

NEWSCLIPS Continued from Page 29

papers given to horoscopes and to religion was about equal. Now, horoscopes are given half again as much space as religion. The survey, by Robin Gill of the Religious Studies Department at Newcastle University, also showed that coverage of religion is now slightly less hostile than it was in 1969. - *Ecumenical Press Service*

***SIX METROPOLITANS OF THE BULGARIAN ORTHODOX CHURCH** have publicly repented for their passivity and the compromises they made during the period of communist rule in Bulgaria. - *Anglican Journal*

***A 122-YEAR-OLD ROMAN CATHOLIC NEWSPAPER BASED IN AUSTRALIA**, *The Advocate*, has ceased publication. The Archdiocese of Melbourne said that the paper was "becoming a financial burden." - *Ecumenical Press Service*

***QUEEN ISABELLA I OF SPAIN A SAINT?** The monarch who sponsored Christopher Columbus's voyages to the New World 500 years ago has come under criticism in connection with Vatican plans to consider canonizing her as a saint of the Roman Catholic Church. Critics cite her support of the Inquisition's suppression and persecution of Jews and Muslims. - *The Washington Post/Associated Press*

***NOT A BAD IDEA:** The 251-member Annual Synod, the governing body of the [Lutheran] Church of Sweden (SK), defeated a proposal to restore automatic voting rights to SK bishops, which were eliminated in 1982; reforms, though the bishops were given the right to make motions. Beyond that, the 13 bishops, who are expected to attend synod meetings, are allowed only voice (but, again, no vote) in the synod and committee meetings, and serve as ex-officio members of a synod committee on doctrine. - *Ecumenical Press Service*

***HITCHHIKING ANGELS?** *New Zealand's Challenge Weekly* newspaper says it received a dozen reports of angels seeking rides with Christians along deserted roads and motorways in the Wellington and Auckland areas. Once in the car, the hikers reportedly talked about Christ's return, and then mysteriously disappeared. However, there have been no eyewitness accounts of these encounters. - *Ecumenical Press Service/Christian News*

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***HOLY COWS!** "It's not a magic elixir that builds strong souls and guarantees immunity from sin. But the milk produced by the Pope's dairy herd must certainly taste heavenly." Some 30 black and white Holstein cows at a farm at Castel Gandolfo, Italy, Pope John Paul II's hilltown holiday residence, produce milk for the Vatican market, open only to Vatican employees and their families. But 120 cartons of the 130 gallons of milk produced each day are delivered to three local coffee bars. Within hours, they're sold out. - *Associated Press / Washington Post*

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THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXX No. 1 May 1991



An *adieu*
but not *adieu*
to the *old*
Bishop of *London*
—Page 7

Old Times
Gleanings from the
Episcopal Archives
and the
Gleanings from the
Gleanings

THE Christian Challenge

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EDITOR

Auburn Faber Traycik

Scripture Editor—Dr. Carroll E. Simcox, 3206 Heritage Circle, Hendersonville, NC 28739.

MAILING ADDRESS

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DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

The Rev. Dr. Allen C. Guelzo, Peggy (Mrs. Gordon A. T.) Heath, Timothy Falk, the Rev. George Fincke, Jr., Stephen Higgins, Auburn Faber Traycik, the Rev. Dr. David Ousley, the Rev. Canon Walter Van Zandt Windsor.

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ON OUR COVER: "Trinity P.E. Church," as the plaque on the property says, is still in use after 300 years, currently holding services at 10:30 a.m. on Sunday mornings; its rector is the Rev. Thomas Garner, who undoubtedly makes use of the chapel's stately pulpit, shown below. In the graveyard surrounding the church are buried "Governor Thomas King Carroll, many Revolutionary heroes and other distinguished Marylanders," according to the plaque erected by the Daughters of the American Revolution. Both photos by the Editor.



Backtalk

Letters From Our Readers

CAREY'S "HERESY" REVIVES "OUTMODED" CONCEPT

"Heresy. The formal denial or doubt of any defined doctrine of the Catholic faith." - Oxford Dictionary of the Christian Church

So: The Archbishop of Canterbury is of the opinion that opponents of women's ordination are guilty of *heresy* (TCC, April). It matters little that he later amended "heresy" to "fundamental error"; His Most Reverend Lordship casts anathemas about too lightly. He seems to have joined the company of those who have reduced the Creed to a single clause: I believe in the ordination of women. Admit this and you are allowed anything else; deny this and be outcast.

Over the course of this melancholy century, august Anglican dignitaries have variously denied the Trinity, the Incarnation, the Virgin Birth, the Atonement, the Resurrection, the Ascension, the Second Coming, the Divinity of Christ, the inspiration, authority, or mere usefulness of the Bible, the validity of any binding moral law, the meaningfulness of prayer, any self-revelation of God—indeed, all the articles of faith and the very idea of continuing and absolute standards of any kind. But have they been denounced as heretics? There can be only one answer, which the orthodox express by a resounding "No!" and the innovators by a massive silence.

Viewed another way, it is perversely encouraging to see the concept of heresy revived, even if the Archbishop cannot use it properly yet. We were once told that heresy was a barbarously outmoded relic in this age of enlightened theological pluralism. At least we were told that when Bishop Pike was thundering his unbelief to the world. And we are told it still today when Pike's epigone, Bishop Spong, serves up the same stale blasphemies again. But Spong supports the ordination of persons of both (or should it be *all?*) sexes, so of course he is, by the Archbishop's definition, not a heretic.

Left unresolved is the question of *when* opposition to women priests became a—now that we may again use the word—heresy. To admit that there is such a thing as heresy is to admit that there is such a thing as orthodoxy, that there is sound doctrine and false doctrine. But, if opposition to women's ordination (or, stated positively, commitment to the Apostolic Order) is a heresy in the 20th century, was it a heresy in the 16th? Or in the 13th, fourth or first? Can it be that all the Church's seeming activity of the past two millennia was only a false start or a shake-down cruise? Did the Apostles really so misunderstand Jesus that the Church has to await the coming of Carey, Spong & Co. before it could be said to be truly embarked on its divine commission?

Or could it be that certain Church leaders are again trimming their teaching to fit the dictates of an ephemeral trend in worldly affairs? Currently, this takes the form of a frantic effort to conform to the pseudo-liberationism of the left. Thankfully, secular

leftists show no interest in Christianity and see little use for the Church except as a propaganda opportunity, but even the little attention they pay it is harmful. Thus, it is still unclear whether official Anglicanism will sacrifice its Apostolic ministry at the command of a virulently anti-Christian secular movement, radical feminism.

This episode is all the more perplexing and distressing because, at the time of his appointment, His Grace of Canterbury gave every evidence of being a solid, evangelical Churchman. But he appears now to suffer from an affliction that often strikes the orthodox when thrust into sudden public prominence: the fear of consistency of conviction. So, he tries to balance his orthodoxy, which angers the innovators and their allies in the media, with a pathetic effort at trendiness, which he hopes will placate them. Like all efforts at "balancing" truth with falsehood, this will fail. Many Anglicans, otherwise orthodox, seem to think that if they give way to the innovators on women's ordination, they can hold the line on traditional morality and repel "feminist theology." This is as hopeless as thinking you can open the gate to admit an engine and then shut it to keep out the train.

Let us hope that the Archbishop's *faux pas* was inadvertent and not to be repeated. Because, if he has entered fully into the innovators' twisted world where all doctrine is denied, all morals relativized, and all standards inverted, then hope for official Anglicanism has been reduced to "the shadow of a shade."

Stephen Page Smith
3437 S. Wakefield St.
Arlington, Virginia 22206

RESCUING THE BIBLE FROM BISHOPS

I would like to commend you on your fine report in March about Bishop John Shelby Spong's new book, *Rescuing the Bible from Fundamentalism*. As always, you "zeroed in" on all the right points.

However, I would like to suggest that there is something overlooked in the text of the book itself which may speak volumes. In my reading of the book I noticed, on page 218, a rather interesting, perhaps even "Freudian," misquotation of Holy Scripture. Bishop Spong quotes John 20:17 like this: "Touch me not for I have not yet *descended* to my Father"—which should, of course, read *ascended* instead. Hmmm... probably nothing to it, but then again...

Perhaps we should write a book, my dear Editor, entitled *Rescuing the Bible from Bishops Who Don't Believe In It Anyway*.

The Rev. Canon W.V.Z. Windsor
Anglican Parish of St. George
P.O. Box 4415
Jackson, Mississippi 39296

MORNING PRAYER: THE DEBATE CONTINUES

It is with profound reluctance that I feel it necessary to respond to the letter in your March issue by my deeply respected and dear friend, the Ven. Dr. Carroll E. Simcox. His letter advocates the use of the Office of Morning Prayer "on a regular and frequent basis at the service usually attended by most people."

First, let me express my understanding that the Office of Morning Prayer was not intended, historically or theologically, to be a principal service in the Church on Sunday. It is clearly a daily service, with lessons and psalms specified for every day of the year. The Liturgy of the Holy Communion, on the other hand, is clearly meant to be celebrated on Sundays and Saints' days and other special occasions; collects, Epistle and Gospel readings are provided only for those days. I strongly hesitate to dispute with such a scholar as Fr. Simcox, but it would seem that widespread use of Morning Prayer as the Sunday service came into being, in this country at least, because of the shortage of ordained ministers in colonial and post-Revolutionary eras. There was no alternative, therefore, to having Morning Prayer read by a Lay Reader.

Fr. Simcox makes much of the point that we must have both the Word and the Sacraments and he seems to hold both implicitly and explicitly that Morning Prayer is the Word and the Eucharist is the Sacrament. Both these assumptions as stated by him seem to be faulty. The Word, in Morning Prayer, consists of a psalm and two Scriptural readings, as well as, if you like, at least some of the beautiful canticles which are Scripturally based. But there is no sermon provided in the Office; this is something added by more recent custom and not authorized by the [1928] Prayer Book itself.

And what of the Eucharist? The Word is not lacking; witness the provision of an Epistle and Gospel reading. Moreover, a sermon is specifically provided for, in which the Word is to be taught. True, there is no psalm and there are no canticles. But both Morning Prayer and Holy Communion provide for the teaching of the Word, whereas only the Holy Communion provides the Sacrament. It seems to me, therefore, that Fr. Simcox has based his argument on a faulty dichotomy.

Fr. Simcox appeals to the Ordinal to support his thesis. I can find nothing in the Ordinal to sustain a claimed need for Morning Prayer as the main Sunday service. The Ordinal simply underscores the need to teach the Word as well as administer the

Sacraments, and, as explained above, both these duties are fulfilled in the Liturgy of the Eucharist. Moreover, in more than one place, the rubrics of **The Book of Common Prayer** suggest that Morning Prayer may have been meant to be used simply as a preliminary service or introduction to the Holy Communion (e.g., rubrics on pp. 3, 10, 17).

Absolutely nothing in this letter should be construed as opposition to Morning Prayer *per se*. It is a beautiful, worshipful and valuable service. I only maintain that it was not meant to be the main Sunday service, as the Eucharist was meant to be, and that it has gathered unauthorized accretions through past circumstances which no longer obtain. Moreover, perhaps I may be forgiven for reminding readers that the canons of various ecclesial Anglican bodies, including Fr. Simcox's, specifically require the use of the Holy Communion at "the principal Sunday service," which I have always assumed to mean that service attended by most people.

Perry Laukhuff

P.O. Box 689

Amherst, Virginia 24521

I seldom find myself in disagreement with Fr. Simcox, but his letter in the March *CHALLENGE* has me a little disturbed. His preference for alternating Morning Prayer and Holy Communion as the main Sunday service would not satisfy most Anglo-Catholics I know. While I myself am not absolutely certain that missing Mass on Sunday is a sin, it is something on which I would not want to take a chance.

Substituting another service for the Holy Eucharist in this manner is both peculiar to Protestantism and runs counter to the practice of the undivided Church. Taken together, these two facts make the "either/or" practice highly questionable.

The answer would seem to be linkage—"both/and" rather than "either/or." Since the present-day Anglican's attention span is short, rather than having the Holy Communion added on to a complete Morning Prayer service (as Anglicanism has done at various times and places, and *Eastern Orthodoxy still does, to the best of my knowledge*), I would suggest the Prayer Book option (page 10) of going directly to the Eucharist after the first canticle of Morning Prayer. This is done at St. Hilda's Anglican Catholic Church in Washington, D.C. and, I am sure, in many other places.

Wallace Spaulding

1206 Buchanan Street
McLean, Virginia 22101

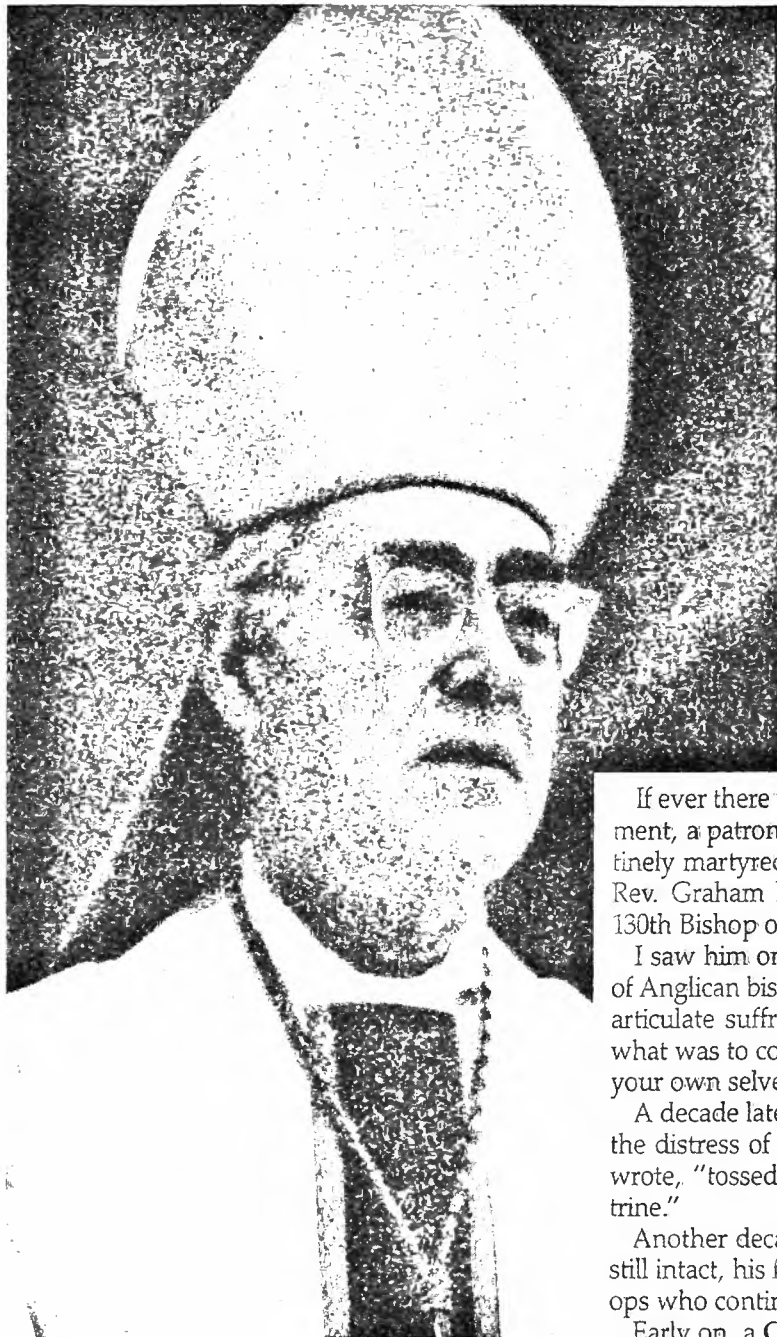
Continued on Page 32

Pontius' Puddle

I USED TO WORRY THAT GOD MIGHT END THE WORLD BEFORE I GOT EVERYTHING I WANTED--

NOW I'M COUNTING ON GOD ENDING IT ALL... BEFORE I HAVE TO PAY FOR IT!

Joel Kaufmann



BISHOP LEONARD

*"This is what I must do, if
I'm going to be
faithful to my beliefs."*

- Uttered by Bishop

*Leonard on the occasion of his
disputed confirmation visit to
Oklahoma in 1986, but a
statement that characterizes
his entire ministry.*

*A
Valediction
For*

**THE
"HOLY WRECKER"
OF LONDON**

By James B. Simpson

If ever there was a child of orthodoxy, a true son of the Oxford Movement, a patron saint of modern Anglo-Catholicism, a man almost routinely martyred by faithfulness to his beliefs, it is the Rt. Hon. and Rt. Rev. Graham Douglas Leonard, who steps down this month as the 130th Bishop of London.

I saw him on the floor of the tenth worldwide Lambeth Conference of Anglican bishops nearly a quarter century ago, an alert, dark-haired, articulate suffragan bishop of Willesden, powerfully prophetic about what was to come to pass when, in the words of the Book of Acts, "of your own selves shall men arise, speaking perverse things."

A decade later, by then the diocesan of Truro, he bore at Lambeth XI the distress of a church that had fallen on evil days and was, as Paul wrote, "tossed to and fro and carried about with every wind of doctrine."

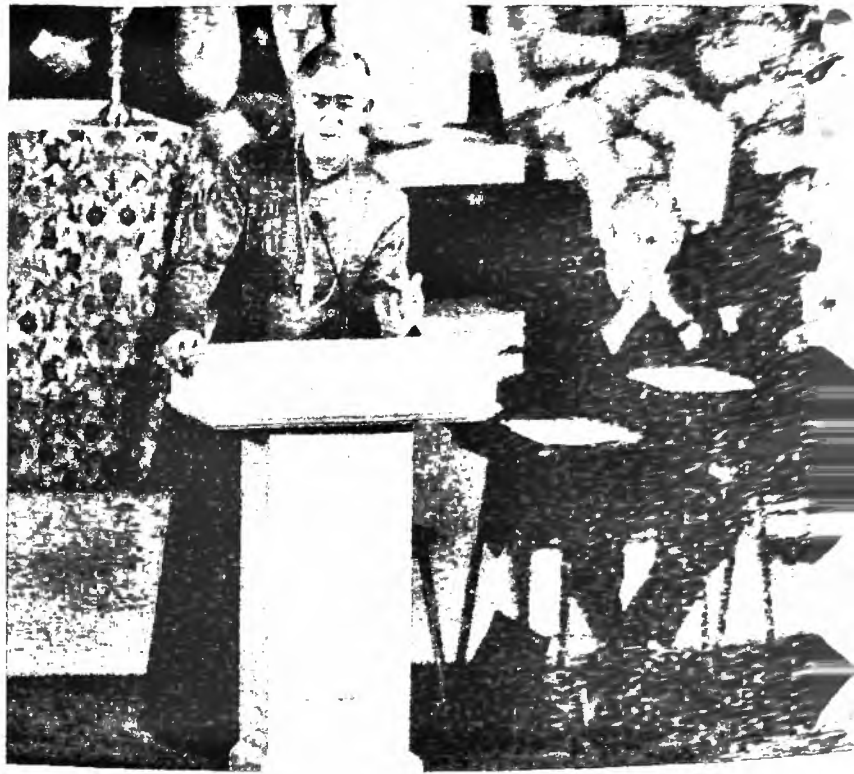
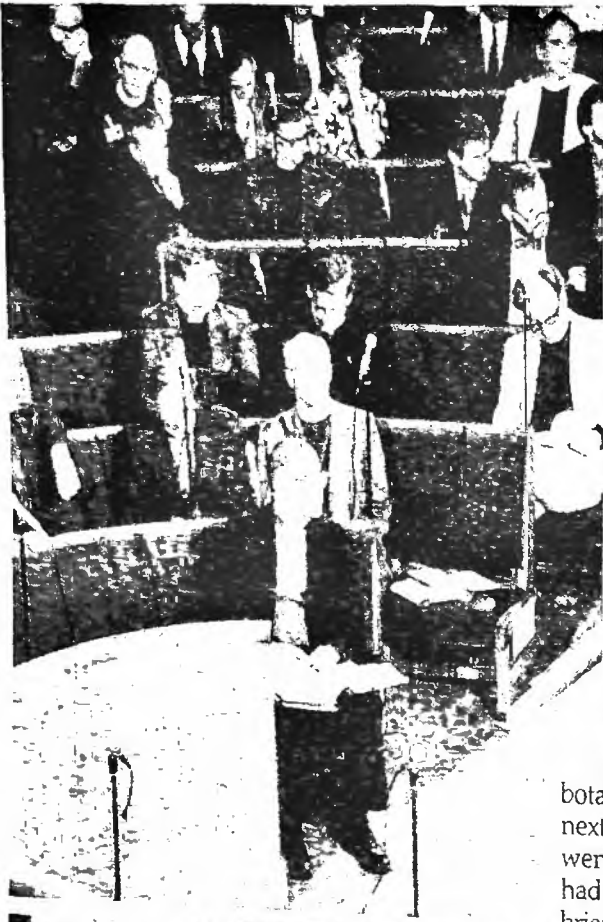
Another decade passed and he was back at Lambeth XII, his armor still intact, his faith steady, unflinching in the fray against brother bishops who continued impetuously to be far more secular than spiritual.

Early on, a **Crockford's Clerical Directory** preface referred to him as "a major wrecker of the Methodist unification scheme." His biographer, John S. Peart-Binns, took up the adjective in referring to Leonard as "a wrecker of unity schemes." After Leonard's extraordinary confirmation service in Oklahoma, a whole chorus of critics called him "a wrecker of Anglican unity."

A wrecker, indeed, but a holy wrecker with a dedicated sense of wrecking; a wrecker in the same sense that a Medal of Honor winner has wrecked any enemy action. One can easily conjure up an image of Leonard arriving in a pick-up truck with his mitre firmly in place, a crozier protruding from the window, and successfully directing a demolition crew against those who would compromise catholicity.

Be it to Leonard's credit, too, that he is a gentleman wrecker: well-prepared, well-mannered, thorough, consistent, efficient, swift. As Peart-Binns put it in bringing former Archbishop Runcie into the picture, "Runcie was regarded as a man for the season. Seasons change. Leonard does not change."

The stalwart Leonard is a child of the rectory, born May 8, 1921; he grew up in parishes in Battersea and Wandsworth Common. He inherited his father's bushy black eyebrows and his mother's high standards and propensity for doing things well. Trained as a scientist (mainly in



botany) at Balliol College, Oxford, but "with ordination in view," he sat next to his future wife, Priscilla, in the morphological laboratory, then went off to serve with a research section attached to the infantry. She had been prepared for confirmation by Michael Ramsey when he was briefly vicar of St. Benet's, Cambridge; the Leonards were married there January 2, 1943. Their first child was born the next year on December 21, and their second, another son, on February 10, 1947. By that time Leonard was a student at Westcott House, Cambridge. He was ordained by the Bishop of Ely in 1948, serving first in St. Andrew's, Cambridge, and subsequently at St. Ives in Huntingdonshire and in Essex, falling under the influence of the Bishop of Chelmsford, Henry Albert Wilson. In Wilson's career was a portent of Leonard's, for Wilson had never been a popular bishop but was a man who had made up his own mind about issues and was never frightened of being a lone wolf or of unpopularity.

Although Leonard's rise was relatively swift there has been, at almost every stage, a feeling that he would not be moved up if he exercised (as he did) his integrity. It proved quite unwarranted. He assisted in parishes, was a vicar, a diocesan director of religious education, an archdeacon, suffragan, diocesan (of Truro), and finally a prelate who ranked first after Canterbury and York. It is to Margaret Thatcher's everlasting credit that she appointed him to London, mindful, of course, that he would have significant contributions to make as one of the Lords Spiritual in the House of Lords but also aware that he was a

THE QUOTABLE LEONARD

Evil pays spot cash; virtue on a credit basis.

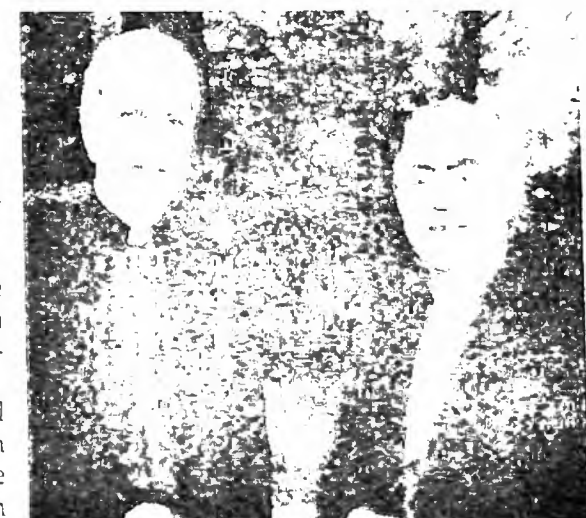
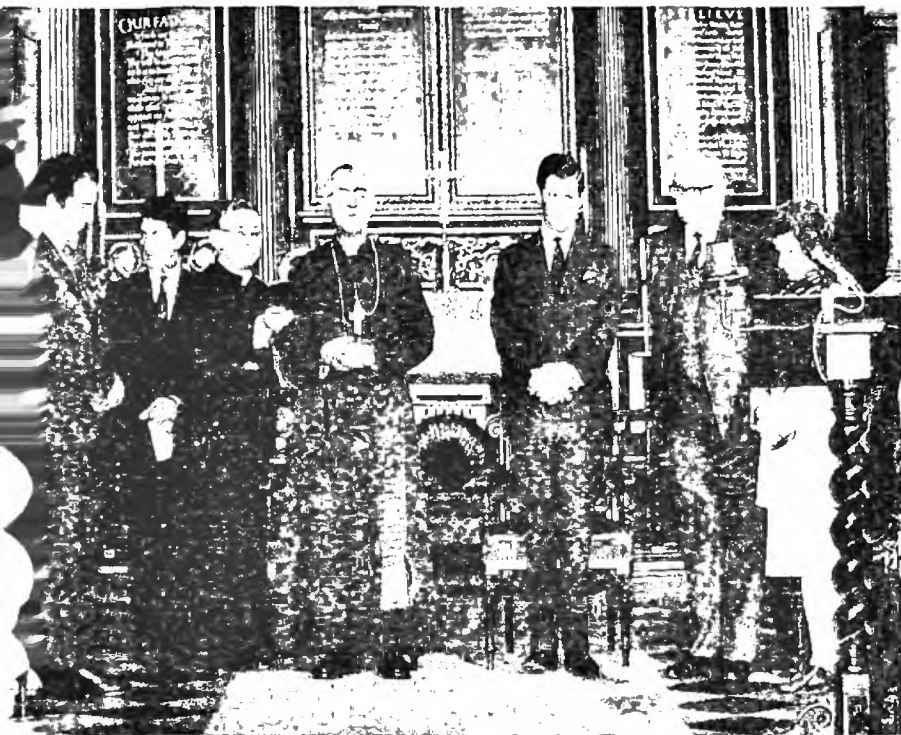
The Holy Eucharist stands midway between baptism and the consummation of all things.

As the Church, we have no purpose nor meaning save that which is given to us by God.

One of the besetting sins of the Church is to expect people who are not Christians to behave as if they are.

[Archdeacons charged with care of property] were more concerned with drains than brains.

ONE PICTURE SAYS IT ALL: Though it was probably just a slow day, Bishop Leonard, in the photo ABOVE LEFT, seemingly sits alone and isolated in the Church of England's General Synod, as he has often seemed to be among fellow bishops in his strong defense of the faith; ABOVE RIGHT, he speaks to the momentous 1989 Fort Worth Synod, at which the Episcopal Synod of America was formed; BELOW LEFT, Bishop Leonard delivers the 43rd annual John Findley Green Foundation Lecture in 1987 at Fulton, Missouri's Westminster College. He spoke on "The Tyranny of Subjectivism," asserting that "the West has lost its soul" because it has rejected the essential reality that man, by his nature, must be obedient to an authority above himself.



controversial figure. She was a Methodist who attended Anglican services, but they were not Graham Leonard's services; she would hardly have been with him on a pilgrimage to Walsingham or Lourdes. Many still regard his appointment to London as a major miracle.

From his Willesden post he began warning the Lambeth Fathers way back in 1968 of watered down catholicity and of something that seemed distant on the horizon—women's ordination.

In the ensuing decade, women's ordination became a reality and, in 1978, Leonard was once again in the forefront to keep the Lambeth bishops from seeming to give complete approval.

Yet another decade with women on the verge of consecration to the episcopate—the "great white whale of women's ordination," as the BBC referred to the issue—and it dominated Lambeth '88. "The creed," Leonard warned, "is in danger of being reduced to one phrase: I believe in the ordination of women."

Still, the movement went forward, with a woman bishop in the U.S. and New Zealand. Yet Graham Leonard leaves office without the dreaded measure to admit women priests having yet been passed in the Church of England, a holding action in which he has played a telling role.

His work with souls is less known, though some have praised it, and his business acumen in administering the diocese is uncelebrated; even he minimalizes it as grappling with "a lubricated jellyfish." What he will be largely remembered for is the drama of his courageous, often

Continued on Page 10

THE BLESSING is given by Bishop Leonard, ABOVE LEFT, at the 1990 awards ceremony for the Thomas Cranmer Schools Prize, sponsored by the English Prayer Book Society and The Spectator, at which the Prince of Wales (at right next to Leonard) gave his celebrated defense of the Cranmerian prayer book tradition; ABOVE RIGHT, Bishop Leonard explains the 1988 Lambeth Conference's resolution on women; bishops at a press conference in Canterbury; CENTER RIGHT, the bishop talks with his well known chaplain, the Rev. John Shepherd (now serving in the Diocese of Fort Worth), at the 1986 Fairfield Symposium in Connecticut, an unprecedented international gathering of some 60 traditional bishops, other clergymen and lay people from the "official" Anglican Communion and the Continuing Churches; BELOW RIGHT, Leonard with the Rev. John Pasco, rector of St. Michael's Parish in faraway Oklahoma, the object of great controversy when Leonard decided to grant episcopal oversight to the disenfranchised, traditionalist Episcopal congregation.

Humility springs from an acceptance of reality.

First, I believe that many . . . problems have risen because the West has lost its soul. Secondly, I believe that this has happened because it has rejected the one essential belief which marked it for centuries, namely that man by his very nature has to be obedient to an authority over and above himself. Thirdly, that the rejection of such authority leads not to freedom but to tyranny; a tyranny which springs not, as in past centuries, from a fundamentalist approach to truth, but from the bestowal of absolute authority on the expression of what individuals or a group believes to be self-evident truths, but which, in fact, only reflect contemporary fashions.

"AN ERROR IN JUDGMENT"

"I have no personal vendetta against the Bishop of London," Bishop McAllister told *THE CHRISTIAN CHALLENGE* in a telephone interview from his retirement home in San Antonio, Texas. "He made a sad error in judgment, simply taking the word of a priest who seemed to share the same views, a priest who had stolen church property. I wanted to save Bishop Leonard from embarrassment. Many of the things he is struggling to preserve in the Church, I can say amen to. But he made a rash judgment as to whom were friends. I am sorry to say that he would not speak to me at Lambeth '88."

IS THERE ANY JUSTICE?

"What happened to the U.S. bishops who performed the illegal ordinations at Philadelphia in 1974? Nothing. Charges against them for violating the canons were withdrawn. What happened to Merwyn Stockwood when he went to do in the U.S.A. what he was not allowed to do here, i.e. take part in the ordination of women? Nothing. What happened when in 1981 Elizabeth Canham did in principle what I am now accused of doing, namely to perform sacramental ministrations in the territory of another diocese? Nothing to support me in the difficult position in which I was placed. What happened when a U.S. bishop divorced his wife to marry the divorced wife of one of his priests and goes on television at Christmas to ask his people to drink to their health? Nothing. What happened when immediately after the General Synod has not passed the Women Ordained Abroad Measure, a woman priest celebrates in Southwark? Nothing. What happens when, without any notice, a Methodist minister celebrates at an ordinary service in Lincoln Cathedral or when a woman priest gives the blessing at a Sunday sung Eucharist? Nothing.

It always seems to be those who believe they must stand for traditional belief and morals who get criticised publicly. However, that is the stuff of martyrdom and while we must not seek it, I suppose we must embrace it when it comes."

- Bishop Leonard, as quoted by John S. Peart-Binns in *Graham Leonard*, Darton, Longman and Todd, London, 1988



ABOVE: Leonard confirms one member of a class at St. Michael's, Tulsa, Broken Arrow, Oklahoma during his historic visit there in the fall of 1986 to actively take up the care of the rector—who had been deposed by Oklahoma Episcopal Bishop Gerald McAllister after a long dispute, partly over Fr. Pasco's refusal to use the new prayer book or lectionary—and his parish, after McAllister refused to recognize St. Michael's vestry and denoted the parish to mission status. Bishop Leonard, while not claiming any jurisdiction over the parish, held that Fr. Pasco is still a legitimate priest in the Church of Christ and that the parish, or at least parishioners of the real St. Michael's, had been abandoned by McAllister. Asked why he persisted in his position that a bishop has a duty to assist a detached congregation such as St. Michael's, he replied with conviction that "This is what I must do, if I'm going to be faithful to my beliefs." BELOW: Bishop Leonard stands happily after the confirmation service with some of his confirmands.

GRAHAM LEONARD, ACCORDING TO:

The Rt. Rev. Clarence C. Fope, Jr., Bishop of Fort Worth and President of the Episcopal Synod of America: "Bishop Graham Leonard's contribution to the preservation and propagation of the Scriptural and historic Faith of the Gospel of Christ in the Church of England and throughout the Anglican Communion is incalculable. No amount of praise is sufficient to balance the sacrifice he has made over the years toward this end. He has been a constant source of encouragement and inspiration to me, personally supplying strength and wisdom when I have needed them most. I shall continue a close relationship with him as friend and co-worker, and I am certain that our Communion has not heard the last from + Graham Leonard."

Former Archbishop of Canterbury Robert Runcie: "No one knows the Church of England better than Graham Leonard," said Dr. Runcie, listing Leonard's many responsibilities over the years, and his leadership in the House of Lords. Calling Leonard "a close and dear friend of mine, though not always perceived as such," Runcie said in a recent farewell tribute to the bishop that, when Leonard speaks, he "doesn't presume to draw on our personal qualities to illustrate a point. He draws on the authority given to him by God and his Church. That is why he has been led to oppose changes in the Church at great cost to himself and his health, bearing no grudge to his opponents. Because we haven't always agreed about everything, people think they have to defend him to me; but there is no need to defend him in my presence. They say, whether they are from Willesden, Truro or London, 'He is a wonderful pastor.' No one has been quicker to try to help some priest who has fallen on difficult times. I hope we will walk again in Oxfordshire as we often have, and talk about how we can get an Oxford Movement going again." (Quoted from *Church Times*)

The Rev. John Pasco, Rector of St. Michael's Parish, Tulsa/Broken Arrow, Oklahoma: "My strong remembrance of Graham Leonard, Bishop of London, is of a man who takes no action precipitously, but, once a conscientious decision is reached, pursues the chosen path resolutely. This is wonderfully illustrated in his first words to me as he arrived in Tulsa for his historic visit on October 30, 1986. 'Hello, John. I'm here! They all said I wouldn't come. They just don't know me!' The events of his relationship to me and to the faithful of St. Michael's parish showed the Anglican Communion that there was no pressure upon earth which could keep this Bishop in the Church of God

from providing for clergy and people who needed the strength which his episcopal ministry and guidance could provide.

His actions were not taken in haste. In fact, it took from the time of our first appeal for his declaration of communion with us on November 30, 1984, until June 1, 1986, for his acceptance of me as a priest and the people of the parish as 'faithful Anglicans' in communion with him, to be declared in a formal document. Those long months had been spent by him in scholarly and prayerful consideration of the propriety of such action and of its many consequences. It is obvious by that length of time that the action was not precipitous; that it was also resolute was demonstrated subsequently when, having declared his intention of having the Bishop of Fulham represent him here by confirming a class, the entire ECUSA House of Bishops declared him *persona non grata* in the U.S. and his own House of Bishops overwhelmingly opposed him. Summoned by the Archbishop of Canterbury, he told him the reasons for the planned action, then declared, "I won't send Fulham. I will go myself!" And he did. In the months which followed, he continued to guide St. Michael's and, as his retirement date approached, kept his promise to provide episcopal ministry by commending us to the care of the [Continuing Church jurisdiction of the] United Episcopal Church and its bishops."

More on next page



GRAHAM LEONARD, ACCORDING TO:

The Most. Rev. Anthony F.M. Clavier, Primus of the American Episcopal Church (the second largest U.S. Continuing Church): "In an age when bishops are more and more executives and less and less characters, Graham Leonard may be viewed as an anachronism. He has never been easy to pin down. Reared as an Evangelical, he became the leading Anglo-Catholic bishop in the Church of England. As prelate to Orders of Chivalry and a member of the Privy Council, a symbol of Crown and Establishment, he was prepared to buck the system and intrude in the Episcopal Diocese of Oklahoma. Saddled with an impossible diocese, a sort of mini-province with Area Bishops looking after sections and a large number of rather eccentric parishes on the extreme wing of both ends of the Anglican spectrum, Bishop Leonard's genuine pastoral heart was often hardened by bureaucratic necessity and sheer over-work.

In company with the Archbishop of Canterbury, the Bishop of London has often excited expectations which were incapable of fulfillment, given the nature of the Anglican Communion and the reality of its structure. Both occupy sees which once enjoyed tremendous influence and moral authority. Today neither see's historic role remains intact, as member Provinces stress autonomy above all things. However, Bishop Leonard's stand for orthodoxy has heartened traditionalists throughout the Anglican world. Freed from the pressures of his diocesan episcopate, he will probably demonstrate a less constrained leadership as the Church of England draws closer to its decision on the ordination of women."

The Most Rev. Donald Robinson, Archbishop of Sydney, Australia: "Graham Leonard's clear commitment to the biblical and apostolic foundation of our Anglican faith and order has been a beacon of hope during his time as Bishop of London. His insistence on divine revelation as being the Church's guide and authority has marked him as a true bishop and guardian of the flock of Christ."

The Rev. Geoffrey Kirk, secretary of the Cost of Conscience Steering Committee: "Bishop Leonard has been an example of tolerance, always firm with his opponent but never vituperative or rude. One can hope that the Cost of Conscience and all those who are going to have difficult times on both sides of the women's ordination issue in the days to come will have the courtesy for each other that he has so often shown. If there is one thing they can say about Graham Leonard, it is that he is a gentleman, and has behaved so without compromising his position in any way."

isolated, role as the Church of England's leading defender of the faith—and moreso for one particular scene, when he went to confirm in the distant Diocese of Oklahoma.

"It is not much of a place, on the road to nowhere, hardly worth a second glance and certainly not worth a detour," said one observer of the scene in Broken Arrow, Oklahoma, on the outskirts of Tulsa. It was simply a case of a priest and parish ousted from the Episcopal Church [the Rev. John Pasco and his parish of St. Michael's] turning to a living symbol of continuity, Graham Leonard, for pastoral guidance and the rite of confirmation."

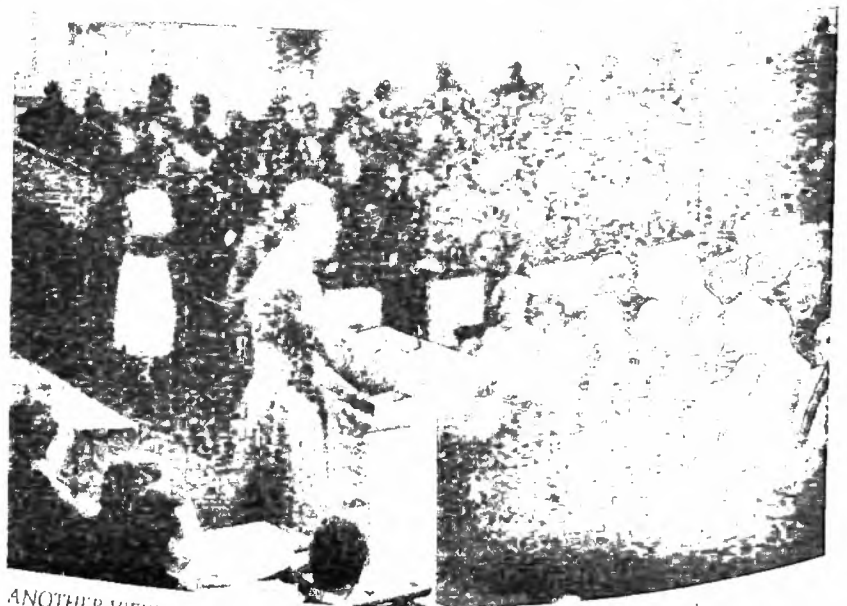
The decision to fly to the U.S. to serve the disenfranchised, traditionalist congregation put Leonard in direct confrontation to the fifth Episcopal Bishop of Oklahoma, Gerald McAllister, and with most bishops who, whatever their opinion of McAllister, thought that the principle of episcopal jurisdiction had been heinously violated. They turned to Archbishop Runcie, but he was flummoxed over the whole affair.

Leonard and McAllister, two bishops caught up in an unparalleled situation, were, to invoke a British cliché, "as different as chalk and cheese." The classically educated Leonard, holder of a venerable office, faced a raw-boned, self-made man, a convert, who had been a high school drop-out, had come late to ordination, and, with abbreviated seminary training, spent a scant seven years as a rector before being swept up as bishop of a small diocese. It was an unthinkable thing, what Leonard was doing, yet it answered a pastoral need, demonstrated that the rejected still had surprising resources, and, most of all, it gave Leonard an opportunity to reply to the many outrageous actions by others who had taken things into their own hands. His statement (see box on page 8) is a stirring summary and eloquent indictment of present-day Anglicanism.

Looking back on those memorable days of 1986, the affair is a bonfire on the horizon of Leonard's past. Perhaps it will only make a small mark in the long run, but it nonetheless passes into Anglican history as a courageous act.

Against the background of controversy, of continually striving to hold the Church to sanity, Leonard has administered a cumbersome dragon of a diocese fraught with problems. He has shepherded it with love and wisdom and passes it on to one who appears ready and able to take up the challenge, the Bishop of Wakefield, David Hope.

It is one of the blessings of the British establishment, though, that men of Leonard's stature and experience are not forced into silent retirement. He will continue in the House of Lords, a prestigious platform. The world has not heard the last of Graham Leonard. ■



ANOTHER VIEW of Bishop Leonard at the podium of the 1989 Fort Worth Synod.

What's the Word?

By The Ven. Dr. Carroll E. Simcox

The Burial Scriptures

Recently while I was leading a class studying *The Book of Common Prayer* (the right one), we took a thoughtful look at the three Scriptures appointed as optional readings in the Burial Office. These are *I Corinthians 15:20-58*, *Romans 8:14-39*, and *John 14:1-6*. We read carefully through each of them in order, asking ourselves which one seems to us most appropriate for use at a funeral. I'm sorry that I didn't ask for a show of hands as to individual preferences. But together we had a good think-through, and I as well as the others came away with a clearer mind about it. Of course, the officiant may read one or two or all three if he chooses, and I have often asked the bereaved people if they had any preference, and have proceeded according to their wishes. I note that there is no rubrical allowance for the substitution of any other Scripture, and I think this is wise and right. Only God knows, but we can imagine what some people would have read if given the choice.

The text from I Corinthians 15:20-58 proclaims, more powerfully than any other by far, the reality of our own resurrection in Christ.

I think it's unquestionable that the favorite of most people is the reading from John's Gospel—the wonderful promise of the many mansions in the Father's house. It's the shortest and the sweetest. And I'm all for sticking with "mansions" as a translation of John's Greek word; but I fear that to many minds it suggests a grand domicile on the scale of the famous Vanderbilt mansion in Asheville, North Carolina, which has to be seen to be believed. A funeral is no proper occasion for giving explanatory exegesis, however.

All three are glorious, but I now feel for the first time ever a strong and decisive preference for the longest of the three, from *I Corinthians*. To be sure, it too contains some words and phrases which must perplex the contemporary hearer or reader: e.g. "sown in corruption," "sown in dishonor." But I believe that any prose, any poetry, or any music so transcendently inspired as this really needs no explanatory exegesis: it simply overwhelms the mind of anybody who is capable of receiving it; and any Christian ought to be, by reason of his faith.

This passage is the earliest account of the Resurrection that we have in the New Testament, antedating the earliest account in any of the Gospels by 20 years or more: and it proclaims, more powerfully than any other by far, the reality of our own resurrection in Christ. It seems to me quite obvious that what we all

need from the Lord of life, when we are contemplating the death of someone we love or the approaching fact of our own mortality, is just what he gives us through these words of his man Paul: the assurance that if we live now in Christ we are even now putting on that spiritual body in and through which we shall live forever, increasing in knowledge and love of him and going from strength to strength in the life of perfect service.

I want it read at my own burial, and I shall be listening with keen interest, hoping that the reader will give exactly the right stress to every word. I won't make a scene about it if he doesn't, but I shall regret it. ■

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Focus

New Canonical Amendment Directing Biblical Sexual Morality For Clergy Advanced By Irenaeus Bishops

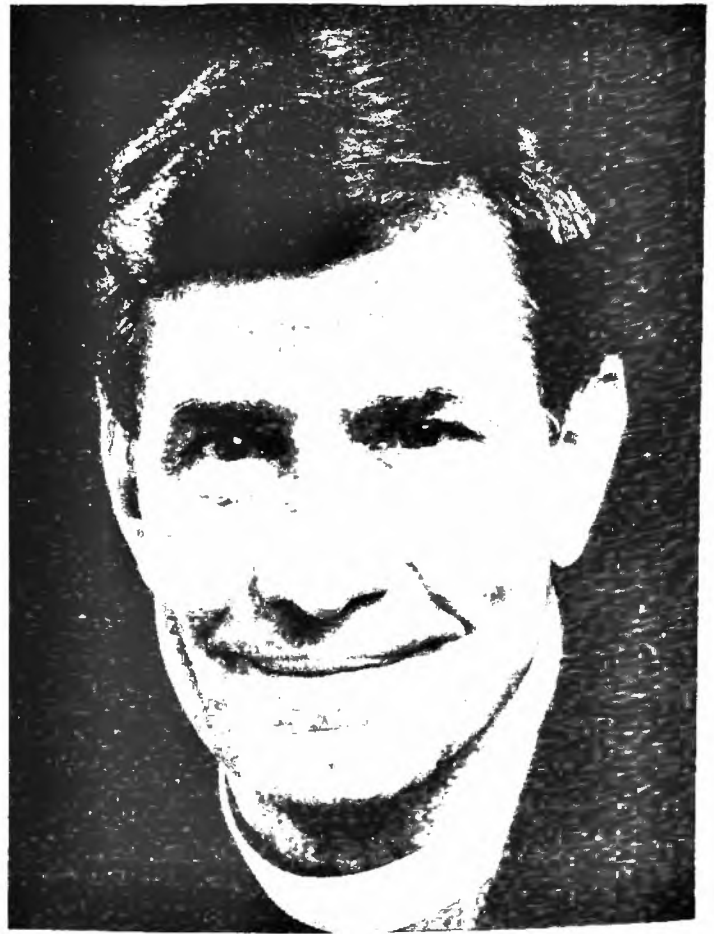
Faced at the upcoming General Convention with moves that could make it easier for homosexuals to be ordained, at least 30 members of the Irenaeus Fellowship of Episcopal bishops have endorsed a proposed canonical amendment which expects clergy to "abstain from sexual relations outside of Holy Matrimony," and additional supporters of the amendment are being sought.

At a March meeting in Florida, all adherents of the recently formed bishops' group present supported the Rt. Rev. William Frey, dean of Trinity Episcopal School for Ministry, in a move to put forward the proposed amendment. Frey is currently circulating information by mail to the roughly 40 other Irenaeus bishops who were not present at the March meeting, as well as to other members of the House of Bishops, in order to invite further endorsement and co-sponsorship of the measure.

One of the newest and most powerful forces to be reckoned with on the church scene, the Irenaeus Fellowship began with informal conversations at the last General Convention, and continues as a loose group of bishops representing a broadly traditional understanding of scripture and theology (though they are divided on the women's ordination question).

The proposal sponsored through the Irenaeus group comes in the wake of the recommendation of the church's Standing Commission on Human Affairs that bishops and standing committees within individual dioceses be given the official right to decide whether or not to ordain homosexuals. Since diaconal or presbyteral ordination or licensing decisions are normally made at the diocesan level, and because some active homosexuals have been ordained despite a 1979 General Convention resolution deeming such actions "not appropriate," some view the Commission recommendation as essentially maintaining the status quo. But the Commission chairman, Bishop George Hunt of Rhode Island, reportedly said acceptance of his panel's suggested resolution would, in his view, negate the 1979 resolution.

The Rt. Rev. John Howe of Central Florida—an Irenaeus member who earlier put forward another, more directly worded version of a suggested amendment on clerical sexual morality as a means of starting dialogue and prayer on the issue—said he will withdraw his proposed text in favor of Bishop Frey's, according to an interview scheduled to appear in the May/June issue of the *Central Florida Episcopalian*. Howe does not support the maintenance or expansion of the current situation, in which the matter is left in the hands of local bishops and dioceses, and believes a firmer position is desirable.



BISHOP FREY

Though traditional sexual morality is indirectly affirmed by the Episcopal Constitution's embrace of Holy Scripture, a canonical amendment, as opposed to a less binding resolution on the matter, would make the stand on it specific and a matter of church regulations.

The Irenaeus Fellowship, according to Howe, is also preparing position papers on sexuality, inclusive language and the environment.

In addition to the endorsement of Howe and other Irenaeus bishops, Frey's proposal is likely to gain support from several other groups fighting the current move toward acceptance of homosexual practice in the church, including Episcopalians United, the Prayer Book Society, and the Episcopal Synod of America.

Bishop Frey told *TCC* that he believes the content of the amendment he is sponsoring "reflects very accurately the mind of the majority of the various members of this church," though whether the convention's House of Deputies (consisting of laypeople, priests and deacons) will support it remains to be seen.

But Frey, noting that his proposal focuses on sexual morality in general and does not specifically mention homosexuality, also stressed that his concern about the sexuality issue antedated by some time the present dispute now centered in the recent recommendation of the Human Affairs Commission. Not only is the canonical change "the right thing to do," but it provides a firmer and more explicit basis for juridical procedures involving clergy sexual misconduct in civil courts. (Though it was not cited, the specific language would be of assistance in an ecclesiastical framework as well, such as in a bishop's dealing with an errant priest).

Frey explained that it wasn't until last year, when he and his former see, the Diocese of Colorado, were named as defendants in a case involving alleged (heterosexual) misconduct on the part of one of his priests that he realized that—though the church's governing documents observe the authority of Holy Scripture—the Episcopal Church has no specific “written code of sexual conduct for clergy” to simplify the task of civil courts in making rulings in such cases. Noting that the number of similar lawsuits is increasing rapidly and that few bishops are exempt from the possibility of being named as a party in one, Frey said in his letter to fellow bishops that a disputed issue in the case in which he is involved is “the matter of adequate episcopal supervision. . . . I was embarrassed when I was asked to produce a copy of the ‘Official Guidelines for Sexual Conduct by the Clergy of the Episcopal Church.’ The most I could come up with,” Frey wrote, “was ‘Conduct unbecoming a Member of the Clergy.’ I regret to say that given the rather wide variety of interpretations of what such conduct might be, that phrase is no longer adequate by itself.”

“I admit that a canon will not solve all of our problems,” Frey wrote, “but I believe it will lessen our liability and exposure in those cases where sexual misconduct is alleged.” The reason for this is that the proposed canon would make clear “what the expectation is” so that clergy themselves could not be in any doubt about it, Frey told the *CHAL-*

LENGE. He also believes the existence of the canon would stimulate dioceses to provide programs of education about the appropriate behavior of clerics, particularly in counseling and pastoral roles.

But of course, Frey is also supporting the canonical change because he believes “the sexual ethic implied in [it] to be correct. I believe in it for many reasons, some of them biblical, others historical, psychological, and sociological. In a day of so much confusion about moral values I believe it is incumbent upon the Church to state its sexual ethic with clarity.” Frey wrote his fellow bishops. “I believe our Church was correct at the time of the Reformation in dispensing with mandatory clerical celibacy. But I am not convinced that we should ever dispense with clerical chastity. (Most of us agreed with two rather strong resolutions on the subject at both the 1978 and 1988 Lambeth Conferences.) This ideal may not always be honored in our society or even in the Church, but to dispense with it is to invite consequences which none of us can adequately foresee and few of us would desire. The ideal is not old-fashioned but eschatological. It points toward future wholeness, not toward some romanticized past age.”

Frey also wrote that he believes such a canonical addition “would be evangelistic in the best sense of that word. You will recall that one of the most attractive features of the early Christian communities, as well as their Jewish counterparts in the Roman Empire, was their radical sexual

Sewanee Professor Urges Closeted Gay Bishops To “Come Out” —But Privately

While some Episcopal bishops are endeavoring to turn back the tide of new “morality” with a firm canonical statement which would, in part, uphold as a standard for clergy the traditional church teaching against homosexual practice, a Sewanee professor has proposed that those opposed to their efforts consider a strategy by which “three or four” homosexual bishops will agree to “come out” as a group.

The Rev. John M. Gessell, the emeritus professor of Christian Ethics at the Episcopal Church's University of the South at Sewanee, Tennessee, made the suggestion in an article in *The Witness* written in response to the original proposal by Bishop John Howe of Central Florida to enact a canon specifically forbidding the ordination of homosexuals or of those engaging in sexual relations outside marriage.

Gessell, also the founder and executive director of the Cumberland Center for Justice and Peace at Sewanee, asserted in the article that homosexuality “. . . is a natural variant in creation and, as such, morally neutral and participates in the essential goodness of God's created world. . . .” He charged that the originally-proposed canon, “by declaring homosexual persons ineligible for Holy Orders, would also negate a portion of God's creative grace.” He claimed that there is no clear and unambiguous warrant in Scripture or tradition “for the condemnation and marginalization of homosexual persons,” (a true but subtle comment which bypasses the fact that the biblical warrant is against homosexual acts,

not persons); “Thus if theological objections and moral condemnations fail, as they will, then the continuing hysteria on this matter is simply political. In other words, who will gain power and money by manipulating the issues of sexuality in order to control the church?”

“I believe that the present impasse on this issue, because of the character of recent events, can be resolved only in the House of Bishops,” Gessell continued. Notably, he cited as a “parallel case” the destructive problem of “clerical alcoholism,” the resolution of which “began with the bishops. The power of denial regarding alcohol abuse and its devastating results is instructive. Once that power was defeated, healing began to occur. In the present instance, denial is more complex. It takes the form of closeted bishops and clergy, and denial that gays and lesbians may be fully included in the life of the community of Word and Sacraments.”

“Therefore, to begin the task of clearing away the rubbish, and of healing and restoring,” Gessell suggested that the House of Bishops “become that place where love and compassion are given unconditionally, and change will begin to take place. . . . In circumstances which must be guarded by strict confidentiality and which must be maintained indefinitely, the gay bishops, perhaps beginning with three or four who can agree together, ‘come out’ to their fellows in the House. Support systems must be provided for both gay and straight bishops to enable the gays to withstand the inevitable trauma of personal disclosure following many years of secrecy, and the straights to withstand the inevitable blows to their perceptions and their emotional commitments. No one not a member of the House need know the process by which this is done.”

ethic and their deep commitment to family values. These things set them apart from the mainstream of that society and drew many people to them who were disillusioned by the promiscuous excesses of what proved to be a declining culture. Wouldn't it be wonderful for our Church to find such a countercultural courage today? Many of us believe that the sexual revolution has run its course, leaving in its wake thousands of broken marriages, a sharp rise in teenage pregnancies, millions of convenience motivated abortions, a multi-billion dollar pornography industry, and a mushrooming AIDS epidemic. What could be better news than the proclamation that there is a better way? When the Church's ethic is indistinguishable from that prevailing in secular society, most people are likely to say, "Why bother?"

But Will It Help?

When TCC spoke with Frey shortly after his letter had gone out, he said nearly a dozen other bishops had already joined the original 30 or so in endorsing the canonical change. Responses from many others were awaited. But since it is probable the full Irenaeus contingent, in addition to a number of "cross-over" votes, will support the amendment, Frey and other Irenaeus members contacted by TCC are "hopeful" the numbers will be there for its approval by the House of Bishops at the convention in Phoenix this July. It is much harder to predict whether the House of Deputies would okay the change, though most tend to think it doubtful.

One Irenaeus bishop, the Rt. Rev. Mark Dyer of Bethlehem, Pennsylvania, indicated that he thought there was a good possibility that both the Irenaeus and Human Affairs initiatives would fail, and delegates would leave the convention with the 1979 resolution intact. Two things would thus remain: the national church's official opinion (in the form of a resolution, not a more binding canon) that it is inappropriate to ordain practicing homosexuals, and the virtual certainty that the resolution will continue to be ignored in some dioceses without serious ramifications.

If the canonical change is passed, Dyer thought there would be more readiness to discipline violations, but also said he didn't think a canonical change is going to effect thinking on the part of some. "If one is willing to break the law one is willing to break the law," he said.

Frey himself was not sure that existence of the canon would in most cases prompt proper action against ordinations of practicing homosexuals or of clergy sexual misconduct. "Based on past experience I'm not too optimistic about that. But who knows. It may depend on how important people feel it is."

Episcopalians United Phone Campaign Claimed To Have Angered Some

EU Leader Reports Few Problems, However

Episcopal News Service (ENS) claims that a recent telephone campaign by the moderate/conservative Episcopalians United to raise money to boost the group's efforts at the Episcopal General Convention this summer angered

some who thought EU's comments were out of line.

But the Rev. Todd Wetzel, executive director of the group, said the fundraising campaign conducted from December to February was a carefully compiled presentation that asked people to help fight three issues in the church: the ordination of practicing homosexuals, the blessing of gay and lesbian relationships, and inclusive language (gender-neutral) liturgical texts. And, although Wetzel reportedly estimated that a fraction of the calls were "too aggressive and pushed too hard for money and offended some people," he said the campaign was successful overall and had few problems; more than ten percent of those called—some 5,000-7,000 people—agreed to contribute. He told TCC that the group received a number of compliments about the presentation of its callers and the conduct of the campaign which far exceeded the number of complaints.

But Wetzel added that representatives of the organization "made every effort to personally contact the one or 1.5 percent of people who were hurt or upset by the phone call and to provide additional information when requested and/or apologize on behalf of the EU ministry. In some instances," he continued, "the complaint was justified and correction of the organization's caller was made. In other instances, it was simply a misunderstanding which was cleared up with further conversation."

ENS had said complaints from a number of dioceses around the country—including Arizona, Connecticut, Lexington (KY), Rio Grande, Massachusetts, Southern Ohio, and Western New York—contained serious criticisms of the tactics of the campaign.

In each case, parishioners were reportedly told that their help was needed because, according to the solicitors, Presiding Bishop Edmond L. Browning was favoring the ordination of non-celibate gays and lesbians. A separate EU fundraising letter last fall also caused controversy when it made a similar accusation. Browning subsequently characterized the EU summary of his position as a "total fabrication," reported ENS.

However, in addition to various other actions and statements which EU could cite to support its case, Browning was already on record as being in disagreement with the Episcopal General Convention's 1979 resolution declaring it "not appropriate" to ordain practicing homosexuals. EU also offered to retract its original assertion if Browning cared to declare that he did not support gay ordinations, but Browning has never done so.

In the Diocese of Western New York, the EU telephone solicitation was more localized, the ENS story said, when members of two parishes in the diocese were asked to contribute \$40 to \$50 because "your bishop supports the ordination of homosexuals and the blessing of gay unions and we need your help in order to fight this at General Convention."

Wetzel explained that all the calls referred to Presiding Bishop Browning, but the person contacted sometimes "did not understand the distinction between the local bishop and the presiding bishop," and thought the caller was citing the Bishop of the Diocese of Western New York, David Bowman, as being in favor of homosexual ordinations, when in fact he has supported the General Convention's 1979 and 1988 resolutions against them. "[Bowman's] name was never used in any call," Wetzel said. "The callers wouldn't even know who he was." He told TCC he explained



THE REV. TODD WETZEL, EU executive director.

the misunderstanding in a long conversation with Bishop Bowman; however, no mention of it was made in the *ENS* report of remarks by Bishop Bowman. Instead Bowman was said to have repudiated EU for deliberately making misstatements about his position "for the purpose of raising money."

A Kentucky priest who was called by EU claimed that "The implication was that they were under the auspices of the church as an official functionary of the church." EU was also accused of implying to those on a cathedral directory contacted in New Mexico that the call was being made with the approval of the cathedral.

Wetzel contended EU callers "wouldn't know enough [about a particular locality] to make such assertions" and had been instructed to say only "that we were a ministry within the Episcopal Church, which we are."

At the moment, though, he said EU is unlikely to repeat the campaign in the same way again without more "caution, consultation and more carefully circumscribed parameters."

***IN A RELATED STORY**, Wetzel confirmed that EU had decided not to take part in a joint effort with the Episcopal Synod of America and the Prayer Book Society to produce a daily newspaper during the Episcopal General Convention in Phoenix this July. The reason, he said, was that EU's constituency ranges from the "moderate center to the conservative right," and, if the organization is too closely associated with the "right" end of the spectrum, "we lose our moderate center support." However, he said EU will follow through on its original agreement to work with the two other organizations on issues of common concern, particularly to combat those proposals asking church acceptance of homosexual ordinands, same-sex blessings, and inclusive language texts. "All three of us are in agreement that approval of those three measures would drastically affect the church's witness," he said.

Habgood Attempts Clean-Up Amid Continuing Fallout From Carey's "Heresy" Remark

The Archbishop of York recently attempted to help clean up the mess left behind when the new Archbishop of Canterbury, George Carey, rocked the Anglican world by declaring that male-only priesthood is a "heresy."

Though Carey later revised his comments to say that the idea that only a male can represent Christ at the altar is a "theological error," it did little to undo the damage of his original remark. He said he had been trying to point out that "to insist upon maleness as an essential attribute of priest-

New Effort Aims To Help Convention Representatives Hear View From The Pew

An organized movement to enable people in the pews to inform their bishops and deputies to the Episcopal General Convention how they wish them to vote on various issues has been launched in New Jersey.

In February, a meeting of some 50 Episcopalians from 17 parishes began MISSION VOICE (Votes of Involved, Concerned Episcopalians), and distributed "how-to" packets to facilitate the polling of church members among the 150 or so parishes in the Diocese of New Jersey. The group is hoping to expand the effort nationwide in advance of the General Convention this July.

"If we learned anything at all from past General Conventions, it is that we can no longer afford to simply 'hope' that our bishops and deputies will vote as we think they should," said George T. Smith-Winnes of Red Bank, who is helping to spearhead the venture. "It was our plan from the beginning that MISSION VOICE should be a nationwide campaign, that every man and every woman, in every pew of every parish across the nation, should have a voice in the vote at General Convention. That for the first time, the folks in the pews will instruct their bishops and deputies just how they want them to vote on specific issues—no more just hoping they vote the right way," he said.

"We are soliciting every parish we can, urging them to involve all their parish members in General Convention voting, to collect their members' votes, and to provide copies of their parish's results to the bishop and to each of the deputies," Smith-Winnes continued. "We are also working with the Prayer Book Society, Episcopalians United, and the Episcopal Synod of America to promote nationwide vote collection at all ECUSA parishes."

Those desiring to participate in MISSION VOICE or who want more information should contact Smith-Winnes through the New Jersey Chapter of the Episcopal Synod of America, 183 Main Street, Matawan, New Jersey 07747, telephone 908/583-5033.

hood is, I believe, to commit the fundamental error of making the maleness of Christ more significant than his humanity."

Enter Archbishop John Habgood, who according to *Church Times* told a York diocesan synod that he believed the "difficulty arises . . . because [Bishop Carey] was compressing a two-stage argument into a single sentence." The first claim, Dr. Habgood said, was about the inclusive humanity of Jesus: in the early Church "a whole variety of heresies were rejected on the grounds that they described Jesus in terms which were less than fully human or less than fully divine," because such a person could not be the Savior the Church depended on; and full humanity in this sense had to be the humanity common to men, women and children. "If it were not, only males would be saved. This of course in no way derogates from the fact that Jesus

himself was male. What was significant about him for the purpose of salvation was not his maleness but his humanity. . . . Jesus "saves us by fully identifying with our humanity, and in so doing can bring us to God because he is God."

"That is the first theological claim," Habgood continued. "It is deeply rooted in Christian orthodoxy, and since it was a key element in the early struggles against heresy it is not unreasonable to use the word if and when the claim is denied."

Habgood said the second, derivative, claim, an interpretation brought about in this century by social change, is that "because the humanity of Jesus is to be understood as inclusive, those whose ministry represents his presence in the Church in a special way, particularly in the eucharist, need not be—indeed should not be—exclusively male; the inclusive humanity of Jesus, in other words, entails an inclusive priesthood."

Because this second theological claim "is a modern and disputed claim it cannot be a matter of heresy to deny this particular interpretation," Habgood concluded, "though my own belief is that the connection between the inclusive humanity of Jesus and the inclusive priesthood is a strong one."

Further Reaction

Among further reactions to Carey's remarks from those less willing to help the new archbishop explain himself was that from England's traditionalist Cost of Conscience movement, which added to its earlier comments by asking what Archbishop Carey's relationship would be with those who continued to hold the views he anathematized after the General Synod vote on women priests expected in 1992—whether the proposed legislation succeeded or whether the Church persisted in "heresy."

Dr. David Samuel, vice president of the evangelical Church Society in England, also entered the fray over Carey's words, warning according to *The Washington Times* that the new archbishop risked "creating a monochrome church in which the ministry is reserved for those in favor of women priests."

The Rev. Peter Geldard, chairman of the Catholic Group in the Church of England General Synod, said according to *Religious News Service* that Carey "still says that myself, Cardinal Hume, Pope John Paul, the ecumenical patriarch [et al] are now 'in grave theological error. . . .'" That is an extremist thing to say . . . about a large section of Christendom . . . for a man who wants to give leadership and bring reconciliation . . ."

The liberal view, meanwhile, continued to be rather different, of course. Despite the obviously inflammatory and extreme nature of Carey's initial remark on women's ordination opponents, a few media sources—notably *Episcopal News Service*—headlined their story on the matter with the claim that Bishop Carey was the one who had been "attacked" by traditionalists for his position on the ordination of women.

IN THE NEXT ISSUE: A FULL REPORT ON THE ENTHRONEMENT OF ARCHBISHOP GEORGE CAREY IN CANTERBURY CATHEDRAL.

Major—But Quiet—Meeting Of ESA, Other Anglican Bishops, Slated In England

Though it has not been publicized, bishops of the Episcopal Synod of America were due to meet with perhaps up to 60 or more Anglican bishops from around the Anglican Communion in Church House, Westminster, England, April 28-May 1, according to unofficial sources.

The headquarters of the traditionalist Episcopal Church group offered "no comment" when asked about the purpose of the gathering and said that press would be excluded from it. But indications are that part of the aim may be to close ranks with other likeminded Anglican bishops in order to bring more effective influence to bear on the course of the Communion.

One source, a leading member of the Synod, suggested that the meeting may be designed to identify within the worldwide Anglican Church those bishops of "common mind and common faith," to stand and act together in that cause, to "internationalize the Synod" in the same manner as other opposing groups, such as the Movement for the Ordination of Women (MOW), have forged international support networks. The source said the program would include various presentations and addresses and small group discussions.

In response to a question, the source also indicated it was possible, as well, that ESA leaders may be seeking to explore through the gathering other potential avenues of continued orthodox existence for U.S. Episcopal traditionalists. Recently, Bishop Clarence Pope of Fort Worth, ESA president, told TCC that the ESA's original proposal for a non-geographical province for traditionalists within the Episcopal Church, as conceived in the past, "probably does not offer a way forward," but that there were "even more interesting possibilities which for the time being must remain unexpressed."

TCC will endeavor to bring readers some report of the English meeting, depending on whether any news about it is released or available.



THINGS WON'T BE THE SAME AT LAMBETH PALACE as they were when this picture was taken long ago, if Dr. George Carey's recent controversial statements are any indication. Moreover—just as the furor over Carey's "heresy" remarks began to diminish—it was learned at deadline that the new archbishop's enthronement ceremony in Canterbury Cathedral April 19 would feature an archiepiscopal cope covered with orange, yellow, red and purple representations of flames and a brief selection of songs accompanied by bass guitar, synthesizer and (of all things) saxophone. According to *Time*, Donald Webster, a fellow of the Royal College of Organists and one of Britain's leading hymnologists, complained of the "lowered tone" that will be caused by popular music in the service. Photo by United Press International, used by permission from the collection of James B. Simpson

Nashotah House Acceptance Of Women Priests To Be Considered By Trustees This Month

Reactions ranging from concern to resignation are being noted among traditionalists in response to a report that the only remaining Episcopal Church seminary where female priests may not celebrate communion may change its policy to fully accept women's ministry—an issue to be taken up this month at a trustees meeting.

As reported briefly in the last issue, a *Milwaukee Sentinel* story cited by *Episcopal News Service* noted an extreme financial crisis at Wisconsin's Nashotah House. A faculty member, the Rev. Ralph McMichael, part of a committee preparing a statement on the subject, told the *Sentinel* the proposed policy would recognize female priests with "no restrictions."

Among those reacting to the news was Bishop Richard Grein of New York, who said Nashotah House "is being held hostage by those in the Episcopal Church who oppose the ordination of women. Because of this the House is no longer in the mainstream of the church—it appears rather a single-issue seminary."

"I'm not going to stand by and see it die. I'm not that selfish," said Dr. Thomas Reeves, a trustee opposed to women's ordination. "The time for arguing about all of this is over. Nashotah will join its sister seminaries in accepting the inevitable."

Another traditionalist trustee, Bishop William Wantland of Eau Claire, contended that any change in policy is "pure speculation at this point." Wantland suggested that a change in the policy toward ordained women might not aid

in the recruitment of new students—there are only eight students in this year's incoming class—nor alleviate the House's financial difficulties, because many church leaders will continue to reject it because of its conservative "Anglo-Catholic" theology.

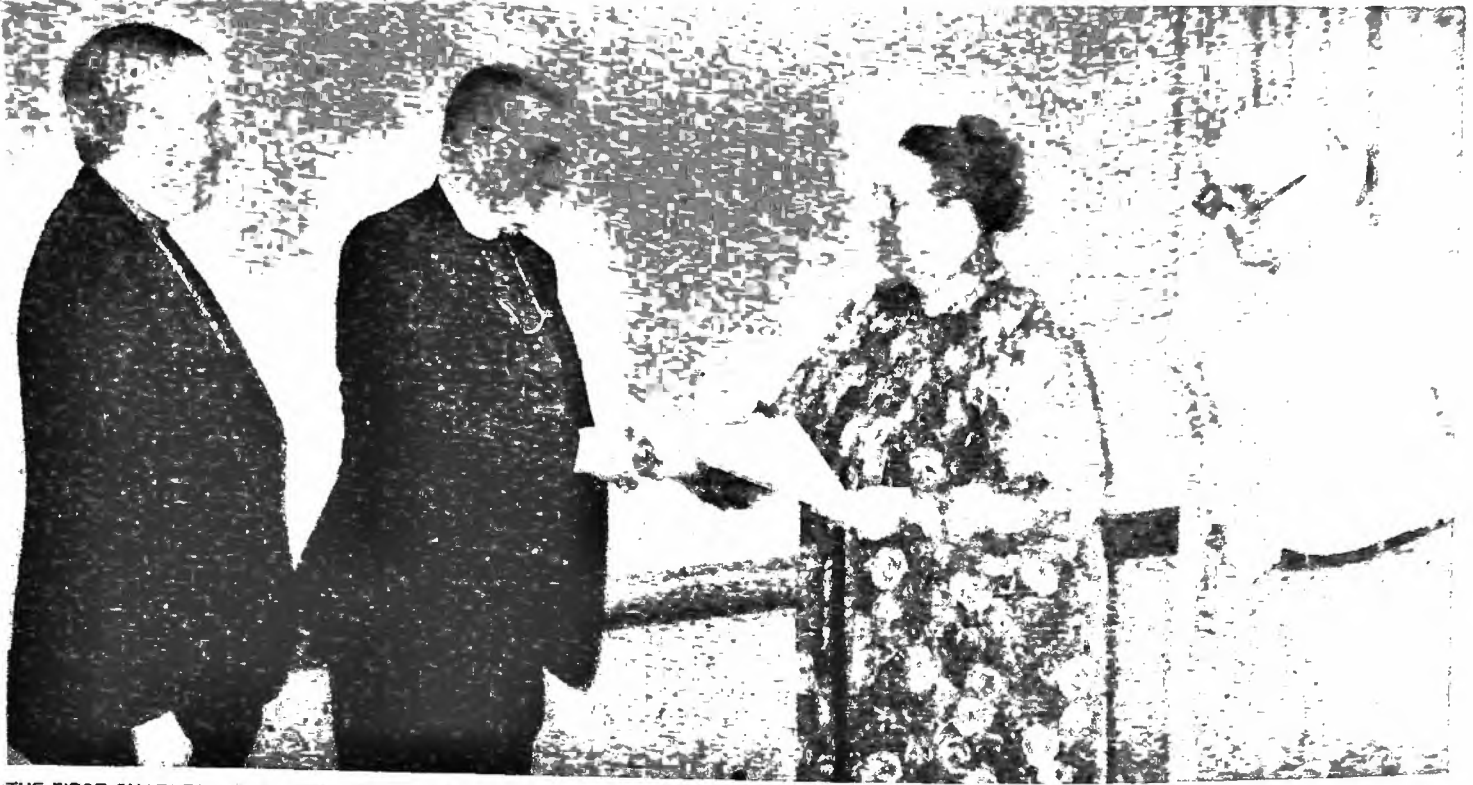
The Rev. Titus Oates, executive director of the Episcopal Synod of America, said that while ESA has no position on the matter, he was "deeply concerned," and would write the trustees, encouraging them "to remember the history and origins of that institution before they turn their back on them." He said he hopes that "in a so-called 'inclusive church' there will be room for those who are traditional."

Two Continuing Church Bishops Receive Boynton Awards

New FCC President Reissues Call To Traditionalist Unity

Two bishops who have played key roles in efforts to bring the Anglican Catholic Church (ACC) and the American Episcopal Church (AEC) together were formally recognized at an April 6 annual meeting of the Fellowship of Concerned Churchman (FCC), a longstanding organization which groups Anglican traditionalists in the Continuing and Episcopal Churches.

At the FCC gathering in Arlington, Virginia, the co-chairmen of the ACC-AEC Joint Commission On Unity—the Rt. Rev. Bruce S. Chamberlain, Bishop of the ACC's Diocese of



THE FIRST CHARLES F. BOYNTON AWARDS "for distinguished services on behalf of a unified Anglican Continuum" are given by Mrs. Dori Boynton and outgoing FCC president Fraser Barron (right) to the Rt. Rev. Bruce Chamberlain (second from left), of the Anglican Catholic Church's Diocese of New England, and the Rt. Rev. Mark Holliday of the American Episcopal Church's Diocese of the West. The two bishops are co-chairman of the ACC-AEC Joint Commission on Unity. The awards ceremony was held in conjunction with the annual meeting of the Fellowship April 6 in Arlington, Virginia.

New England, and the Rt. Rev. Mark G. Holliday, Bishop of the AEC's Diocese of the West—were given the first Charles F. Boynton awards for "distinguished services on behalf of a unified Anglican Continuum" by outgoing FCC president Fraser Barron and Mrs. Dori Boynton, representing her husband who could not be present. Charles Boynton is the former Episcopal Bishop of Puerto Rico and later Suffragan of New York. He and his wife joined the ACC over a year ago.

Speaking at the awards ceremony on behalf of ACC Archbishop Louis Falk as well as himself, the primus of the AEC, the Most Rev. Anthony F.M. Clavier, said that Bishops Chamberlain and Holliday had shown "tremendous fortitude" and had "given an example to us all" in the difficult and presently slow-moving task of working toward ACC-AEC unity, which is seen by many as urgent and a few as something to be resisted, though it would consolidate 80-90 percent of the Continuing Church movement. Clavier praised the two bishops as "open and tolerant, open to receiving all forms of Anglicanism, irenic... concerned with essentials" and with Christ's will "that we should be one."

In other significant business, it was announced at the meeting that the Rev. John Pasco, rector of St. Michael's Parish, Tulsa/Broken Arrow, Oklahoma (well known for its former oversight by the Bishop of London), had been elected as the organization's new president as a result of balloting among its nearly 300 members. Pasco succeeds Mr. Barron, who desired to step down this year, but who will continue some of his work on the FCC's publication, *The North American Anglican Review (NAAR)*. Other officers elected for the two-year term are the Very Rev. Garrett M. Clanton (rector of St. John's Episcopal Church, Quincy, Illinois) as vice president, Mrs. Boynton as secretary, and

Jack Chaney, a member of Fr. Pasco's parish, as treasurer.

In remarks upon assuming the chair at the meeting, Fr. Pasco (whose parish more recently joined the United Episcopal Church of North America in advance of the retirement of the Bishop of London, Dr. Graham Leonard), reasserted the call for unity among Anglican traditionalists, particularly among those in the Continuing Churches. He called upon FCC members "to work as hard as in the days of the St. Louis Congress," so that, "at least among Anglican traditionalists, we may fulfill our Lord's prayer 'that they all may be one as Thou Father art in me and I in Thee, that they also may be one in Us, *that the world may believe that thou hast sent me.*'"

The Continuing Church, he said, has one message but currently speaks with many mouths, due to an unfortunate fragmentation of its witness earlier on for which repair has been earnestly sought in recent years. Though Pasco said he firmly believes the "truth which is of God" is proclaimed within the different Continuing Church bodies (three main ones, and a couple smaller ones, remain) he asked how the world "can take seriously a Continuing Church which is viewed as squabbling among its members, jurisdiction competing against jurisdiction?"

The FCC, "being composed of traditionalists of all the various jurisdictions of the Continuum and some still within ECUSA, holds a unique position" for the "holy work" of resolving the divisions, Pasco said.

Elected to the FCC's board of directors in addition to Fr. Pasco and Mrs. Boynton were the Most Rev. Robert Mercer, CR, Metropolitan of the Anglican Catholic Church of Canada; William Poindexter Moore, Jr., a member of All Saints' AEC Parish in Charlottesville, Virginia; Col. Wallace H. Spaulding, a member of St. Paul's Episcopal Church in

Washington, D.C.; the Rev. Stephen J. Dibble of Rockville, Maryland, rector of St. Mary's ACC Parish, Wilmington, Delaware; Paul H. Walker, Esq. of Brookline, Massachusetts, founder of St. Botolph's ACC Parish in Boston and the chancellor of the Diocese of New England; the Rev. Laurence K. Wells, rector of St. Michael and All Angels AEC Parish in Jacksonville, Florida; and the Rev. Canon Walter Van Zandt Windsor, rector of St. George's ACC Parish in Jackson, Mississippi. Mercer, Moore, Spaulding and Dibble are returning board members, while the others were all elected to the FCC board for the first time.

In addition to the ongoing publication of *NAAR*, the FCC directors and officers reviewed other work of the organization, deciding among other things to continue issuing the FCC's directory of parishes of the Continuing Church. Fr. Pasco indicated that various other projects and services of the FCC may be continued or undertaken if they benefitted the cause of unity.

In particular, directors agreed to a proposal of Mrs. Boynton that a new group, the Guild of Anglican Christian Women, be adopted as an adjunct organization of the FCC. Mrs. Boynton said the Guild is "an idea that has been in my mind and heart for some time and in those of others, and suddenly took form over the last six to eight months." The Guild was born, she said, "out of a deep and desperate need for unity among us" and to give traditional Anglican women in particular a way to serve that goal. She also envisioned the group as fostering true Christian spirituality and education in the faith, the development of legitimate women's ministries, and helping to combat problems of culture. One of the ways these aims will be supported is through the Guild's newsletter, *Ancilla Domini*, the first issue of which was distributed at the meeting. While decrying the results of radical feminism, Mrs. Boynton said churchwomen "must learn not to simply sit back and be silent partners. We are important to the Church and have to learn how to exercise our influence in a wholesome way."

Still, Mrs. Boynton indicated the vision for the Guild may go beyond what is presently seen, commenting that she thinks the organization is a "surprise package; I don't quite know what's inside it" or "where it's going to go."

Any women interested in the Guild can contact Mrs. Boynton at 5123 Bonito Drive, New Port Richey, Florida 34652.

Established in 1973, the FCC first combined the efforts of traditionalist organizations, publications and religious communities in attempting to combat trends toward the gradual abandonment of historic Anglican faith and practice within the Episcopal Church. When the battle appeared largely lost in 1976 with the admission of women priests and the adoption of a new prayer book viewed by some as liturgically substandard if not doctrinally defective, the FCC called a church congress in St. Louis in 1977. From that meeting of some 2,000 persons sprung the major part of what is now known as the Continuing Church. Though there were some spin-off groups from the body emerging from the congress, the ACC remains the direct descendant of St. Louis, and its archbishop and some other ACC leaders have sought to link their church with an older part of the Continuing movement, the AEC, formed in 1968. Fr. Pasco now sees ongoing role of FCC as being to continue the work begun at St. Louis, which can only be done by healing the divisions in the Continuum and building a united witness for the proclamation of the true faith.

Lutheran Bishops Slow Move Toward Closer Ties With ECUSA

ECUSA Ecumenical Officer Still Optimistic

The Conference of Bishops of the Evangelical Lutheran Church in America (ELCA) has expressed doctrinal and practical concerns about the recent proposal for steps toward full communion with the Episcopal Church (ECUSA), reports *Episcopal News Service*.

But the Episcopal Church's Ecumenical Officer, the Rev. William A. Norgren, is optimistic about chances for Episcopal-Lutheran intercommunion, according to *The Living Church*.

Commenting on the recently-announced concordat between ECUSA and the ELCA, which would provide for mutual recognition of both churches' membership, ministry and sacraments but continuation of their separate identities, Norgren said "There's a good chance both churches will approve it." Meanwhile, though, ELCA bishops, by a vote of 45-12, recommended to an ELCA Church Council that was due to meet last month that "no action be taken by the ELCA until there is agreement that the doctrine and practice of this church are not compromised." The bishops expressed concern about the timing of the recommendations in relation to a major study of ministry now underway in the ELCA, a "young" church that is the result of a recent merger of different Lutheran bodies.

For Episcopalians, Norgren said concerns include "whether the proposed concordat fulfills the Chicago-Lambeth Quadrilateral—all four parts. We'll look very closely at the fourth part [on the "historic episcopate"]. The proposed plan will require Episcopalians to recognize "the full authenticity of the ordained ministries presently existing" within the ELCA, without requiring any current ministers to undergo new, or conditional ordination. On the other hand, Lutheran bishops would, over a period of time, be incorporated into the historic episcopate which characterizes Anglicanism, a proposal that has generated some controversy among Lutherans. ELCA Bishop William Lazareth of New York, for example, said that his basic complaint with the concordat is that "Episcopalians need not subscribe officially to Lutheran faith, while Lutherans must adhere officially to Episcopalian structure."

Commenting on the proposal, Canon David L. Veal of Northwest Texas, who had earlier written an article on the subject, explained in *TLC* that the ELCA has revived the New Testament title of bishop, "but not the substance of the office. Their bishops are not sacerdotally consecrated and an ELCA bishop does not function as an ordinary, as *pastor parvorum* ["pastor of pastors"] or as *pater familias* ["father of the family"], and he is not the normal minister of confirmation. So far I see no inclination on the part of the ELCA to join their Swedish brethren and restore the threefold orders as envisioned by Ignatius of Antioch, the Council of Nicaea, et al. Instead, they have adopted a Methodist model in which bishops have no sacerdotal functions, but a great deal more control and power in the church than our bishops have.

"On the other hand," Veal continued, "Episcopalians might learn a lesson in consistency as well. The foremost apologists of the Elizabethan Settlement, namely Jewel and Hooker, were clear in their denial of the apostolic episcopacy

as the *sine qua non* of the church. The Thirty-nine Articles defined the church in the same way that the Augsburg Confession did, i.e. the community in which the gospel is truly preached and the sacraments duly administered."

To get over the seeming impasse, Veal went on, "Perhaps it is time [Episcopalians] moved to reaffirm our belief that the historic episcopacy, as desirable as it is, is not essential to the continuation of the church. And perhaps it is time the Lutherans moved to restore apostolic episcopal order and orders."

Episcopal Presiding Bishop Edmond Browning suggested, evidently with the support of ELCA Bishop Herbert Chilstrom, that the ecumenical commissions of both churches meet together "to devise ecumenically responsible ways to consider the contents of the documents" related to their ecumenical endeavor.

In a related story, an ELCA task force has reportedly issued a draft document offering three possible understandings of "the threefold ministerial office of bishop, pastor and deacon." Meeting in January, the task force elected not to recommend one interpretation over another but instead to offer the three models as a starting point for possible full church discussion in the fall.

Messy Debates And Elections, Serious Questions Of Identity, Bring WCC Assembly To A Close

Fresh Charges Made That WCC Is "Politicized"

The global meeting in Australia of the World Council of Churches concluded February 20 with a call for an immediate ceasefire in the Gulf War—though it had trouble producing the same thing in its own ranks.

Despite deliberation on a wide range of issues, the WCC Seventh Assembly in Canberra continued to the end of the two-week meeting to be preoccupied by the Gulf War, and finally, after a lengthy and sometimes rancorous debate, produced the call for a ceasefire and pursuit of a negotiated solution through the UN—but not without frustrating most delegates and exposing the WCC to fresh charges that it has been "politicized." The call was quickly to become moot with the ejection of Iraq from Kuwait just days later.

The WCC Executive Committee had laid the groundwork for the debate by calling for a halt in hostilities even before the assembly began February 7. During the opening days of the meeting—attended by nearly 1,000 delegates from over 300 churches—speaker after speaker referred to the Persian Gulf crisis, and U.S. church leaders issued a call to the churches to work for the ceasefire, said *Episcopal News Service (ENS)*.

By the time the Public Issues Committee produced a seven-page draft statement for consideration by the assembly, the move toward a consensus seemed a foregone conclusion. The only clear voice against an unconditional ceasefire came from the Church of England delegation and Australian Anglicans, who contended the cessation must be linked to an Iraqi withdrawal from Kuwait, as stipulated by the United Nations resolution. English bishops warned about a "cheap grace" and said that war itself may not be just, but the war in the Persian

Gulf was "justifiable."

In a messy debate that careened out of control several times, the assembly decided to amend the document, leading to a whole series of proposed changes, said *ENS*. An amendment introduced by Dr. Konrad Raiser of Germany called on churches to "give up any theological or moral justification of the use of military power, be it in war or through other forms of oppressive security systems, and to become public advocates of a just peace." It passed quickly after no real discussion.

The assembly decided to reconsider when several delegates, including WCC Moderator Dr. Heinz-Joachim Held of Germany, said the addition to the statement put the WCC on record as a pacifist organization. Held said that he and other delegates would vote against the whole statement if the amendment were included. Even WCC General Secretary Emilio Castro joined the chorus of protest and, when challenged by a delegate for attempting to influence the outcome, he said it was his duty to issue warnings when he saw the ecumenical movement threatened.

The debate touched on the larger issue of WCC identity, said *ENS*, with some delegates arguing that the organization had forgotten its theological task and was trying to function like the United Nations. Other delegates suggested that the WCC had sought to empower representatives of the Third World but now didn't want to listen to their opinions and experiences. One English delegate, David L. Edwards, observed in *Church Times* that many WCC member churches consist largely of Third World poor; therefore, although the assembly theme focused on the Holy Spirit renewing creation, "the emphasis has been on liberation from oppression and from poverty through politics."

Since the debate consumed most of the time at the plenary, the only other significant statement passed was one calling on the churches to repent of past sins in exploiting indigenous peoples and asking member churches to "move beyond words to action" in supporting the sovereignty, self-determination, and land rights of indigenous peoples.

The other statements were referred to a meeting of the new WCC Central Committee, fueling frustration felt by delegates that the Persian Gulf crisis had pushed aside other burning issues.

WCC Politics "Stink To High Heaven"

The election of new leadership for the council apparently instigated a veritable feeding frenzy over leadership positions by those more interested in strict equality and special interests than in aptitude, with long-term implications for the role of the WCC. In a contentious debate, the presentation of the original slate of 150 candidates for the new WCC Central Committee prompted many delegates to object to what they perceived as a lack of balance among member churches, geographical regions, and gender and youth representation. One delegate remarked that "it's time for this European/colonial domination to end."

The committee revised the slate several times in what it called a "difficult balancing act" in trying to meet council guidelines, said *ENS*. Some delegates were still not satisfied with the balance and tried several times to substitute nominations without success, leading WCC President Lois Wilson of Canada to charge that a number of women nomi-

nees had been threatened and intimidated by their delegations into withdrawing their names. "The politics of the WCC stink to high heaven—and I don't think that's what Jesus had in mind," she said.

A residual anger seemed to spill over into the election of seven new presidents. When the Nominations Committee brought in only six names, without meeting the guidelines set by the assembly for including three women and a representative from sub-Saharan Africa, it touched off a firestorm. In another rocky session, the assembly demanded a new slate.

The new slate included a woman from the Caribbean, but not an African. African church leaders accused the committee of ignoring the candidate that they had originally chosen, because that candidate was a man. After a lengthy debate—punctuated with such persistent calls for a "point of order" that it threatened to bring assembly deliberations to a halt—WCC leadership called for a break to consider the situation. The solution was the tentative election of an unprecedented eighth president, Aaron Toland, a lay Reformed delegate from Cameroon. The election was later ratified by the new Central Committee.

In the wake of the elections, youth delegates and stewards staged a protest on the floor, accusing the WCC of "ecumenical suicide" for not meeting its goal of 20 youth

members on the Central Committee. In fact, they pointed out, the number dropped to only eight. They did not appear mollified by the fact that for the first time a slot on the presidium was designated for a youth—as well as the first president from the Pacific and the first physically handicapped or "differently-abled" person.

WCC Identity Questioned

Amid the messy decision-making processes which characterized some of the deliberations, there was talk throughout the two-week meeting that some churches—especially the Orthodox—may reconsider the price tag of WCC membership based on perceptions that the WCC is losing its balance and moving away from theological to political issues.

The Very Rev. Leonid Kishkovsky, president of the (U.S.) National Council of Churches and an Orthodox delegate, pleaded with American delegates at a regional caucus to remember that "the issues are theological, not ideological," trying to determine "the nature of the Christian teaching for our culture and every culture." He warned that "the ecumenical involvement of the Orthodox is very fragile."

Kishkovsky was only echoing a larger sentiment that became more and more obvious during the assembly, said

Chinese Rejoin WCC

With a unanimous vote and loud applause, Chinese Christians ended 35 years of isolation from the ecumenical movement and became the 317th member of the World Council of Churches during its seventh assembly in Canberra.

"It is a great moment indeed when the China Christian Council (CCC) [a "post-denominational" merger of Anglicans and other Christians] can join the WCC and Chinese Christians can once more dwell in unity with our brothers and sisters throughout the world," said former Anglican Bishop K.H. Ting after the vote. "Our membership will in no way impair the indepen-

dence and integrity of any church outside mainland China," he said.

Before and during the Australian meeting, the WCC and CCC sought ways to overcome the obvious political difficulties of having two Chinese churches in the council, reported *Episcopal News Service*. The Rev. C.M. Kao, head of the Presbyterian Church of Taiwan—still regarded by the People's Republic of China (PRC) as an integral part of the PRC—embraced Ting on the platform.

Anglican, Methodist, Baptist, and Presbyterian churches in China were founding members of the WCC in 1948, but their membership lapsed in the 1950s after the Chinese Revolution, said *ENS*. Chinese Christians emerged from a long period of persecution during the Cultural Revolution as a single, "post-denominational" church of 5.5 million baptized members, about 1,000 clergy, and 13 theological schools. It has about 6,000 congregations meeting in church buildings and thousands of groups meeting in homes and "meeting points."

Ting said at a news conference that China's communist leadership still does not have a high opinion of religion but that it is seeking to unite the people "to work together for the prosperity of the country." In response to a question, Ting said that half the student body of Nanjing Theological Seminary participated in student demonstrations leading to the massacre in Tiananmen Square in 1989. "I don't think any of the students wanted to overthrow the present government, but they were opposed to corruption and other bad practices." Ting said that their motivation was "patriotic" and that they were probably protected by the sheer numbers involved.



BISHOP TING

ENS, particularly after a highly provocative plenary address (partially covered in the last issue) by Prof. Chung Hyun Kyung, a Presbyterian theologian from South Korea, which was criticized by the Orthodox and some northern European delegates as syncretistic—a deliberate blending of Christian, pagan or other non-Christian religious elements. (One Australian report also indicated that the WCC had been criticized for allowing Hindu, Islamic and Buddhist observers at the gathering, and that one council leader had gone as far as to suggest that Muslims, Hindus and others achieve salvation in the same way as Christians.) Among other things in her address, Chung referred to the Holy Spirit as “she,” the Asian life energy force called *ki*, invoked the spirits of women and men oppressed through the ages, such as “Hagar, Egyptian, black slave woman exploited and abandoned by Abraham and Sarah,” and summoned “the spirit of the Amazon rain forest.” The Rev. Stanley Harakas of the Greek Orthodox Church in North and South America charged that Chung was equating the Christian message with every other religious affirmation and tradition, while there are “elements which are contradictory to the Gospel” in every tradition, nation, and culture.

“Theology does not come from the sky,” Chung responded. Drawing on her own experience of liberation theology, she said it was time the church listened to the voice of a Third World woman because “many, many women’s voices in history were not heard . . .” Pointing out that the Orthodox had also drawn on their culture, Chung maintained that Asian theology was different, that she was only drawing on its unique strengths.

A defiant Chung said church fathers and privileged male theologians have set the limits of the Holy Spirit in the past. Post-colonialist Third World theologies are “the new paradigm, the new wine that you can’t put in your wineskins. Yes we are dangerous, but it is through such danger that the Holy Spirit can renew the church.” She asked not to be judged by Western theological standards. Many saw Chung’s challenge as a sign of a potential power shift in the WCC—and not everyone was pleased, said ENS.

Orthodox reaction became so strong it led to rumors that they were reconsidering membership in the WCC, prompting one Orthodox spokesman and WCC leader to say that “The Orthodox are not on the verge of withdrawing so much as asking for a complete rethinking of what their place is within the WCC.” The Orthodox, she said, are concerned with truth.

“The restoration of visible unity is the sole reason for our presence in the WCC,” said Prof. Nicolas Lossky, a Russian Orthodox delegate and member of the council’s Faith and Order Commission. The WCC was seen by some as departing from that main goal as articulated by its constitution. The Orthodox stand on the principles of unity in faith and unity in diversity but “not pluralism of any sort. They stand for the conversion of the whole being to the reception of Jesus Christ incarnate.” The Orthodox reportedly released a statement summarizing their frustrations near the end of the assembly.

The WCC does not meet again until its 50th anniversary in seven years, 1998. But many participants left Canberra convinced that the challenge by the Orthodox was a clear sign that resolving the issue of identity will be the major task for the future—and may even lead to some restructuring of the WCC itself.

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Newsclips

ANGLICAN—INTERNATIONAL

THE ANGLICAN CHURCH OF AUSTRALIA IS NOW UNLIKELY TO ADMIT WOMEN PRIESTS, in the view of Ian Spry, chairman of the Association for Apostolic Ministry-Australia. In a recent newsletter, Spry wrote that "recent events in the Anglican Church tend to support the view that it will not succumb to the essentially feminist movement in favour of women priests. The issue cannot yet be described as clearly settled, but there are many indications that the orthodox position has gradually been strengthening. First," Spry wrote, "the impetus towards illegality, (i.e. illegal ordinations of women) has weakened, and it is now accepted that liberal bishops will not be able to override the Appellate Tribunal and General Synod," both of which have so far turned back moves to ordain women priests. "Secondly, MOW (the Movement for the Ordination of Women) has been becoming more isolated, and significant groups have been distancing themselves from it. Indeed, MOW was refused permission to be a party in current Appellate Tribunal proceedings, on the ground amongst others that it is not an Anglican association." Spry explained that MOW is a quasi-Anglican body which includes many Uniting Church members and "miscellaneous feminists." Finally, Spry asserted that "some moderate Anglicans have clearly reconsidered their positions, moved perhaps by the firmness of the Roman Catholic and Orthodox Churches and recognising that major changes of doctrine of this kind must—if they can be effected at all—be supported by a consensus."

In the same newsletter, Spry reported "**DISASTROUS DECLINE IN ATTENDANCE IN THE ANGLICAN CHURCH IN NEW ZEALAND**. On a recent visit there with his wife, he said they "spent some time seeking the experience of the Anglican Church" in the land, which has had women priests since 1978, and recently became the first Anglican regional church to have within it a woman diocesan bishop—Penny Jamieson of Dunedin. Jamieson had been ordained priest some years ago in the Wellington Diocese. "We had discussions with a number of Anglicans and others from Auckland, Roturua, Wellington, Palmerston North and Dunedin," Spry wrote. "We consulted Dr. Alan Webster of Massey University, who has co-authored a book on **The Religious Factor in New Zealand Society**. In Wellington we obtained from the Church Office some 40 pages of statistics from church year books" covering 1968-88. "None of these sources gave a hopeful picture," he continued. "Dr. Webster's 1985 survey showed that the Anglican Church has the oldest age profile of all the NZ Christian denominations. They have few young people and many old people—a sign of a dying church. By contrast, the Roman Catholic Church with its all-male priesthood and the Pentecostal Churches, which generally emphasise male leadership, have the youngest age profile—

evidence of growing churches. The Wellington Diocese statistics confirm Webster's finding. Baptisms in 1988 were less than half the 1968 figure. Confirmations were even lower—only a quarter of the number 20 years ago. Easter communicants and church families show a significant drop after 1978, when women were first ordained."

SAVED BY THE EPISCOPAL CHURCH? The AAIM-Australia newsletter also took note of a February 15 address by the Ven. G.B. Austin, Archdeacon of York, to a meeting of Women Against the Ordination of Women (WAOW) in Melbourne, while Austin was in Australia for the global meeting of the World Council of Churches. Reportedly, Austin said it was highly unlikely that the Church of England's General Synod will approve women priests in 1992, partly because many expected that the C of E would be "saved" by what the story termed the "visible disintegration" of the U.S. Episcopal Church. Since liberal trends—including the admission of women priests and one woman bishop—began to dominate in the latter, the Episcopal Church has lost at least a third of its members, said the story. Archdeacon Austin claimed that it is still losing some 200 members per day, the equivalent of a substantial parish or two smaller parishes every 24 hours. Austin believes this fact is acting as a warning to C of E members and would cause many bishops to reconsider the desirability of steps that have proved to be so inimical to the survival of the Church. Austin also emphasized that, in America as well as in England, it was accepted that many of those who were pressing for women priests regarded this step as merely part of an agenda. Further steps include the solemnization of uni-sex relationships and inclusive language for the deity (e.g., calling God Mother).

Speaking of declining attendance, though, figures for the latter in **ENGLISH MAINSTREAM CHURCHES** dropped by half a million in the last ten years, says a report in *Church Times*. They continue to fall by 50,000 a year, or 1,000 a week; and two-thirds of the loss is represented by the people under 20, said Peter Brierley, author of the English Church Census report, "*Christian*" *England*. Despite a recent report of slight attendance increases, Anglicans, with 1.14 million worshippers on the polling Sunday, lost nine percent of them between 1979 and 1989. Roman Catholic churches, with 1.3 million, lost 14 percent. On the test Sunday—October 15, 1989—the survey showed that 3.7 million people in England went to church: ten percent of the adult population and 14 percent of English children. Of these, 31 percent, or 2.9 percent of the whole adult population, went to Anglican churches, reported *Church Times*. Brierley, European director of Marc Europe, the international Christian research and training organization, described the rapid growth of independent churches as "quite incredible": figures show that they grew by 42 percent over the past decade, a total which includes a 114 percent increase in attendance at "house churches." The reason for this, Brierley believes, is because the latter are "easily accessible. . . House churches are planted where people live, just as the Normans built a church in every little farming cluster. There is real friendship, there is a welcome; worship is relevant, and there is involvement in the community." There was a 70 percent response to the survey, including a 75 percent response from Anglican churches, and 27,000 questionnaire forms were returned, said the story.

Ronald Bowlby of Southwark, the Anglican representative present when the report was publicly launched, said the census reinforced his own perceptions. "The Church of England is now the second largest church in terms of Sunday attendance, and it is still relatively strong outside the cities and conurbations. It is more of a rural and suburban church. We are an aging church, whose membership is out of balance, but within the overall decline there is growth; and the decline is slowing down. No census can explain why people attend or don't, why the independent and Pentecostal churches have grown. It is important for us in the mainline churches not to panic. Growth and truth," Bowlby asserted, "are not necessarily synonymous. A mass of figures leaves us wondering what we should do; but harvest depends on other factors, not always within our control. In biblical terms, God gives the increase, and faithfulness and prayer come into this." Brierley reportedly sums up the findings, though, by forecasting a fall of 250,000 in the number of adult churchgoers in the next decade. "This is because 450,000 are expected to die, but only 200,000 to join the Church." The change is expected to affect all groups except Charismatic Evangelicals. Anglo-Catholics and others who term themselves "Catholic" are predicted to lose the most.

ARCHBISHOP GEORGE BROWNE OF LIBERIA, the primate of the Anglican Province of West Africa, has survived the Liberian civil war. Browne, who remained in the country and is reported to have lost 50 pounds, had been unable to communicate with other Anglican officials for some time in the still-unsettled year-long battle for power between the government of the late Samuel K. Doe and two opposition guerrilla armies. *Episcopal News Service* reported a church spokesman as saying that, "As of now, almost all activities in the Episcopal Church in Liberia have been suspended." Browne's diocese was a part of the Episcopal Church in the United States from the beginning of missionary activity in 1851, until it joined its regional province in 1982. In addition to Liberia—established as an independent state in 1847 by former American slaves—the province is comprised of Anglicans in Ghana, Sierra Leone, and Gambia, all formerly ruled by Great Britain, and in Guinea, a former French colony.

It appears "IMPAIRED COMMUNION" among Anglicans around the world due to women's ordination and other issues, *is* and *isn't* a problem at the same time. As several Anglican leaders have done, Archbishop Robert Eames of Armagh and All Ireland, when asked about the increase in "impaired communion" resulting from women's ordination in some regional Anglican member churches, quickly dismissed the inquiry by responding that "communion has always been impaired; that's nothing new." The struggle is to live together despite that fractured communion. According to *Episcopal News Service*, Eames—whose church recently approved women priests and bishops with his support—was in the U.S. recently to speak at the Diocese of Virginia's annual council (convention) meeting, where he said "I think this is a time when we are learning to live with differences." Resolution of conflict, he believes, is "a process, not a fact. You never really know when it happens." Yet he said that it is difficult "to show the advantages of such a process. . . . Much of the world is looking for certainty, but my world is gray, all shades of gray." But he conceded that authority remains a serious issue for Anglicans. "We have

been obsessed with authority," he said with a sigh. Because it is not clear who speaks for Anglicans, or how Anglicans can achieve clarity on issues, there will continue to be a "rigorous examination of authority," according to Eames. "We don't want a curia or centralized authority. But how can we mediate our differences and hope to be more than an amorphous family?" He admitted that he believes the divisions among Anglicans reflects a tension between a respect for local autonomy and a hunger for uniformity on matters of faith and order.

The Rev. William Oddie's pessimistic view of **THE FUTURE OF ANGLICANISM**, reported earlier, has prompted dissenting comments from the Rev. Peter Geldard, former general secretary of the Church Union and now leader of the Catholic Group in the Church of England's General Synod. Oddie, an Anglican priest-journalist who recently announced his plans to become a Roman Catholic layman, has predicted that the Synod will pass legislation to admit women priests. Writing in *Foundations*, the news publication of the Episcopal Synod of America (ESA), Geldard says that Oddie's "pessimistic prognosis" for the Church of England "hangs on his three cryptic words: 'Who is right?' . . . *Who* says that when the fundamental decision on the ordination of women comes in 1992 (when it will require a two-thirds majority in each [of three houses]) at least one house will not be able to remain firm? . . ." He explained further, writing in *The Evangelical Catholic*, ESA's theological publication, that "In the last Synod the motion [for ordaining women priests] failed to get a two-thirds in any house." It is not impossible that this could happen again, or at least that the proposal will be defeated by the House of Laity alone, "where there is a solid core of opposition," Geldard contended. "For whatever its actual size, the opposition will certainly be visible and vocal since among it are 43 women—something the media still don't know how to handle. A hundred years ago Edward Pusey, the great Tractarian divine, was vehemently hostile to lay participation in church decision-making. He claimed that 'the admission of laity into synods would invest them with ecclesiastical office, which will develop sooner or later, I believe, to the destruction of the Faith.' How would he react if in 1992 it were the *laity* (alone?) who defended the Faith rather than destroyed it? 1992 will be crucial not only for the Church of England, but for Anglicanism worldwide. The ultimate question as to its future (and even existence) hangs delicately in the balance. Till then, though, don't listen to sounds that deceive."

IN BRIEF—

***THE NEW ARCHBISHOP OF CANTERBURY, GEORGE CAREY**, commenting on the World Council of Churches global assembly from which he returned in February, warned the WCC against the "allure of syncretism" (the attempt to combine different religious beliefs). The Church needs to seek the objective tests, to look for the authentic marks of biblical and historical Christianity, before it baptized any form of spirituality into Christianity, he said. Asked if the WCC is an institution important to the ordinary churchgoer in Britain, Carey replied "I don't think so at all." - *Church Times*

***THE ELECTION OF A BISHOP TO SUCCEED ALEXANDER MUGE**—the former bishop of the Diocese of Eldoret in Kenya who died last year in a suspicious car crash—has been overturned on a technicality. The Rev. Stephen Kewasis, who was priested little more than a year ago, was elected to the see and was due to have been consecrated January 27. But opponents of his election challenged the results on the grounds that a recording secretary for the election was appointed without being confirmed by the diocesan synod as canons require. A new election was planned for this spring. - *Anglican Journal*

***THREE CENTENARY CELEBRATIONS** will be held by regional Anglican churches this year—in Zimbabwe, Papua New Guinea, and Belize. - *Anglican Media Mailing*

***MEANWHILE, THE ARCHBISHOP OF PAPUA NEW GUINEA**, the Most Rev. Bevan Meredith, a traditionalist, has announced that the Anglican Church in the country has appointed two lay women canons for the first time in its history. They are Sister Helen Roberts, MBE, and Deaconess June Armstrong. - *Anglican Media Mailing*

***LITURGICAL COLLAPSE** may be on the way in the Church of England, according to a *Prayer Book Society Newsletter* reporting observations by the Very Rev. Thomas Baker. The latter contends that the combination in a number of churches of the newer family service as the main act of worship on Sunday and the charismatic movement, with its emphasis on informality and spontaneity, may prelude the end of liturgy as it is known and understood. This would make Anglican worship in many places indistinguishable from Free Church worship, except where the latter has become more liturgical.

***A HOME OPERATED BY THE ANGLICAN DIOCESE OF JERUSALEM** for orphans and needy children was attacked twice in two weeks by Israeli settlers last December. In the second attack on the Evangelical Home for Girls Ramallah, a group of settlers shot live bullets indiscriminately. In a report of the incidents to the Ministry of Religious Affairs, the Presiding Bishop of the Province of Jerusalem and the Middle East, the Rt. Rev. Samir Kafity, said "We deplore such acts of aggression and demand from the authorities the protection of this educational and charitable institution of the church." - *Anglican Media Mailing*

***AND, AN ANGLICAN CATHEDRAL IN SUDAN WAS ATTACKED AND LOOTED** on New Year's Day. The Bishop of Maridi (in Western Equatoria), the site of the cathedral, was away when the incident occurred, and received news by radio that all the church property in the cathedral had been taken. The attackers had tried unsuccessfully to break into the bishop's house. It was also reported that two clergy from the diocese and their families had been seized by the Sudan People's Liberation Army. - *Anglican Media Mailing*

***THE RT. REV. RUBEN RODRIGUEZ MOLINA** has been named episcopal visitor to the Missionary Diocese of the Caribbean and New Granada of the Anglican Catholic Church, the largest U.S. Continuing Church. The diocese has congregations in Puerto Rico and Colombia. He succeeds the Rt. Rev. Robin Connors, who continues as Auxiliary to Archbishop Louis Falk, executive director of the International Anglican Fellowship, and episcopal visitor to the Church of Ireland (Traditional Rite), the nascent Continuing Church recently formed in the Emerald Isle. Bishop

Rodriguez will continue as bishop ordinary of the Missionary Diocese of Central America, which has congregations in Guatemala. - *The Trinitarian*

***THE NEW ARCHBISHOP OF ADELAIDE, AUSTRALIA** is the Rt. Rev. Ian George, assistant bishop of the Diocese of Canberra and Goulburn. Adelaide has been without an archbishop since the election of the Most Rev. Keith Rayner to Melbourne last November. The choice of George—described as a leading liberal in the Australian Church—was a surprising one for Adelaide, which has been a largely conservative jurisdiction. George's priestly formation was in the U.S., where he earned a master of divinity degree from General Theological Seminary in New York and was ordained deacon and priest at the Cathedral of St. John the Divine there. - *Church Times*

***ANGLICAN ARCHBISHOP DESMOND TUTU**, insisting that diplomacy and sanctions were not given a "fair chance to resolve" the Persian Gulf crisis, has tempered his previous condemnation of Iraq's annexation of Kuwait. He said: "If that was wrong, then the invasion of Grenada and Panama would have to be considered equally wrong." The Southern African primate did not distinguish between Iraq's bloody subjugation of a helpless neighbor, and U.S. action to liberate two nations suffering under particularly repressive dictatorships, which did not involve their annexation by America. - *Episcopal News Service*

***CHURCH IN DANGER**, a traditionalist Church of England group, has urged those church decision-makers who "have no strong feelings" about the ordination of women to at least abstain if they cannot vote against the innovation. "Events have moved too quickly, passions have replaced common sense and the lessons from those Churches . . . where women have been ordained priests have gone unlearned. . . ." - *Church in Danger Newsletter*

***THE RT. REV. GWILYM WILLIAMS**, Archbishop of Wales from 1971 to 1982, died December 23 at the age of 77. For 25 years, from 1957 until his retirement, Dr. Williams was Bishop of Bangor, the most Welsh-speaking diocese of the church, and he devoted himself to making the Church in Wales the bilingual church it is today. The part he played in negotiating for the Welsh language television channel was crucial at a time when nationalistic feeling ran dangerously high. He chaired the committee responsible for the latest translation of the Bible into Welsh, and guided the Governing Body through the process which eventually gave the Church in Wales its *Book of Common Prayer*. - *Church Times*

ANGLICAN—USA

THE EPISCOPAL CHURCH LOST ANOTHER 22,000 MEMBERS between 1988 and 1989, according to the latest figures available, reported in the 1991 *Episcopal Church Annual*. The number includes a loss of some 11,450 "confirmed communicants in good standing." Total baptized members for 1989 stood at 2,433,413, compared to 2,455,422 reported for 1988. During the same period, however, the number of parishes and missions rose slightly, from 7,360 to 7,372, and the number of clergy increased from 14,694 to 14,831. Baptisms increased by a couple thousand from one year to the next, but confirmations decreased slightly, which may be due in part to a slight

trend toward disuse of the rite. The statistics include domestic figures only for 1988-89 and not from several ECUSA dioceses outside the U.S., which were incomplete for both years.

The activist **HOMOSEXUAL PRIEST** whose 1989 ordination by Newark Bishop John Spong stirred major controversy in the Episcopal Church is now fighting AIDS, according to an *Asbury Park Press* story cited in *Christian News* and *Eremos Odos*. The Rev. J. Robert Williams, who was forced out of his position as director of a diocesan ministry to homosexual persons in a widely-publicized split with Spong not long after his ordination, was reported as saying he expected to survive the apparently-fatal disease. He was quoted as saying that, "I came to believe AIDS can be healed and I intend to be healed. Completely. Totally." However, he is reported to have made a will, to have joined the Hemlock Society, a right-to-die group sympathetic to suicide, and to have told friends about his funeral wishes.

One of the "Philadelphia 11" women irregularly ordained to the priesthood in 1974, the Rev. Carter Heyward of the Episcopal Divinity School in Cambridge, Massachusetts, has joined with more than a hundred clergy and laywomen from 14 Christian denominations to form a group called **CHRISTIAN LESBIANS OUT TOGETHER (CLOUT)**. Described in a *Religious News Service* story in *Christian News* as an intercultural, multiracial solidarity movement, CLOUT's primary purpose is to empower lesbian Christian women and to challenge the churches to which they belong, not only in the areas of sexism, misogyny, heterosexism and homophobia, but (in the words of the story) also in the struggles against racism, anti-Semitism, anti-Arabism, U.S. imperialism, classism, ableism, clericalism and "other structures of domination that foster oppression." The story said the movement will "target initiatives" in particular church bodies, evidently including the Episcopal Church. In an organizing statement, participants said they want to "explore new understandings of erotic power and sexuality, mutuality, commitment, faithfulness and partnership that do not merely imitate or replicate sexist, heterosexist or capitalist relationships of alienation and possession." In addition, they said they hope to "network with Jewish lesbians, post-Christian lesbians and other religious and secular groups of lesbians, with pro-feminist/womanist gay men and lesbian-affirming organizations within and beyond the churches. Other notable signers of the CLOUT statement include lesbians Ruth Frost and Phyllis Zillhart, whose unauthorized ordination last year by a San Francisco Lutheran church led to that congregation's five-year suspension by the Evangelical Lutheran Church in America. Another signatory is Virginia Ramey Mollenkott, professor of English at William Patterson College of New Jersey and one of the drafters of the inclusive language lectionary of the National Council of Churches.

Dean David Collins of Georgia, the **RETIRING PRESIDENT OF THE EPISCOPAL CHURCH'S HOUSE OF DEPUTIES**, exits with a concern about an apparent lack of solidity in the church's beliefs. Reviewing his more than two decades of General Convention service in a recent *Episcopal News Service* interview, he said that, as a result of controversies starting in the 1960s, "everyone" now "sees the social dimension of the church's role these days. There is a

recognition that the Gospel is wholistic. What is going on in society sometimes affects people as much as what's going on in the church." But, noting that the church is still trying to determine which recent changes are the work of the Holy Spirit, Collins, who is a charismatic, asked, "The new age is coming—but what kind of new age is it?" Concerned that a "common base" of belief might be eroding, he said that "something is missing—it looks like nothing is solid in our beliefs." He described "a dividing line that separates those who do not appear to be reaching for an ultimate . . . We haven't changed the church's basic teaching, but it seems shakier now." Regarding sexuality, he said, "For me the given, based on Scripture and reason, is a monogamous, heterosexual relationship. . . ." He noted that sexuality is "a more fundamental issue than the ordination of women—more dangerous for the church. For many in our church it could bring divisiveness based on what they perceive as a final abandonment of Scripture and its basic teachings on marriage." Asked about the upcoming Phoenix General Convention in July, he said he sensed people are "very serious" about it, and that some will bring with them "a lot of unresolved anger. And if they aren't heard, it could be a very divisive convention." At issue this year is homosexuality, with the church's Commission on Human Affairs proposing that the freedom to ordain gays be left up to individual bishops and diocesan authorities. The triennial gathering is also expected to deal with a proposal to continue the use of "inclusive language" liturgies.

Speaking of which, the Episcopal Church's Standing Liturgical Commission (SLC) has completed work on a new "resource book," **SUPPLEMENTAL LITURGICAL MATERIALS**, which will be ready for general use if approved by General Convention this summer. According to *Episcopal News Service*, the book contains explanatory notes as well as "revised and restructured liturgical forms to supplement specific parts of services." In shaping the new book, "the commission drew on the churchwide evaluation of **Prayer Book Studies 30—Supplemental Liturgical Texts . . .**," the so-called "beige book," the successor to the "black" and "blue" books. All of the SLC's books in this series are, despite the lack of reference to it in the *ENS* story, the result of a desire to promote texts which embody the principle of gender-neutral **INCLUSIVE LANGUAGE** in worship. The commission "co-chair," the Rev. Sister Jean Campbell, said, "The evaluation process showed a definite openness and desire within the church to explore language in liturgy, but also a caution to proceed gradually. . . ."

While the Episcopal presiding bishop and other mainline church leaders were making repeated demands for a "negotiated" solution to the Gulf crisis—though Iraq's leader seemed highly unlikely to be a party to any such thing—the bishops of the leading Continuing Church in the U.S., the **ANGLICAN CATHOLIC CHURCH**, broke their usual silence on political matters to speak differently on the issue. "War is cruel and you cannot refine it! So said General William Tecumseh Sherman to the mayor of Atlanta shortly before putting that city to the torch in 1864," wrote the ACC's Archbishop Louis Falk at the height of the war in January. "As we watch the war in the Persian Gulf with mixed fascination and horror, this truth is brought home to us again. Even the smartest of bombs isn't always right. People get hurt. The innocent

die. . . Falk continued: "In my church, we do not expect our bishops to be experts on everything. Bishops do not, by virtue of their consecration, become knowledgeable economists, agriculturalists or sociologists. Accordingly, [ACC bishops] do not issue public pronouncements on matters of secular policy, in which we are no better informed than men and women in any other walk of life. Yet bishops are ordained to be pastors — to see to the spiritual needs of their flocks and to lead them in the direction of the ultimate safe pasture. This requires us to take stock of the dangers in the world around us which threaten God's people, and to attempt to deal with them [in helpful ways]. Almost every one of us has been affected by the war in the Gulf," he said, citing the soldiers doing battle there, those who wait and worry at home for them, those who would be killed or wounded, those who will see enemy soldiers or innocents "blown to bits." Many will spend the rest of their lives "in the shadow of these catastrophes." Have the fallen soldiers died for nothing? Have we harmed others "in an evil or immoral enterprise? Those called to be pastors must respond to such questions because they trouble peoples' souls," Falk said. Therefore the ACC College of Bishops issued a pastoral statement January 24 stating that "Holy Scripture and Apostolic teaching uphold the doctrine that war can be just, and we believe that the current United Nations action in the Persian Gulf does meet the classic tests which determine and define a just war. . . The bishops offer our prayers for the protection of the allied troops, for the comfort of all who pray for them, for the continued godly enlightenment of our national leaders, and for the swift liberation of Kuwait." Encouraging each church member to likewise pray daily, the bishops "in compassion" expressed "our conviction that those members of the UN forces who may give their lives in the Persian Gulf will have done so in a cause which is Christian, moral and just." The statement of the ACC bishops joins qualified support for the Bush administration's Gulf initiative which TCC reported was earlier given by the presiding bishop of another Continuing jurisdiction, the United Episcopal Church of North America.

Trustees of **MARINERS' CHURCH IN DETROIT**, the autonomous traditional Anglican parish which is being sued in an attempt by the Diocese of Michigan to seize the 143-year-old church's property, have filed a motion for summary judgment, an immediate ruling by a court judge in Mariners' favor based on indisputable facts and evidence. The motion is based in part on recent discovery of an affidavit by an executor of the parish's founder's will giving the church its original downtown lot. The affidavit supports Mariners' contention that the parish is "a free church and not under the charge" of the diocese. The trustees' motion says, "We have waited since August for the [Episcopal Bishop Stewart Wood of Michigan] to come forward with evidence to support his claim to ownership of Mariners' Church. We have always known that no such evidence exists and we are asking the Court to dismiss the bishop's suit." The Rev. Richard W. Ingalls Sr., who has been rector since 1965, said the church, which has a special ministry to Great Lakes mariners and naval personnel, will, as always, "stay the course" of adherence to traditional Christian doctrine, which includes, he noted, continued use of the 1928 **Book of Common Prayer**.

"AND WITH THY SPIRIT" V. "AND ALSO WITH YOU":
The Latin salutation of *Dominus Vobiscum* (or "mutual salu-

tation" of priest and people in the liturgy), meaning "The Lord be with you," "has extremely ancient roots, e.g., it occurs in Ruth 2:4," says the Rev. Dr. Geddes MacGregor, as quoted in *The Parish Paper* of St. John's Church in Savannah, Georgia. "It was probably in use in the Christian community from the earliest times, and the traditional response *Et cum spiritu tuo* [And with thy spirit] has been used from a probably equally early date. (A form of it is found in 2 Timothy 4:22.)" Concludes MacGregor: "The recent vulgarization of the response (And also with you), apart from its prosiness, fails to exhibit an understanding of the meaning of the salutation and response as both have been used and understood for almost 2,000 years."

IN BRIEF—

***AN 87-YEAR-OLD WOMAN HAS BECOME AN EPISCOPAL CHURCH PRIEST.** Dr. F. Bernadette Turner, a former pastor of the Divine Science Church, may be the oldest person ever ordained priest. She will minister at the Virginia retirement home where she lives. - *Episcopal News Service*

***BOYCOTT:** The Episcopal Divinity School (EDS), has announced it will not have "an official presence" at the upcoming General Convention in Phoenix because Arizona voters rejected a paid state holiday honoring Dr. Martin Luther King, Jr. last fall. The school thus joins a very few other organizations which decided not to go along with the Episcopal hierarchy's decision to stay in Phoenix as earlier scheduled and to use the convention as a civil rights witness. The Episcopal Church Publishing Company, independent publisher of *The Witness* magazine, is another organization that won't attend the convention. - *Episcopal News Service*

***MEANWHILE, JEANIE WYLIE-KELLERMANN**, now editor of the Diocese of Michigan's newspaper, *The Record*, has been named editor of the radical magazine, *The Witness*. She succeeds Mary Lou Suhor, editor since 1981, who will retire July 31. - *Episcopal News Service*

***THE BROTHERHOOD OF SAINT GREGORY**, an Episcopal Church religious community, and the Society of the Atonement, a Roman Catholic Franciscan order, have entered into a "covenant of prayer and witness." The latter body was an Episcopal religious community before being received into the Roman Catholic Church in the early 1900s. - *Episcopal News Service*

***REPORTS THAT A CANON TO PUT DIOCESAN CHURCH PROPERTY IN TRUST FOR THE NATIONAL CHURCH** will be proposed at this year's Episcopal General Convention have been denied by Charles Scott of the church headquarters staff. A Georgia parish newsletter had said that a canon would be proposed which would give the national church ultimate ownership of all diocesan property, expanding (or perhaps supplanting) an existing canon which declares that all real and personal property owned by a parish, mission or congregation is held in trust for the diocese and national church.

***THE U.S. SUPREME COURT HAS DECLINED TO CONSIDER THE APPEAL OF ST. BARTHOLOMEW'S EPISCOPAL CHURCH**, New York City, thereby bringing to a close the mid-Manhattan church's decade-long constitutional challenge to its landmark designation. The high court upheld with-

out comment a lower court ruling that the designation did not unduly limit the church's religious freedom and property rights. The historic landmark status specifically prohibits property development and, as a result, the parish must abandon plans to erect a revenue-generating office tower on the site of its Community House. The church's senior warden said the next step will be looking into long-term fundraising programs to support parish activities. - *Episcopal News Service*

***BISHOP C. BRINKLEY MORTON OF SAN DIEGO**, who suffers from diabetes, will retire at the end of the year because he is losing his sight. Morton, 65, is to move with his wife to Memphis, not far from his boyhood home in northern Mississippi. - *Episcopal News Service*

***WILLIAM J. WINTERROWD**, a Louisiana native, has succeeded the Rt. Rev. William Frey, who is now president of Trinity Episcopal School for Ministry, as Bishop of Colorado. - *The Living Church*

***AS OTHERS SEE ECUSA:** "Our editor was recently visiting a small community in the Diocese of Missouri and couldn't locate the Episcopal Church. He found the Methodist Church, however, and said to the minister, 'I'm lost: can you tell me where the Episcopal Church is?' 'I could tell where the Episcopal Church is alright,' the minister responded, 'but you'd still be lost.'" - *The Anglican Digest/ Eremos Odos*

***SHOE-FLY:** A late-arriving visitor to Odenton, Maryland's Epiphany Church walked to the altar one Sunday morning, put his arms around the minister, raised her leg, removed her shoe and sniffed it, and repeated the exercise with two children in a nearby room. - *The Philadelphia Inquirer*

RELIGION—USA

Despite the stunning allied military victory over Iraq, mainline Protestant leaders remain unconvinced the use of force in the **PERSIAN GULF** was either just or prudent, reports a *Religious News Service* story in *Christian News*. The article said that, though leaders from such denominations as the Episcopal, Presbyterian and United Methodist Churches had issued a "virtual blizzard" of statements before and during the air war, clerics were frustrated that the Bush administration paid little heed to their numerous pleas for a negotiated settlement of the conflict. Episcopal Presiding Bishop Edmond Browning, one of few (if any) of the church leaders to issue a statement a day after the conditional ceasefire, said "We are united as a world community in our common joy that this conflict has apparently ended." And, in what appears to be a little verbal slight of hand to place him closer to the winners' circle, Browning added that "We must remember that the only way truly to win a war is to secure the peace, and the only way truly to secure the peace is to begin to do justice. The days ahead will be difficult ones, as decisions are made that reach far into the future of this global community."

"Moderate" members who are upset with the now-dominant fundamentalist leadership of the **SOUTHERN BAPTIST CONVENTION** (SBC) have formed "The Baptist Fellowship," but disavow, for now, any intention to form a new denomination. According to *The Washington Post*, formation of the new group must be approved at convocation this month, which officials said they expected will draw

10,000 participants. "It's a fellowship of Southern Baptists who have been disenfranchised," said the Rev. Kenneth Chaffin, pastor of a Louisville, Kentucky, congregation. The SBC has 14.9 million members in the United States, and owns a considerable amount of real property, including numerous seminaries and other educational institutions. Several state "conventions," such as Texas, the SBC's largest, are still controlled by moderates, who believe the Bible need not always be interpreted literally.

A UNITED METHODIST CHURCH PANEL has tentatively recommended that the church abandon its position that homosexual practice is "incompatible with Christian teaching." According to a *Religious News Service* report in *Christian News*, the UMC's Committee to Study Homosexuality voted to recommend dropping the phrase in the church's "Methodist Social Principles," and replace it with language which says in part: "We acknowledge with humility that the church has been unable to arrive at a common mind on the compatibility of homosexual practice with Christian faith. . . . The present state of knowledge in the relevant disciplines does not provide a satisfactory basis upon which the church can responsibly maintain a specific prohibition of homosexual practice." The church's Book of Discipline—which is not affected by the proposal—also contains language on homosexuality that prohibits the ordaining of "self-avowed practicing" homosexuals and use of church funds by groups that "promote the acceptance" of homosexuality. The Rev. James Heidinger, executive director of the Good News Fellowship, an evangelical organization within the church, contends that the current language in the Methodist Social Principles, which takes a "hate the sin but love the sinner" position, seems both "firm and compassionate" and "doesn't come across as harsh and judgmental. . ." and commented that the church's present standards are adequate but not well enforced by the church bureaucracy. The panel must finish its work in time to present its proposals to the church's General Council on Ministries, which meets in December.

COLOR THEM "SILLY": The notorious "Jesus Seminar," a conference involving some 200 "scholars" held twice a year for the past six years, has completed its study of sayings attributed to Jesus, deciding that **ONLY TWENTY PERCENT OF THE BIBLICAL SAYINGS OF CHRIST MAY HAVE COME FROM HIM**. According to a *Religious News Service* report in *The Washington Post*, Robert Funk, a New Testament scholar whose Westar Institute in Sonoma, California, organized the seminars, said the study was begun partly to prod scholars into making their findings public and partly to contradict the fundamentalist interpretations of televangelists. In the Gospel of John, seminar participants agreed, there is only one saying that possibly went back to Jesus (John 4:44, that a prophet is not honored in his home country!). Seminar member Robert Fortna of Vassar College said: "Most scholars, if they had worked through the sayings as we had, would tend to agree there is virtually nothing in [John] that goes back to Jesus." In all, Funk said that 31 passages containing sayings attributed to Jesus (but only 15 different sayings because of parallels in more than one Gospel) were put into the Seminar's "red" category of "most likely" sayings of the historical Jesus. Two hundred others fell into the "pink" category, which means that Jesus said something similar to the recorded words, or, as Funk explained, that

"the original words have been altered or edited to suit the later social circumstances of the rapidly spreading Christian movement." Together, red and pink sayings make up 20 percent of the total considered in the four Gospels and apocryphal sources, such as the Gospel of Thomas. "Gray" votes—about 30 percent—went to sayings that do not incorporate Jesus' words but may have some of his ideas. About the unlikely or "definite no" (black) sayings, Marcus Borg of Oregon State University said, "The gray and black sayings are interesting because they are the voice of the Church expressing what Jesus had become in their experience. Jesus didn't say, 'I am the bread of life,' but that tells us that John's community thought of Jesus as nourishment for their spiritual life." A "red-letter" Bible, reflecting the Seminar's color-code system, is to be published this fall. The Jesus Seminar's work, however, is not yet over: the first meeting of an inquiry into the "deeds" of Jesus, evaluating which ones may have a historical base, is set to begin at a meeting in Edmonton, Alberta, Canada, this October. Commenting on the seminar's work, *National Review* wrote, "We note that the Seminar members tend to ascribe authenticity especially to those passages that lend themselves to a politically correct agenda: the parables of the Good Samaritan and the Unjust Steward, and sayings critical of the rich or urging charity to the poor. For the rest, the Seminar's conclusions are stunningly naive. The words of Jesus have a unique status in the West, and for the best of reasons: they are inimitable in their spiritual profundity. Once heard, they resound permanently in the soul. By comparison, even Shakespeare's eloquence is shallow stuff: it doesn't, after all, move people to change their lives. One might as well compare Bach and thunder. Do the Seminar members really think it's such an easy matter to coin immortal words?" *NR* continued: "If Jesus didn't say them, who did? (He must have had a good ghost writer)." . . . G.K. Chesterton had one of the sharpest insights into the character of Jesus' words when he noted that they are not dated. Plato, Aristotle, Mohammed are all very much men of their time; but nothing in Jesus' sayings marks their author as a man confined by his era. His words are not only still true: they still have the power to make us uneasy. In a word, they are *alive*. The silliness of the Jesus Seminar's findings lies less in their rejection of the Gospels' veracity than in their casual assumption that there could have been two or more men capable of composing the Sermon on the Mount. People have argued endlessly over whether Jesus was God or man; it took a committee to discover that He was, in effect, a committee."

case now before the Supreme Court. The brief urges that the high court roll back its earlier rulings ousting religion from public ceremonies. - *The Washington Post*

RELIGION—INTERNATIONAL

Pope John Paul II, in his missions encyclical *Redemptoris Missio* ("The Mission of the Redeemer"), has distinguished between two kinds of mission: one being "the mission *ad gentes*" ("to the nations") and the other "reevangelization," which includes **EFFORTS TO REVIVE ROMAN CATHOLICISM** in areas such as Western Europe, Canada and the United States, where the Church has grown weaker over the last quarter-century. According to *Our Sunday Visitor*, the Roman pontiff notes that human and material resources for the "ad gentes" mission work (particularly in Asia) must still come mostly from Catholics in Western Europe and North America. He countered objections to evangelization of those of other faiths by asking questions: "Is missionary work among non-Christians still relevant? Has it not been replaced by interreligious dialogue? Is not human development an adequate goal of the Church's mission? Does not respect for conscience and for freedom exclude all efforts at conversion? Is it not possible to attain salvation in any religion? Why then should there be missionary activity?" Sweeping away the negative assumptions of religious relativism, which he says, "leads to the belief that 'one religion is as good as another,'" he asserts that "Faith demands a free adherence on the part of a man, but at the same time faith must also be offered to him. . . ." The proclamation of the Word of God, the Pope said, "has Christian conversion as its aim: a complete and sincere adherence to Christ and His Gospel through Faith. . . the Church calls all people to this conversion." His final answer: "To the question, Why mission? we reply with the Church's faith and experience that true liberation consists in opening oneself to the love of Christ."

IN BRIEF—

* **ARCHBISHOP MARCEL LEFEBVRE**, the traditionalist anti-Vatican prelate who founded the St. Pius X Society to foster the Tridentine Latin mass and Roman Catholic theology as it existed before the reforms of the Second Vatican Council, has died at age 85 in Switzerland. Lefebvre established seminaries and chapels in several European nations, North America and Australia, ordained priests, and, in 1988, consecrated four bishops for the movement, which is no longer in communion with the see of Rome. - *Associated Press/The Philadelphia Inquirer*

* **THE VATICAN'S FIRST MAJOR DOCUMENT ON ROMAN CATHOLIC EDUCATION** under Pope John Paul II, *Ex Corde Ecclesiae*, upholds respect for academic freedom but also asserts the need for doctrinal fidelity. The six articles contained in the document will be written into the constitutions of all Catholic universities established under church law and take effect in the fall of 1991. - *Anglican Journal*

* **A NEW SURVEY OF NATIONAL NEWSPAPERS IN BRITAIN** shows that overall coverage of religion has declined by a quarter since 1969. Then, space in popular

Continued on Back Cover

IN BRIEF—

* **THREATS OF A HOMOSEXUAL "KISS-IN" AT DISNEYLAND** caused the conservative Traditional Values Coalition to move its annual conference. The threats followed a campaign by the activist group ACT-UP, which urged members to urge them to call Disneyland officials and tell them "how angry you are that they are profiteering from bigotry and hatred." A Coalition spokesman said that "we just couldn't handle that." - *The Washington Times*

* **PRAYERS AT PUBLIC-SCHOOL GRADUATION CEREMONIES** would be allowed under a "friend of the court" brief filed by the Justice Department in a Rhode Island

The Afterword

Editorials

The Gulf War And Clergy "A Gulf Apart": A Second Look

As earlier noted in TCC, among the most curious and disturbing phenomena in recent months—as the world watched the prelude to, and quick, successful pursuit of the allied military victory in the Gulf War—was the performance of Episcopal Presiding Bishop Edmond Browning and other mainline church leaders (including Roman Catholics!), who in columnist Georgie Anne Geyer's eyes represented a "social disjuncture in our moral thinking." With the National Council of Churches as the most constant vehicle, Browning and others flooded the president and his administration (and anyone else who would listen) with numerous statements and messages, insisting (among other things) that the resort to armed force by the U.S. in the Gulf would be "politically and morally indefensible" and would lead to "certain catastrophe," and that a negotiated political solution should be sought in the crisis—though, as we again note in our Newsclips report this month, the Iraqi president clearly appeared unwilling to take part in any such thing, at least in a way that might lead to a truly satisfactory and just conclusion. The odd part was that all this clerical fulminating was in direct opposition to the view—not only of the Bush Administration but of the overwhelming majority of the American public, which—though it tends to be war-resistant and very mindful of the Vietnam experience—still judged the U.S. action to be just and needed.

The whole scenario raised serious questions about the so-called "moral leadership" of the top mainline clerics—with a number of observers concluding that most such leaders have nothing of the kind to offer, mainly because they have simply lost touch with the realities of the world. In Geyer's view, the clerics offer a the view of a "contextless world in which ugly impulses for total power do not exist." Therefore they counsel a "just do nothing" policy which says in effect that "good men have no moral right—much less duty to themselves and to their fellow men—to fight, punish or even prevent terrible evil." Their judgments, moreover, seem to begin with the idea that America is always wrong.

Since we first reported on this situation, a number of other writers have also commented thought-provokingly or satirically upon it, and we thought it worthwhile to note a few of those comments here. We do so while affirming the principle of the freedom of Christian conscience on such a matter; some readers may not agree with the assessment of church officials or of the war that is evident here, but should not feel disowned by the CHALLENGE, nor, we hope, will TCC be disowned by them.

If you read only one of the commentaries, though, we highly recommend the first, by David Peter Mills, the fine writer and editor of

the Episcopal Synod of America's theological publication, The Evangelical Catholic, who delivers a simply-stated but powerful summary of the presiding bishop's "war record," as well as of his general m.o. and its effect on the church. The last citation, from an article in the fine new publication First Things, is a good contribution by the president of the Ethics and Public Policy Center in Washington, but it admittedly cannot be done proper justice in this limited context. We recommend to anyone interested a full reading of the article mentioned, and have no hesitation in helping things along by giving the address of the subscription department of First Things: P.O. Box 3000, Dept. FT, Denville, NJ 07834.

Mainline Mistake

The presiding bishop has spoken about American policy in the Mid-East, has spoken, as he would put it, "prophetically." He included the usual pseudo-profundities about the complexity of the situation, the usual pieties about negotiations and dialogue, and the usual denunciation of America policy.

The presiding bishop is so very sure about issues Christians have always debated, and so very unsure about truths Christians have always accepted. He claims to judge that for which he has no competence or authority, and to leave open and unsettled that which he was ordained to proclaim.

When compared with his theological statements, his pronouncements on politics remind me of an image beloved of old-fashioned film-makers: for several seconds the screen is covered with fog, and then suddenly a train bursts out and rushes by, and when it is gone the fog returns.

The great tragedy is that whatever word he, and his colleagues in the declining mainline churches, are to speak to our society and government will not be heard, because they have forfeited their right to speak. For the White House, they are at most "a public relations problem"; for the Democrats, whose policies they invariably support, they are at most "a public relations opportunity." For neither do they speak the Word of the Lord.

This is their own fault. If they are not sure what God has said about His Church or morality, they can make no pretense to know what He says now to politicians and generals. And politicians and generals know that and ignore them.

When this crisis is past, the religious leaders who pretend to speak a word from the Lord about Iraq without being sure what the Lord has said in any other case, will rightly recede even deeper into obscurity and irrelevance. And the Word of the Lord will not be heard.

- David Peter Mills, editor of *The Evangelical Catholic*, January, 1991, as quoted in *Anglican Opinion*

Fathead Bishops

There is calamity abroad in the world, and the Rev. [Jesse] Jackson has already leaped to exploit it. He has spoken out against the war with his usual bullet-proof pieties that any response to Saddam other than Elysian passivity would be "immoral," "counterproductive," and so forth and so on. Naturally, he opposes our military action in the Gulf.

But the Rev. Jackson's protest is not unique. A goodly number of clergy are also seizing the moment to parade their moral superiority before us. According to Alan Wisdom of Washington's Institute on Religion and Democracy, "Prior to the outbreak of hostilities, the majority of mainline churches and most of the Catholic Bishops opposed force in the Gulf under any circumstances likely to arise, and their anti-war posture went far beyond that taken by the Democratic leadership." Well, being on the immoral side of a political issue is not new to mainline churches. For decades the mainline church of the Soviet Union accepted Stalin and his successors. America's mainline churches were not particularly notable in opposing slavery.

Yet America's mainline clergy are doing more than merely neglecting to respond to evil. They are hammering it up, reiterating all the vacuous platitudes of yesteryear, as though the Gulf were Vietnam and Vietnam had made war unconscionable and forever futile. Once again they present themselves as moral colossi, supposedly engaged in some brave act of truth-telling urgently needed before the combined forces of the American Legion and the Veterans of Foreign Wars carry them from their pulpits and consign them to a martyr's death. Alas, no veterans organization is so public-spirited.

The Churches & War In The Gulf

About the public debate preceding Operation Desert Storm, two things may be said with some confidence.

First, there has rarely been such a sustained (and in many respects impressive) public grappling with the moral criteria and political logic of the just war tradition. . . Nor did the public debate restrict itself to . . . familiar criteria. . . For viewed from one angle, the entire debate was also an attempt to clarify the key issues of the *ius ad pacem* that is contained in the intellectual trajectory and interstices of the just war tradition: What kind of peace can be sought in this world? How, and under what political and military circumstances, can the proportionate and discriminate use of armed force serve the ends of peace, which include security, freedom, justice, and order?

Those who listened carefully to this five-month-long public argument could hear, woven throughout it, the conviction that "war" and "peace" do not exist in hermetically sealed compartments but are parts of one human universe of discourse, a universe that is at one and the same time "political" and "moral." It was, in short, a heartening debate for those concerned with the health of public moral discourse in the United States, and for those who had long argued that the just war tradition was alive and well in the American body politic.

The second truth about the debate is, alas, a far less happy one. For precisely at the time when the country was engaged in a profound moral argument about the use of American power in the world—indeed in a profound moral argument about the

Thus the greasepaint moralizers again afflict us. In Paramus, New Jersey, Msgr. Frank LoBianco of Our Lady of Visitation Roman Catholic Church urges that parishioners ignore "the country's call to duty" because "It takes a lot of love to forgive those who are evil and unjust to others." Perhaps Msgr. LoBianco would have us disband the country's police forces and instead patrol the mean streets with professionally trained forgivers flushed with love. Let Saddam's rapists and brigands continue their evildoing in Kuwait City. Bold acts of forgiveness will pacify them, and there will be smile buttons everywhere. . .

Sometimes a point of view simply petrifies in time, as the clergy's anti-war blah surely has. That point of view is no longer capable of discernment or of any fresh cognition whatsoever. Confronted by history with a new script and a new cast of characters, its thoughtless adherents can summon only the bromides that echo in their unchanging past and motionless present. For the anti-war clergy 1991 is 1968; doubtless 1992 will be too. But to those who see the world as it is, some wars are eminently moral.

The barbarities committed by our enemies vindicate our resort to arms. In violation of international law and of the conventions of decency, Saddam's troops invaded Kuwait. They have tortured, raped, pillaged. They have repeatedly fired on a non-combatant nation, Israel; and they aim not at military installations but at civilian neighborhoods. In past wars they have used weaponry banned by international law. . . Still, from comfortable pulpits the clergy sing of virtue. Have they ever heard of sins of omission?

Excerpted from an editorial in the March, 1991, issue of The American Spectator

shape of world politics in the post-Cold War world—much of the formal religious leadership of the country, and particularly the leadership of oldline Protestantism and the Roman Catholic Church, abdicated its teaching responsibilities and showed itself incapable of providing the kind of public moral leadership it had traditionally exercised in American society.

Indeed, one can go even further. The debate over the Gulf crisis marked the point at which the Christian Realism expounded by Reinhold Niebuhr and Paul Ramsey was definitively abandoned by the oldline leadership and its ecumenical agency, the National Council of Churches. And in its place was substituted a curdled hash composed in part of unvarnished *Tercermondismo* and in part by a neo-isolationist version of precisely that liberal Protestant sentimentality against which Niebuhr and Ramsey had inveighed: now, it appears, to little effect, insofar as the liberal Protestant leadership is concerned. . .

What was churning beneath the surface were a host of dubious moral and political assumptions that had, over the past 25 years, achieved a kind of *de fide* status in the oldline churches and in a considerable segment of the Catholic leadership. [It became clear these assumptions hold an] extraordinary grip. . . on religious leaders who, against virtually all the empirical evidence, continue to proclaim them as something approaching self-evident truths. . .

[The National Council of Churches] demonstrated, in a veritable blizzard of 'messages,' 'resolutions,' and faxes to the president, and in a highly publicized 'Church leaders Peace Pilgrimage to the Middle East' [just before Christmas] . . . how utterly beholden it remained to the politics of blaming America first, and how little it had to offer to serious moral debate about

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I read with delight Carroll Simcox's letter, headed "Balancing Churchmanship," in the March issue. Few developments in the Episcopal Church and in the continuing churches have disturbed me more than the gradual abandonment of Morning Prayer and Sermon as a "principal service" on Sunday.

To label Morning Prayer as simply a "daily office" is to overlook the centuries-old evolution in the Anglican Communion of Morning Prayer as a distinctive Sunday rite. The beautiful Anglican chants (now largely omitted in the 1982 Hymnal), the superb prayers and the strong emphasis on preaching made of this service something to be treasured.

To defend the current Eucharist-only practice on the basis of the Supper's being "the Lord's own service" is, as Dr. Simcox succinctly points out, to overlook the plain fact that every service is the Lord's. He has promised to be *wherever* two or three are gathered together in his name.

I hate to see the churches of our tradition slip into so confining and narrow an approach to worship, even, in some cases, replacing Evening Prayer. I am sure that our Lord would not welcome our turning away from the traditional synagogue service which he, presumably, attended every Sabbath of his life and on which, indeed, St. Paul depended so heavily.

A big thank-you to Dr. Simcox for a statement as clear and to the point as his statements are apt to be.

*(The Rev.) George W. Wickersham II
Rockbridge Baths, Virginia 24473*

We really should cease to define ourselves in terms of churchmanship, or declaring churchmanship in terms of worship. The truth is higher than our petty definitions. Classic Anglicanism is not just Catholic, not just Evangelical, nor anything else alone. It is a unity of all the many aspects: fully Catholic, fully Evangelical, fully reasonable and reformed of corruption and abuse. All of these aspects rightly reinforce and balance the others—altogether making a glorious unity.

The Book of Common Prayer is a reflection of this unity, this wholeness. We cannot rightly appreciate this if we concentrate our use upon any one part of it, whether that part be Mattins or the Holy Communion. We should use it *all*, as it was intended by its original compilers. Otherwise, we lose sight of that ideal.

And that ideal Prayer Book pattern is this: Mattins and Evensong are intended to be said or sung *daily* through the year without interruption. The Holy Communion is to be celebrated on every Sunday and Holy Day for which provision is made. Not one or the other as one sees fit, but the whole cycle is intended. Further, it is intended that the Offices of Mattins and Evensong be said or sung *every day in the church*. The other Offices and Services, being occasional in nature, occur as they are needed, and need not be discussed, the exception being the Offices of Instruction, which should be used from time to time according to the judgment of the Incumbent. We all need refreshing on the basics of the Faith from time to time, and the Offices of Instruction are a delightful way to do it. . .

*Benton H. Marder, Jr.
P.O. Box 5074
Portland, Maine 04101*

I hope that Dr. Simcox will take this anecdote with a light heart; I am a great fan of his in many areas. I once told a group of Continuing Anglicans that "reality" was realizing that, in the

Icons of Christ, common to the Orthodox Church, the book *Our Lord is holding* is *not* the 1928 Book of Common Prayer. I was reminded of that instance by Fr. Simcox's statement that "I am sure that the great Roman and Orthodox Churches are deeply the poorer for having nothing corresponding to this liturgical balance" between the Holy Eucharist and Morning Prayer.

To insist that the Church Catholic lacked true liturgical balance for 1,500 years until Thomas Cranmer gave us a public recitation of the Daily Office with Canticles set to music is, to say the least, presumptuous. The Holy Eucharist is, and has been for nearly 2,000 years, *the* Lord's own Service, and *the* principle act of worship of the Catholic Church.

Furthermore, the Holy Eucharist is more than one of several options from which we can choose to worship God. It is the *meat* and *drink* of the Christian, without which the soul starves to death and without which we do not have the energy and insight to fulfill our baptismal vows: to manfully fight against the world, the flesh and the devil all the days of our lives. If anything, we Anglicans may be deeply the poorer ones for reducing the Blessed Sacrament to a liturgical option, to be used or unused, depending on churchmanship preferences. There are other ways to achieve a liturgical balance of Word and Sacrament within the Eucharist celebration. Rome has found them and, as much as we may berate other aspects of the Episcopal prayer book, so has ECUSA: with the emphasis on the "Service of the Word" in the AnteCommunion.

Let's not decide that we, as Anglicans, know more than the rest of Catholicism throughout history.

*The Rev. Stephan Heimann
St. Francis of Assisi Church
(Anglican Catholic Church)
373 Buford Avenue
Gettysburg, Pennsylvania 17325*

FR. SIMCOX REPLIES:

I'd like to make one or two points I consider apposite.

"Mass-only Sundays" in Anglicanism since the Catholic Revival has been a sacred cause of the clerocracy, not of this Church as a whole. A large portion of the faithful remnant who fled from the Egypt of ECUSA, or still suffer within it, are Evangelicals; or, if you prefer, Low Church people, though the two terms are not synonymous. They know perfectly well that the Holy Communion is the chief service of the Church, and they cherish it as such; but they find fully dressed Morning Prayer and sermon a wonderful means of grace, a preparatory supplement to the Eucharist and not a substitute for it. Many of the clerocracy wish to deprive them of it; and as long as I have voice or pen I will maintain the right of those who have found the beauty of holiness in this service and who worship God in spirit and truth through it. They represent a valid Anglican tradition too. Whether some of my brethren consider it "Catholic" or not, I believe that all the people of God should have some right to say how they shall worship; and I fear that this right is being threatened by the ruling clerocracy both inside and outside ECUSA.

Fr. Heimann suggests that there is something presumptuous in altering the practice of the Church Catholic for 1,500 years. One reason why I am an Anglican rather than Roman Catholic or Orthodox is that the Head of the Church through Anglicanism has established many traditions that were not found before the Reformation. I rejoice in some of these. One is the freedom to study the Bible freely, with no presuppositions as to what it says. The last time I exercised this freedom in TCC "ull Bethlehem broke

lose," as Jimmy Durante would have phrased it. I love that freedom of the Gospel, which is not bound by either the traditions of the Church or the parti-pris of the clerocracy.

Earlier in this century Dean Inge observed that Catholicism and Protestantism are both obsolescent phases of Christianity. Note that he didn't say obsolete. Today the extent and nature of this obsolescence should be much clearer to all Christians who think, care, and believe—all these three. Churchmen who try to resolve such a problem as our present one solely by recourse to tradition and the past can only arrive at the station after the train has past. Our best contemporary American historian of Christianity, Jaroslav Pelikan, sums it all up neatly thus: "Tradition is the living faith of the dead; traditionalism is the dead faith of the living."

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the ends and means of U.S. policy in the Persian Gulf. . .

[In September, the NCC Executive Committee, while condemning the Iraqi invasion of Kuwait, declared the Bush administration guilty of 'reckless rhetoric' and 'imprudent behavior' and warned against what it viewed as U.S. initiation of war.] But the NCC was not content with warnings against the "militarization" of the conflict. The itch to play geopolitician proving irresistible, the Council went on to urge effective linkage between the Iraqi occupation of Kuwait and Israel's position in the Occupied Territories (which, it will be remembered, was precisely Saddam Hussein's proposal at the time) . . .

The November 15 [NCC] message was . . . striking [in] its sheer poverty as a moral reflection. The document contained two brief biblical citations, and its opening section was headlined "theological and moral imperatives." But there was no theology here, in any recognizable sense of the term. Just war criteria—as principles of statecraft, and as bases for assessing the morality of the possible use of armed force in the Gulf were singularly and glaringly absent from the NCC's analysis. But neither was the Message rooted in principled pacifism. It simply lacked any serious moral content at all, substituting for moral analysis a tendentious and myopic reading of Middle Eastern politics, coupled with the hoary charge that it was American power that was most to be feared in the region. . .

The statement "to the American people" released by the 18 oldline and Orthodox leaders who participated in [the NCC-arranged pilgrimage to the Mideast just before Christmas stated that the] resort to armed force. . . "would be politically and morally indefensible." (Note the sequence of concerns). "It is entirely possible that war in the Middle East will destroy everything." (Everything?) The "war option" would yield "certain catastrophe" . . .

And the alternative to the "war option"? It lay, according to the pilgrims, in "citizen action and the strength of public opinion," which could "literally make possible a solution to this crisis without war." *How* was not specified.

[The effect of the pilgrimage] was to reinforce Saddam Hussein's view that the force of public opinion could be used to compel the U.S. and its allies to stand down from their commitments to Iraq's unconditional withdrawal from Kuwait. The "Church Leaders' Peace Pilgrimage" was, in short, nothing of the sort. It was, rather, a grotesquely irresponsible action that arguably made a military confrontation more likely in the Gulf.

[Another call from 32 heads of denominations and ecumenical organizations for President Bush to avoid war was made on Jan-

uary 15, the UN-specified date for Iraqi withdrawal from Kuwait.] No parallel request was made to Saddam Hussein, urging him to comply with the relevant UN resolutions. Indeed, throughout the five-and-a-half months of the Gulf debate, between the invasion of Kuwait and the launching of Operation Desert Storm, the NCC was immeasurably more concerned about the possibility of the use of U.S. military force in the Persian Gulf than it was about resisting the aggression of Saddam Hussein. . .

The conclusion that almost certainly has to be drawn from the Protestant oldline and Catholic statements on the Gulf crisis is that the leadership of these two critical sectors of American Christianity is now functionally pacifist in its politics. This is not, it must be emphasized, a pacifism of moral principle. Rather it is a functional pacifism rooted, for many oldline leaders in particular, in a profound alienation from the American experiment and in a deep conviction that American power cannot serve good ends in the world. Indeed, I believe that the actions taken by the [NCC] and by the more radical wing of the Catholic leadership were grounded, not in a concern that American military action would fail, but in a deep fear that it would succeed. And were it to succeed, these men and women instinctively understood, that would be the end of "Vietnam"—the prism through which their politics had been focused for a generation, and the paradigm by which they had persistently read (which is to say, misread) the international politics of the 1970s and 1980s.

For here, after all, was a possible use of American military force that ought to have drawn the support of oldline and Catholic leaders, and precisely in terms of their own professed principles and regional concerns. A brutal dictator, armed to the teeth with offensive military capabilities and busily developing weapons of mass destruction. . . invades, occupies, and dismantles a neighboring country. . . with a substantial number of Palestinian workers. . .

An American Christian leadership that had concluded, in conscience, that the Gospel demanded a pacifist position would be an American Christian leadership worthy of respect. It would be a religious leadership with which one could engage in honest conversation about the relationship between religiously derived moral norms and the exigencies of public life. But a religious leadership whose views of international politics derive from forms of Christian sentimentality that effectively deny classic Christian understandings of the brokenness of creation, a religious leadership that is palpably alienated from even a critical affection for the American experiment and what it means for the world—that is religious leadership that will become, as in many respects it has already become, utterly irrelevant to the public moral argument about the right ordering of our society and the definition of its role in the world.

- Excerpted from "The Churches & War in the Gulf" by George Weigel, First Things, March, 1991



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

DISTRICT OF COLUMBIA

Church of The Ascension & St. Agnes

(Episcopal Church)

1217 Massachusetts Ave., NW

Sun Said Mass 8a and 12:30p;

Solemn Mass 10a;

Mon-Fri Mass 12:10p

Sat Mass 9:30a

Anglican Missal

The Rev. Perry Michael Smith

202/347-8161

FLORIDA

Deerfield Beach

St. Peter's

American Episcopal Cathedral

1416 S.E. Second Terrace

Sun HC 8a (said) & 10a (sung)

SS 9a (Nursery during 10a service)

Tues 7:30a HC

Wed 7:30p HC & Teaching Series

Thurs 7:30a MP

Fri 10a HC & Unction

The Very Rev. Frank Pannitti

305/421-3506

Delray Beach

St. Mary the Virgin

(American Episcopal Church)

101 Homewood Blvd.,

corner W. Atlantic Ave.

Sun HC 8a; 10a

Wed HC & Healing 10a

The Rev. Richard B. Bass

407/265-1960

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 Gründorf

The Rev. Canon Robert Miller

The Rev. Kenneth Horne

407/657-2376

Jacksonville/Orange Park

Church of St. Michael & All Angels

(American Episcopal Church)

Lakeshore Drive West, Orange Park

Less than 10 min. off I-295

Sun HC 10a; Holy Days as announced

The Rev. Laurence K. Wells

904/388-1031

GEORGIA

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/Episcopal Church)

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

MAINE

Portland

Old St. Paul's Parish

(Autonomous)

279 Congress St.

Sun Low Mass 7a; Church School 9:15a;

High Mass 10a

1928 BCP

The Rev. Harold A. McElwain

207/773-8208

MICHIGAN

Detroit

Mariners' Church

(Autonomous)

170 E. Jefferson Avenue

Sun HC 8:30 & 11a, Sunday School

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

(All svcs 1928 BCP)

The Rev. Richard Ingalls

313/259-2206

MINNESOTA

St. Louis Park (Minneapolis)

Anglican Church of St. Dunstan

(Anglican Catholic Church)

4241 Brookside Avenue

Sun HC 8:30a (MP 1st Sun).

HC & SS 10a

(Nursery care 10a)

Tues 7p Bible Study

All services 1928 BCP

The Rev. William Sisterman

612/920-9122

MISSISSIPPI

Jackson

St. Stephen's

United Episcopal Church

3000 Old Canton Rd., Suite 275

Sun HC, SS & Nursery 8:45a

(MP 2nd & 4th)

Wed Bible Study 10:30a; 7:30p

The Rev. J. Nathaniel Reid

601/981-0228

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 Wicjaczka

314/962-3787

314/631-5824

Springfield

St. Luke's Anglican Catholic Church

2654 W. Republic Rd.

Sun HC 10a

Holy Days as announced

The Very Rev. W.R. Hudson

417/887-3713

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

OKLAHOMA

Tulsa/Broken Arrow

St. Michael's Church

(United Episcopal Church)

8837 S. Garnett

Sun MP & HC 8a; Choral Eucharist 10:10a

Wed HC & Unction 7p

All services 1928 BCP

The Rev. John Pasco

918/252-1211

PENNSYLVANIA

Immaculata

Anglican Church of the

Holy Sacraments

(Anglican Catholic Church)

Marian Chapel,

Immaculata College

Sun HC 9a

1928 BCP

The Rev. Dr. A. David Seeland

609/424-4408

215/886-7096

Philadelphia

Christ Church

(Reformed Episcopal Church)

4233 Chestnut Street

Sun 11a (1st Sun HC; others MP);

SS 9:45a (all ages)

3:30p "Christ Church Today"

WVCH, 740 on AM Radio

Wed 7p Bible Study & Prayer

Tues & Thurs 7a Intercessions

Holy Days as announced

The Rev. Geoffrey Hubler

215/387-8539

Church of St. James the Less

(Episcopal Church)

3227 W. Clearfield St.

Sun Low Mass 8a; Sung Mass 10a;

(Summer Low Mass with Hymns 9a)

Weekdays Masses:

Tues & Thurs 6p; Wed 10a;

Fri 9a; Sat 9:30a

American Missal/1928 BCP

The Rev. David Ousley

215/229-5767

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

Hilton Head Island

Church of the Redeemer

(American Episcopal Church)

Room #218, Marriott Office Center

off Greenwood Dr.

Sun HC 10:30a (MP 2nd & 4th Suns)

1928 BCP

The Rev. John T. Harrison

912/354-8566

803/681-2335

TENNESSEE

Monteagle

Christ Church

(American Episcopal Church)

Just off I-24

Sun HC 10:30a

The Rev. William Millsaps

615/924-2660

TEXAS

Alpine

Holy Cross Anglican Church

(Independent)

N. 2nd at Brown

Sun HC 9:30a

Wed HC noon

Holy Days HC noon

1928 BCP

The Rev. A. Saxton-Williams

915/837-7463

Fort Worth

St. Andrew's Episcopal Church

10th & Lamar Streets

Sun 8a HC; 9, 11a MP (HC 1st Sun)

10a Church School

1928 BCP all services

The Rev. Dr. Jeffrey Steenson

817/332-3191

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 Gerli

214/262-3990

817/485-1311

817/731-3473

VIRGINIA

Arlington

Church of St. Matthias

(American Episcopal Church)

2425 N. Giebe Road

(St. Mark's U. Methodist Church)

Sun HC 9a (MP 4th Sun)

The Rev. Siegfried Runge

301/963-5726

AUSTRALIA

Melbourne

St. Mark's, Fitzroy

(Anglican Church of Australia)

250 George Street

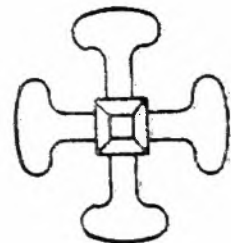
Sun HC 9:30a

Sat Benediction 7p

Mon-Sat Daily Mass

The Rev. Tony Noble

03/417-2751



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