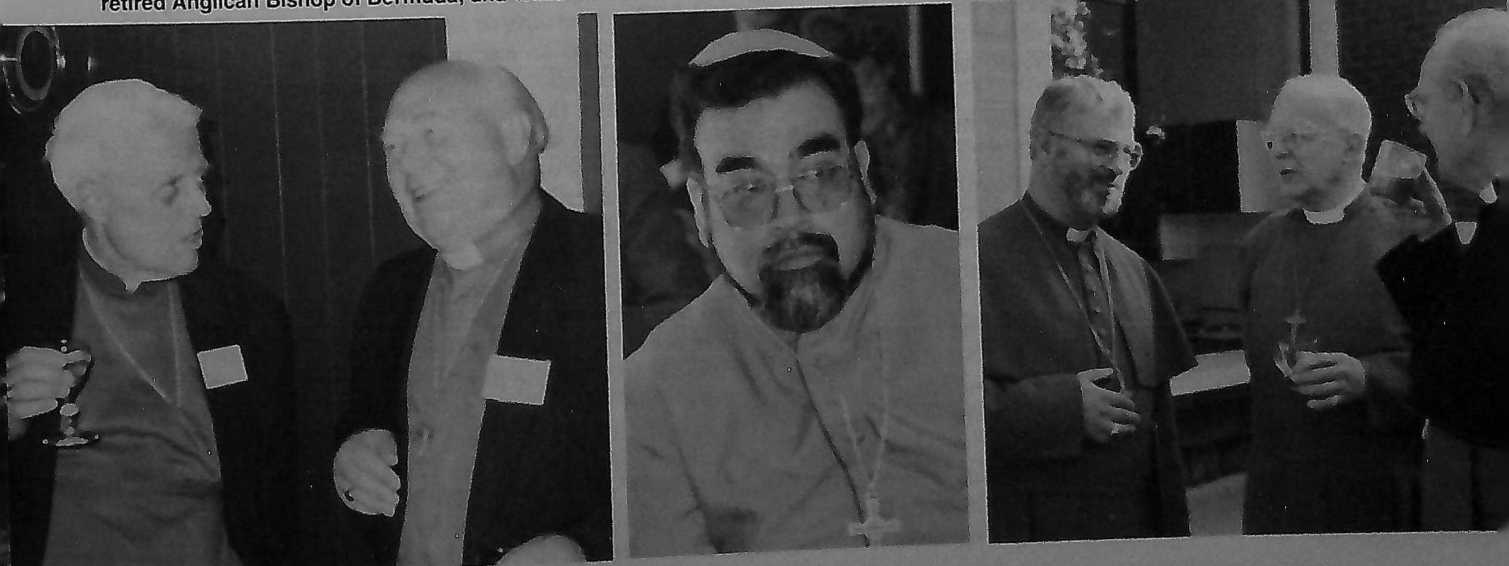
Other Petitions

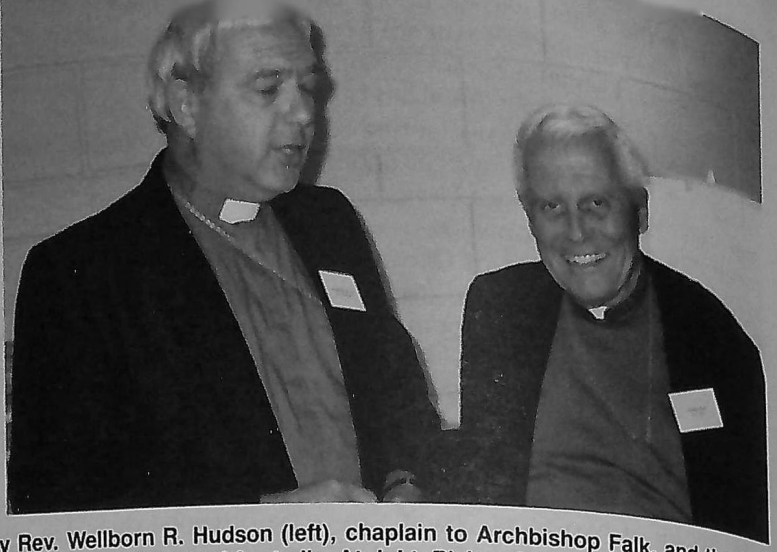
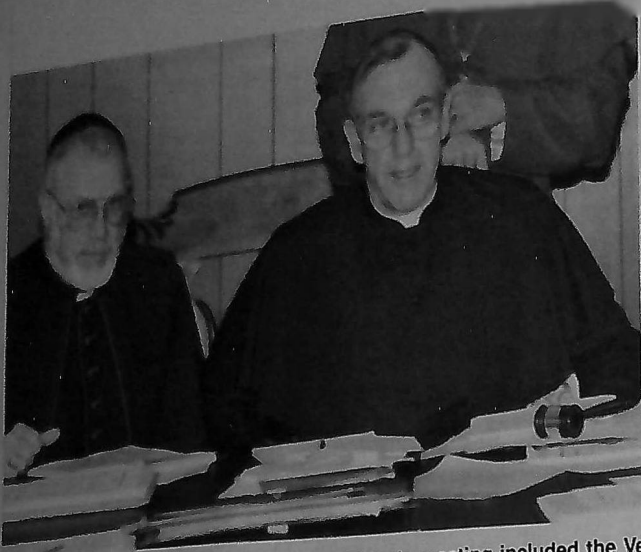
The second day started off with the formal signing of the concordat by TAC's founding bishops.

The body then took up a petition from a small group of Continuing Anglicans in New Zealand, who had held a meeting, had studied and agreed in principle with the contents of the Affirmation of St. Louis, and had asked that the TAC bishops endorse a missionary effort in their country and allow them to have their own bishop.

At this point, Bishop William Lewis of the South (ACC) moved to consider this and further "outside" petitions (which would include the AEC's and that from a group in England) in executive session. "There are things that we're not prepared for the outside world to know," he said candidly. Bishop Bruce Chamberlain of New England disagreed, noting that the body had already considered the Irish matter in open session. Bishop Richard Willars of the

BISHOP JAMES MOTE of the ACC's Diocese of the Holy Trinity get a laugh (at far left) out of Bishop Robert Crawley of ACC-Canada, the host of the meeting, during an evening reception. At center, Bishop Ruben Rodriguez Molina of the Missionary Diocese of Central America, a part of ACC-U.S., listens carefully to the discussions, during most of which a translator was provided for him. At right, some lighthearted exchanges take place during a coffee break between (from left) Bishops Anthony Clavier, primate of the American Episcopal Church, Anselm Genders, retired Anglican Bishop of Bermuda, and William Rutherford, ordinary of the ACC's Diocese of the Mid-Atlantic States.





OTHER KEY FIGURES of the Victoria meeting included the Very Rev. Wellborn R. Hudson (left), chaplain to Archbishop Falk, and the Rev. James Bromley, chaplain to Archbishop Albert Haley of the Anglican Catholic Church of Australia. At right, Bishop Robert Mercer, who resides in Ottawa, Canada, and Bishop James Mote of Denver share lively conversation during the first evening's reception.

Pacific Southwest (mainly California), seconding Bishop Lewis' motion, said he did not feel the bishops were "bound by precedent" in the matter and that it would be "an absolute disaster" to discuss these affairs in open session. Bishop Connors noted that this was a historic meeting to which the press and a Roman Catholic observer had been invited. He suggested saving only the most sensitive comments for a brief executive session. By a vote of 13 to 5, it was decided to hold the final debate and voting on each petition in executive session.

It was later announced that the New Zealand group, being very small, would be recognized as an ecclesial entity (but not as a member church) within TAC, and would otherwise remain in the status quo, with Bishop William Rutherford of the Mid-Atlantic States continuing as episcopal overseer.

The AEC Matter

Now came the critical event, the petition of the American Episcopal Church to join the TAC. The outcome of this had been what many people had come to Victoria to witness, and what many (but not all) had hoped would be concluded affirmatively, giving a positive boost to Continuing Church unity both internationally and within the U.S. The Primus of the AEC, Bishop Anthony Clavier, was asked to speak.

He usually opens with something witty, but not this time. Speaking quietly and deliberately, he said he had been thinking of his two sons, who had never known any church but the AEC. He said he was there to represent them and the future they symbolize—the future of Continuing Anglicanism. "I could not help wondering what either of them would make of this meeting," he stated.

There are similar children in all the Continuing churches, unaware of the scandal of our divisions. "All over the country," Bishop Clavier declared, "one sees congregations proclaiming the same sort of religion, whose adherents are as bitterly divided—if not more so—than they are with the Episcopal Church around the corner." And he asked: "What do people who want the Word and the Sacraments make of our division, the Chernobyls we have cre-

ated?" Feuding between Continuing jurisdictions has "made some areas dead to our witness," he charged.

"What divides us—doctrine, discipline, worship? Most of what divides us are things that are not necessary and which are put in the place of things that are." The question of unity had degenerated into attacks on him personally. He stated: "I deplore the politicization of this whole process, replete with anonymous circulations and dirty tricks."

He referred to objections that keep cropping up over the orders of the AEC, but pointed out that "most AEC clergy have orders stemming from your own bishops." So "is that the real problem?" he asked. "If the AEC bishops were conditionally consecrated once again by some of the other bishops present, would that help? I wonder."

The AEC, ACC and the whole Continuing movement is at the crossroads, Bishop Clavier continued. "There are two ways before us. Some say we will climb into a ghetto, determined never to be betrayed or sullied again, that we will become anti-intellectual and determined we will not risk anything. . . ." Would the Continuing Church be "the alternative to the official Anglican Church," he asked, or would it become "just a sect"? At the Reformation, "the great issue after Elizabeth [acceded] was whether the Church of England was to retain its Catholicity as an inclusive church, or as an exclusive church for the elect." This "battle for the soul of Anglicanism was settled [in the reign of] James I, but [was] nearly lost in the Civil War."

Admittedly, he said, being exclusive is not Christian and being inclusive is dangerous. But part of the way forward is "charity," which is "the indispensable companion of all Christian deliberation. Thus I urge on you charity—not foolishness, not gullibility, but charity, for my children, the children of our church and those outside who will not be called by Christ [if we] stand in the way.

"We are determined," Bishop Clavier concluded, "to be the widow and you the judge. We will not go away. We do deplore your meeting in private to discuss things of our church, without our ability to respond. We will not go forward together unless we are prepared to speak the truth. But the truth must be spoken in love." And anticipating that the bishops were about to go into executive session once more, the four AEC bishops quietly rose and left the

room.

But there was no executive session this time. The Australians said they weren't prepared to vote, not only because they had not yet received all the information they needed to make a judgment about the AEC, but also because the decision about admitting a 20-year-old church with an "antecedent history" was certainly important enough to be considered by the Advisory Committee of the TAC, in accordance with the concordat just adopted. It was a suggested disposition of the matter eagerly embraced by those who found the issue distasteful to begin with.

Bishop Chamberlain proposed accepting the AEC provisionally, contingent on concurrence by the Advisory Committee and ratification by the national synods. But ultimately, it was voted to receive the AEC's petition "with thanks" and to refer it to the Advisory Committee—as part of the normal process now to be followed in the case of a church with a prior history—to be examined "with all urgency." It passed without dissent. It was meant as a gesture of good will, though it wasn't the achievement of unity that both sides had hoped for. It wasn't a full "yes," but it wasn't a "no" either.

The Situation In England

Father Leslie Hamlett presented the petition of the budding Continuing Church in England, which was formed in 1983 and is based in North Staffordshire. He reported there are four clergymen licensed by Bishop Mercer and 50-75 active laypeople, with hundreds more interested in joining but deterred by the group's isolation and lack of episcopal oversight. He said the group left the Church of England seven years ago "in order to be the Church. We've been charged with jumping the gun, but we had to obey our consciences." Divisions in America, he said, were a "sad spectacle," but are hopefully now being healed. "We have a pastoral need to be fully united with you," he said.

By contrast, Michael Silver of the Movement for a Continuing Church of England (MCCE), whose adherents number around 1,500 people in a rather informal organization which does not think the time is yet ripe for separation from the Church of England, said that "We watch at the bedside of our Mother and see her growing weaker and thinner." Though he respected Hamlett's action, he said he felt it was premature. He said English Churchmen must be ready for what may come, though the group presently has no specific contingency plans for action should the C of E decide to ordain priestesses. Silver, the Anglia coordinator for MCCE, said group members currently meet periodically in various locations for worship and programs. A national meeting of MCCE is scheduled soon at Willesden.

Yet another English perspective was provided by the irrepressible Dr. Trueman Dicken, an English theologian serving among leaders of the "Cost of Conscience" movement within the Church of England, and a longtime observer of and advisor to the Continuing Church in North America. He said the "Conscience" movement involves some 4,300 clergymen. Its four area synods—Southwark, Bristol, Manchester and York—will be considering proposals for "alternative episcopal oversight" to be implemented if the C of E admits priestesses, though, despite the terminology used, the net effect of the proposals would be very much like a Continuing Church. He admitted that he does not

know how many will stand firm if the women priests' legislation passes. The current goals of the C of C are to keep the constituency united, which means treading a "very delicate path," and to defeat the women priests measure in General Synod. He said that traditionalist disunity in the U.S. is "a major embarrassment to those of us opposing priestesses." It makes the use of the term "Continuing Church" impossible in England, he said frankly.

Bishop Genders said the situation in England is "fluid," a shining example of British understatement. The new General Synod has been elected, and the women priests measure has been referred to the dioceses, which must vote by October of 1991. If a majority don't vote for it, the measure will be dropped; if they do, it goes back to General Synod for action. He noted that this referral process was not followed in Ireland, which caused "agony."

It was obvious from the various reports that England is now in much the same situation America was during 1975 and 1976. A number of movements are working toward the same general goals, but in very different ways; and they seem to be neither coordinated nor fully communicating with one another.

Since Fr. Hamlett's group, although much smaller than the AEC and without a bishop of its own, was an "antecedent" body in much the same position as the AEC, the bishops decided to treat it the same way. Its petition for admission was received with thanks and referred to the Advisory Committee. Meanwhile, TAC recognized the clergy, parishes, and people in association with the Church of St. Mary and St. John, Stoke-on-Trent—Fr. Hamlett's church—as a fellowship of parishes in the Communion. Archbishop Falk was empowered, in consultation with Bishop Mercer, to address the matter of episcopal oversight and pastoral care for the group.

Summing Up

And so the first meeting of the TAC bishops ended, positively and optimistically overall, though perhaps with better long-term prospects than short-term ones. It provided a solid structure for supporting new Continuing Churches, present and future, and for facilitating Continuing Church unity—even if it shied away just now from further steps toward sealing unity between the two largest jurisdictions. And it was useful, in its own way, for identifying those on both sides of the unity question—and their motives.

Perhaps the most hopeful sign was the ordination of Tom Patton to the diaconate. If the whole movement had been as committed to evangelism and unity in essentials, while tolerating (or even ignoring) variety in non-essentials as the new Irish church does, the Continuing Church would be much larger and stronger. The service itself was a lesson in Anglican diversity: unity does not have to mean uniformity.

To sum up the good points, TAC is a going concern. Louis Falk, a strong pro-growth, pro-unity leader, is its Primate—though in this TAC couldn't lose; either one of the other two candidates would have pursued a similar course and been equally respected. The Continuing Church is off to a flying start in Ireland, continues to flourish in Canada and Australia, and is trying to pull itself together in England. Taking the world as a whole, traditionalists for unity outnumber the obstructionists (all Americans) on the

Concluded on Page 22

IN WASHINGTON—

International Leadership Marshalled Against Liberalism

By James B. Simpson

A sharper focus for opposing an increasingly liberal stance in the Episcopal Church and within the Anglican Communion as a whole emerged from the Prayer Book Society's International Leadership Conference in Washington during the weekend of September 28.

Strengthening the stance that it has expressed for nearly 20 years, highlighted by its support for the 1928 prayer book, the Society drew to the U.S. capital the leaders of prayer book groups from several cities across the country and sister societies in Canada, England, and Australia. The gathering was also addressed by special guests from the more recently organized Episcopal Synod of America (ESA) and Episcopalians United (EU), both of which share many of the same concerns for what one speaker called "a church burdened by radical and revisionist leadership."

The pan-Anglican agenda of 15 speakers left no doubt of the widespread distress at what is viewed as moral breakdown, secularization, heavy-handed implementation of new liturgies, and the ostracization of conservative church members by the hierarchy. It was, said columnist Bill Murchison on returning home to Dallas, "not a call to arms, but to unity."

The Society's executive director, John T. Ott Jr. of Louisville, Kentucky, stressed that the group did not expect to find new insights nor an expansive attendance beyond its registration of 150.

"This was not intended as a turn-out of our membership; we invited the leaders and they came," he said. He added that valuable networking aimed at forging a more united and strong leadership was done "away from the microphones" in one-to-one discussions and small groups. He disclosed, however, that "exit reviews" by participants indicated that some felt there were leaders in the audience who should have been invited to speak.

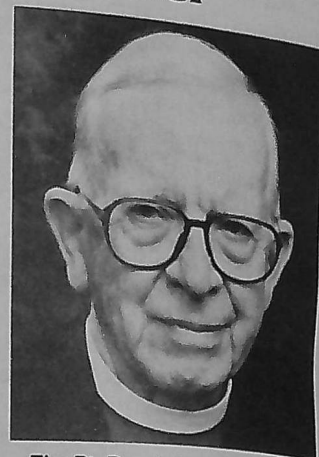
"There is broader understanding of how the Anglican hierarchy is treating controversial issues," Ott said in an assessment of the meeting. "They realize that attention is given an agenda that satisfies but a small segment, that there is a serious lack of tolerance of opposing viewpoints, and that only certain elements obtain hearings for their petitions."

A brash disregard had been shown in Washington only two weeks earlier when a Society petition signed by 11,000 Episcopalians asking for freedom of choice to use the 1928 or 1979 prayer books was not broached in the House of Bishops by Presiding Bishop Edmond Browning (see special report in this issue). Two days after their own meeting in Washington, the Society learned of Browning's

The International Panel



The Ven. George B. Austin,
Archdeacon of York



The Rt. Rev. L.E.W. Renfrey,
Dean of Adelaide
Prayer Book Society of Australia

acknowledgement of a petition with far fewer names—910 signatures—from the Task Force for Continuing Lesbian/Gay Ordination.

It was in press briefings at the Leadership Conference that a dormant spirit of protest became somewhat more alive, especially when the executive director of the ESA, the Rev. J.F. Titus Oates of Fort Worth, declared that "for the first time there is a crack in the coalition of liberal bishops who have run the church in the last 30 years: this is clear in the House of Bishops' divided vote in censuring John Spong." He went on to predict that opposition to moves for church-sanctioned, same-sex relationships would be consolidated in three or four years.

It was also in a press briefing that a longtime stalwart, the Rt. Rev. Clarence Haden, retired Bishop of Northern California, said that inclusive language liturgy was "full of heresy and is Pantheistic," and warned that the intent was to use it to replace Rite I and Rite II "or at the least make it an alternative liturgy for liberals." Bishop Haden predicted that the laity's new awareness of the ordination of practicing homosexuals would "defeat it at General Convention."

The Society's banner above the podium—"A decade of decency, a time for traditionalists"—implied its declared disgust with events that, it feels, have eroded the faith as well as church membership and financial support.

The Society turned to a more poetic source, W.H. Auden, for the lines handsomely lettered on the cover of its press packet, "In the desert of the heart/Let the healing fountain start,/In the prison of his days/Teach the free man how to praise."

Collision; Derision

The 48-hour conference transpired in windowless, subterranean rooms of the Hyatt Regency Hotel on New Jersey Avenue near Capitol Hill. Hidden and set apart, two escalators beneath the stark lobby, the isolated venue was an unfortunate symbol of the group's distance from what is perceived as the mainstream. Reporters were struck repeatedly with the contrast between the sun-filled Washington Cathedral, brimming with the vibrant music and

Anthony Kilmister
Chairman, Prayer Book Society
of England



Desmond Scotchmer
President, Prayer Book Society
of Canada



The Rev. Stanley R. Sinclair
Calgary Chapter of the
Prayer Book Society of Canada



Dr. Dennis House
President, Prayer Book Society
of Nova Scotia & Prince Edward Island



sonorous preaching that celebrated its completion, and the Society meeting six miles away in the basement of a non-descript hotel.

Indeed, the dominance of the cathedral's consecration was a much regretted, abrasive aspect of the conference; the meeting not only coincided but collided head-on with the lofty, profusely-attended events on Mount Saint Alban.

The choice of Washington as a meeting site had begun positively. "We had to hold it in a city born of controversy, bathed in tradition, and fueled by action," declared an advance brochure. "It sounds a lot like our agenda."

Planning the conference from the Society's Louisville headquarters, Ott said that, as recently as last February, neither the Episcopal Church Center in New York nor the Washington Convention Center had listed the cathedral weekend in advance calendars. Not aware of the conflict until late summer, he said the organization was unable to recoup its advance payments to the Hyatt Regency (the total budget was less than \$15,000) and had no alternative but to go ahead with its plans.

The numerous events of the dedicatory weekend also killed off the Society's hope of having at least one service in a chapel at the cathedral. The Bishop of Washington, Ronald Haines, had little choice but to reply that the long weekend of celebration, with events attracting thousands, precluded the use of the cathedral by other groups.

However, a more pointed and revelatory rejection had come earlier in a letter from the cathedral provost, the Rev. Charles A. Perry, who wrote the Society July 13 that he had consulted with Bishop Haines "and we wish to honor [the late] Bishop Walker's earlier decision [against the use of the 1928 prayer book]. You are welcome to meet and worship here using the standard prayer book of the Episcopal Church, the 1979 **Book of Common Prayer**. It is used exclusively in the cathedral, as you know."

Given the cathedral's interfaith nature (it is regularly called "a house of prayer for all people"), the Rev. Jerome F. Politzer, Society president, said the rejection represented one more instance of the exclusion of traditionalists from their "rightful role and place in the life of the church." He went on to say that "the leadership trumpets the virtue of compassion and openness whenever it furthers its liberal

agenda: gay rights, inclusive language, liberation theology. . . but when the issue is contrary to that agenda, they are brutal, repressive, and without any sign of compassion whatsoever."

Cooperative Efforts Strengthened

Bishop Haden pronounced the opening invocation as the Society's patron and vice president. The group's alignment of patriotism with moral values was clear as it next turned to the singing of the national anthem while a spotlight played over an American flag at the left of the podium. A Society director, the Rev. Robert A. Shackles of Muskegon, Michigan, gave the welcoming address and Bishop Haden also spoke again before the closing hymn and the benediction from the Rev. John W. Hildebrand, a Society director who recently retired as rector of St. Andrew's Church in downtown Fort Worth.

Although planned as breaks in the heavy agenda of speakers, it was the continuous intertwining of invocations and benedictions, plus militant hymns, that kept the group on a more idealistic than practical course; many talks were informative for the unseasoned but offered longtime activists little that was new; some bordered on sermonizing with the result that participants and observers never quite lost the feeling they were in church.

Saturday morning's discussion was moderated by John H.W. Rhein III of Garden City, New York. Fr. Oates traced the changes that took the faithful unawares, declaring that the ESA and related groups are "indeed a church within a church."

The Rev. Todd H. Wetzel, executive director of Episcopalians United, said the EU's mailing list was more than 300,000 and that 15,000 supporters had provided a million dollar budget in preparation for General Convention.

Other Saturday speakers were the Rt. Rev. A. Donald Davies, retired Bishop of Dallas who is deputy to the president of ESA, and Lee A. Buck, an EU director from New Canaan, Connecticut. Bishop Davies said that few bishops had upheld the faith because they wished "to belong to 'the club' [the House of Bishops] that can't pronounce the word 'sin' and does what it wants."

An Episcopalian laywoman who is active in both the Prayer Book Society and Episcopal Synod, Dr. Janet Hildebrand of Fort Worth, gave a slide presentation on warding off radical leadership and uncanonical actions.

Yet another morning speaker was the Rev. William D. Henning Jr., a director of EU from Sewickley, Pennsylvania. A 41-year-old father of four, he called for the "recapturing of the holiness of the family" and said that "the witness of the Church depends on its moral integrity." It is, he said, "in danger of becoming a post-Christian church in a post-Christian culture."

In the Saturday afternoon program, moderated by the Rev. Gordon David Griffith, a Society director from Santa Rosa, California, the conference heard from six speakers from outside the U.S.—the Rt. Rev. L.E.W. Renfrey, former Suffragan of Adelaide and now dean of its cathedral; Anthony Kilmister, chairman of the English Prayer Book Society; the Ven. George B. Austin, Archdeacon of York; Desmond Scotchmer of Toronto, president of the Canadian Prayer Book Society; Dr. Dennis K. House of Prince Edward Island, president of Prayer Book Society of Nova Scotia; and the Rev. Stanley R. Sinclair, executive of the Canadian Prayer Book Society's Calgary chapter.

Bishop Albion Knight of the Continuing Church was an observer.

Responding to written questions submitted from the floor, Archdeacon Austin said that "Rome is more concerned with what happens in Canterbury [in regard to women's ordination] than what happens in Massachusetts [re Barbara Harris]. If women are ordained, it will be the end of relationships with Rome—which, of course, is why it passed in the Church of Ireland."

Kilmister predicted no exodus to Rome because "if they wanted to go, they would already have gone." Nor does he foresee the founding of a continuing church in England.

"They are too accustomed to worshipping in ancient buildings, buildings a thousand years old, to start worshipping in a rented hall," Kilmister said. "They may simply stop going and that will be financially costly. The main thing is for all of us, worldwide, to stay in touch."

On Sunday, the group received communion at the 8:30 Eucharist at the Church of the Ascension and St. Agnes, where the 1928 prayer book is still used.

Assessing the conference a few days later from his home in South Pasadena, California, Bishop Haden echoed Ott's satisfaction in the attendance of key leaders and "in the sharing that what is happening in America is also happening to the church in Canada and England and elsewhere."

Leadership, he said, "is far more liberal than the people in the pews and a good deal of the clergy realize."

According to Haden, the trio of groups represented in Washington—the Society, ESA, and EU—agreed on three things in preparing for General Convention: "That everything we do will be based on the authority and primacy of the Scriptures; that we are unalterably opposed to the ordination of any practicing homosexual; and we will oppose endeavors to bless same-sex relationships."

The key word, he asserted, "is not coalition but cooperation."

As for the Prayer Book Society, "we continue to regard the 1928 book as the only repository of the faith of the church," he said. "If it had not been changed, none of

these other things, such as women's ordination, would have happened. We rely on the prayer book because we 'pray' our faith and what we pray is what we believe." ■

COMMUNION Continued from Page 19

episcopal bench, and more emphatically so in the clerical and lay orders. And the AEC has committed itself to striving for unity.

All that remains, really, is for a few fearful American bishops to get with the program. If they don't, they are short on options. Most of their clergy and their people are not of their mind. They really have nowhere else to go. The message of the Traditional Anglican Communion is clear: unity or annihilation. The message of the Gospel is clear: ongoing proclamation and growth, or decline and disappearance. The choice seems to be a simple one. ■

NOTICE TO READERS: Due to space constraints caused by the more-than-usual number of significant news events for which coverage was necessary in this issue, the "25 Years Ago" column for November will run in the December issue.

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The Rev. Dr. Carroll E. Simcox
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Hendersonville, NC 28739

Comfortable Untidiness

Most participants had arrived for the conference wearing business suit and the purple or magenta shirts that customarily identify bishops. Greeting each other in the dim, cavernous, marble-floored, multi-level lobbies of the sprawling Omni Shoreham Hotel, they looked like extras turning up for a camera call on a Cecil B. DeMille movie set.

Reasonably proper dress lasted through Sunday, and then the majority of the House retreated to the comfortable untidiness that has characterized their gatherings for well over a decade.

The Rt. Rev. David Theuner, 51, Bishop of New Hampshire since 1986, wore the same pair of wrinkled shorts on the first day that he sported on the last, when he came repeatedly to one of the microphones on the floor.

"How can you miss my yellow sweater?" cried the boyish Bishop of Rochester, the William G. Burrill, 56, seeking recognition from the chair.

If anything, the inclusion of wives in the meeting in response to the feminist movement added to the informality and seemed to impose an inappropriate influence on the bishops' voting. Although there were separate women's programs, many took their places beside their husbands at every session. Anna Hathaway of Pittsburgh knitted with admirable detachment. An attractive, anxious Christine Spong stayed close to her bridegroom of nine months. Another's trendy blouse exactly matched the purple of her husband's shirt, the perfect episcopal couple. Gone were the days when dignified bishops enjoyed the masculine affability as they took their places in alphabetical order or according to the year of consecration, with the retired bishops relegated to the front rows—"the valley of the shadow," as it was called.

"What if U.S. Senators were seated with their wives," asked a local Episcopalian who stopped by to observe the spectacle. "What if it allowed retired Senators to speak?" he wondered aloud even as the former Bishop of Northern Indiana, William Sheridan, 73, asked in the last few minutes before adjournment that General Convention not withdraw the privilege of seat and vote for bishops who no longer occupy the office to which they were elected. Nodding approval were such old familiar faces as Moore of New York, Krumm, Montgomery, Allison, Parsons, Hastings, Appleyard, Righter, Turner, Burgess, McAllister, Cochran, Ogilby, Morton, Rivera, Charles, Davidson, Stewart, and several others.

Did the quality of the week-long deliberations justify the juggling of schedules, the expense, and the absence of the shepherds from their dioceses? Except for a morning given over to hearing from the seminary deans, the bishops pursued a largely idealistic course far removed from parish life. Their priests and people struggled with the usual fall problems of stewardship and Sunday School—not to mention the larger concerns of dwindling congregations, property upkeep, and pastoral care—but these matters did not touch the House.

The soaring, staggering cost of transporting bishops and wives from posts as widely separated as Honolulu and Paris, or Oregon and Panama, dwarfed even the cost of cut-rate room charges of \$105 a night, double or single (a total of \$132,000) or two dozen meals (minimally esti-

mated at \$25,000). Small wonder there was no voice raised against continued exploration of meeting at church conference centers or state parks where shorts and sweaters go unremarked. Whatever the meeting place, in a metropolis or the mountains, episcopal salaries ranging as high as \$100,000 a year continue in effect with generous health care and pensions. How firm a foundation, ye saints of the Lord! ■

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Nostra Culpa

Included in our coverage of the nomination of Bishop George Carey as Archbishop of Canterbury in the September issue was a poem entitled *Race For Canterbury: Lambeth Ho!*. The third line from the bottom should have read "The noted Lambeth Point to gain" instead of "pain."

Also in our September issue, The Lord Sudeley's relationship to the (English) Prayer Book Society was misstated in a caption which accompanied a photograph of his appearance, with Bishop Thomas Kleppinger, at the Church of the Incarnation in Quakertown, Pennsylvania. Lord Sudeley is, in fact, the *Patron* of the Society.

TCC regrets both errors.

Focus

Australian Bishop Suspends Plans For Unilateral Ordinations, Though Pressure Still On

Within a couple weeks after the Bishop of Canberra and Goulburn said he would ordain Australia's first women priests in February despite the lack of national church permission for the move, Bishop Owen Dowling announced he would wait for the church's Appellate Tribunal to give an opinion on his proposed action, a process that could take a year or more.

However, more recent reports indicate that the momentum for women priests is still high in Australia—two or three other diocesan synods have expressed encouragement for their bishops to ordain women as soon as legal issues have been clarified—and that the Tribunal's deliberations could be completed earlier than first thought, perhaps before Easter. Evidently, criticism of the longer process first predicted resulted in an shortened tentative timetable.

In the absence of a General Synod enabling canon, Bishop Dowling had intended to ordain women on the basis of legislation passed by his diocesan synod last year and on his "authority as a bishop in the Church of God to ordain canonically fit deacons," reported *Church Times*.

The national president of Australia's Movement for the Ordination of Women, Dr. Janet Scarfe of Melbourne, reportedly said that threats of legal injunctions and "vacillations" from church leaders supposedly in favor of women's ordination had combined to "intimidate" Dowling. The bishop denied this, indicating that he had decided to respect the processes of the Appellate Tribunal.

The Tribunal's timetable still remains in question, though the story said it is believed that a set of exhaustive questions about the right of individual bishops and dioceses to ordain is being framed under the guidance of the acting primate, the Most Rev. Keith Rayner, himself a member of the seven-man Tribunal. Rayner, newly elected Archbishop of Melbourne, is a liberal "Catholic" who favors the ordination of women.

The Tribunal's deliberations come as the number of Australian dioceses legislating for the ordination of women continues to increase, said the story. Adelaide, where Rayner had been serving as Archbishop until his recent election to Melbourne, joined the list recently, marking a dramatic reversal for the formerly conservative Anglo-Catholic diocese. At the same time, the Dioceses of Tasmania and Bathurst passed resolutions calling for the speedy ordination of women once the legal situation was clarified. Melbourne earlier passed legislation to go ahead on its own with women priests, but the Tribunal ruled that the move would have been unconstitutional within that jurisdiction.

Bishop Dowling's surprise backdown comes after his original announcement caused renewed controversy over

the ordination of women in the Australian Church, the story noted. The Archbishop of Sydney, the Most Rev. Donald Robinson—a member of the Tribunal and Dowling's superior—condemned Dowling's proposed ordinations. According to *Anglican Media Mailing*, Robinson said the ordinations would have constituted "a departure from the tradition received from the apostles and maintained by the Anglican Church from the beginning. A bishop is . . . a server and defender of the tradition of his church. . . a concord which binds the dioceses of the Anglican Church of Australia together regards some tenets as fundamental and unalterable, others as alterable only with a high degree of consensus." If Bishop Dowling and the diocese were to proceed with their original plans, Robinson said the action would repudiate this basis of union "by deciding unilaterally to go ahead without reference to General Synod at all, and without the concurrence of the province of which they are a part."

The traditionalist Bishop of Ballarat, John Hazlewood, also said that his diocese would not accept women priests under any circumstances.

But support for Dowling and his initial plans had come from the Bishop of Rockhampton, George Hearn, who said that he intended to ordain women priests as soon as it was possible, and the Bishop of the Northern Territory, Clyde Wood, who offered to participate in the originally-planned February ordinations.

The story said that there are 120 women deacons in 20 Australian dioceses.

Death Of Muge Increases Tension Between Church And Kenyan Government

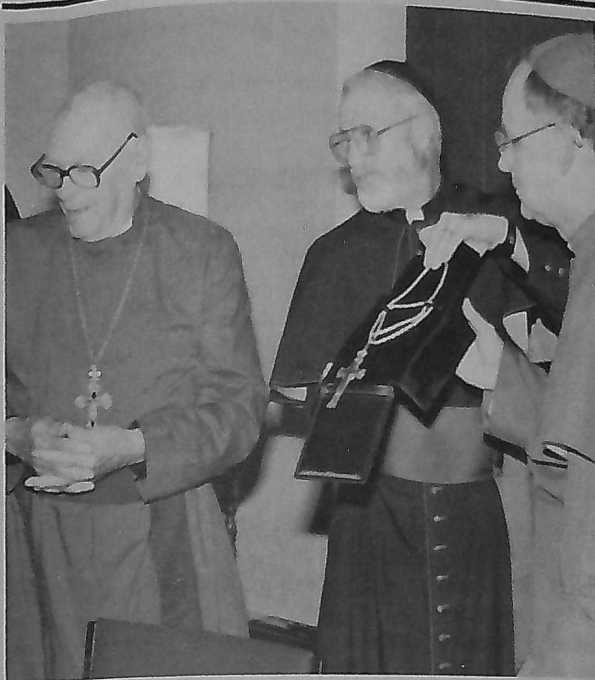
The recent death of Kenyan Bishop Alexander Muge of Eldoret in an automobile accident, shortly after his life was threatened by a government minister, has increased church-state tensions and thrust the church into a dangerous confrontative role with President Daniel arap Moi, according to Episcopal Church sources who have recently returned from Kenya.

"The Anglican Church in Kenya will never be the same—it is now the principal vehicle of opposition to the government, whether it likes it or not," Bishop Furman Stough, senior executive for mission planning and director of the Presiding Bishop's Fund for World Relief, was quoted as saying by *Episcopal News Service*. Stough and Diane Porter, public ministries officer, represented the Episcopal Church at the funeral of Bishop Muge, an outspoken critic of the Kenyan government who was killed on August 14 while returning from a visit to the Busia district of his diocese.

"The people of Kenya have in effect put the mantle of opposition on the church," Stough reported. "This is a watershed for that nation. Either the Moi government will begin to lift some of the restrictions or things will become much worse," Stough observed.

"The people now have a vehicle, a channel for their grievances, their anger and frustration—and that is the death of Bishop Muge," Stough continued. "Something snapped. It ultimately doesn't make any difference what the

More From Victoria



BISHOP CHARLES BOYNTON of the ACC-U.S. (left) makes the official presentation of a magnificent pectoral cross, held by Archdeacon Wellborn Hudson, to Archbishop Louis Falk, newly elected primate of the Traditional Anglican Communion (TAC), which was formally established at a late September meeting in British Columbia. The cross, first given to Boynton's father by the Armenian patriarch early in this century, is a permanent donation by Boynton to Falk and all future TAC primates. At right, the first clergyman ordained for the new Continuing Church in Ireland, Deacon Thomas Patton (center), is surrounded after his ordination service in Victoria by (from left) Bishop Robert Crawley of the Anglican Catholic Church of Canada (ACCC) Archbishop Falk, Bishops Robert Mercer of ACCC and Robin Connors of ACC-U.S.



facts are; the people believe that the government was involved in some way in his death."

Labor Minister Peter Okondo, who publicly said Muge might not return from his visit to Busia alive, earlier resigned in the wake of public reaction, and Moi has promised a high-level inquiry into circumstances surrounding the accident.

Stough and Porter arrived in Nairobi the day of the funeral. When they tried to join the procession to All Saints Cathedral, thousands of mourners, in and around the cathedral, blocked the way. Muge's casket was passed along the shoulders of hundreds of chanting mourners, according to news reports.

The service itself was tense, with many speeches about the martyrdom of Muge and the complicity of the government in his death, according to Stough. The congregation barred some government ministers from the cathedral and even forcibly ejected one who was regarded as a critic of the church's role.

The scene the following day, at the funeral at Keino Stadium in Eldoret, was less confrontative, a "great display of grief that involved the whole town," according to Porter. President Moi had asked for a delay in the service because it coincided with the memorial for Kenya's founding president, Jomo Kenyatta. The church defiantly refused to change the date. Archbishop Manasses Kuria said it was "fitting to bury Bishop Muge on August 22 so that in the future these two great Kenyans could be remembered together." Kuria added that the church will not weaken after Muge's death but instead "will grow from strength to strength because those who died in Christ were the seed of the church."

Bishop Muge's widow, Herma, vowed to take up her husband's struggle. "I will fight and battle until God comes to

take me away," she told the crowd estimated at 25,000.

Other speakers vowed that the struggle Muge symbolized would now be taken up and intensified by other church leaders, opening the possibility for a dangerous confrontation between the church and the Moi government. Yet Kuria held out what might be an olive branch when he said, "The church wants reconciliation with the government and not a fight. . . It is our wish to have a government that we could cooperate with, one that would love us." The absence of any government representatives suggested how deep the rift is between church and state in the nation.

"The church in Kenya needs our moral support; they want visitors and high visibility at this time of extreme vulnerability," said Stough. "In the long run, the only way the government will respond and make some changes is through international economic pressure." Porter said she also heard some suggestions that economic sanctions against Kenya might be required in the future. She agreed with Stough that the Kenyan church leaders "were very grateful we had come" and expressed an eagerness to be remembered in the prayers of other churches in the Anglican Communion during this dangerous time.



What's the Word?

By The Ven. Dr. Carroll E. Simcox

Vile Affections

It is often said that St. Augustine's great treatise titled *The City of God* is the first and greatest of all Christian philosophies of history. It may be the greatest, and it is certainly the biggest, but it is by no means the first. Three-plus centuries earlier, St. Paul wrote the first such treatise, consisting of just 14 verses: *Romans 1:18-32*. I'm sure you keep your Bible ever close at hand, so read it now. Then we'll talk. (Pause for five minutes while you read.)

The first thing we may say, having read it, is that Paul's treatise, like Homer's *Iliad*, is the story of a mighty wrath. Homer sings the wrath of Achilles, Paul the wrath of God. They are diametrically differing wraths, but they are both wraths. Achilles' is the wrath of human hate; God's is the wrath of divine love. Achilles' is the wrath of insulted pride; God's the wrath of wounded love.

Paul postulates (vv. 19-21) that we can "see" the invisible God as he really is by extrapolating from his visible works his sovereign purposes for us and for the rest of his creatures, and he declares that we are "without excuse" for having fallen into the dreadful estate in which we now are in the world. Willfully turning from our clear vision of God as he is, which God gave us at our beginning, we as a genus of creation, the human race, have become idolators of ourselves and of other creatures; we have changed the truth of God into a lie, and we have worshiped the creature more than the Creator.

And for this cause God has given us up unto *vile affections*.

Now, we may ask, was this, is this, such a very loving thing for God to do? Does a loving human parent do any such thing to his child who rebels, or ignores what his parent has shown him to be good? Paul would have us understand that there is a great difference between the good human parent and the divine parent in this respect. If you don't discipline your wayward child in due season, you risk his getting himself lost to you and all virtuous and godly living. God takes no such risk when he gives his wayward children up to their vile affections. His love has been wounded, his majesty outraged, his beauty defiled; but God can

All this contemporary blather about "life-styles" and "sexual preferences" is expressive of the prevailing blindness to reality. . . . When we know God as he is and we happily and lovingly accept our role of filial obedience, God shows us the right uses of all the things he has built into our being at our creation.

take the long view—if for no other reason than that he can see the end of all things; and he knows that he will never get what he wants to have from his children *until*—like the prodigal son in the immortal parable—they have come to themselves and returned to him at last.

The human race as Paul describes it in its fallen state is the far-wandering, foolish, sick, increasingly desperate son in the far country.

In this miniscule Christian philosophy of history is also the core of a Christian natural theology. This tells us that when we know God as he is and we happily and lovingly accept our role of filial obedience, God shows us the right uses of all the things he has built into our being at our creation. Some of these are obvious to ordinary common sense: the ears to hear, the nose to smell, the eyes to see, *et al.* Not so immediately obvious but none the less plain to see (if we want to see them) are the uses of our sexual nature and the proper use of its special equipment. What happens when we do *not* see this, or see it but do not believe and accept it and order our lives accordingly, Paul describes in vv. 26-27.

Lesbianism and sodomy are not the only fruits of our rejection of that knowledge of ourselves which goes along with our rejection of the knowledge of God. Paul mentions quite a few (vss. 29-31), such as fornication, covetousness, maliciousness, envy, murder, pride, cruelty—indeed, all things that make life hell for ourselves and for others. They are all traceable to the same cause: the deliberate rejection of the knowledge of God.

The closing verse seems to me the most shattering: "Who knowing the judgment of God, that they which do such things are worthy of death, *not only do the same, but have pleasure in them that do them.*"

It is the ultimate degradation and infamy: knowing that our vile affections are ungodly but rejoicing in them and in others who do them and insisting that it's all very jolly and we are all very happy. Can this perhaps explain why sodomites choose to call themselves "gays"?

All this contemporary blather about "life-styles" and "sexual preferences" is expressive of the prevailing blindness to reality. Each of those phrases implies that in all matters of sexual behavior we are free to choose what we want—like choosing the high style of the jet set (if we can afford it) or the choice of night shirts if we prefer them to pajamas.

Until we cease to find pleasure in our vile affections—or rather, until we cease to dope ourselves into feeling that "this is the life!"—we must remain in misery until we come to our rightful minds and return to our Father. We remember that the father in Christ's story undoubtedly grieved for his lost son but he did not go into the far country looking for him. He seemed to know that the foolish boy would come home when he had run out of money and friends. God the Father goes beyond that: he sends Somebody after us. But even He does not yank us away from our precious freedom to be happily wretched. We must begin by making a brave effort to yank ourselves out of the swine pit. That won't work, of course; it's in exactly the same category as lifting ourselves by our own boot-straps. But He Who Comes is beside us in the pit, and if we simply turn ourselves over to Him he will give us the necessary leg-up and set us on our way toward home.



Newsclips

ANGLICAN-INTERNATIONAL

THE ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION, at its meeting in Dublin in early September, approved the final text of its statement on "The Church as Communion," reports *Ecumenical Press Service*. The text, which now goes to church authorities for their consideration, has as a premise that efforts to come to Anglican-Roman Catholic agreement on matters of faith have to be "rooted in an increasingly shared understanding of the nature of the church." The text says the two traditions "already share a real, though, as yet, imperfect communion." It explores the theme of communion in the scriptures and addressed questions of church "sacramentality... apostolicity, catholicity, and holiness."

The Church of England's Crown Appointments Commission has begun meetings to select **A SUCCESSOR TO THE BISHOP OF LONDON, DR. GRAHAM LEONARD**, reports *The Daily Telegraph*. The appointment to the third most senior position in the church hierarchy is regarded as vital to the future of the Church. The Commission, which meets in secrecy, is expected to hold its final meeting this month, and a successor to Leonard, who retires when he reaches age 70 next May, could be named by Downing Street before the end of 1990. The story said Evangelicals are said to be pressing for a dynamic candidate who will rectify what they regard as serious problems within the diocese. Privately, they cite poor levels of church attendance and the high incidence of homosexual clergy in London. But the powerful Anglo-Catholic lobby wants to preserve the diocese as a traditionalist stronghold from which women priests (if they are approved in the C of E) would be barred. Candidates they would find acceptable include the Bishop of Wakefield, David Hope, the Bishop of Portsmouth, Timothy Bavin, or even the Archdeacon of Leicester, David Silk. The Bishop of Chelmsford, John Waive, who is widely thought to have been the Commission's second choice for Canterbury, could emerge as a leading contender because he is regarded as a good manager and could prove acceptable to all factions, said the report.

"TRACTION" (TRADITIONAL ANGLICAN ACTION) is a new orthodox group in the Church of England. According to *The Evangelical Catholic*, it has formed four "traditional chapels" outside the diocesan structure. These provide "traditional worship, teaching and pastoral care to those distressed members of the Church who desire it." TRACTION was launched early last year by members of the Movement for a Continuing Church of England (MCCE), and will initiate such a church there "should the continuing heresies of the leaders of the Church of England make this necessary." The group stresses orthodox doctrine, the primacy of the prayer book, and the need for evangelism and teaching. Predominantly a lay movement, the group's honorary secretary explained in a

letter to *Church Times* that "Our chapels must necessarily fall outside Church structures, but we see no future in contributing to the acrimony that seems to be invading all sections of the Church in the arguments over controversial issues. This can only harm the future of Christianity in this country." TRACTION is separate from still another small group which has formed a nascent Continuing Church in England, recently taken under the wing of the new Traditional Anglican Communion (see special report in this issue). However, it appears that the three traditional groupings in England are in contact with one another.

AROUND 15 PERCENT OF CHURCH OF ENGLAND CLERGY ARE HOMOSEXUAL, according to a study by a psychologist who specializes in stress, reports *Church Times*. Homosexual priests suffer from abnormally high stress levels because they fear the consequences of being "open," says **Clergy Under Stress** by Dr. Ben Fletcher, head of the psychology division at Hatfield Polytechnic. A large number could also be described as being depressed "at a case level," says the book. Fletcher based his findings on questionnaires sent to 390 priests who attended homosexual clergy support groups. They were asked to fill in the forms only if they were definitely homosexual, but they were not asked whether or not they were "practicing." On the supposition that for every one in the survey there were two or three more clergymen who were homosexual, said the story, the author estimates the total figure of about 1,400 homosexual priests in the C of E. The response rate from the 390 he approached was 44 percent. And, of those in the sample, the largest number (36 percent) were from the dioceses of London and Southwark. In addition, the vast majority of those in the support groups were "liberal Catholic." While a quarter were said to be in "stable relationships," in the words of the story, Fletcher reportedly blames the church and its structures for the promiscuity and stress he found among homosexual clergy. Fletcher evidently makes no mention of church-sponsored homosexual healing ministries as a solution, but rather argues that—since findings show that those in stable homosexual relationships are less stressed than the rest—it is time the church changed its policy to one which distinguishes between faithful same-sex relationships and those of a more temporary nature. He says the church needs to set up a confidential, independent counseling service, to encourage stable same-sex relationships, and establish a comprehensive support group network.

BISHOP PENNY JAMIESON, newly-inducted Anglican diocesan of Dunedin, New Zealand, has revealed her views on abortion, saying that she sees no need for a law to protect unborn children because she considers abortion a matter of "private and personal morality" and not one for public legislation. She also spoke favorably of embryo research, according to *Humanity* (New Zealand). The *New Zealand Herald* seemed to take a somewhat dim view of the new woman bishop, saying in an editorial entitled "Battering down another entry" that the "crashing of Dr. Penny Jamieson's crosier" upon the door of the cathedral during her enthronement service "will be heard much further afield than Dunedin... Anglicans in many other countries," continued the editorial, "still hesitate about women in the priesthood. But only [recently] the Anglican Church in Ireland ordained its first women priests with a warning from their bishop that

if dissident clergymen disliked the change he did not much want to hear about it. Outside New Zealand (other Anglicans) may be surprised how calmly women priests have been accepted," said the editorial. "They may also notice that men who remember St. Paul's injunction that 'it is shameful for a woman to speak in the church' forget that Paul quoted as his authority the laws of a faith from which the Christian Church has diverged."

The **ANGLICAN CHURCH IN NEW ZEALAND**, considered by many to be the most theologically radical in the Anglican Communion, has published a new prayer book. According to *The Rock*, a paraphrase of its new Lord's Prayer appears in these words; *Eternal Spirit, Earth-maker, Pain-bearer, Life-giver, sources of all that is and that shall be, Father and Mother of us all, loving God, in whom is heaven; The hallowing of your name echo through the universe! The way of your justice be followed by the people of the world! Your heavenly will be done by all created beings! Your commonwealth of peace and freedom sustain our hope and come on earth. With the bread we need for today, feed us. In the hurts we absorb from one another, forgive us. In time of temptation and test, strengthen us. From trials too great to endure, spare us. From the grip of all that is evil, free us. For you reign in the glory of the power that is love now and for ever. Amen.*

AN ARCHAEOLOGICAL SEARCH for evidence of continuous Christian worship in England since the martyrdom of Saint Alban will begin in 1991, according to *Church Times*. The story says that a "dig" will take place in the grounds of St. Albans Cathedral, and with the hope of finding a basilica that was constructed shortly after the death of Alban (somewhere between 209 A.D. and the early fourth century), a building which remained until 789, when a monastery was built at the site. The present abbey was begun in 1077 after the Norman Conquest. The aim is to discover whether the present cathedral is built on the site of the original church.

THE RT. REV. FRANKLIN H. SELLARS, Bishop of Chicago, is the new presiding bishop of the Reformed Episcopal Church (REC), founded in 1873. Elected at the Evangelical Anglican body's triennial General Council in Jenkintown, Pennsylvania, May 23-25, Sellars succeeds Bishop William Jerdan of South Carolina. In addition, the Rt. Rev. Royal U. Grote, assistant bishop in the REC's New York and Philadelphia Synod, was chosen as missionary bishop for the REC's western missionary jurisdiction, while the Rev. Robert Booth of Philadelphia, was elected bishop for foreign missions. In other business, the Council passed resolutions deploring extramarital sexuality and homosexuality, and condemning abortion except in cases where the life of the mother is endangered. A news release on the meeting also states that "all attempts to change wording or otherwise revise the Prayer Book of the REC met with great resistance," and a report on prayer book revision was referred back to committee without any action. The current prayer book remains as it has been since its last revision in 1932. And on another matter—ordaining women, which the REC does not do—a special study commission has been asked to consider a proposal to place specific restrictions in the canons of the church stipulating that males only are to serve in the offices of bishop or presbyter. The order of

deacons was not mentioned. The release said the question of women's ordination has not been considered before in a General Council, and the proposal just made, though referred to a study committee, was not well received by the gathering. A reporter on the accession of the 2,000-member Reformed Episcopal Church of Liberia was also heard. The triennial General Council meeting welcomed English REC Bishop Kenneth Powell and Canadian REC Bishop Wilbur Lyle. In addition to Liberia, the U.S., Canada and England, there are Reformed Episcopal congregations in New Zealand and India, and a deacon was recently ordained for work in Germany.

IN BRIEF—

***THE KENYAN DIOCESE OF ELDORET**—the see of the late Bishop Alexander Muge—has voted in principle to ordain women as priests. The unanimous action of the diocesan synod came shortly before Muge, who reportedly supported women's ordination, was killed in a road crash. The vote sets in process a study of the issue to be presented to the 1992 synod. At present, the Diocese of Maseno South is the only Anglican diocese in Kenya that ordains women. - *Episcopal News Service*

***"MAY GOD HOLD YOU IN THE HOLLOW OF HER HAND"** was what 20 women priests and lay women sang at a demonstration inside Dunedin, New Zealand's, Anglican Cathedral at the consecration of Penelope Jamieson as bishop of the diocese. This was claimed to be a "familiar Celtic blessing." - *Episcopal News Service*

***IN SPITE OF DECLINING CHURCH ATTENDANCE** in Britain, the country's major religious buildings remain its most popular attractions. Leading the list is Westminster Abbey, with 3.25 million visitors a year. Second is St. Paul's Cathedral, London, with nearly as many, 80 percent of them foreign. Third is York Minster; unlike the London churches, York's 18,000 visitors per day at the August peak are mostly British. Fourth is Canterbury Cathedral, now a popular destination for parties of French schoolchildren. - *Church Times*

ANGLICAN-USA

GAY AND LESBIAN EPISCOPALIANS want their church to refuse to hold its general convention in states that still have sodomy laws on the books. Integrity, a national organization of homosexual men and women in the Episcopal Church (ECUSA), attacked what it called the "perceived hypocrisy" of ECUSA. According to a *Religious News Service* story in *Christian News*, one Integrity official commented: "It angered me that the Episcopal Church came very close to canceling the 1991 convention in Phoenix because of Arizona's lack of a Martin Luther King Jr. holiday, while saying nothing about the fact that many of us attending the convention will face possible criminal charges for what we do with our life partners in the privacy of our hotel rooms."

THE LANDMARK DESIGNATION OF ST. BARTHOLOMEW'S CHURCH ON PARK AVENUE has been upheld

unanimously in the federal court of appeals against a challenge by the Episcopal parish, which argued that landmark status interfered with its freedom of religion and its property rights. From 1984-86, the landmarks commission rejected three applications from the parish to demolish its historic Community House on 50th Street in Manhattan, to make way for a new office tower which would provide augmented income to support church activities, reported *The New York Times*. However, a parishioner opposed to the lawsuit noted that the church has spent "enormous church funds on [the] legal battle to demolish this great landmark." The court decision found no First Amendment violation and stated that the church "has failed to prove that it cannot continue its religious practice in its existing facilities." The parish will likely press the case before the Supreme Court.

Several articles by leaders in the Episcopal Church claim that **EVANGELIZING JEWISH PEOPLE IS WRONG** and that the Scriptures are a source of anti-Semitism, according to *The Evangelical Catholic*. Bishop George Hunt of Rhode Island attacked "the new evangelists" in an official church publication, saying that God's relationship with the Jews "remains an unfolding mystery that needs no correction from Christians. Instead of converting the Jews, we should be repenting of those terrible centuries of neglect and active persecution." He added that Christians should not assume that God "has never addressed and called into being other households of faith, Judaism and Islam being the most obvious cases." Meanwhile, the Suffragan Bishop of Maryland recommended using an edited version of the Passion which changes all references to "the Jews" to "they" or "the crowd." And the Lenten edition of the devotional booklet *Forward Day by Day* said that "the roots of theological anti-Judaism lay squarely in the lessons read during the Lent-Easter sequence."

Presiding Bishop Edmond Browning's recent apparent attack on biblical/traditional Episcopalians in an address to the Executive Council has engendered considerable **NEGATIVE REACTION FROM THE PEWS**. A sampling of letters to *The Living Church* illustrates why: "Our Presiding Bishop bemoans the fact that we are in danger of 'renegeing on our commitment to be a truly inclusive church, one in which there are no outcasts,' but nowhere does he mention that this 'doctrine' is being interpreted by some as 'anything goes' in terms of doctrine and discipline. . . [he] speaks of a 'new biblicism' . . . but nowhere does he mention the ignoring of or even rebellion against the revealed truth on which our beloved church is based. He speaks about the 'homophobia which threatens to unleash a hysteria which makes the pastoral care of our people immeasurably more difficult' without mentioning that within our church there is a militant homosexual lobby. . . The answer is not a 'magic wand' or 'grabbing [those he sees as troublemakers] by the neck and shaking real hard.' The answer is strong leadership and loving discipline. Unless we get it, we are, I fear, a family heading for the divorce courts" (The Rev. Brian C. Hobden, Portsmouth, Virginia); "It seems Bishop Browning finally is becoming more aware of what's happening, weeps over the condition of the church, then offers his own solution in rather personalized, if forceful fashion: 'I want to grab them by the neck and shake real hard.' Does he understand how much some others would like to shake certain leaders dressed in purple? . . . I believe there are

some persons, well-meaning, who cry over the state of the church but proceed on their merry, liberal way, adding to the confusion and distress. It appears that all is not running smoothly in the center ring, and the ring master is upset. The tent may collapse on all of us, canceling the show without the prospect of another performance or refund" (The Rev. John R. Neilson, Scotch Plains, New Jersey); ". . . To believe that homosexuality and lesbianism are contrary to God's word in both testaments is not to disobey the commandment to 'love thy neighbor as yourself.' To believe that the Bible is the written word of God that should not be modified to suit the demands of an increasingly hedonistic society does not make one vengeful or simplistic. . . ." (The Rev. James G. Smith, Hastings, Florida); ". . . the Presiding Bishop's stand is only one step short of saying that truth cannot be found except in the universality of human thought. Scripture has never failed to convey that there is only one source and understanding of truth—Jesus Christ, Lord and Savior. To state that 'in comprehensiveness and diversity will truth most likely be apprehended' is to turn a blind eye and a deaf ear to the fact that truth can and will be found only when we encounter Jesus. . . ." (Scott H. Harding, Leander, Texas); "Bishop Browning did well to express 'fear and frustration' over the state of the church, but he appears to be attacking the wrong targets. Some of the issues enumerated by the Presiding Bishop as causing problems for the Episcopal Church—a resurgence of biblicism, an attempt to remove a bishop from an important committee, attempts to 'impose binding doctrinal propositions'—have been attempts to treat the symptoms of our problems. Rather than criticizing those who try to treat our problems, the Presiding Bishop might have noticed those who have caused the problems—those who deny the plain meaning or authority or relevance of scripture and the creeds, or those who take their agenda from society and then demand that the church bless it. . . Rather than being 'challenged to do great things for God,' we all would do well to commit ourselves to our Lord Jesus Christ instead of to a truly inclusive church" (Dorothy W. Spaulding, McLean, Virginia).

The Rev. George Swanson, the embattled rector of **ASCENSION CHURCH, JERSEY CITY**, has taken his fight against the Diocese of Newark to an ecclesiastical appeals court. Swanson, who is suspended as a result of a diocesan court conviction of "conduct unbecoming" a clergyman, has unsuccessfully resisted efforts by Bishop John S. Spong and the diocese to take control of his parish in the wake of a fire which destroyed the parish's church building. A *Star-Ledger* article said that Bishop William Burrill, who headed the unprecedented court session, emphasized that the determination of Swanson's status "would not be soon." In the meantime, the diocese appears to have won its case in civil courts over possession of the proceeds of a fire insurance policy. However, there has been no further move by diocesan authorities to take physical control of the premises or its remaining assets.

The Rev. David Ousley, rector of St. James the Less Church in Philadelphia, asserts that the preferred approach for traditional Episcopalians in dealing with prelates who consecrate women as bishops is to **WITHHOLD SACRAMENTAL RECOGNITION** of their episcopal orders. His remarks came in a paper read at a meeting of the Episcopal Synod of America's (ESA) leg-

islative council last spring at Denver, according to a story in the ESA's news publication, *Foundations*. (The text was printed in full in ESA's theological publication, *The Evangelical Catholic*.) Dr. Ousley, the editor of the spiritual journal, *Pilgrimage*, said that non-recognition side-steps arguments about whether the consecration of a woman bishop has forfeited the validity of his orders, but that, nonetheless, it "requires that business as usual not continue. We may still recognize (such a bishop's) canonical right to visit, to meet with the vestry and examine the parish records. But at the same time, we ought to withhold our full recognition of his sacramental ministrations, especially within our parishes." The paper, commissioned last year by the Synod's legislative body, wrestles with the question of how traditionalists should deal with bishops who, by consecrating women bishops, involve themselves in what he calls heresy and schism: "Non-recognition is not so much a solution as a step along the way: a necessary one, but by no means the final one. For our goal is not to be out of full communion, but in full communion with (and under the jurisdiction of) a sound bishop. Our moderation is clear in that we are not extending the usual penalty due to heretics: repelling them from the Holy Communion. Instead we are merely withholding our formal recognition of their ministrations of Word and Sacrament." Ousley's Anglo-Catholic parish, founded over 140 years ago, dropped the name of the Bishop of Pennsylvania from its liturgical commemorations on the Sunday after both bishops took part in the consecration of Barbara Harris as suffragan bishop of Massachusetts.

THE FIRST AMERICAN INDIAN DEACON, David Pendleton Oakerhater, a Cheyenne warrior who began in his ministry in the late 19th century, was honored recently by a convergence of American Indians on Central New York from as far away as Alaska. In full native dress, they took part in one of the most colorful festival processions ever staged at St. Paul's Cathedral in Syracuse. While Central New York is a long way from Cheyenne country, Oakerhater was baptized, confirmed and ordained in Central New York, where his mentor was the Rev. John B. Wicks of Paris Hill, who in 1881 accompanied him to Oklahoma to help him begin his lifelong mission among his people. *Episcopal News Service* said the event was billed as the Oakerhater Onondaga Celebration Festival Eucharist. The Onondaga Nation of the Iroquois has its home just south of Syracuse, where the Episcopal presence is signified by the Church of the Good Shepherd Among the Onondagas. For those Indian Episcopalians, the day had another important dimension: the silver communion set given by Queen Anne in 1712 to "her Indian Chappel of the Onondawgus" was used in Central New York for the first time, on loan from St. Peter's Church, Albany, the silver's official repository. St. Peter's became the home for the silver set because it was not until 1816 that an Episcopal mission was officially established on the Onondaga reservation, and by that time St. Peter's had been recognized by the colonial government of New York as the communion set's repository, and it has remained there ever since. The permission by the vestry of St. Peter's for the set to be used in the recent festival Eucharist was regarded as a significant step in healing longstanding wounds over its ownership.

The head of the **UNITED EPISCOPAL CHURCH OF NORTH AMERICA**, the Rt. Rev. Albion W. Knight Jr., has asserted that the customary assertion that "Scripture, Tradition, and Reason," form a "three-legged stool" for determining doctrine is erroneous. Writing in *Glad Tidings*, Bishop Knight cited both Roman Catholic doctrinal developments (the infallibility of the Pope, and the immaculate conception and assumption of the Virgin Mary) and liberal theological trends (approval of homosexual lifestyles) as ways in which "reason" can be used as a way to overcome clear Christian doctrinal understandings of truth. He wrote: "I believe that this three-legged stool is a false and incorrect foundation for the Anglican Faith. The Thirty-Nine Articles of Religion define Anglicanism as it was solidified by the 16th century English Reformation. The Articles affirm in the strongest possible way that the *only* foundation for our faith is Holy Scripture. *Sola Scriptura* was the keynote of the Reformation. Their affirmation was that 'If it is not in the Holy Bible, it is *not* doctrine.' In this time of doctrine which changes daily to suit the plans of the ecclesiastical structure, we need to stand on the sole and solid foundation of Holy Scripture and not on a wobbly three-legged stool of Scripture, Tradition and Reason."

The evangelical Bishop of the Rio Grande, the Rt. Rev. Terence Kelshaw, has dispelled **RUMORS THAT HE WON'T ORDAIN WOMEN** by ordaining Gayle Marsh priest in August. *The Rio Grande Episcopalian* said that, when asked about his position concerning the ordination of women, Dr. Kelshaw—who had served as a professor at Episcopal School for Ministry in Ambridge, Pennsylvania, an "evangelical" institution, before being consecrated—said that "The best response is no response, simply because any response will put me in a box and dignify the rumor. I'd prefer, as the Archbishop of Canterbury-designate said recently, not to be pinned down theologically so that I can be allowed to be a free man of Christ. The church in its counsels had made a decision to ordain women, but not [to] discriminate against people who will not, for good theological reasons, do so. That is what the House of Bishops said in Philadelphia in 1989. The issue here is not one of gender; rather, it is an issue [of] fitness for service as ordained clergy. I'm encouraged that we have an Archbishop who will help the Church look beyond the issue of gender." In addition to thus escaping the wrath of the women's ordination lobby, Kelshaw recently excited controversy when, having reportedly signed a presentment against Newark Bishop John Spong for the latter's ordination of a practicing homosexual, he later claimed he did not know it was a presentment and withdrew permission for his name to be used in the action. Pressure from the presiding bishop's office is widely presumed to have been involved in Kelshaw's flip-flop on the presentment of Spong, though the nature of Kelshaw's motivation in Ms. Marsh's ordination remains open to speculation.

IN BRIEF—

***EMMANUEL EPISCOPAL CHURCH IN BOSTON** has, on its own authority, revised the Nicene Creed (already heavily modified in the 1979 version of the prayer book) to include feminine imagery in the Godhead. In the newspeak creed, God is not identified as Father but is neutral, while

the Son remains masculine. But speaking of the Holy Spirit the parish's version says: "With the Creator and the Redeemer she is worshipped and glorified; She has spoken through the prophets." - *The Evangelical Catholic*

***THE EPISCOPAL CHURCH FACES A DRIFT TOWARD FUNDAMENTALISM AND MORALISM** in the 1990s, and Episcopalians will experience pressures to conform to conservative values, said Suffragan Bishop Walter Dennis of New York in his keynote address to the annual convocation of the Brotherhood of St. Gregory, held in August in New York. Bernard Bush, a prominent Jesuit author who directed the brotherhood's two-day retreat, challenged the brotherhood to avoid the tempting path of blind reliance on authority. The theme was taken up again in a sermon by Br. Tobias Haller. Offering the Egyptian pyramids as a metaphorical emblem of authority, Haller spoke of a hierarchy "with nothing at its heart but an embalmed dead body." - *Episcopal News Service*.

***TWO DIOCESE OF CHRIST THE KING PARISHES**, St. Matthew's, Newport Beach, and St. Mark's, Torrance, California, have been received into the Anglican Catholic Church, the largest Continuing Church body. - *The Trinitarian*

***BISHOP ROBIN CONNORS**, rector of St. Francis Anglican Catholic Church, Spartanburg, South Carolina, has observed his 20th anniversary at the parish. The event was marked by announcement that the church's mortgage had been paid in full, an occurrence that is becoming increasingly common as the Continuing Church grows. - *The Trinitarian*

***BISHOP THOMAS KLEPPINGER** of the Anglican Catholic Church's Diocese of the Resurrection recently celebrated the 20th anniversary of his ordination as priest. An observance in his honor took place early this year at the Pro-Cathedral of the Incarnation in Quakertown, Pennsylvania. - *The Trinitarian*

***THE VEN. FREDERICK W. ROOT**, archdeacon of the American Episcopal Church's Diocese of the West, died June 9, three weeks after a serious automobile accident. The 81-year-old Root, who had lost his wife in 1988, had been a priest since 1978, serving Continuing Church congregations continuously since that time. At the time of his death, he was rector of Trinity Church, Bellevue and Redmond, Washington. - *The Sojourner of Redeemer Church, Fairbanks, Alaska*

***THE REV. BURGESS CARR**, the native Liberian in charge of African partnership affairs for the U.S. Episcopal Church and a former staffer at the World Council of Churches, has been named to head Episcopal Migration Ministries. He succeeds Marnie Dawson. - *Christian News*

***THE VERY REV. ROBERT E. GIANNINI**, dean of the School of Theology at the University of the South, has been chosen as 20th rector and fifth dean of Christ Church Cathedral in Indianapolis. Dr. Giannini, 50, ordained priest in 1967, was the unanimous choice for the position. - *Tidings*

***THE REV. LESLEY WILDER**, who had headed the Father Wilder Pastoral and Counselling Centre in San Francisco since 1978, died at home in August at the age of 77. He was the author of a book of meditations, **The Great Days and Seasons**. A requiem was celebrated at Grace Cathedral.

***A FAITHFUL LONGTIME EPISCOPAL PRIEST**, the Rev. Dr. Laurence H. Blackburn, died in Doylestown, Pennsyl-

vania July 9 at the age of 93. A World War I veteran, he had served parishes in Massachusetts and Ohio, had been active in, and had written about, the ministry of spiritual healing, and was past president of the International Order of St. Luke the Physician. He is survived by one son, Laurence, one brother, Wallace, two grandchildren and one great grandchild.

***NEARLY 20 DISPARATE EPISCOPAL ORGANIZATIONS** involved in international mission and ministry have banded together for mutual cooperation in the newly-formed Episcopal Council for Global Mission. - *Episcopal News Service*

RELIGION-USA

A prominent Lutheran scholar noted for his protests against church liberalism is leaving the Evangelical Lutheran Church in America and joining the Roman Catholic Church, where he will prepare for the priesthood. According to *The Washington Post*, **RICHARD J. NEUHAUS** said his "decision is the result of many years of prayer, reflection, study," and conversations in which he took the position that the Reformation was originally intended as a temporary corrective in the Catholic Church, not as a permanent establishment.

In a brief filed with the U.S. Supreme Court, the Bush Administration has reiterated its position that the court's 1973 decision legalizing **ABORTION** should be overturned—but stopped short of asking justices to do so in two pending cases involving government-financed family planning clinics in New York City. According to *The New York Times*, the brief said that the court's "conclusions in *Roe* that there is a fundamental right to an abortion and that government has no compelling interest in protecting prenatal human life throughout pregnancy find no support in the text, structure, or history of the [American federal] Constitution." The issue is becoming increasingly relevant because of this year's resignation of Justice William Brennan, who voted in favor of the *Roe* opinion 17 years ago. The opinions of Judge David Souter, nominated to the high court by President George Bush, are not clearly known. Souter's background includes conservative political activity, and he is an Episcopalian known to favor the use of the traditional 1928 Prayer Book in his New Hampshire parish. He was widely believed at time of writing to be assured of confirmation by the Senate, in time to rule on this fall's cases.

Now that the fundamentalist wing of the Southern Baptist Convention (SBC) has taken control of the denominational machinery, one of their targets has been **BAPTIST PRESS**, the Washington D.C. news agency which speaks for the country's largest Protestant group and serves 38 Baptist weekly papers and some 400 other news outlets interested in the 14.9-million-member denomination. According to the *Charlottesville Daily Progress* (Virginia), incoming Southern Baptist president, Rev. Morris Chapman, and the convention's executive committee put the director and news editor of *Baptist Press*, Al Shackelford and Dan Martin, under an ultimatum to resign or be fired — evidently due to objections over *BP's* reporting of the long-running, theological-political conflict in the SBC. When the pair re-

fused to resign, they were fired "without discussion" and were prohibited from carrying any news of their termination. Paul Greenberg, syndicated columnist for the *Los Angeles Times*, reported that Shackelford and Martin "were offered six months' severance pay if they would agree not to tell their story." But the pair promptly went public, saying "There's no way we would try to put the cork in the volcano and try to stifle the news." Rev. David Hankins of the denomination's executive committee, said: "I'm not sure that reporting all the news that's fit to print is the role of the Baptist Press," and said he preferred to "inform our people in a positive way," language which columnist Greenberg said is nothing but "censorship" by the "ayatollahs" of an "autocratic system." Protests from fellow religious journalists have been pouring into Southern Baptist headquarters. The *Associated Church Press*, representing 195 religious periodicals, said it was "alarmed that responsible and respected journalists have been penalized and dismissed for their proper reporting of the news." Many editors of the Baptist weeklies served by Baptist Press decried the crackdown on their news agency. And Southern Baptist minister and television journalist Bill Moyers wrote that Houston judge Paul Pressler, a leading fundamentalist strategist, had "shamelessly engineered" the firing. Moyers called on Baptists "to rise and challenge this vindictive bully" who, he said, "rules the Southern Baptist Convention like a swaggering Caesar, breaking good men when it pleases him." He also said the two editors were being "dumped on the street" after 25 years' service because they "refused to dishonor their calling" and because they "refused to be lackeys for Paul Pressler." Meanwhile, Nashville lawyer Jeff Mobley has announced the formation of an alternative press association, the *Associated Baptist Press*, which is expected to be fully operational by the fall.

More recently, **ACTIONS BY 3,000 DISSIDENT SOUTHERN BAPTISTS** have fueled speculation that the 14.9 million-member Southern Baptist Convention (SBC) is indeed heading toward a split. *Episcopal News Service* reports that the group, which is alarmed over the denomination's militantly conservative drift, gave shape to their alternate movement by electing a 60-member steering committee on August 24 in Atlanta. The new grouping also established a parallel structure for collecting and distributing money for Baptist agencies and activities. Although the Rev. Daniel Vestal, recent candidate for SBC president and chairman of the new group's steering committee, declined to call specifically for the formation of a new denomination, plans have been made for a follow-up meeting in the spring of 1991.

The Tennessee Court of Appeals has granted **JOINT CUSTODY OF SEVEN FROZEN EMBRYOS** to a divorcing couple. *The Washington Times* reported that the judge's ruling, which concerned whether the fertilized ova of the estranged couple should be destroyed or implanted, said: "It would be repugnant and offensive to constitutional principals to order Mary Sue [Stowe] to implant these fertilized ova against her will. It would be equally repugnant to order Junior [Davis] to bear the psychological, if not the legal, consequences of paternity against his will." Ms. Stowe desired to bear more children, while Mr. Davis objected to "involuntary paternity."

Those who objected to the changes made by the *Revised Standard Version* (1952), compared with the *King James Bible* (1611), will be less than thrilled with the **NEW REVISED STANDARD VERSION**, just shipped to bookstores. Although the language used does not feminize or de-sex God, the new version, according to *Time*, uses generous doses of "inclusive" language in dealing with mankind in general. Examples: "There is one mediator between God and men, the man Christ Jesus" (1952); "There is also one mediator between God and humankind, Christ Jesus, himself human" (1990). Some could be seen as having theological implications: "The Spirit of God was moving over the face of the waters" (1952); "A wind from God swept over the face of the waters" (1990). As the article observes, there have been 26 modern English translations in the past generation, beginning with the 1952 RSV. Many have sold well; the *New International Version*, the Evangelical favorite, has already outsold the old RSV in one-third the number of years. And yet the old *King James* continues to sell, while plans are being made to phase out the 1952 RSV after five years.

IN BRIEF—

***RELIGIOUS GARB HAS BEEN BANNED** for teachers in Pennsylvania, according to a recent U.S. Appeals Court ruling. The court backed an 1895 law passed to keep Roman Catholic nuns from teaching in a public school while wearing their habits. Besides the negative application to Christians, the ruling addresses another recent case in which a Muslim was forbidden to teach while clothed in "religious" dress. - *Our Sunday Visitor*

***PENNSYLVANIA'S RESTRICTIVE ABORTION LAW** received a major blow this summer when a federal court struck down several provisions, including requirements that a pregnant married woman notify her husband before having an abortion, that she listen to a state-prepared talk on the risks and benefits of abortion and childbirth, and that she wait 24 hours before the abortion could be performed. - *The New York Times*

***DYING PEOPLE HAVE A RIGHT TO REFUSE FORCED FEEDING**, according to the Florida Supreme Court. The court said that "The right of privacy would be an empty right were it not to extend to competent and incompetent persons alike." The case involved a person who, though now mentally incompetent, had previously executed a "living will," and had endured over two years of being hooked up to a feeding tube. - *The Washington Times*

RELIGION-INTERNATIONAL

The Soviet parliament has passed a law which officially marks **THE END OF RELIGIOUS PERSECUTION IN THE SOVIET UNION**. According to a *Baltimore Sun* report printed in *The Philadelphia Inquirer*, a 341-2 vote by the Supreme Soviet marked the total defeat of state atheism "in what was perhaps one of history's longest, cruelest and most determined wars against religious belief." The new "Law on Freedom of Conscience and Religious Organizations" makes official the rapidly-increasing climate of openness fostered by the reformist government of Soviet President Mikhail Gorbachev over the past two years. It

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The Afterword

Editorials

UNITY: *Perspective And Mandate*

The founding editor of this publication, Dorothy A. Faber, was wont to joke amidst any number of divisive church controversies endured in recent decades that it would be great to have a church without people; everything would go along so peacefully and well!

But of course it was precisely for the love of people—fallen, sinful people at odds with their God and their fellows—that Christ, the only perfect man who has ever lived, came and established His Church, at last giving man the means to begin to repair the damage to himself and to his relationships, both divine and human. However, full redemption is not an event but a process that usually takes a lifetime and beyond. What you end up with in the Church is a bunch of forgiven sinners, people who are (presumably, though sometimes we wonder) getting better and better, but who are still sinful and at different stages in the perfection process.

The result is that it is impossible to point to any period of church history—right from the very start of things—without finding at least a little disunity (and usually a lot). Neither St. Luke (in the Acts of the Apostles) nor St. Paul tried to soft-pedal real controversies and differences in outlook. Disunity is always unfortunate, but it is not unusual among Christians. Since the Church has survived for nearly 2,000 years, though, it seems logical to assume that the Holy Spirit has helped the faithful to look past this at the assurance and goodness of God and to carry on. But always, there are those who are significantly deterred and discouraged by the fact that the Church is not always Christ-like.

Of course, complaints about disunity can also be a smoke-screen and an evasion. While perhaps some traditionalists in the Episcopal Church and other gradually apostasizing branches of official Anglicanism have remained there because of a sincere and genuine belief in the correctness of that move, it is time to say bluntly that there are others who say they cannot join the Continuing Church movement because of its “disunity” who would not join it even under ideal circumstances. These Churchmen cling to a convoluted perception of “respectability” and would rather put up with any novelties in establishment Anglicanism, no matter how disgusting, rather than join a band of outcasts who have no social cachet and no television broadcasts on Christmas Eve. For these people, “disunity” is a red herring and nothing more, and we urge them to decide whether their loyalty is to a secularized “church” with a corrupt “faith” or to the real faith and Church of Jesus Christ.

It is, moreover, a little unrealistic to expect that the Continuing Church movement, in America or anywhere else, should exhibit perfect unity right from the start. In the view of Continu-ers, an earthquake has sundered the very foundations of the Church; the ecclesiastical earth has split open and there has been tremendous fallout. In such disarray and chaos it has been hard to meet the immediate expectation of a unified, going concern in a situation in which one has been occupied primarily

with picking up the pieces and starting all over again from scratch—building parishes, training and ordaining clergy, and trying—amid differing viewpoints on the matter—to set up new, less vulnerable structures that will help protect against another successful assault on the historic faith in the future.

And, to put this in greater perspective, it is only by ignoring dissident movements throughout four centuries can establishment Anglicans themselves claim to have enjoyed “unity.” (What about the Free Church of England? The Reformed Episcopal Church? The Church of England in South Africa? Or the millions of Methodists we let get away?) Leaders of the Anglican Communion now admit openly that communion among member churches is “impaired” over women’s ordination (and soon, probably, over other radical changes that inevitably follow that innovation, *i.e.* inclusive language). And looking at Mother Church, is anything less unified than the Church of England, with its wildly varied liturgical uses, its female deacons, and its multiple approaches (at least four) to preserving traditionalist values? By what system of reckoning, other than the false veneer of organizational charts, does the Church of England claim to be unified?

But does this apologia mean that the Continuing Church is off the hook? No way. What have rightly been called the “scandal” of divisions between U.S. Continuing Church jurisdictions should be viewed with the utmost grief and concern. Most of the American Continuing Church movement has been around for more than a decade, and parts of it for two decades, and is now stable and viable enough within its various jurisdictions (only four major ones remaining) that there should be no excuse for not seeking unity with all earnestness. Plainly stated, neglect of or resistance to efforts toward bringing about unity among separated Churchmen who share the same faith is morally indefensible. In saying this we do not counsel recklessness nor suggest that it will be easy. Unity is hard work, and must be pursued with diligence and with patience. Even when one is “dialoguing” with like-believing Churchmen, it is a risky process; there are, after all, *people* involved. But, as we said to one bishop recently, the only way to test drive a car is to get in and drive. There will be time enough to think carefully and negotiate before you seal the deal. But there will be no successful purchase without an active search and effort to buy.

The Anglican Catholic Church and the American Episcopal Church are now in the vanguard of endeavors to heal the breach within the U.S. Continuum, to the end that the Continuing Church may present a credible and effective witness for the building up of the Kingdom of God. As far as we can tell, any doubts about the Holy Order of either church should be allayed by the study documents on the subject in hand, one of which was prepared by a highly qualified Church of England professor and priest. And, there appear to us no objective differences in essentials between these two churches which would act as impediments to prevent the progress toward intercommunion and finally full union.

One cannot help but be excited by the potential for productivity and expansion which is offered by the coming together of these jurisdictions. Yet some bishops within the ACC—evidently mired in a fearful rather than fearless approach to the Gospel and in irrational, *ad hominem* animosity over long-past history—seemingly want to stifle this vital attempt at unification. If you are an ACC member who *does* want unity, perhaps this is the time to find out if your bishop is among them, and to let him know your wishes on the matter.

A.F.T. and R.M.S.

Christian Challenge Sponsoring Parishes

ARKANSAS

Hot Springs

St. Chrysostom's Anglican Church
(American Episcopal Church)
504 Harland
(Extension Trivista Left)
Sun 8a HC; 10:30a HC (2nd Sun MP & Sermon)
3rd Sat 9a HC
1928 BCP
The Rev. K.R. Strawhand
501/262-5130
501/623-4656

CALIFORNIA

Long Beach

St. Mark's Church
(American Episcopal Church)
245 W. Wardlow Road
(at Grace Lutheran)
Sun. HC 8a
(Call for holy days)
The Rev. Robert Hardin
The Rev. John Stevenson
213/424-7743
714/842-8834

FLORIDA

Goldenrod (Orlando)

St. Alban's American Episcopal Church
3348 W. State Road 426
(Aloma Avenue)
Sun HC 8a (said) & 10a (sung)
SS 9a (Nursery at all services)
Wed HC 7:30p; Bible Study 8p
1st Sat of month: Sacrament of Penance 4:30p
1928 BCP
The Rt. Rev. Walter Grundorf
The Rev. Canon Robert Miller
The Rev. Fred Basil
The Rev. Kenneth Horne
407/657-2376

GEORGIA

Atlanta

St. Barnabas Anglican Church
(American Episcopal Church)
1839 LaVista Road, NE
(LaVista Women's Club)
Sun 11a
1928 BCP
The Ven. Carroll Simcox
The Rev. William Weston
404-483/6511

ILLINOIS

Quincy

St. John's Parish
(ESA/ECUSA)
701 Hampshire Street
Sun Matins 7:15a; Low Mass 7:30a;
Family Choral Eucharist & SS 9:30a;
Tues Matins 11:45a; HC & Healing Service noon
Thurs Matins 8:45a; HC 9a
1928 BCP
The Rev. Garrett Clanton
217/222-3241

MICHIGAN

Detroit

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

MISSOURI

St. Louis (Webster Groves)

Church of the Ascension
(American Episcopal Church)
210 Chestnut Ave.
(1 min. from Elm Ave. exit off I-44)
Sun 8:30a MP (except last Sun); 9:30a SS;
10:30a HC
Thurs 7:30p HC
M-F 9a MP
M-F Preschool—Day Care
The Rev. Donald Perschall
The Rev. Phillip Haskins
The Rev. Dr. Michael Wiejaczka
314/962-3787
314/631-5824

NEW HAMPSHIRE

Rochester

Trinity Anglican Church
(Anglican Catholic Church)
16 Nutter Blvd.
Sun 8a HC; 9:15a HC & SS
(1928 BCP)
The Rev. James von Fleckenstein-Curle
603/332-2235

NORTH CAROLINA

Mills River

All Saints American Episcopal Church
McDowell Rd. & Hwy. 191
Sun HC 8:30a, HC 11a (MP 2nd & 4th)
1928 BCP
The Rev. Richard Bakley
704/693-5168

SOUTH CAROLINA

Florence

The Anglican Church of Our Saviour
(Anglican Catholic Church)
2210 Hoffmeyer Road
Salvation Army Chapel
Sun 3:30p MP 1st, 3rd, 5th;
EP 2nd & 4th; HC when supply priest available
Contact: Louise Sallenger
803/669-6615

TENNESSEE

Monteagle

Christ Church

(American Episcopal Church)
Just off I-24
Sun HC 10:30a
The Rev. William Millsaps
The Rev. Michael Gilstrap
615/924-2660

TEXAS

Grand Prairie

Church of St. Charles the Martyr

(Independent)
613 N.W. 17th St.
Sun 10a HC
Wed 6p HC & Confirm. Class
Thurs 10a HC
The Rev. Jean Pierre Meshew
The Rev. Walter Gerth
214/262-3990
817/485-1311
817/731-3473

AUSTRALIA

Melbourne

St. Mark's, Fitzroy

(Anglican Church of Australia)
250 George Street
Sun HC 9:30a
Sat Benediction 7p
Mon-Sat Daily Mass
The Rev. Tony Noble
03/417-2751

Want to find out how your congregation can become a CHRISTIAN CHALLENGE SPONSORING PARISH—and get a FREE AD in this directory? Call the CHALLENGE office for details at 202/547-5409.

Other Church Listings

CALIFORNIA

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

The Rev. Lee Owens

213/660-2700

COLORADO

Denver

St. Mark's Parish (founded 1875)

(Anglican Rite/National Catholic Church)

1405 South Vine St. (near Denver Univ.)

Sun HC 8a, choral Euch 9:15a,

High Mass 11:15a

(All 1928 BCP)

SS 10:15a for all ages

Mon-Sat HC 9a

The Rev. John Connely

The Rev. Dallas Mustoe

303/722-0707

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

PENNSYLVANIA

Quakertown

Anglican Church of the Incarnation

(Anglican Catholic Church)

44 South Eighth Street

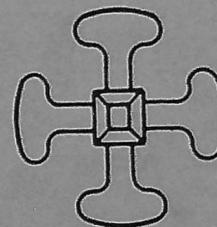
Sun MP 9a, HC 10:30a

Wed EP 7p, Bible Study 7:30p

All services 1928 BCP

The Rt. Rev. Thomas J. Kleppinger

215 538-3787



opposition remains strong in the Polish National Catholic Church in the United States and Canada, and in the Polish Catholic Church of Poland. In addition to the groups already named, there are Old Catholic Churches in Austria and Czechoslovakia, and congregations under one or another national church organization in Brazil, Italy and France, as well as several congregations of ex-Lutherans in Sweden, Norway and Denmark which have recently come under the German Old Catholic bishop. The Old Catholic Churches, which broke from the Roman Catholic Church in a series of three schisms from the 17th through the late 19th centuries, have come under heavy Anglican influence in recent decades, and are demonstrably affected by modernist church leaders on a variety of issues, including women's ordination.

The fate of **CHRISTIAN CLERGY IN KUWAIT** was unclear after Iraq invaded the Persian Gulf emirate in August. According to *Ecumenical Press Service*, an Anglican priest, Michael Jones, was reportedly forced at gunpoint by Iraqi soldiers to go to Iraq, while an American Baptist minister evidently took refuge in the U.S. embassy in Kuwait City. There was no information about the bishop and other staff at the Roman Catholic cathedral. In the meantime, in a message beamed to U.S. soldiers in Saudi Arabia on Iraqi radio, there was a religious appeal, which essentially asked how the soldiers can fight against Iraq, knowing that there are more than 200 churches within it. "Do you want to kill a Christian like you and to be killed by him? Will you be pleased to be ended like this?" asked the message. An estimated 3.5 percent of the Iraqi population of 17 million is counted as Christians. Most of the rest are Muslims, the majority of whom belong to the Shi'a sect which dominates neighboring Iran.

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declares that every citizen has the right to adopt, practice and proselytize any faith or none at all, and bans government interference in religion. Its passage is expected to accelerate the return of hundreds, or even thousands, of church buildings and mosques still under government control. Russian Orthodox Church Patriarch Alexi II, the first freely elected chief hierarch of the church since 1917, commented that "It's a major event in the spiritual life and renaissance of our society and its spiritual and moral education."

Several hundred Old Catholics and ecumenical visitors met this summer in Geneva at the 25th International **OLD CATHOLIC CONGRESS**, and voted overwhelmingly to ask the international Conference of Old Catholic Bishops to rule that each Old Catholic Church can decide for itself whether to ordain women as priests. According *Ecumenical Press Service*, the conference, entitled "New Life in Christ," concentrated on AIDS, the sick, dying, mentally disabled, former prisoners and the unemployed, as well as on violence (and "non-violence"), reconciliation and dialogue, and racism. Also featured was the place of women in the church. Among the various churches which comprise the Old Catholic Union of Utrecht, women have already been ordained as deacons in the Netherlands, Switzerland and Germany, and in the latter two, the Old Catholic synods have voted in favor of ordaining women as priests, or at least said such an action is not contrary to the faith. But