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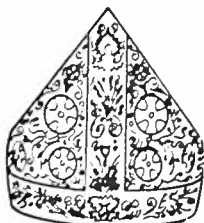
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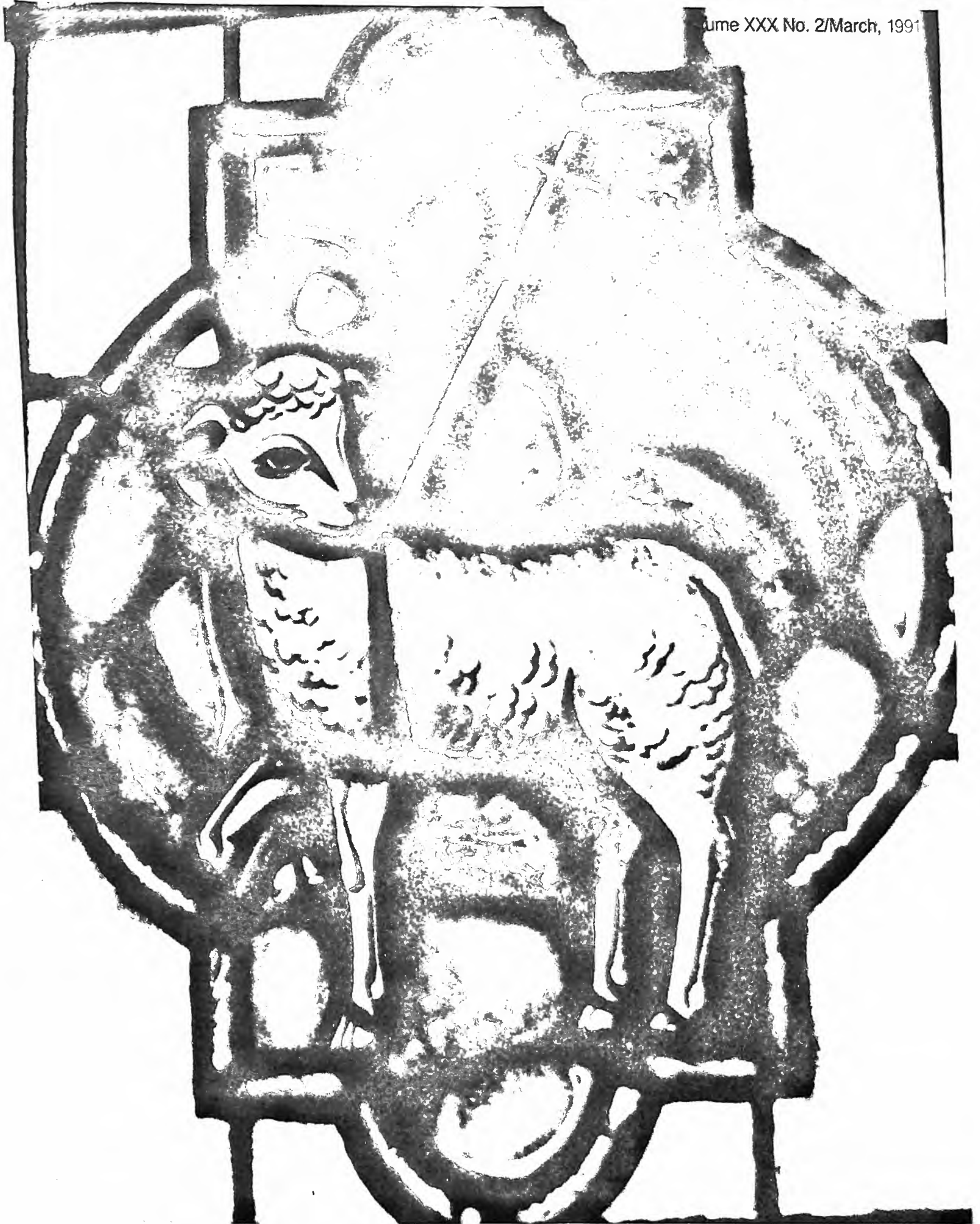
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Backtalk

Letters From Our Readers

NATIONAL CATHEDRAL AND THE PRAYER BOOK SOCIETY

I enjoyed your (November) article on the consecration of the National Cathedral. The Cathedral is especially dear to me since I sang in the choir when the Queen was there for one of its several dedications in the summer of 1976.

That it is now consecrated, however, fills me with sadness and regret, since the current residents have betrayed the faith of those who began the great project and the generations that supported it up to its completion.

The Cathedral now is more in need of an exorcism than a consecration. Its altars are, after all, desecrated routinely by those who have rejected Christ's authority in the matter of Holy Orders and by the Integrity chapter meetings; and its worship space is on occasion used by various non-Christian organizations.

All this is done under the supposed mandate in the Cathedral's Congressional Charter to be a "House of prayer for all people." The hypocrisy of this is well illustrated in another article that ironically appeared in the same issue reporting on the consecration. The article reported the refusal by Cathedral officials to allow a group still in the Episcopal Church to hold a service using the 1928 *Book of Common Prayer*. This is not the first time such a refusal has been made. Obviously those in charge at the Cathedral are selectively interpreting whose "House of Prayer" it is supposed to be.

I wonder why the Prayer Book Society doesn't take the Cathedral Chapter to court in order to have the Congressional Charter enforced. Or failing that, perhaps have the Chapter renounce the Charter since it obviously has no intention of fulfilling it. Perhaps the ACLU would be interested in representing the Prayer Book Society.

Far from being a Christian Cathedral (the Last one or otherwise), the building is now just another splendid whited sepulcher housing the rotting corpse that "official" Anglicanism has become in the United States.

*The Rev. Donald Edens
5908 Little Creek Trail
Austin, Texas 78744*

THE LAST CATHEDRAL(S)

The beautiful cover of *TCC* (November, 1990) picturing the interior of Washington Cathedral is entitled "The Last Cathedral." This, I fear, is a misnomer.

The Cathedral of St. John the Divine, New York City, more nearly fits that title. Begun in 1892, 15 years before Washington, it is still a long way from completion.

The full length was opened in 1941, but construction was not renewed until 1979. Still to complete are the two western towers, both transepts (one of which is half complete), the crossing

(now covered by temporary construction) and the outside of the choir clerestory.

St. John the Divine is so much larger than Washington Cathedral that its completion may well require another half century. This, I believe, gives it better title to "The Last Cathedral."

Thank you for your fine report on Washington's great achievement.

*George W. Wickersham II
Honorary Canon Emeritus
Cathedral of St. John the Divine
New York, New York*

I was interested to read in your issue of November, 1990, the account of the completion of Washington National Cathedral—a remarkable achievement by any standard. The writer has captured many of the points that should be made, but I must take issue with the headline as being totally misleading, even if widely believed.

As Dean of Brisbane (Queensland, Australia), I hope in the year 2001 I may be able to extend an invitation to the North American Deans to make a journey to Australia to celebrate the completion of our cathedral, which is currently glorious, but incomplete.

We have embarked upon the final phase of building in the midst of an economic recession and threats of catastrophic wars, believing that the eternal verities are greater than the present moment, and endeavouring to keep faith with the future.

Our cathedral is not as large as that in Washington, but it is a glorious creation from the design of John Loughborough Pearson (architect of Truro Cathedral in Cornwall). The chancel and first bay of the nave was built in 1910, and a further extension of two bays added to the nave in 1968. We are determined to complete the building according to the architect's original concept. The design has been described by John Betjeman as Pearson's last and finest work.

Currently, we are engaged in a fundraising programme for the \$25 million required to complete the last bay of the nave, and the towers and spires. Work has already begun, and the foundations for the west end have been laid, and the stone work is growing daily. Work will proceed as fast as the inflow of capital

NOTICE

Dr. William Millsaps, who has been serving as president of the Foundation for Christian Theology, sponsor of *THE CHRISTIAN CHALLENGE*, was consecrated Bishop of the Diocese of the Southwest of the American Episcopal Church on January 26 in Dallas. Please see Page 21 for a report.

makes possible, but we hope to have the West end up to the floor level of the nave by early 1991.

We press on in faith, and would be glad if you could let your readers know of the work still continuing here. We cannot wait for the cathedral to be completed "to be a cathedral"; that task is addressed vigorously already, and will continue into the Decade of Evangelism.

Arthur Grimshaw
Dean of Brisbane
St. John's Cathedral
G.P.O. Box 421
Brisbane, Queensland 4001
Australia

Thank you both for your letters. It is something of a comfort to know that cathedral-building has not quite ceased yet in the Anglican Communion. As for which edifice is indeed the last, it appears that Canon Wickersham and Dean Grimshaw may have as much of a disagreement with each other as with the CHALLENGE! But as for our own work, we are sorry for any way in which our report might have been misleading (and those who quarrel with the appellation of "The Last Cathedral" should blame the editor and not the writer, as it was the former who assigned the headline). But we will defend our appellation to this extent: Our article elaborated on its title by explaining that Washington's is "[w]idely thought to be the last great Gothic cathedral ever to be built," and by that we can say that we meant that Washington's is surely not only the last cathedral to adhere so closely to the architectural style and form of the great 14th century English Gothic cathedrals, but the last pure Gothic cathedral of such magnitude and scope likely to be built. (One problem, as we understand it, is that the number of artisans who have been inheritors of the knowledge needed to build such an edifice, handed down through the centuries, are few and getting fewer.) Unless our information is incorrect, St. John the Divine is of mixed architectural genres (Romanesque with Gothic, we believe), and, while we cannot be sure about the style of Brisbane's, Dean Grimshaw states that it is in any case smaller than Washington Cathedral. These may be small distinctions, but, we think, worthy of notation nonetheless. From the standpoint of sheer timing, we considered that Washington Cathedral was end of the line in the sense that it was the last to be envisioned and started in the United States, and of course it is now completed also. St. John the Divine was begun some time before Washington Cathedral, and there is some question about whether it will reach completion yet, since it has a long way to go before that, as Canon Wickersham says. But, by this same timing standard, it is true on a worldwide scale that Brisbane's cathedral has both U.S. edifices.

- Editor

ALANCING CHURCHMANSHIP

There are many things I could say in response to William P. ... Jr.'s letter in the last issue concerning the places of Holy Communion and Morning Prayer in Sunday worship, but I will not do so.

Holy Communion is indeed "the Lord's own service" by virtue of His explicit institution of it. But are we to suppose that there are such a service as Morning Prayer is not His own? We readily accept that if we fully recognize that Christ is the Lord and Head of His Church and He is the Word of the Lord through whom all things are made; and that surely such things as Scriptures, the canticles, the hymns and

prayers with preaching that make up the Offices of Morning and Evening Prayer.

The primacy of the Eucharist does not necessitate Morning Prayer whenever two or three, or a thousand, are gathered in His name. He never so commanded. I want to see a strong vote for Morning Prayer on a regular and frequent basis at the service usually attended by most people, and for the Apostolic Ministry as received in Anglicanism as well as the single yet double-faced ministry of the Word and the Sacrament. A reading of the Ordinal in the Book of Common Prayer will make this clear to anybody. The Eucharist is pre-eminently the service of the Presence and the Feeding; Morning Prayer is the service of the Word through Scriptures, hymns, prayer and preaching.

I suggest that Morning Prayer and Holy Communion be regularly alternated at the late morning hour, with Holy Communion on all major feast days. This will strike the best balance between Word and Sacrament. I am sure that the great Roman Catholic Churches are deeply the poorer for having nothing corresponding to this liturgical balance. It seems to me that no Churchman to want *nothing but* the Eucharist or Morning Prayer when most of the faithful gather to worship. The Lord on His day is to reveal an unbalanced view of the Apostolic Ministry "as this Church hath received the same."

(The Ven. Dr.) Carroll E. ...
3206 Heritage ...
Hendersonville, North Carolina

KEEP CHALLENGE

In reference to Dawn Claxton's letter, headed "Cancellation of the November issue, I couldn't agree more on one thing: I am fed up with reading and hearing about the homosexual lifestyle of gays and the lesbians that are a cancer in our society, a decay within of our moral and spiritual values, values that must be regained if our country and our Christian civilization is to survive. I do strongly disagree with Claxton's cancelling of the November issue of THE CHRISTIAN CHALLENGE, however. This is another way of burying one's head in the sand, believing that what you see doesn't affect you. Voluntary ignorance is criminal.

How can you, as a Christian soldier, stand up for Christ if you are ignorant of the enemy and what he is doing? Such homosexual activities that fill the ECUSA journals and news media fill my heart with bitter gall, but at least I am informed.

Even in our small rural community, a recent lesbian wedding was sanctioned by an ECUSA priest, also the father of one of the participants.

To Dawn Claxton, I pray that you will renew your subscription to THE CHRISTIAN CHALLENGE to be knowledgeable of the Word of the Lord and that you will search for a continuing Anglican Episcopal church in your area.

The Rev. Richard Genders
St. Andrew's
United Episcopal Church Mission
Route 3, Box 250-G
Sylva, North Carolina 28779



INCLUSIVE LANGUAGE

Right Or Wrong?

Here, well-known English Evangelical **DR. PETER TOON** takes up with balance and precision, and with more thoroughness than our previous reports, an issue which is now at the forefront in the Episcopal Church—in the form of trial inclusive language liturgies—and is expected to confront delegates to the Episcopal General Convention this July. Those readers in the Episcopal Church or in other parts of the Anglican Communion which may be dealing with this matter who would like to know more about the import of inclusive language in worship will find Dr. Toon's article quite "user-friendly" in explaining what inclusive language is and the far-reaching effects its use in the church could have. Far from the outright rejection of inclusive language that might be expected from an orthodox Churchman among those who find some validity in the innovation, Dr. Toon clearly makes an effort to give the matter a fair hearing and to base his appraisal on its findings. The text of the article is based on an address Dr. Toon gave to the Washington-Maryland Chapter of the Episcopal Synod of America at St. Luke's, Bladensburg, Maryland, last September.

TWENTY YEARS AGO in the United States and only ten years ago in the United Kingdom virtually nothing was heard inside the churches concerning the adoption of inclusive language in public worship. Now it is a major and divisive topic.

What Is Meant By The Term "Inclusive Language"?

In simple terms it means using words, phrases and sentences which obviously and clearly include the female as well as the male. For example, instead of saying "we have sinned against you and our fellow men" we say "... against our neighbour": instead of "He promised to show mercy to our fathers," we say "He promised show mercy to our forbears," and for "you have created all mankind to glorify you" we say "you have created men and women to

Supplemental Liturgical Texts

"Supplemental Liturgical Texts" is the 130-page book of services which incorporate some inclusive language that has been in trial use in some parishes within the Episcopal Church. The experimental rites include those for morning and evening prayer as well as the Eucharist.

glorify you." In other words, the attempt is made to make women feel that they are truly included in the act of Christian worship.

The reason for wanting non-excluding or inclusive language is that traditional generic language is seen by some as no longer acceptable. That is, the use of the male pronoun and noun understood as meaning both male and female—e.g. "Dearly beloved brethren," "honour all men," "love the brotherhood" and "mankind"—is viewed as being sexist, reflecting male domination and being hurtful to those who are conscious that male and female have a common dignity and are truly equal. Many testimonies concerning this felt hurt have been made by women and men over the last decade. We must hear and seek to understand this pain.

Is It Preferable, And To Be Encouraged?

Yes and no! In principle there is nothing wrong with inclusive language and it may be welcomed, for it does make us all conscious of what we claim to believe—that both male and female human beings are made in the image and after the likeness of God and that in Christ female and male have equal access to and standing before the eternal and holy God. However, a real difficulty of bringing in inclusive language is that it can mean the loss of the beauty of language, especially in translations from old texts. Yet much of this can be overcome with skill and patience.

I must say, however, that this practice is wrong if it becomes a dogma or an obsession: that is, if it is implemented in such a way as to eliminate the traditional language where the generic sense is taken for granted. Think of all the hymns, devotional classics, and liturgies which make use of the generic principle, using "he" for "he/she" and "man" for "man and woman." We cannot cut ourselves off from the treasures of the past for we need their wisdom and inspiration. Thus, perhaps we need to learn to



Noted British evangelical scholar and author **THE REV. PETER TOON** (D. Phil., Oxford) is William Adams Professor of Theology at Nashotah House Seminary in Wisconsin. His most recent books are **Meditating as a Christian** (Harper & Row, 1991); **Let Women be Women** (Fowler Wright, U.K., Episcopal Synod of America in U.S.); and **Let God be God** (Morehouse Publishing, Connecticut).

function, and function happily, with both good new liturgies, hymns and devotional books using inclusive language and the older classic ones with their generic language. Surely we do not have to attempt to rewrite the older ones and thereby spoil their quality.

Who Is Going To Do The Language?

I think we all agree that it comes from both women and men whom we may call "active feminists," and they are supported by what may be termed "passive egalitarian opinion." That is, they want the full integrity, value and rights of women to be established in all areas of life. Most feminists hold that what must be first recognised and then removed in order to achieve genuine equality is patriarchy—men ruling society. They hold that God has revealed to the Church through the insights of modern culture that women are the full and true equals of men in all areas of life. Thus, the domination of society, family and church by men must be removed in order for true equality to be possible. Inclusive language in church services is one way of indicating and moving towards this equality, for it makes women to be recognised as truly there as equals before God in the fellowship and worship of the Church. Women, it is said, are and must be recognised as truly human!

In principle there is nothing wrong with inclusive language for humanity and it may be welcomed, for it does make us all conscious of what we claim to believe—that in Christ female and male have equal access to and standing before the eternal and holy God. But this practice is wrong if it becomes a dogma or an obsession.

Should Inclusive Language Apply To The Godhead?

Most "active feminists" answer "Yes." This is because they believe that to use inclusive language for human beings is only the beginning of reform needed. We are all much aware that the contents of the Bible and Christian tradition present the Godhead primarily through masculine names and images: God is "Lord," "Father," "King," "Bridegroom," and "Son" and is a "He." Feminists usually explain this dominance of male images of God in terms of the Bible being written by men and thus primarily the record of male experience of God in a male-dominated society. Thus, they go on to insist that it is no good merely achieving inclusive language for humanity, for that will mean little in practice if patriarchy is still confirmed and undergirded by the way in which people address God.

This is an important point: it is certainly true that the constant invocation of God through male terms and images can and does serve (at the psychological level) to reinforce the idea that, though male and female are equal in dignity, there is a natural precedence of the male—he is first among equals. Feminists are therefore right to see that

merely to change the language for humanity will not achieve their aims—only a *total* change in the language of prayer, hymnody and worship will bring real and full equality of dignity and identity. Note that I say "identity," for it is equality in terms of identity that active feminists seek.

Various proposals have been made in order to seek to minimize the dominance of male images for God which remain there within sacred Scripture even after the boldest attempts to translate the Bible according to inclusivist principles. *One* is to add to the male images some female ones. Thus instead of praying "Our Father . . ." we are asked to pray "Our Father and our Mother, hallowed be your name." A *second* is to substitute non-excluding terms for God for the male images. Thus instead of "Our Father . . ." we are asked to pray "Our Parent . . ." and instead of the trinitarian "Father, Son and Holy Spirit" we are asked to say "Creator, Redeemer and Sanctifier." A *third approach* is to address God only as "God" and use images ("Father" in particular) as descriptions of deity rather than names of deity. For example, "Loving God, mother and father of us all, . . ." This seems to be a subtle way of solving the difficulty for it suggests that there is no qualitative difference between all names, titles, images and descriptions of God found in the Bible. Then, *fourthly* there are all kinds of combinations of these three approaches.

Whatever method or combinations of methods are used, they are supplemented by the composing of new prayers and new hymns which include and celebrate the feminine. Further, a search is made through Scripture and Tradition for poems or prose passages which use feminine images or forms to describe God in order to use them as Canticles (e.g., the Wisdom songs in the Wisdom literature of the Old Testament and Apocrypha).

This movement to make the language for the Godhead inclusive of male and female has gone far in some circles—in chapels of seminaries, for example—but is now beginning to be recognised officially within Anglicanism. For example, **A New Zealand Prayer Book** (1990) seeks to be inclusive in terms of humanity and is well on the road of being inclusive of deity: it has at least two prayers which begin "God, Father and Mother of us all." Then, the Episcopal Church in the U.S. has officially been using as trial liturgies a series of services whose purpose is to be inclusive of both humanity and deity. The latest of these is *Prayer Book Studies 30* (the "Beige" Book), which comes after the "Black" and the "Blue" books. Some or all of these inclusivist liturgies may be made official at the Episcopal General Convention this July.

Why Will Use Of Feminine Images For God Produce A New Religion?

Much is wrong with it, although what is wrong will not be apparent immediately. Where this mixture of male and female images for God is used by a people who have been well schooled in the traditional ways of thinking about God (the one Godhead of Father, Son and Holy Spirit), then it will probably serve as a novelty which may help them affirm the equality of the feminine in humanity. But whether this earthly purpose for the modern way of addressing the eternal, holy God is justifiable is another

Where inclusive language for the deity is taken up by people who have no grounding in traditional Christian doctrine and discourse, then it is sure to become the door into all kinds of errors, problems, misunderstandings and heresies.

matter; however, because it is (at best) only playing with words upon the basis of (one hopes) a sure foundation then it will probably (I hope) do little doctrinal and spiritual harm to the people who use such inclusive language for God.

However, where it is taken up by people who have no grounding in traditional Christian doctrine and discourse, then it is sure to become the door into all kinds of errors, problems, misunderstandings and heresies. I am not saying that it will not help to produce religion, perhaps interesting and dynamic religion; rather I am saying that it will help to produce a religion which cannot be called Christianity for it will be so different from that which has been called Christianity for the last 19 centuries. It will have a different doctrine and use different language than traditional, orthodox Christianity. The new religion may well be very successful numerically and socially but it will be called by sociologists a sect or a new religious movement.

Why Will Use Of Feminine Images For God Produce A New Religion?

The answer is that the name of God is more than a mere name: the name reveals the nature and character of God. "Bless the LORD, O my soul; and all that is within me, bless his holy name!" (Psalm 103). Change the name and you change the nature and character of God. To Moses, God revealed his name as "LORD" (= Yahweh/Jehovah) and in the New Testament this name is filled out as "Father, Son and Holy Spirit" (one LORD who is three Persons). Each of the three Persons is "Lord" and thus the first Christian confession of faith was "Jesus Christ is Lord."

Anyone who carefully reads the four Gospels cannot but be impressed by the way in which Jesus is conceived, anointed, filled and guided by the Holy Spirit, and then how he addresses God as "Father" out of a perfect unity, harmony and communion with Him. As he put it: "no-one knows the Son except the Father and no-one knows the Father but the Son and any to whom the Son chooses to reveal him" (Matthew 11:27). In the Gospel of John the community and unity of the Father and the Son is a prominent theme and the Holy Spirit is presented as the One who is sent from the Father through the Son to the disciples.

If, in the face of this testimony, anyone claims and insists that Jesus only used the term "Father" because it came naturally to him, living in a patriarchal society and thinking in terms of the headship of the father in the family, then she or he needs to realise what this claim implies. It implies that God's self-revelation in Jesus, the Incarnate Word, is seriously flawed since it is culturally conditioned at its very heart, in its very essence, within its centre—in the intimate relationship of Jesus, Son of God in human

flesh, with "God" in heaven. Certainly the apostles took the expressions "Father" and "Son" as being revealed by God and spoke of the fullness of time when "God sent forth his Son, born of a woman, born under the law" and of their worshipping "The God and Father of our Lord Jesus Christ" and being indwelt by the Holy Spirit, "the Spirit of Christ."

If we begin to replace the term "the Father" by "the Mother" or refer to the first Person as "Father and Mother" or "Parent" then we begin to have conceptual problems not only with the relationship of the first and second Persons within the Trinity but also with the Incarnation of the second Person. The classic doctrine of the Trinity is that the Son is eternally begotten of the Father (before all ages) and that the Holy Spirit eternally proceeds from the Father through the Son. The important qualifying word is "eternally," which not only tells us to reject the concept of the creation of the Son and Spirit by the Father in time but also causes us to interpret "begets" and "proceeds" in terms of relationships within a hierarchy of equal Persons.

Certainly, the full use of inclusive language for God means a break away from the one, holy, catholic and apostolic Church into sectarianism and schism.

However, if the first Person is called "the Mother" then we place ourselves in utter confusion and we have to abandon any doctrine of a Trinity of equal Persons. If we think in terms of "the Mother" giving birth at a specific time to her "Son" then this makes "the Mother" superior to "the Son" and "the Son" inferior in origin and time to "the Mother." Alternatively, if we think in terms of "the Mother" eternally giving birth to "the Son" then we realise that "the Son" is never sufficiently freed from "the Mother" in order to be himself, for he is never other than being born! In both cases we also run the risk of having to think of another divine Person to be "the Father" of "the Son." Perhaps this is what modern writers have in mind when they begin prayers "O God, Father and Mother of us all." Some priests baptize "in the name of God, Father, Mother, Son and Spirit."

Further, we get into problems with the doctrine of creation, being tempted to think of creation as God bringing forth the world as a woman brings forth her child. To go in this direction is to abandon the biblical teaching of creation *ex nihilo* (from nothing). And such a temptation is not remote, especially with the present emphasis upon the theme of creation in liturgy and the "goddess" worship that has sprung up as an errant adjunct among members of some Christian churches. For example, "A Litany of New Birth" begins "O gracious God of life and birth, How you labour, how you suffer, to bring forth the new creation . . ." What is here said of the new creation can easily be transferred to the old creation—and it has been in current trial liturgies in the U.S.

In fact, I doubt whether all those who are pressing for the adoption of inclusive language for deity have truly thought through the implications of what they want to introduce. Their only thoughts seem to be concerned with

gaining an equality for the sexes in language for humanity and deity. If they get their way, and they are a very determined minority, there is little chance, as far as I can see, of any coherent doctrine of the Trinity surviving: at best we shall be into some kind of Unitarianism or Arianism where the son and the Spirit are seen as created beings, rather than eternal, uncreated Persons. Further there is every chance of a repetition of that way of thinking about deity in Baalism which was roundly condemned by the prophets of Israel. A minority, but a powerful minority, of those who push for inclusive language are "monists": They do not believe that God is transcendent but is only immanent. God (he/she/it) is identified with the cosmos and so can be "Earth Mother" or "Our Father" or "It"!

Even if we did not have all these theological problems to handle (but let us realise that we do and will have them) we still have the problem that the Bible, the historical liturgies, the vast majority of devotional books and hymns do not contain any examples of God being addressed (in contrast to being described) through feminine images. Though God is likened to a mother or to a mother bird several times in the Bible, God is never called "Mother." So in order to bring inclusivity to the sacred Scriptures, the liturgies and devotional books, there is a massive job of revision and excision, rewriting and rephrasing, creating and composing to be done. Or there is a massive job of producing new liturgies, services, hymns and books of prayers which are based wholly on inclusivist principles. Even if there were the people available to do this, can we be sure that there will be any consensus as to what ought to replace that which is being set aside?

General Conclusions

Not a few women who began by demanding inclusive language for deity have since realised that this cannot be achieved in Christianity, for its holy book, the Bible, is irredeemably patriarchal and Jesus himself accepted and commended a compassionate patriarchy. (If memory serves, at least one prominent feminist in the Australian Church has suggested that the Bible is too patriarchal and should be phased out.) To rid the Bible of its patriarchy is to have very little of substance left! Thus they have left behind historic, orthodox Christianity in order to create new religions. It does not need much investigation and reflection to reveal that active feminism and historic, authentic Christianity cannot share the same bed: they cannot marry and they will not be fused.

A church which encourages the use of inclusive language for God in its public worship is on the way to becoming a sect, no better or worse than Jehovah's Witnesses or Christian Science. Certainly, the full use of inclusive language for God means a break away from the one, holy, catholic and apostolic Church into sectarianism and schism. For a group which cannot wholeheartedly and without inhibition and hesitation pray "Our Father, who art in heaven, hallowed be thy name . . ." is not a Christian group, however much it is religious and worthy. I believe that committed Christians should graciously but firmly oppose all moves to introduce inclusive language for deity into Christian discourse and worship, and should be careful and cautious even about the use of inclusive language for humanity. ■



St. Stephen

Who Are
THE SAINTS?
 And Can You Really
 "Mean To Be One, Too"?

Expanding upon the edifying influence brought to bear in Dr. Simcox's "What's the Word" column, we here introduce with the article to follow a new feature in the CHALLENGE which we have dubbed the "Anglican Life Series." To do the job of this magazine we must often call attention to those negative forces evident in the Church today against which we must defend the true faith. But we think it is vitally important, at the same time, to offer positive sustenance to the faithful, and Anglican Life Series is designed to enhance that aim with articles, to appear intermittently during each year, that are intended to help readers in their Christian journey. We will try to provide articles both of spiritual use and/or of practical use in church life, but all will be meant to give encouragement and assistance. We hope readers will enjoy this new offering in the CHALLENGE.

We are pleased to present as the first installment in the Series what we think is a most remarkable sermon delivered by **THE REV. PERRY MICHAEL SMITH**, rector of Ascension and St. Agnes Episcopal Church in Washington, D.C., for All Saints, 1990. Fr. Smith has a unique gift for communicating the Word and the Faith, and here, in speaking about saints, he illuminates the path of every Christian who seeks his true mission in this confusing existence. And he distinguishes, in a striking manner, genuine holiness from that which some men are attempting to construct in the Church (particularly the Episcopal Church) today—and in so doing sharply identifies the root spiritual cause of the ills plaguing "official" Anglicanism. We urge a complete reading of this fine sermon.

—◆—

"WHAT ARE THESE WHICH ARE ARRAYED IN WHITE ROBES?"

The question posed to the tourist in John's mystical vision of Heaven sounds very much like a quiz, and he responds prudently by assuring his interrogator that the answer is already known. "Thou knowest." It is a cagey rejoinder, because the people who are gathered in the eternal celebration around the throne of God are of course those whom we call saints, the holy. In English, the word "holy" has etymological connections with the word "whole." The Holy are the ones who are entire, complete, undamaged, unbroken. But, the question still holds: who are they? What constitutes that unbroken and entire state of being, that completeness that characterizes those who are the guests at and the cause of the eternal banquet?

The query may seem silly to us since we have a calendar full of holy people, saints days galore, and we need only to cite them to answer the question. There are, of course, the



St. Augustine of Hippo and his mother, St. Monica.

A Saint is simply one who has, at some point in life, acknowledged that he or she has nowhere else to turn but to God.

apostles, the martyrs, lots of missionaries, assorted founders of religious orders, a fair number of heads of state who weren't as customarily dreadful as their office would seem to require: all pious people whose lives brimmed over with good works and self-sacrifice. When we read their biographies through the pink fog of the centuries and the cautious editing of the Church, we may discover that they seem to be souls of impossible or even implausible and sometimes impenetrable goodness. To hear the stories about their heroic deeds and majestic accomplishments, they would seem to be very different from us, figures sculpted out of spun sugar and gossamer rather than normal creatures comprising flesh, blood, and bone, having passions, and fears, and ambitions. Even those whom we know to have suffered terrible deaths through the agencies of the sword, fang, and fire, remote as they are, appear artificial and soulless. They do not seem to be like us nor like anyone we have ever known.

To call another person a "living saint" is not always a compliment: by that designation we often mean that the individual so described is, ultimately, a smug, self-deprecating whiner who hangs around a church, or merely someone who works very hard at not letting us forget how thoroughly and how well he or she can suffer. But, that is not what the writer of John's Revelation thought. And it certainly isn't what our Lord had in mind in his list of "The Blessed" we hear in the Gospel for All Saints Day.

Nor are the Saints those who endeavor primarily to make us uncomfortable about the way we lead our own lives, although they frequently may have that effect.

A Saint is simply one who has, at some point in life,

acknowledged that he or she has nowhere else to turn but to God. Not to the Church, not to family, not to the law, but to God. Looking at those evoked in the Sermon on the Mount, we would find another characteristic: they would seem, by the standards of our time, to be losers. They are "spiritually poor," they "mourn," they're "meek," they are non-confrontational, they are those who get slandered and punished for having faith in the face of the hard facts with which their world confronts them. And even these misfortunes do not qualify them as saints: as St. Matthew saw it when he devised his Gospel, these are people who are going to have something added to them which makes them Blessed.

For it isn't simply enough to be a loser by the world's terms to be whole, to be holy: an enhancement must be provided. Saints do not make themselves, they are created by God. Nor is a saint someone who stumbles onto his/her sanctity: he desires it. A saint desires to be completed according to a veiled plan known only to God.

For sanctity is God's way of making us, in this life, what He always wanted us to be. From a Christian's point of view, that is what we are beckoned to desire from the moment of our births. For, in fact, what we desire is, largely, a choice. At birth, none of us received a promise of wealth or fame or satisfaction or worldly love. Those are happenstances of living that may or may not come to us. Wholeness, completeness, being holy, has to do with wanting God. Wanting sanctity, as another acquisition, an addition to life, is not the same.

Where does this desire for God come from? For many, it comes from lack, not having anything. For others, ironically, it comes from satiety, from having had too much and realizing that it does not fill an emptiness that all the world compressed, packed down and brimming over cannot satisfy. The desire for God has been built into us, and the nature, quality, events and conditions of the lives we are given cause us to realize it.

Not all will. Each one of us, you and I, have attempted to quiet the hunger with something else. Some use chemicals, some use other people; some attempt to

Born in Springfield, Missouri, **THE REV. PERRY MICHAEL SMITH** received his undergraduate schooling at Harvard. He graduated cum laude from Berkeley Divinity School in 1962, having been an instructor in homiletics there during his senior year. Before becoming rector of Ascension and St. Agnes in Washington, D.C., a parish affiliated with the Episcopal Synod of America, Father Smith served parishes in the Dioceses of West Missouri and Chicago. He also was the Director of College Work for the Diocese of Western New York, and acted as chaplain for the Community of the Holy Spirit in Brewster, New York.



achieve a certain dream, others spend lives in contention with a particular nightmare. This is part of our education, and it is sometimes a very rough school. Rough on us, rough on those around us. But, all of us realize that there is a place in us that is waiting for something to arrive in order that we will be, finally, defined. When we come close to it, we sense it. That is why we come to church. Not because being there is going to make us into saints; on the contrary, we are here because we have uncannily discerned that this environment is a place where wholeness can be encountered. It doesn't happen every Sunday; it may only occur on rare, private occasions in lightning flashes of perception and joy that are so stark against the background of the rest of our lives that they blind rather than illuminate. But we identify the source even if we cannot define the message.

We are not given sanctity because we deserve it, or have earned it. The completeness that God gives is a free gift, available to us because we need it. The heroic accomplishments that it empowers in us will be apparent only to those

Saints do not make themselves, they are created by God. Nor, is a saint someone who stumbles onto his/her sanctity: he desires it. A saint desires to be completed according to a veiled plan known only to God. For sanctity is God's way of making us, in this life, what He always wanted us to be.



who are like us, traveling on the same road. All that we ourselves may know of it may be the intensification of our yearnings, an aggravating pining for something unknown, but something required, a fervent longing for a thing only slightly out of reach but terribly familiar.

We may think that the answer to this quandary is fulfilled only in a very few lives, lives of spectacular, worthy accomplishments, or holding a preternatural taste for the spiritual, but that isn't true either. These things may *appear* in the lives of those who are made whole, but they have not been the means by which wholeness is found. Holiness is derived from the willingness to wait and to be filled, not the determination to take and to reconstruct.

In our day, we see many astonishing and troubling changes, particularly in the life of the Church, as one after the other, alterations are made to reconstruct and redesign this spiritual city to meet the architectural expectations of its inhabitants. It is as though there were those who, having been denied earthly completion are going, by force, to raise up a great monument to their wants and require that God dwell in it as their captive. To do this, they will overturn and wreck anything that occupies the space they covet. Determined and single-minded, those who do not share their vision are driven out, some are even persecuted, but all who are of a contrary mind are being dispossessed. These who would erect an assertive ecclesiastical citadel on the foundation of their own objectives would seem to be, presently, triumphant in this aim. Many of us are frightened, and hurt, and wondering whether God has forgotten or abandoned us. Before we despair, we should remember that among the Blessed, Our Lord did not include a category called "The Winners" or "The Majority." And it may be that we may be compelled to reappraise our loss as a further call to move away from those who have pitched camp in this time and place and fearlessly face the wilderness in which God moves before us. For the Heavenly City is not something raised up by men, nor are its citizens designated from among those who derive their dreams from among the rags of the world and its privileges. The Heavenly City descends, it comes to us, we do not make it, and we are not required to dwell in any counterfeit edifice merely to content the fantasies of those who have chosen to settle for less merely because it is of their own impatient doing. They are powerless, for all their talk, to make us whole, for nothing in this world can make us whole: that is God's gift to give, and those who would supplant the full promise of Heaven with the immediate spoils of their destruction do not own us. God willing, we can be those who desire only God, and will wait upon him, through anything. That which would cling to us, and mark us as of this world, and hold us from Him, He will wash away.

Who are these arrayed in white robes? "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

In the name of God. Amen. ■

Focus

Prominent Traditionalist Writer Plans To Become Roman Catholic To Protest Anglicanism's "Destruction"

Noted English author and journalist Dr. William Oddie—one of the most gifted and articulate defenders of the Anglican faith—is leaving the Church of England for the Roman Catholic Church to protest what he calls the "willful destruction of classical Anglicanism."

The Daily Telegraph reports that Dr. Oddie and his family plan to become Roman Catholics on Easter Saturday.

Described as "a fierce critic of theological liberals," the 51-year-old Oddie, who is also an Anglican priest, said in a strongly-worded letter to the Bishop of Oxford, Richard Harries, that the Church of England has become "an independent liberal Protestant denomination" which virtually allows its members to make up their own doctrine.

He said he was resigning his license as a priest to join a church "whose claims to be the authentic representation of mainstream Christianity can no longer be credibly withstood."



DR. WILLIAM ODDIE believes the Church of England has become "an independent liberal Protestant denomination" that virtually allows members to make up their own doctrine.

Oddie wrote that the ordination of women priests would destroy any hope of unity with Rome, but that women priests were a symptom, not the cause, of Anglican decline.

"It is now possible to be an Anglican priest without any inquiry being made as to what one actually believes," Dr. Oddie said. "There is at least one priest in the Church of England who does not even believe in the objective reality of God."

"Any attempt to say that there ought to be at least some clear doctrinal standards, as there were before the **Book of Common Prayer** was forcibly uprooted from Anglican life, is treated with condescension."

Oddie was a close ally of the late Canon Gareth Bennett, who committed suicide following intensely adverse public reaction by liberal church leaders to his (initially) anonymously penned preface to the 1987 **Crockford's Clerical Directory**. The preface examined problems in the church and was critical of the liberal establishment which had taken control in the C of E. In a recent book, Dr. Oddie elucidated the claims of the preface and charged that Bennett was hounded to his death by intolerant liberals determined to expose him as its author.

Bishop Harries wished Oddie "God's blessing on the next stage of his personal pilgrimage. In these days of ecumenical cooperation, for an Anglican to become a Roman Catholic—or vice versa—is not the large step it used to be. Rather, it is to serve the Lord in a different room in the same house."

Dr. Oddie's move was welcomed by Nicholas Coote, assistant general secretary of the Catholic Bishops' Conference of England and Wales.

"We are always glad when someone comes to the fullness of the Church which the Catholic Church says subsists in it. If Dr. Oddie feels he is being led there, who are we to stand in his way?"

Oddie, who writes on religious affairs for the *Telegraph* and has been a non-stipendiary minister based at St John's, New Hinksey, near Oxford, was said to have no immediate plans to become a Roman Catholic priest.

"Anglican Angst"

Coincidentally, an article published in *Atlantic Monthly* during the same month (January) as the foregoing announcement seemed to underscore and elaborate on what may also be seen as warnings by Dr. Oddie. Entitled "Anglican Angst," it asserted that, though the Church of England remains "firmly established," in terms of actual church attendance Britain is "not a Protestant country, but, by a convincing margin, a Catholic one."

"The growing number of Roman Catholics in Britain is due mainly to immigration from Ireland," said the story, "but many Anglicans have also begun to look toward Rome." In addition to recent moves to Rome on the part of some individual Anglican personages, a group of 100 Anglicans calling itself the Congregation of the English Mission have approached Basil Cardinal Hume, the head of the Roman Catholic Church in England, with the idea of forming a group that would maintain its Anglican identity under the Roman Catholic hierarchy. (This would be similar to the Pastoral Provision by which Episcopal priests in the United States and in a few other countries (even married ones) have been allowed to function as priests with some continued use of Anglican liturgy within the Roman Catholic fold.)

The story sees the C of E's present circumstances as it prepares to enthrone a new Archbishop of Canterbury as "chaotic and forlorn," and pointed out that a prominent English-based publication, *The Economist*, suggested last year that Anglican unity should not be as important to the new archbishop (Bishop George Carey of Bath and Wells, due to be enthroned next month) as the re-evangelization of Britain and the revival of his own church. "For that is the issue," *The Economist* was quoted as having written. "The new archbishop's mission is not to Westminster or to Rome, nor yet to the wide world, which has excellent Chris-

"A matter like the ordination of women will fade to utter unimportance if there are no longer any congregations. . . ."
- Atlantic Monthly

tians of its own, nor even to his own clergy and congregations. It is to heathen England."

"This is more than pious rhetoric," said *Atlantic Monthly*. "That miniscule percentage of the British population who attend Church of England services is likely to shrink to nothing within the next couple of generations unless the Church manages to appeal, as it plainly does not now, to an increasingly secular culture. The Church may be established in British law, but it is obviously not established in the hearts of English people. A matter like the ordination of women will fade to utter unimportance if there are no longer any congregations. . . ."

Newark's "Maverick" Now Finds St. Paul In The Closet

Commentary Report

It was inevitable, one supposes. The Episcopal Bishop of Media Hype (a.k.a. John Spong of Newark) was out of secular newspaper headlines for a few minutes since his defiant speech on the homosexual issue in the Episcopal House of Bishops last fall, and something had to be done, and quick.

And now he *has* done it. It was learned at press time that, in a new book entitled **Rescuing the Bible from Fundamentalism**, Spong, who has adopted gay lib as the latest among several controversial causes, reaches what one writer called the "theologically novel but commercially useful" conclusion that St. Paul, the Great Evangelist, was likely a "self-loathing and repressed gay male." Despite the myriad of possibilities available, and the fact that there is no body of scholarly opinion to support his theory, Spong believes that nothing else but repressed homosexuality could account for what he views as St. Paul's "self-judging rhetoric, his negative feeling toward his own body and his sense of being controlled by something he had no power to change."

The idea, which was said to have shocked even Spong's defenders, reportedly wasn't even his own, but was picked up in a 1937 work by an atheist Harvard professor of classics. "Many are saying," wrote *New York Times*' Ari Goldman, "that this maverick voice of mainstream Christianity is fast losing credibility and may soon be regarded as little more than a street corner prophet whom everyone sees but no one hears." Columnist Patrick Buchanan wrote that, once again, Spong's long pilgrimage "to make his faith 'relevant' to a secular age has ended in total irrelevance and secular ridicule."

If that weren't enough for one week, Spong also garnered publicity when it was learned he had defended a draft diocesan report which declares that the Roman Catholic Church's position on women "is so insulting, so retrograde, that we can only respond to it by saying that women should, for the sake of their own humanity, leave that communion." Apparently, no one is coming to Spong's defense on this one. Archbishop Theodore McCarrick of Newark, who termed the comment "demeaning and insulting" and thought little better of Spong's views on St. Paul, concluded that the Episcopal Church "has apparently decided that ecumenism is a



ST. PAUL

dead issue and interreligious organizations should now be characterized by open hostility and a call for Catholics to defect and leave the church."

On the other hand, columnist Buchanan, citing Spong's "trashy heresy" about St. Paul and the many other disagreements Catholics would have with the bishop, asked what value there is in ecumenical dialogue with an Episcopal bishop "who is promoting such falsehoods? Ought we not be persuading some of Bishop Spong's remaining faithful to 'defect and leave' [their] church?"

While Bishop Spong says he is trying to make homosexuals more comfortable in the church, it is "not an expression of Christian love," Buchanan wrote, "to make a sinner feel more comfortable about a life that can lead directly to the loss of his immortal soul. The alternative Bishop Spong's Episcopal Church is offering, Archbishop McCarrick says, 'would be a church without morals. . . a church without teaching, since each person could be his own pope, bishop, priest and deacon, and someone could believe everything or nothing and still be a member in good standing.'"

THE CHURCH IN WARTIME

Continuing Church Bishop Testifies On Persian Gulf Before U.S. Senate Committee

Using *The Book of Common Prayer* as a basis for his remarks, the presiding bishop of the United Episcopal Church of North America (UECNA)—a retired U.S. Army General—testified in early December before the Senate Foreign Relations Committee in qualified support of Allied military intervention in the Persian Gulf.

Bishop Albion W. Knight, Jr., a 1945 Military Academy graduate who retired as brigadier general in 1973, was ordained a priest in the Episcopal Church in 1955, and served various parishes until he joined the UECNA, a Continuing Church jurisdiction, in 1983. He was consecrated bishop in 1984 and became presiding bishop in 1989.

According to a *Glad Tidings* report, he told Senators: "My thoughts (are inspired by) *The Book of Common Prayer*, which in one form or another is used by 70 million Anglicans worldwide. The first comes from the Prayer for Social Justice in which Almighty God is asked to 'grant us grace to fearlessly contend against evil and oppression.' President Bush has stated to our people that contending against evil and oppression is precisely why he decided to send, rapidly, our forces to the Middle East. If this is truly the reason for his decision—and not to serve the commercial interests of a few—then I can in full conscience support the presence of our forces in the Middle East and, if necessary, their employment. If our forces enter combat, may such use of our forces be quick, firm, strong and without the vacillation by the U.S. government which caused the loss of the Vietnam War."

"Second," he continued, "in the *Book of Common Prayer's* Prayer for the Family of Nations, Almighty God is asked to 'guide the Nations of the world into the way of justice and truth, and establish that peace which is the fruit of righteousness.' I commend our government for trying, first, to gain peace through negotiation. But in so doing, I hope they will seek the peace which is the true fruit of righteousness and not the kind of peace which brings only a delay in the crisis which, like the Munich Agreement of 1938, only led to the tragedy of World War II one year later.

"I also have a deeper concern," he went on. "The members of the Senate, the House of Representatives, the President and his Executive Department are now in the process of making life or death decisions. Those are not just political decisions. They are those for which we citizens . . . will hold you accountable. . . . In this day in which the consequences of unwise decisions about the Middle East situation could become catastrophic. . . . I see insufficient evidence that the members of our government. . . understand that they serve under the authority of the Almighty God—or that the guidance of God would be helpful or necessary. I call upon all who must make these decisions, to turn to Him and ask His guidance to yourselves and for His protection for our forces after those decisions are carried out."

He concluded with a call to follow earlier presidents in



THE RT. REV. ALBION KNIGHT, presiding bishop of the United Episcopal Church of North America.

calling the nation "to a time of fasting and prayer for the mercy of God."

Saudi Religious Strictures Scored

In published remarks related to what became the Persian Gulf War, Bishop Knight also called critical attention to the religious strictures placed on Allied military chaplains and personnel in Saudi Arabia.

He wrote that ". . . chaplains are not permitted to wear their Crosses or Stars of David. In some areas of the Gulf, our chaplains are called only 'morale counselors.' Chaplains have been asked to conduct their religious worship activities 'discreetly' and not draw 'unnecessary attention that would place them in greater risk.' Well, hold on there! I understood that Saudi Arabia asked President Bush to send American forces there to protect them. If that is not the case, and President Bush had to plead with the Saudis to accept our forces, then there is a different problem at hand. But if our troops are being placed in a situation in which death and wounding of our soldiers to protect a medieval Islamic Arab kingdom [is possible]. . . the Saudis should have to take us 'as we are.'

"I am opposed, totally, to these restrictive religious guidelines," Knight wrote. "If our Christian soldiers and airmen are 'offensive' to the Saudis, then send our Christians home. Right now. If the Saudi royal family wants our help, then they should [have] to pay a price to get it. Our government is wrong to place religious restrictions upon our troops' desire to worship our Lord Jesus Christ, especially at [the] Christmas season which celebrates His coming into this world to save us from our own sins."

His thoughts were echoed in a *Living Church* editorial which expressed a need for Christians to stand up for the faith. It stated, "The Saudis have a right to their own faith and we are not there to oppose it. On the other hand, neither should they oppose the faith of Western military personnel who are there, after all, as their allies defending them. It is reported that they even make an issue over the importing of wine for chaplains to use in the Eucharist. We do not believe such interference with our religious practices should be tolerated. . . ."

The editorial went on to cite the example of "John Allen, son of the great missionary theologian Roland Allen," who "spent his life in the Middle East as an educator and British official. On one occasion, when he was to have an important meeting in a remote area with a chieftain who was an intense Muslim, Allen was warned to say nothing of his Christian faith. When they met, Allen was greeted with the words, 'Peace. There is no god but God (Allah), and Mohammed is his prophet.' Allen unhesitatingly replied, 'Peace. There is no god but God, and Jesus Christ is his Son.' The Muslim noble was stunned, having never before met a Christian who stood up to him like this. The end of the story? The two men quickly became good friends. . . ."

Mixed Views About Gulf War Among Other Church Leaders

As calls to prayer were widely heeded around the world, other Anglican leaders had mixed judgments about the start of war in the Persian Gulf.

According to *Church Times*, the outgoing Archbishop of Canterbury, Robert Runcie, said the cause was "just. We seek to liberate the suffering people of Kuwait." The Archbishop of York pointed to the conclusion of the Church of England House of Bishops the day before the war began that "a response by force to Iraqi aggression would be justified." The statement had urged ongoing efforts for a peaceful solution and consideration by political leaders of the immense human suffering that would result from war, but recognized that "last resort military action may be the only option."

(Of special concern in Britain is missing C of E envoy Terry Waite, who was taken hostage in West Beirut four years ago. Lambeth Palace was said to be concerned but not pessimistic about the effects of war on his situation and that of other hostages, in light of a warning before the war's start by the Druze leader in Lebanon, Walid Jumblatt. Jumblatt was reported to have said "Count on ten more years for Terry Waite if there's a war in the Gulf." A spokesman for Archbishop Runcie said Jumblatt is "entitled to his own speculations, but he is not connected with the captors. What is far more important is that Hussein Mussawi, one of the Hezbollah leaders, said early last week that developments in the Gulf would not put the hostages in any extra danger. But war in the Gulf adds instability to the region, and that is not helpful.")

The Council of Churches of Britain and Ireland sought to make clear that "this is not a conflict between Christianity and Islam" and to urge British Christians to "eschew any enmity with their Muslim neighbours." The same point was made in a statement from the C of E's House of Bishops.

Predictably, views among church leaders on the other side of the Atlantic were different. Archbishop Michael Peers, the primate of the Anglican Church in Canada, concluded that the Persian Gulf war "does not meet the tests provided by Christian tradition for a morally justifiable war at this stage."

Though the American public largely supports President George Bush's Gulf initiative, the presiding bishop of the U.S. Episcopal Church, Edmond Browning, has been outspoken and active from the start in opposing military action, participating in such activities as an anti-war march from Washington's National Cathedral to the White House

shortly before hostilities began. He said he has long believed "that war was uncalled for, that options short of war were far from being exhausted." Though Bush, an Episcopalian, was said to have talked with Browning before the start of military action in the Gulf, it was his good friend, the Rev. Billy Graham, he invited to stay overnight at the White House as the war was getting underway and to preach before himself and some colleagues at Fort Myer, Virginia, where Graham said there are times when we must fight for peace.

Most American mainline church leaders took Browning's line, though, and, as the start of Operation Desert Storm approached, joined in calls for ongoing attempts to reach a negotiated settlement, for continued use of sanctions aimed at compelling Iraq to withdraw from Kuwait, and/or questioned whether there was a moral basis for war. In a letter to Bush November 29, Browning and 15 other religious leaders urged negotiation and made the sweeping declaration (probably to the surprise of some churchmen) that "war as a means of settling international disputes is in conflict with the teachings of our faith." (One church member took issue with this in a letter to the editor of *The Living Church*, which asked whether Browning regarded the war against Hitler as contrary to the faith as well.) And, after returning December 21 from a visit to the Middle East coordinated by the National Council of Churches, 18 church leaders (Browning again among them) declared their view that the "resort to massive violence to resolve the Gulf crisis would be politically and morally indefensible." War, they said, would not liberate, but rather destroy, Kuwait, and would not establish regional stability in the Middle East but worsen it. They also felt the war would unleash weapons of mass destruction, reported *The New York Times*. A "non-military" solution was urged. The sentiments seemed shared by World Council of Churches leaders as well.

None of the verbiage from these clerics appeared to have any effect whatsoever on Bush's Gulf policy, however, and, once the war began, American religious leaders said their primary role was pastoral, according to *The Washington Times*. Church organizations also prepared to aid refugees and war victims of all Mideast Countries and families of American soldiers.

Clergy "A Gulf Apart"?

The fact that the position of mainline church leaders is so different from that of most of the public and government caught the attention of columnist Georgie Anne Geyer, who said "It is curious in these days both euphoric and troubled that so few have focused upon this social disjuncture in our moral thinking."

In her view, "these institutional religious condemnations of any and all wars that America might wage are simply not intellectually serious. Worst of all, such blanket condemnations give sustenance and hope to the savage Saddam Husseins of the world, for they say 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.

"If the clergy were laying out genuine alternative courses to deal with the depravity of dictators and the killing and torture of their victims—say, encouraging or backing rebellion from within—their opposition would be more intellectually

and morally responsible. But their only message to our own leaders is: 'Do nothing, lest you do something wrong.'

"... These statements of respected Protestant and Roman Catholic clergy certainly do not represent the feelings of all American clergy," but probably a majority of them, Geyer said, raising the question of how "this 'just do nothing' tendency" came into being in the churches. A primary cause, among others, was the "genuinely immoral experience of Vietnam."

But, she said, it sometimes seems that clerical leaders "live in a kind of contextless world in which ugly impulses for total power do not exist. . . [A]t this moment of concert against aggression among the decent countries of the world, our clergy could be hammering out serious, complex moral guidelines for the new era. Instead, they have seen Mr. Hussein and decided the enemy is us."

Geldard To Head Catholic Group In Church Of England General Synod

The Rev. Peter Geldard—the respected former General Secretary of the (Anglo-Catholic) Church Union—has been elected chairman of the Catholic Group in the Church of England's General Synod for the five-year Synod term.

Geldard, who resigned his former post a few years ago and has been serving as a parish priest in Kent, showed skill in mobilizing traditionalist forces as CU General Secretary, and was particularly instrumental at a key 1986 synod at which the so-called "Women Ordained Abroad Measure" went down in defeat and the start of draft legislation for women priests was delayed. Also a gifted speaker, he has been called upon to address the Synod whenever the women's ordination issue has been debated in the past.

Geldard, returned to the General Synod in general elections last fall and now the proctor for the Diocese of Canterbury, succeeds the Rev. John Broadhurst as head of the Catholic Group, the largest voluntary grouping in the Synod, consisting of over one-third of that body's membership.



The Rev. Peter Geldard

A release from the Catholic Group said Geldard's appointment is seen by many as a sign of increased vigor and positive vision, much needed as the Synod approaches a final vote on the proposal to admit women priests expected in 1992.

Expressing appreciation for his election, Geldard noted the "hard task ahead" in the General Synod but expressed optimism about the outcome.

Mariners' Church, Detroit: Bishop "Obligated" To Sue?

In the latest salvo in an ongoing dispute, the Episcopal Diocese of Michigan's Executive Council has asserted that Bishop Stewart Wood has no choice but to pursue the lawsuit against the traditionalist Mariners' Church, Detroit, for its church building, reports the diocesan publication, *The Record*.

Mariners' is resisting the diocese's claims on the grounds that, historically and legally, the parish has always been an autonomous church governed by a board of trustees, a status and control it says was never surrendered throughout the period of the parish's loose relationship with the Episcopal Church.

In an apparent response to growing criticism of the lawsuit among members of Wood's own diocese, the Select Committee of the Council, which was commissioned to examine the suit initiated by the diocese last August, reported in December that "Based on our review of the canons, the bishop has been left no canonical choice but to proceed with litigation, and, based on those same canons, is canonically obligated to do so." The report was discussed and adopted by the Council.

Evidently asserted in the discussion was the belief that the canons require the bishop to provide for (in the words of the story) "proper Episcopal worship and priestly leadership" at what is viewed as an Episcopal parish, something that would, the story asserted, discount questions of whether the suit against Mariners' is a good use of diocesan resources. The article, apparently based on the Council deliberations, declared: "One cannot pursue discussions about whether the suit is a good use of diocesan time and money. Nor whether the diocese would have any use for the riverfront church building since there are other Episcopal parishes in the immediate area"—a statement apparently made to deflect charges that the diocese's interest in the case is not really pastoral but purely economic.

Gary Callahan, rector of St. David's, Southfield, was quoted as asking if it was "out of line with the canons to say 'We have decided that it is not in the interest of the diocese to pursue the suit or to win it—we have decided to allow them to be an independent congregation?'"

Bishop Wood reportedly responded, "I saw no options if I was to be faithful to the promises of ordination as bishop. I could have taken other steps, but I'd have risked action for presentment."

(*The Record* promised to solicit opinions on this question from chancellors and bishops in its succeeding issue.)

Mariners' Case Undergirded

Meanwhile, evidence further undergirding Mariners' claim that it was established as a free and independent

church under the will of its founder, Julia Anderson, has been uncovered.

Last fall, parish trustee Richard W. Ingalls Jr., son of the rector, found a sworn statement in the Detroit Public Library's Burton Historical Collection by one of the executors of the Anderson will, under which a gift of land in 1842 resulted in the congregation's foundation.

The document was signed by John Palmer, who stated that he had been acquainted with the late Julia Ann Anderson for 20 years or more before she died, and had done business with her and sometimes counseled her in the management of her financial affairs. In 1842, a few months before Julia Anderson died, Palmer said he had a conversation with her "as to the disposition she expected or intended to make of her property. . . ." and that "she then & there said to this Deponent that she 'had determined to give her lot on the corner of Woodbridge Street and Woodward Avenue in the City of Detroit' [as was designated in the actual will] 'for the site of Mariners' Church, which should be a free church and not under the charge of this diocese.'" Palmer further stated that he believes the statement "to have been the very words used by said Julia Ann Anderson, and that his impression as derived from such conversation was that the said Mariners' Church should be in all respects a free church."

The deposition supporting the intentions declared in Anderson's will was executed March 11, 1848, the year that Mariners' Church was incorporated by state legislative act, and was one of the documents laid before the committee which drafted the act.

Traditionalist Priest Barred From NY Parish Files Appeal On Lawsuit

Michigan Episcopal priest Gene Geromel is appealing a lawsuit against the bishop and Diocese of Central New York in which he claims he was slandered and illegally prevented from being called to an upstate New York Parish because of his views against the ordination of women. The suit was dismissed recently by a Superior Court judge who ruled that it was an internal matter that needs to be settled within the Episcopal Church.

"The problem," Geromel told *TCC*. "is that there's no mechanism within the church to settle it. Episcopal priests seem to be the only individuals who do not have access to justice."

Geromel, who is presently the vicar of St. Bartholomew's Church in Swartz Creek, Michigan, charges that Bishop O'Kelley Whitaker improperly interfered with his call to St. Paul's Church in Watertown, New York, by refusing to give his approval for the election of Geromel as rector because he does not support women priests and bishops. Reportedly, the bishop also claimed that Geromel could not work with women or lay ministers, while Geromel says he has worked easily with many women priests in a variety of situations despite the fact he cannot accept them as priests.

According to an *Eremos Odos* account of a *Living Church* story, Central New York Diocesan Chancellor Hugh Jones—who is also, Geromel notes, chancellor for the presiding bishop and national church—said in an affidavit to the Superior Court judge who later dismissed the case that the diocesan bishop can decline to consent to a parish call

because the Episcopal Church constitution and canons "cannot be altered or changed by any action taken by the House of Bishops alone"—for instance, the 1977 Port St. Lucie conscience statement by bishops which sought to protect traditionalists against discrimination.

"What he is saying is that a priest should not rely on the Port St. Lucie Statement or the (1989) Philadelphia statement of the House of Bishops because it is not binding on any bishop," Geromel told *TCC*. He said Hughes had claimed that a bishop has "unfettered discretion as to who comes in to his or her diocese." But Geromel says the national church's constitution and canons say only that a bishop shall determine that the man called has been duly qualified (and neither of those documents require acceptance of women's ordination as a qualification), and that when a vestry calls a rector the bishop will communicate with it within 30 days. "How quickly that comes to mean that the bishop can 'veto' a proposed rector, Geromel remarked.

The priest said he had also written to Presiding Bishop Edmond Browning three times, and had had no response.

"Those of us who are traditionalists have relied upon assurances of the hierarchy that we are protected by the Port St. Lucie and Philadelphia statements. Now we are told by the presiding bishop's chancellor that they offer us no protection," Geromel said.

"Basically what [bishops] are saying when they say [traditional priests] cannot come into their dioceses is that they are not in communion with us," he added.

Though he has filed the appeal on his lawsuit, Geromel admitted that he was outdistanced in financial resources for the effort by the national church's insurance company, and that funding difficulties may eventually affect his ability to carry the battle as far as it could go. In the meantime, he feels the opportunity at St. Paul's which he should have been able to consider has past him by, but he added that he was always "happy where I am" and has no plans to leave St. Bartholomew's.

Several Bishops May Join In Proposing Alternative Amendment On Standards For Ordination, Howe Says

Episcopal Bishop John Howe of Central Florida, who earlier said he would propose a canonical amendment at General Convention this July which would expressly prohibit the ordination of those engaged in homosexual or extra-marital sex, now reports that a number of bishops may come together to put forward an alternative version of the proposed canonical amendment.

"If that happens," Howe was quoted as saying in the *Central Florida Episcopalian*, "I will withdraw my amendment in favor of the alternative."

In view of the possible alternative amendment, he suggested that vestries and congregations within his diocese defer taking positions the text of the version he proposed, which reads as follows: "It is not permitted to ordain any person advocating or engaging in, willfully and habitually, homosexual relations or heterosexual relations outside of marriage."

Howe sought to make clear in the diocesan newspaper report that his version was actually composed by Bishop William Wantland of Eau Claire, Wisconsin, and that he

had decided to submit the proposed amendment for General Convention consideration with Bishop Wantland's permission. Howe said in a form letter to rectors, vicars and senior wardens that he thought the move might encourage discussion of issues growing out of the ordination of gay priest Robert Williams in Newark.

Therefore, for arguments to develop now over a particular proposed change that may be withdrawn in favor of an alternative version might polarize groups and tend to stifle discussion, whereas Howe said he hoped to encourage general discussion and prayer on the matter.

He explained that he is focusing on "a very narrow issue: whether those engaging in sexual relationships outside of marriage, openly and publicly, are modeling a lifestyle the church is prepared to honor and hold up as a 'wholesome example to the flock' . . .

"Over and over again I had promised to do what I could to uphold the church's traditional understanding of biblical sexual standards," Bishop Howe wrote. But he emphasized that he is "not interested in persecuting (or prosecuting) homosexual persons—or heterosexuals involved in relationships outside of marriage. I am not interested in a 'witch hunt' of any kind. I do not want to single out homosexual behavior as worse than any number of other things also proscribed in scripture. And I abhor and utterly repudiate 'gay bashing.'"

General Convention: Still In Phoenix Despite Clash Of Political Concerns

Commentary Report

Ecclesiastical politicking, Episcopal leaders are finding out, can sometimes backfire on the politickers themselves.

When voters in Arizona—the site of the Episcopal General Convention this July—failed to approve a paid holiday to honor Martin Luther King for which church leaders (and various others) had lobbied, liberal church members were immediately at odds with one another over whether or not the convention should still be held in Phoenix or moved to a state which had taken stands for social justice viewed as more acceptable. Even a few boycotts were being threatened if the convention was not moved elsewhere—which

one report said raised fears among some that liberal objectives for General Convention (e.g., on homosexual and inclusive language issues) might thereby be jeopardized.

Disagreement was strong enough that a special Executive Council meeting was held January 5—with the result being that the Council overwhelmingly affirmed the decision of Presiding Bishop Edmond Browning to retain Phoenix as the location of the triennial convention, which he had said would give delegates the opportunity to witness against racism. The Council followed up on this by appointing a committee to draft plans to reshape the convention to address racism and civil rights, said *Episcopal News Service*.

"After much prayer and . . . consultations," Browning was quoted as saying, "I am more than ever convinced that we must be faithful to our original intention to go to Phoenix and witness to our understanding of the gospel. I believe that this rougher road is the one the church is meant to walk. I also believe we must attend closely to how God calls us into this witnessing opportunity and respond to this call in a way that is not business as usual."

Decisions about adjustments to be made in the convention were due to be considered at a late January meeting of the Executive Council. Still, it remains uncertain whether the measures will completely quiet the agitation among church members, though the beginning of a movement to line up behind Browning and the Council could be seen. Episcopal Church News Director James Solheim likewise said he believed the church "had not heard the end of this story yet," though he felt that criticism of the decision to stay in Phoenix would probably diminish as some of the details of changes being made in the convention structure to address the racism issue became known. "There's no way we're not going to Phoenix," Solheim told *TCC*. "The question is whether we'll go as an angry and divided church or can we get our business done?"

One change announced earlier—that South African Archbishop Desmond Tutu had accepted an invitation to lead a rally at the start of the convention July 10—was abrogated at the Council meeting by Browning, who said Tutu would not take part in the convention as previously planned. Solheim attributed the change to a growing feeling that domestic resources were adequate to make the desired witness.

THE HOUSE OF DEPUTIES at a past Episcopal General Convention.



By the time Episcopal leaders met to consider the convention site, more than a dozen dioceses (including Los Angeles, Ohio, and several in the Northeast) and at least one publication (*The Witness*) within the Episcopal Church (ECUSA) had reportedly urged that the convention site be moved. And the Episcopal Society for Ministry in Higher Education announced that it would break a 20-year tradition by refusing to meet during the General Convention, noted *ENS*. The Diocese of Atlanta, the birthplace of King, offered to host the convention, reported *Interchange*. A proposal to boycott General Convention was brought before the Washington, D.C., diocesan convention, but delegates decided to support Browning's call. The Union of Black Episcopalians, which claims 2,500-3,000 members, felt strongly that the convention should not be held in Phoenix, the group's president, Judith Conley, told *TCC*. But she said the UBE executive committee finally decided that it was vital for the group (which plans an exhibit booth and hospitality suite at the meeting), as well as those in the Union who are voting members of the convention (some 50 persons, including 8-10 bishops), to be present in Arizona to make sure their concerns and interests were heard and represented.

The decision of the January 5 Executive Council meeting notwithstanding, several Council members continued to challenge the decision to go to Phoenix, and gave what *ENS* said were "impassioned and sober personal testimonies of the struggle for civil rights."

"My hope is that black Americans will not again be asked to place their feelings on the back burner of American history and be patient a little longer," said the Rev. Austin Cooper of Cleveland. "Don't forget that if economic boycotts had not been used in Montgomery (Alabama), the situation there would never have changed."

Nell Gibson of New York said that the church had a place in Phoenix, but not necessarily in the form of the General Convention. "Would Martin Luther King take the entire [Southern Christian Leadership Conference] and pour money into hotels in order to make his witness?" she asked.

"The greatest witness occurs when one makes a sacrifice so deep that it hurts," Gibson continued. "I have heard nothing to indicate that the church is willing to make that kind of sacrifice."

Among other church leaders, support for staying in Phoenix came from Bishop Furman Stough, senior executive for mission planning at the national church center, the Bishop-elect of Alaska, Steve Charleston, and the Diocese of Southern Ohio, whose bishop, Herbert Thompson Jr., the lone black member of the team that chose Phoenix for 1991, urged the move. Thompson argued that it would be costly, irresponsible and lacking in stewardship to abandon all convention contracts at this late date, and would give the impression that the church was abandoning the black community. (Moving the convention to another state would cost upwards of \$1 million, according to a convention officer quoted in *Episcopal Life*.) Bishop Joseph Heistand of Arizona said the convention "will give the Episcopal Church the opportunity to give the people of Arizona a strong witness to how the church feels about justice, equality, civil rights, and combatting racism," reported *Interchange*.

Notably, Charleston was quoted by *ENS* as asserting that Jesus "never abandoned people to racism" and that He

No COCU At Convention

It was learned at press time that the Episcopal Church's Standing Commission on Ecumenical Relations thinks there are still some unresolved theological differences in the foundational document of the Consultation on Church Union (COCU), and it has therefore decided not to send the document to this summer's General Convention in Phoenix.

The commission did not feel that a special COCU-Episcopal dialogue committee working on a set of theological "elucidations" had met the objections expressed at the 1988 General Convention, reports *Episcopal News Service*.

That means the decades-old unity scheme between the Episcopal Church and eight other Protestant churches will be put on hold once more, at least until the 1994 General Convention. COCU has undergone several evolutions since its inception, and now is evidently focused on achieving full communion between the participating churches. The Episcopal Church remains the only denomination involved in the scheme that has not accepted the COCU consensus document.

"would go to Phoenix and talk about Martin Luther King and justice, even at the risk of being misunderstood. The Gospel shows us that Jesus moved as Dr. King moved into those communities. We can't stick out our lip and walk away."

Unheard Voices

Ironically, the one voice clearly not heard or taken seriously in all the cacophony over this issue has been that of Phoenix's mayor, Paul Johnson, who might well be wondering what all the fuss is about. He pointed out that the city itself has commemorated Martin Luther King Day each year for five years and that city voters continue to urge a statewide observance, reports *Episcopal Life*.

Several Executive Council members, meanwhile, had the presence of mind to express concern that the church not charge into Arizona accusing its citizens of racism without first examining itself. "I don't want Arizonans to think that their sin is worse than my sin," said Bishop Rustin Kimsley of Eastern Oregon. "No place in the United States is free from racism."

His thoughts lead to another side in the Phoenix dispute little noticed by church leaders which asserts that the Episcopal Church's problem is not where to hold its convention but its activities in areas outside its purview. Glen Schafer of Scottsdale, Arizona, in a recent letter to the editor of *The Living Church*, may have summed up this view by scoring the presiding bishop's attempts to "straighten out the state of Arizona on racial matters" and commenting that "Once more many Episcopalians are embarrassed by our inept leadership . . ."

"For two decades," Schafer continued, "our church has lost members because our leadership is out of touch with us in building our faith to promote the real mission of the church—to preach the gospel and to enable Christians to

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influence the world." Instead of fulfilling that mission, he continued, church leaders raise up matters like the ordination of homosexuals, the blessing of deviant sexual relationships and the "myth of inclusive language in liturgy," and now "turn to the ploy of solving those problems for which they have no adequate resources and no accountability for results. The promotion of racial equality in Arizona now takes its place with opposition to nuclear weapons, solving the AIDS problem and telling the president of the United States how to do his job. Instead of claiming the promises of God for a fallen world, our church leadership joins the National Football League [which pulled the 1993 Super Bowl out of Phoenix] and others in the secular business of passing an unwarranted judgment on every citizen of Arizona. . . ."

In Browning's view, "God has given us Arizona as a gift—as a place to go, to stand, to hope, to confess our own racism, and to witness to justice. In Arizona God is asking the church in all its pain, suffering, and confusion to come in the spirit of St. Paul to share the sufferings of one another." The Episcopal Church, he said, had an opportunity "to pray for God's transformation, and to honor the memory of one who believed in the equality of all human beings." All this *doesn't* mean, of course, that Episcopal leaders and others demanding the paid King holiday are giving up. Reportedly, efforts are being made to reenact King/Civil Rights Day legislation previously passed in Arizona but evidently nixed by the statewide referendum last fall.

Developments Awaited From WCC Worldwide Assembly

Besides War Focus, Analysis Suggests Meeting May Lean Toward Universalism, New Theology Of Creation

At press time, a global assembly of the World Council of Churches—held every seven or eight years and surpassed in attention-getting only by the election of a new pope—was preparing to gather in Canberra, Australia, February 7-20.

Leaders, delegates and observers from 311 WCC member churches around the world, including old Protestants, Orthodox, and the burgeoning non-Western churches, were due to attend the conference. (The Roman Catholic Church is not a member, but sends observers and other participants; most U.S. evangelical denominations also are not members.) The Episcopal, Presbyterian, United Methodist and Lutheran churches will send large delegations.

If the WCC's Seventh Assembly is typical, wrote Lawrence E. Adams in an analysis in *Religion and Democracy*, the dominant themes will have major impact on the spiritual, theological and political emphases emerging in U.S. churches.

Now that war has broken out in the Persian Gulf, that topic is expected to receive prominent treatment at the gathering. Beyond that, however, the central thrust of the meeting appears to be the introduction of a new focus on the environment to the churches' social witness, along with strengthening emphasis on political/social action and

change (as opposed to communicating the faith and drawing individuals to conversion and salvation.) And where there is a focus on religious belief, the R&D story indicates it appears to have universalist tendencies which attempt to go beyond the uniquely Christian message to take in other forms of spirituality.

According to Adams' story, the Geneva-based secretariat of the WCC has summed up the specific agenda for the 1991 assembly in this way: "Life on earth is threatened, the cry for liberation from the many forces that keep people and nations in bondage is widespread, a search for new models of society is surfacing following the recent developments in Eastern and Central Europe and the crises in the Western world. New social, economic and political values are urgently needed to bring justice and peace to the peoples of the world." These emphases have become known by the epigram "Justice, Peace and the Integrity of Creation" (JPIC).

"The theme for the 1991 Assembly," wrote Adams, "is 'Come Holy Spirit, Renew the Whole Creation.' Much has been made by assembly organizers of this first-ever thematic reference to the Holy Spirit, expressed as a prayer, and the first-ever reference to creation. Past themes were doctrinal declarations, usually centered on the person and work of Christ. The 1991 theme is an important shift, prompted by many tendencies at work in the WCC—one being an overt attempt to reach out to Orthodox and charismatic believers," something of a departure for the historically liberal, modernistic body.

Those believers may resist the attempt, though, warned Adams, "because of something more central to the nature of the stated theme. The emphasis on the spirit is aimed at a broad, universal outreach beyond the historical Christian faith. The fine print elaboration shows less a trinitarian concern for the Spirit, than a desire to incorporate any and all expressions of 'spirituality.' The documentation has monistic, syncretistic echoes, with a heavy dose of the pantheistic, 'green' theology which is so popular in ecumenical circles."

Motifs such as "earthkeeping," the earth as mother, and "creation spirituality" can be expected in Canberra, said Adams, who also saw a sub-theme in the conference which "calls for recasting the theological understanding of creation. . . . The assembly discussions want to challenge theology and Christian thinking that have seen humanity's task as 'subduing the earth' . . ." Adams further warns that attempts will be made to interconnect "proliferating theologies: feminist, gay, third world, etc.," supporting an underlying assertion of "process" theology.

Financial Crisis; WCC Leaders Rejected

Notably, coinciding with advance stories on the WCC Assembly were reports of a financial crisis in the WCC's U.S. office.

According to *Episcopal News Service*, WCC financial officer Michael Davies of the organization's headquarters in Geneva told participants at the December 6-7 U.S. Conference in Washington, D.C., that trouble looms for the international ecumenical organization "unless there is preventative action." Davies said it was his impression that "we have been trying to do too much for the resources available."

Citing the slipping strength of the U.S. dollar and other currency fluctuations, Davies said "rethinking and restructuring are vital" to avoid financial chaos. Among steps already taken are a 15 percent reduction in this year's budget and an embargo on hiring for 1991. The U.S. Conference of the WCC agreed to convene a planning committee meeting to look at strategies for increased funding and support for the WCC and to determine future directions for the WCC U.S. office based in New York City.

In another development, the secular press, and later the WCC's own news service (Ecumenical Press Service), reported late last year that the break-up of communism in Eastern Europe has brought with it the rejection of some WCC leaders, a number of whom had been put into other leadership positions by communist governments and who used their offices to promote communism. Members of churches that have rejected communism have demanded that these leaders be removed.

Millsaps Consecrated For AEC's Diocese Of Southwest

Special To The Challenge
By Claire Ducker

The spacious and serenely simple Chapel of the Cross in Dallas was the setting for the consecration January 26 of the Rev. Dr. William W. Millsaps as bishop ordinary of the American Episcopal Church's (AEC) Diocese of the Southwest.

The Most Rev. Anthony F.M. Clavier, primus of the AEC, the second largest U.S. Continuing Church, was chief consecrator at the ceremony, which included among its some 200 observers and participants an ecumenical blend of Anglicans from all across the country.

The bishop-elect, who has been serving as vicar of Christ Church in Monteagle, Tennessee, was presented by the Rt. Rev. Mark Holliday, bishop ordinary of the AEC's Diocese of the West, and the Rt. Rev. Walter Grundorf, suffragan bishop of the Diocese of the Eastern United States. In addition to those bishops, co-consecrators included Bishops G. Raymond Hanlan and Norman Stewart, suffragan bishop and assistant bishop, respectively, of the eastern diocese. Present as an observer was the Rt. Rev. Bruce S. Chamberlain, bishop of New England in the Anglican Catholic Church (ACC), with which the AEC has been in dialogue aimed at intercommunion and eventual full union for the last few years.

Also in attendance in addition to other ACC representatives and AEC members were clergy and/or laity from the Episcopal Church, the Reformed Episcopal Church and some independent Anglican groups, including those from the Chapel of the Cross itself, an independent parish which made its facilities available for the service. The congregation also included many Dallas area residents who had known Bishop Millsaps in connection with his 15 years of service in the area while he was still in the Episcopal Church. The organist, Russell J. Broyden, who directed the Chapel of the Cross choir for the consecration service, had served as well in the 1966 ordination of Millsaps to the priesthood. Others attending included friends and well-wishers from Tennessee, some from his current parish and some who knew the new bishop from his tenure as chaplain at the Episcopal Church's University of the South at Sewanee.

At a reception following the lengthy and impressive service, the new bishop, his wife Martha and ten-year-old daughter Mary Frances, the youngest of the couple's three children, were honored and welcomed to the diocese, which had been without a bishop ordinary since the resignation of the former bishop in 1988. After several synods to

THE RT. REV. WILLIAM MILLSAPS, consecrated bishop of the American Episcopal Church's Diocese of the Southwest at a January 26 ceremony attended by some 200 persons, enjoys the reception following the service with his wife, Martha, and daughter, Mary Frances.



consider a new bishop, Millsaps was elected overwhelmingly by Southwest delegates at a meeting last fall. Reception arrangements were under the direction of the Rev. Jack Bradberry of the Church of the Ascension, Seagoville, Texas, in cooperation with members of his own parish and of the Chapel of the Cross, which also provided ushers and other assistance.

Born in Greenwood, Mississippi, the 51-year-old Millsaps holds a bachelor's degree from Princeton University, an STB degree from General Theological Seminary in New York, and a D.Min. from Southern Methodist University. He was ordained deacon and priest in the Episcopal Church in 1966 and served in Dallas until 1981, first as director of Christian education at the Church of the Incarnation, then as chaplain at St. Mark's School, and finally as instructor of adult education at St. Michael and All Angels. He also served at SMU's Canterbury House and as chaplain of St. Alban's Collegiate Chapel. Bishop Millsaps was chaplain at the University of the South from 1981 to 1987. That year he made the difficult decision to leave the Episcopal Church, and, in a widely publicized news conference in September, 1987, said he was renouncing his ministry in that church, and had been received into the AEC.

Chapel of the Cross was founded in 1986 to preserve, protect and defend the historic Faith, the evangelical ministry, the 1928 **Book of Common Prayer** as it is used in the low church tradition, and the consistent preaching of God's Word. Though the parish is unaffiliated with any larger jurisdiction, the rector, the Rev. Richard K. Barnard, is a minister of the Reformed Episcopal Church serving Chapel of the Cross under the episcopal oversight of his bishop, the Rt. Rev. Franklin H. Sellars.

What's the Word?

By The Ven. Dr. Carroll E. Simcox

Those Prowling Midianites And You

We are now in the midst of Lent, and some of us are wishing there were more good Lenten hymns in *The Hymnal 1940*. A good one seldom used is no. 556, beginning "Christian, dost thou see them." The first tune is singable but few know it, the second is impossible for any congregation not recruited from the Metropolitan Opera. The text strikes me as the kind of hymn we ought to be singing in Lent. Its translator, John Mason Neale (1818-1866), ascribed it to St. Andrew of Crete (660-732). Neale was a Victorian C of E priest, scholar and translator; Andrew was a Byzantine monk, preacher and poet. Neale says that Andrew wrote the words, but scholars have been unable to find any Greek hymn that could have been the original. Some even conjecture that Neale himself was not the translator but the author.

But I ask: Why would such an English gentleman do such a thing, if in fact he did? Remember that an Englishman's work is his bond: "for he himself hath said it (and it's greatly to his credit)." Was it Neale's Christian modesty? But does modesty allow one to practice pseudepigraphy? A man morally capable of that is capable of introducing in a decent Low Church parish the abominable rite of Presanctified Extrapolation with incense and asperges, even with women and children present. So that rules out the hypothesis of Neale's perpetration of pseudepigraphy, but I can't tell you how. So much for the mystery of authorship.

Verbally it is a powerful hymn, but some officious modernizer has profaned the second line of the first stanza. As it now stands it begins: "Christian, dost thou see them on the holy ground. / How the powers of darkness rage thy steps around?" A sobering question. If somebody met you on the street and put it to you in those words you would glance down at your feet, then say, "Hey, do you see something I don't see?" But in the original text (whether Andrew's or Neale's) the question is very much more sobering. It reads: "Christian, dost thou see them on the holy ground. / *How the troops of Midian prowl and prowl around?*" (italics added).

That's more like it: a powerful specimen of the kind of biblical imagery we find in so many of the supremely great Christian hymns in which biblical events or characters typify either super-natural or infernal forces. If the modern mind (whatever that is, precisely) no longer thinks in this mode, and if it wants to think and speak Christianly, it must re-learn what Karl Barth so aptly termed the language of Canaan.

What, then, makes the difference in impact between troops of Midian prowling and prowling around you and powers of darkness raging around your feet? To take the latter first: powers, as we usually understand them, are impersonal forces such as elec-

tricity or gravity or metabolism. No power or force can "rage." No storm or flood actually rages; it only appears to us like an angry bully in a fit of bad temper; so to speak of raging powers is to try to combine incompatible metaphors. By contrast, you can fairly see and feel those prowling Midianites, although you've probably never met personally a Midianite or a Hittite or a Jebusite in all your life. You know nothing about them objectively, but once you digest this line you feel menaced by them: they are invisible, insidious, capable of doing you terrible harm, prowling *within* you as well as *without* you looking for an opening to get at you.

To the mind of both Andrew of Crete and John of England, and to the mind of all devout but uncritical Christian Bible readers, the historic Midianites must have been quite nasty characters because we are told that they were. But the opprobrious judgments made upon them by the Hebrew historians can hardly have been the last word in disinterested objectivity, any more than were the judgments of the official historians of Greece or Rome or Germany or Britain or the USA. In this hymn the Midianites are personifications of the crafts and assaults of the

The Midianites of the spirit still prowl and prowl about, inside and outside us . . .

devil. I doubt that any Midianites historically ever got close enough to Gideon or David or Elijah to lure him into sin in any such way as the devil penetrates us to lure us into trouble, or conned any Hebrew captain of the gate to invite the Midianite troops in for a day of shared fun, frolic and fellowship.

Nonetheless, the Midianites of the spirit still prowl and prowl about, inside and outside us; and still our ancient foe doth seek to work us woe. The hymnist says that Satan's Midianites lure us from within and that they "speak us fair" even as their Master spoke to Eve in Eden and to Jesus in the wilderness confrontation. So speak they to us—always sweetly. The classic modern textbook on the subject is C.S. Lewis' *The Screwtape Letters*. I don't know any better book outside the Bible for any Christian's Lenten reading or re-reading. ■

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Newsclips

ANGLICAN—INTERNATIONAL

The future of the **CHURCH OF ENGLAND GENERAL SYNOD** is the subject both of an official discussion paper issued by the Synod's standing committee, and criticism by a prominent traditionalist organization, "Church in Danger." According to reports in *Church Times*, the paper will be part of the agenda of a "Synodical Government Review Commission" likely to be set up late this year, in consequence of the observance last year of the first 20 years of the General Synod. The Synod replaced the ancient provincial convocations of Canterbury and York and the Church Assembly, which was established in 1919 as the first all-English synodical body. The present General Synod, in addition to being expensive and much involved with considering innumerable commission and bureaucratic reports, has an uncommonly-active schedule: three multiple-day meetings a year.

Meanwhile, delay in implementation of the Church of England's **CLERGY DIVORCE** measure may be in sight. Though the C of E's General Synod proposal, which relaxes somewhat the restrictions on ordaining divorced persons or those who have married divorcees, finally received parliamentary approval a year ago, Royal Assent had been held up by a lawsuit filed by opponents, who allege that the measure should have been passed by a two-thirds majority in each of the Synod's three houses. According to a *Church Times* story, an appeal is in progress.

The latest **CHURCH OF ENGLAND STATISTICS REVEAL SLIGHT GROWTH** in a number of areas. According to a *Church Times* report, slightly more people went to church in 1988, the year under review, than the year before. This is the first time since figures began to be collected in 1968 that overall church attendance has increased, said the General Synod's Central Board of Finance. Numbers on a usual Sunday totaled 1,165,000, made up of 241,000 people under 16 and 924,000 over 16. Though the under-16s fell by 3.9 percent compared with 1987, the older attenders went up by 1.5 percent, making an overall increase of 0.3 percent. The number of communicants on a normal Sunday in 1988 was the highest since these figures were first collected in 1976—namely, 725,000 compared with 715,000 in 1987, a rise of 1.3 percent.

After a decade of (no doubt) breathless waiting, Canadian Anglicans will have to keep on waiting for a statement of principles on **HUMAN RIGHTS**. *Anglican Journal* reports that the church's National Executive Council (NEC), bowing to a "request" by the house of bishops, has agreed not to approve a document on human rights principles. The hold-up comes because of a provision favoring homosexual rights and opposing "discrimination" against persons "because of sexual orientation, even in terms of ordination."

The apparent back-peddling occurs in the wake of a "severe backlash" in the nation's "United Church" after the latter body's General Council said that everyone, regardless of sexual orientation, was welcome to join the church, and that all members were eligible "to be considered for ordered ministry." The human rights issue faces a murky future when it reaches the Anglican General Synod in 1992.

THE GENERAL SYNOD OF THE (ANGLICAN) CHURCH OF THE PROVINCE OF NEW ZEALAND (CPNZ) has agreed to a revised church constitution which gives each of three 'tikanga' (cultural strands)—Maori, Pacifica (Polynesian) and Pakeha Anglicans—freedom to order and run their own affairs, reports *Ecumenical Press Service*. Maoris are descendants of the first people known to have lived in Aotearoa (New Zealand). Pakehas are descendants of the Europeans who arrived in New Zealand in the 1840s and subsequent decades. Currently, Maori and Pacific Island people have direct representation at the General Synod, but are a minority which can be outvoted under the democratic system, whereas the new set-up allows all groups to have equal voting strength even though proportionally they are not equal. A special conference of 150 representatives from each of the tikanga drew up the document. It comes back to the synod for a final vote in 1992. A CPNZ statement says the revised text retains historic CPNZ principles of church doctrine, decision-making and government, while allowing each tikanga or cultural group to order its internal affairs in its own way. The changes increase the number of Maori and Polynesian people in the Synod, and voting in the body may also be by tikanga, if requested, as well as by the traditional houses of bishops, clergy and laity. According to CPNZ Archbishop Brian Davis, the changes will create more unity "because each partner will feel valued, and therefore feel free to make a contribution for the good of the whole." Maori Bishop Whakahuihui Vercoe says the church will be "walking together, step by step along the same path." Polynesia Bishop Jabez Bryce says "we feel we belong" in the new arrangement. Currently, CPNZ has eight dioceses in New Zealand and a ninth, Polynesia (based in Fiji), which includes several Pacific island nations. An *EPS* source said that indigenous people constitute about ten percent of the overall population with Polynesians accounting for three percent, and that, within the CPNZ, the population representation is similar.

IN BRIEF—

***THE FIRST ANGLICAN WOMAN TO BE ORDAINED BY A WOMAN DIOCESAN BISHOP** is said to be Helene V. Mann of St. Clair, Dunedin, New Zealand, who was ordained a priest by Bishop Penny Jamieson of that diocese on December 14. Mann was born in England. The first Anglican woman ever to be ordained by another woman, however, was Barbara Edgar, who was ordained a priest by Suffragan Bishop Barbara Harris of Massachusetts on May 20, 1989. (Edgar is now assistant rector of St. John's, Gloucester, MA.) Harris has ordained five other women priests since then.—Based on information from *Church Times* and the *Diocese of Massachusetts*.

***ENGLAND'S GENERAL SYNOD** has approved a measure which will allow women deacons to become rural deans and cathedral canons. The vote in favor was: Bish-

ops 23-3; Clergy 157-64; and Laity 144-77. It requires parliamentary passage to become effective. - *Church Times*

***AND, TWO WOMEN** members of General Synod have been appointed to fill vacancies on the Crown Appointments Commission, which plays a large role in the selection of bishops. - *Church Times*

***THE BISHOP OF SHEFFIELD**, David Lunn, says he will resign if women are ordained to the priesthood, calling the innovation, unsupported by scripture or tradition, "bizarre." - *Church Times*

***IF THE CHURCH OF ENGLAND DOES ADMIT WOMEN PRIESTS**, the (Anglo-Catholic) Ecclesia organization says that the Roman Catholic Church, Orthodoxy or Continuing Anglicanism are "options [that] can be properly taken by faithful Catholics. What cannot be an option, however, is to 'stay put' and pretend that nothing has happened. This would be the ultimate betrayal of everything for which we have fought over the years." - *Ecclesia newsletter*

***A CROSS ON THE ALTAR** of a Church of Ireland parish has evoked a General Synod court hearing, in the first such action since 1947. Objections against the "Romish" practice within this low church branch of Anglicanism were filed in an appeal against the diocesan bishop's permission for the innovation last year. - *Church Times*

***A CANADIAN PRIEST**, Bruce D. Nutter, has designed a "Compasrose" flag for the international Anglican Communion. The Compasrose is the symbol of the Communion. - *The Daily Gleaner (Canada)*

***BISHOP JOHN HAZLEWOOD** of Ballarat, a prominent traditionalist leader in the Anglican Church of Australia within the Anglican Communion, celebrated his 40th anniversary as a priest and his 15th as a bishop last fall. The observance was saddened by the death, two weeks before, of the Hazlewood's son Paul. - *The Church Chronicle*

***THE ANGLICAN CHURCH OF CANADA** is developing guidelines to help bishops respond to sexual abuse by priests and church employees. A working paper says the church needs the guidelines so bishops do not become part of the "conspiracy of silence and denial" that surrounds sexual abuse problems which arise. The confidential relationship between priest and parishioner is set aside by legislation governing the responsibility of people to report suspected sexual abuse to authorities, the paper says. - *The Daily Gleaner*

***QUEEN ELIZABETH II** was said to have appealed for unity in the Church of England in a speech at the opening of the newly elected C of E General Synod last fall. While the Queen, the supreme governor of the Church of England, reportedly did not mention the most divisive issue—the proposed ordination of women priests—she pleaded for "unity even in diversity." - *Reuter/The Daily Gleaner*

***A CALL FOR THE DISESTABLISHMENT OF THE CHURCH OF ENGLAND** has been made by the English section of Britain's Liberal Democratic Party. Party Leader Paddy Ashdown supported the motion that would end the C of E's status as a national church on the grounds that Britain is now a "multicultural" society and that government should treat all religions equally. However, former member Hugh Montefiore, who is also the former Anglican bishop of Birmingham, condemned the motion as a "repudiation of Christianity in this country." - *Anglican Journal*

***BRITISH BELL-RINGERS** suffer hundreds of injuries

each year, half of which require first aid or other medical attention. In 1989, five persons died. - *The Philadelphia Inquirer/The British Medical Journal*

ANGLICAN—USA

THE DIOCESE OF LOS ANGELES, California, is not ready to "uphold and celebrate" relationships between persons of the same gender. Delegates to a December diocesan convention defeated a resolution that asked them to "affirm that the church does act appropriately and for the good of the people of God when it upholds and celebrates, in the name of Jesus Christ, any two persons who are willing to make a lifelong covenant of fidelity and love with each other." The resolution passed in the clergy, but was "clearly defeated" in an uncounted standing vote of the laity, according to an *Episcopal News Service* story filed by Ruth Nicastro. Diocesan Bishop Frederick Borsch continues to give the proposal his public support. Writing the week after the convention, he told his clergy that, while he does not have authority to bless the covenants of gay and lesbian couples, "... I continue to work toward that goal," a sign that the issue will certainly surface again. It is widely believed that the 1991 General Convention will include a showdown on the matter, between those who want explicit approval for homosexual couples and ordinands to be made a matter of public record, and others who support a canonical amendment to shut the door on the ordination of self-professed, practicing homosexual persons.

The traditionalist **ST. JOHN'S CHURCH, SAVANNAH, GEORGIA**, has informed its Episcopal Bishop, Harry Shipps, of its decision to decrease support for the national church by significantly reducing its tithe to the diocese, and to divert residual monies available to the Episcopal Synod of America and to a reserve fund to be distributed when and how the vestry considers appropriate. In a letter to Shipps from St. John's Senior Warden Charles B. Compton, the latter informed the bishop that the parish vestry had "renewed its commitment to tithe our net disposable income to the work of the Church outside our parish. The question of how these funds should be dispensed has been under discussion since the September meeting, and was carefully considered in a protracted conversation on December 12. The vestry voted without dissent to make our offering, based on a figure of \$45,000, in the following way: \$11,250 to the Diocese of Georgia; \$11,250 to the Episcopal Synod of America [a traditionalist coalition within the Episcopal Church]; \$22,500 to be held in reserve, and given where the vestry considers appropriate, depending (among other things) on the outcome of the General Convention of 1991. The quarter of our tithe which will be given outright to the Synod," Compton continued, "represents that quarter of our gift to the diocese which is forwarded to support the programs of the General Convention and the executive offices of the Episcopal Church. The vestry of the parish dissociates itself from support of either of these agencies. We do not intend this a punitive action against our diocese," Compton wrote, "but our conscience forbids us to appear in passive compliance with the present state of action and opinion in the governing bodies of the Episcopal Church. The Bishops of the Episcopal Synod of America have unequivocally embraced the ordered tradition of ministry, liturgy, and morality in our

Communion, and we think it is imperative to indicate our support of their position."

The founder and bishop of the Anglican Orthodox Church (AOC), **JAMES PARKER DEES**, died on Christmas Day last year, following open heart surgery four days earlier. The 74-year-old bishop, ordained an Episcopal priest in 1950, left the Episcopal Church in 1963 to help form the AOC, which it was hoped would emphasize "the historic Biblical Faith enunciated by the Anglican Reformers." Consecrated bishop in 1964 by a noncanonical Ukrainian prelate, Wasył Sawyna (who, coincidentally, died in London on the same day as Dees), Dees embarked on building a strongly Protestant and anti-modernist church body, which included, at one time or another, sister churches in several foreign nations and various congregations in the United States. Long committed to an ultra-conservative view of politics, which prompted critics to charge him with extremism and racism, Dees and the AOC were longtime supporters of the Rev. Carl McIntyre's International Council of Christian Churches, a staunchly anti-communist organization. Dees rejected the entire Continuing Church movement, which he had foreshadowed by his own secession, as having strayed from the version of Anglicanism which he espoused as authentic. In one notable comment, he charged founding *CHRISTIAN CHALLENGE* editor Dorothy A. Faber (who had been awarded the American Church Union's Keble Award in 1977) with being the "arch-Romanist" of the Continuing Church in the same month (October, 1978) as she was described by an Anglo-Catholic church leader as being "out to Protestantize" it! While AOC news releases had indicated that Dees had consecrated a suffragan bishop two years ago, there was no mention of any episcopal successor in the United States, though several names of foreign bishops were still included on the church letterhead. AOC news releases and local press clippings from the church's Statesville, North Carolina, headquarters, note that Dees graduated from the University of North Carolina in 1938, and from Virginia Theological Seminary in 1949, and was ordained deacon that year. After being elevated to priesthood the next year, he served cures in North Carolina until his departure from the Episcopal Church. Dees is survived by his wife, the former Margaret Lucinda Brown, two daughters, a brother, and three grandchildren.

The rector of the traditionalist, 250-member **ST. MARK'S PARISH, DENVER**, the former Episcopal parish that last year affiliated with the Polish National Catholic Church (PNCC), now says "It has become clear that the [PNCC] does not provide a lasting solution for St. Mark's Parish or traditional Anglicans." In a circular dated December 15, the Rev. John C. Connelly wrote that, if St. Mark's remains in the PNCC, which includes Old Catholic parishes in the United States and Canada, it "would be required to phase out our cherished use of the **Book of Common Prayer** in five to seven years." Also, Connelly said, the PNCC is officially adopting a modern liturgy and ceremony similar to the Roman Catholic Church's. "This is far from the faith and practice of traditional Anglicans," the rector said. "The PNCC cannot now, or ever, provide clergy trained in our customary forms..." In an interview, Connelly clearly seemed to regret the move away from PNCC that now appeared necessary and said he thought the PNCC has

"very good bishops." However, he told *TCC* that he had met with PNCC leaders to explain fully the parish's position on the liturgy, and they understood and were willing to let St. Mark's go. "As disappointing as this is, we cannot change the direction of the PNCC, and we must move on to a calmer and more secure harbor," Connelly wrote in the circular. "Since classical Anglican theology recognizes the Eastern Orthodox Church as the historic Church of Christ, it has seemed wise that we look in that direction. Within the Orthodox worldwide communion we have discovered true doctrine and fullness of faith, together with a loving and careful preservation of Christian Tradition. And in the Antiochian Orthodox Archdiocese of North America we have discovered other former Episcopal parishes which, having united themselves to the Orthodox Church, have been permitted to use the **Book of Common Prayer**. This usage has been authorized by Orthodox hierarchs since the turn of the century and has achieved not only stability and acceptance in the Orthodox world, but has the express and unconditional protection of the Church," Connelly stated. Contacts with and visits to St. Mark's from representatives of the Antiochian Archdiocese were already underway in December, and Connelly said the parish is behind the "serious study" being given to Eastern Orthodoxy. If there is mutual agreement that the parish affiliate with the Antiochian Orthodox Archdiocese, which is part of the Standing Conference of Orthodox Bishops, "St. Mark's would be in full communion with all other Orthodox jurisdictions—whether Greek, Russian, English, American, etc.—throughout the world," Connelly said. "... Orthodoxy is the Christianity of ancient Britain and of the undivided Church of the Scriptures and the Fathers and the first ten centuries," he added.

Details of **A PROPOSAL FOR FULL COMMUNION BETWEEN THE EPISCOPAL CHURCH AND THE EVANGELICAL LUTHERAN CHURCH IN AMERICA (ELCA)** were completed in a third round of dialogues January 3-6 in Florida, reports *Episcopal News Service*. The agreement, released later in the month, will be submitted to the churches for study, evaluation, and action. Lutherans and Episcopalians began their dialogues in 1967 and entered an "interim sharing of the Eucharist" in 1982. The current agreement seeks to provide an interchangeability of ministries in the two churches, an historic and unprecedented move for the two denominations. The two streams of Christianity diverged in the 16th century break from Roman Catholicism. While the Episcopal Church, unlike the Lutheran Church, has been characterized by an historic episcopate in apostolic succession (though now interrupted in the view of some by the introduction of a woman bishop and the ordination by some bishops of women priests), a story in *The Washington Post* said the proposal would mean that the Episcopal Church must recognize already-ordained Lutheran ministers. Later on, evidently, Episcopal bishops would participate in consecration of Lutheran bishops, so both eventually will share the "historic episcopate."

In a related story, chief bishops of the two churches traveled together overseas in December, in a journey of historic international and ecumenical significance, says *ENS*. **ELCA BISHOP HERBERT CHILSTROM AND EPISCOPAL PRESIDING BISHOP EDMOND BROWNING** traveled to the countries where each other's churches pre-

dominate—to England where Anglicanism has its mother church, and to Scandinavia, where Lutheranism prevails—to dramatize the two churches' increasing prospects for full communion. Winging 12,000 miles in 15 days, Chilstrom and Browning heard details of continuing discussions between the Church of England and Lutherans in Nordic countries (Norway, Sweden, Denmark, Finland and Iceland) and Latvia and Estonia. When the marathon meetings ended in Helsinki, Finland, on December 14, Browning called the trip with Chilstrom "a foretaste of the feast to come in the church." Both leaders suggested that the report proposing the sharing of clergy and intercommunion between the two churches could come to the 1994 Episcopal General Convention and to the 1995 ELCA Churchwide Assembly for final action. The timing would actually allow the ELCA to act first on recommendations from its major study on ministry in 1993.

The newly-seceded parish of **TRINITY CHURCH, GLOVERSVILLE**, New York, formerly part of the Episcopal Church's Diocese of Albany and under its bishop, David Ball, has come under a hostile lawsuit from that diocese in which the latter claims ownership of the land and property of the congregation. The parish is led by the Rev. Norman Aldred, who had served Trinity as a deacon before being refused ordination to the priesthood because of his opposition to women priests. Aldred was priested by Bishop Frank Benning of the Anglican Rite Jurisdiction of the Americas shortly after the parish voted to leave the Diocese of Albany August 26. One account says Aldred asserts that "problems" with the diocese began while he was still in seminary, when he took a stance against faculty members allegedly engaging in homosexual affairs with students, a charge the diocese denies. In a letter to supporters, the wardens and vestry wrote that "We have chosen to stand and fight for what is ours . . . The only advantage Bishop Ball has in this action is money . . ." In secular newspaper accounts and parish press releases, it was reported that, despite the suit, the trial judge had scheduled a pre-trial conference to "perhaps settle" the matter. When asked whether settlement is possible, parish attorney Paul Taylor, a priest of the United Episcopal Church of North America, another Continuing Church body, said "you never know. The only thing you can say is we're willing to discuss the matter." At stake is a church building and rectory.

THE RT. REV. CLARENCE POPE, the traditionalist Episcopal Bishop of Fort Worth, has announced that he will call for the election of an assistant, coadjutor, or suffragan bishop within the next three years, reports *The Living Church*. Meanwhile, the Diocese of Fort Worth's convention last fall reaffirmed for the Decade of Evangelism the teaching of the Holy Scripture and the **Book of Common Prayer** that Jesus Christ is the only Savior. It also affirmed the work of Regeneration and other ministries aimed at helping homosexuals overcome their homosexuality, and instructed the diocese to request General Convention appropriation of \$100,000 in support of such organizations. Another resolution asked that a member of Regeneration be appointed to the Episcopal Church's Standing Committee on Human Affairs and Health, which is currently studying the homosexual issue.

In neighboring **DALLAS**, the Episcopal bishop thereof, Donis Patterson, surprised his diocesan convention in

November by saying that he intends to retire January 1, 1994, at age 63, and calling for the election of a bishop coadjutor in 1992, according to *Crossroads*. Patterson will have served as diocesan bishop for ten years when he retires. In other action at the Dallas diocesan convention last fall, delegates overwhelmingly adopted and sent to Episcopal Presiding Bishop Browning a resolution urging General Convention, which meets this July, to withdraw the use of inclusive language (gender-neutral) liturgies. Also passed was a resolution affirming the Church's traditional teaching on sexuality and supporting Bishop Patterson in his refusal to permit gay priest Robert Williams to exercise his priesthood in the diocese. Delegates also supported "any proceedings to censure and repudiate the actions of the Rt. Rev. John Spong, bishop of Newark, in ordaining Robert Williams . . ."

THE RT. REV. JOHN T. CAHOON JR. was chosen bishop coadjutor of the Anglican Catholic Church's Diocese of the Mid-Atlantic States by an electoral synod of the diocese December 1, reports *The Trinitarian*. Bishop Cahoon would succeed the bishop ordinary of the Continuing Church diocese, the Rt. Rev. William de J. Rutherford, on his resignation or death. A 42-year-old native of Ohio and a former Episcopalian, Cahoon was educated at Yale University and Church Divinity School of the Pacific. He continues to serve as rector of St. Andrew of Scotland, Alexandria, Virginia, and has pastoral oversight of St. Margaret of Scotland Parish in nearby Arlington. He and his wife, Leslie, a professor of classical studies at Gettysburg College, are the parents of two daughters.

DR. DON GERLACH, provincial historiographer for the Anglican Catholic Church, the largest U.S. Continuing Church, and professor of history at the University of Akron, has been honored by the American Revolution Roundtable of New York for his book, **Proud Patriot: Philip Schuyler and the War of Independence**. *The Trinitarian* reports that, on October 2, the Roundtable, which promotes the study of the American Revolution, presented Dr. Gerlach with its annual book award, citing his "brilliant biographies which are restoring the reputation" of Revolutionary War General Philip Schuyler. It was the third such award he has received for his work on Schuyler. Dr. Gerlach is a former member of the Board of Directors of the Foundation for Christian Theology, sponsor of *THE CHRISTIAN CHALLENGE*.

In an October review of the pattern of contributions in 219 religious bodies in the United States and Canada for 1987-88 (as reported by the newly published **Yearbook of American and Canadian Churches**), the leading North American religious reference book, **The Chronicle of Philanthropy**, noted that the **REFORMED EPISCOPAL CHURCH** had the highest per-capita giving of any U.S. religious denomination. The survey, commissioned by the National Council of Churches, revealed that, among the top 42 denominations in religious contributions, members of the REC were found to give an average of \$1,204.41 per member on an annual basis, easily outdistancing the Episcopal Church (\$700.85 for each confirmed member, and \$459.54 for all members on a yearly basis) and the (theologically liberal) Presbyterian Church USA (where per capita giving was \$558.69). The closest competitors to the REC in terms of per capita giving were the evangelical Christian and Missionary Alliance (\$1,151.82 for each full

member) and the Presbyterian Church in America, a rapidly-growing "Continuing Church" body (\$1,092.11 for each full member). In general, theologically traditional, evangelical denominations rated higher in giving than mainline liberal ones, although, surprisingly, the 15 million-member Southern Baptist Convention and the Lutheran Church-Missouri Synod both fared comparatively poorly in terms of individual giving. (The SBC received an average of only \$296.77 from each of its members, while the LCMS received an average of \$399.33 from each confirmed member.) Overall, the Yearbook showed that individual giving to churches rose 1.4 percent through 1988.

IN BRIEF—

***EPISCOPALIANS HAVE LOST GROUND IN CONGRESS** since the 1990 election, with 59 members (down four) out of a total of 535 national lawmakers. Roman Catholics have 142 (up three), Methodists 75 (down one); Baptists 59 (up four), Presbyterians 51 (no change), and Jews 41 (up two). - *Religious News Service/The New York Times*

***NEARLY 80 DELEGATES** from 17 Latin American dioceses in the Episcopal Church's predominantly Spanish-speaking Province IX paved the way for the development of two autonomous churches of the Anglican Communion during the provincial synod in Honduras last December. Delegates endorsed resolutions calling for the 1994 General Convention to grant autonomy to the Episcopal Church of Mexico and the Anglican Region of Central America (Costa Rica, El Salvador, Nicaragua, Panama, and possibly Guatemala and/or Honduras). - *Episcopal News Service*

RELIGION—USA

An article in the December *Reader's Digest* charging that the leadership of the **PRESBYTERIAN CHURCH (USA)** is "out of step" with its congregations because it is embracing religious and political liberalism has drawn an eight-page response from Presbyterian leaders, reports *The New York Times*. The *Digest* article, written by John S. Tompkins, an elder of Madison Avenue Presbyterian Church in Manhattan, said "The people in the pews" are "fed up" with the liberal tendencies, which include the elimination of hymns deemed militaristic or sexist, challenges to U.S. military policies, and various instances of substituting "social, economic and political action for the real business of religion." The response, which was sent to all 11,505 Presbyterian congregations, was prepared by the denomination's stated clerk, the Rev. James Andrews, and the executive director of the church's General Assembly, the Rev. David Stoner. The executives argued that the leadership has a mandate from its membership to speak out on social and political issues and claims that the congregations have been consulted in the process.

Meanwhile, more than two-thirds of the people in the pews of the Presbyterian Church (USA) are said to disagree with a denominational policy that permits **ORDINATION OF CELIBATE HOMOSEXUALS**—a finding sharply at odds with a church study committee that appears poised to recommend that the ordination of *practicing* homosexuals be allowed. The assertion is contained in a report

based on a survey commissioned by the church's Theology and Worship Ministry Unit and issued from church headquarters in Louisville, said a *Religious News Service* story in *The Washington Post*. Presbyterian policy on ordaining homosexuals is similar to that of other mainline bodies, most of which permit the ordination of persons with homosexual orientation as long as they do not act it out. According to *Episcopal News Service*, the report said this position was supported by 64 percent of the denomination's pastors and 70 percent of its "specialized clergy" (those lacking full time parish employment), though the clergy joined the laity in strong opposition to ordaining practicing homosexuals. The report, based on responses from 2,261 Presbyterians, comes at a time when a special denominational panel on sexuality is giving strong thought to recommending that the church's General Assembly consider giving permission for the ordination of non-celibate homosexuals, probably after a two-year period of study.

A Christian pro-family group has filed suit against a California school district to stop it from using portions of a reading program that the group claims endorses **WITCHCRAFT**, reports *The Washington Times*. The American Family Association (AFA) is objecting to the "Impressions" reading curriculum now in use in elementary schools in the Woodland Joint Unified School District near Sacramento and some 1,500 schools in nearly 400 other schools systems in 34 states. Published by Harcourt Brace Jovanovich Inc., the Impressions reading series is a collection of 15 elementary school books. AFA Law Center general counsel Benjamin Bull said Impressions "endorses or sponsors the religion of Wicca or witchcraft" by calling upon children "to role-play as witches and wizards, to create and cast 'spells,' to sit in circles and chant," and to participate in other occult rituals and practices. A spokesman for Harcourt protested that "Only 22 of the 822 selections in the program deal with witches, ghosts and goblins, and most of those are read around Halloween." But Bull, who thinks the suit will be a test case, said that "What prayer is to a Christian, a spell or chanting is to a practicing Wiccan priest or witch." The Rev. Donald Wildmon, AFA president, observed, "If we are going to have separation of church and state, then we should include all religions, not just Christianity."

Meanwhile, a federal appeals court has upheld Adams County School District 50 officials in suburban Denver who prohibited fifth grade teacher Kenneth Roberts from reading the Bible within the view of his students during a silent classroom reading period, and ordered him to **REMOVE CHRISTIAN BOOKS** which pupils might choose from among many other books on his classroom shelves. According to a *Religious News Service* story in *Christian News*, the public school officials said their actions were necessary in light of their understanding of the constitutional requirements for separation of church and state. In a 2-1 ruling December 17, the U.S. 10th Circuit Court of Appeals said Roberts' actions, "when viewed in their entirety, had the primary effect of communicating a message of endorsement of a religion to impressionable [children ages ten to 12] in his class." In a dissenting opinion, one of the three judges called the actions of school authorities "acts of intolerance, lack of accommodation, and hostility toward the Christian religion." Roberts sued his

principal, Kathleen Madigan, and the district on the grounds that they violated his constitutional rights of free speech and academic freedom. He also alleged—since school authorities did not ban books on Buddhism and Native American religion—that school officials violated the constitution “by treating Christianity in a non-neutral, disparaging manner.” Concerned Women for America, which represented Roberts, said it will appeal the ruling.

On another front, the chief lawyer of the National Endowment for the Arts (NEA) recently **ATTACKED RELIGIOUS ORGANIZATIONS** that have been critical of her agency (largely over grants of taxpayer money to artists producing works considered obscene or blasphemous by some), and she is being sued for her comments, says *The Washington Times*. NEA General Counsel Julianne Ross Davis told a University of Pennsylvania law school audience October 24 that the American Family Association (AFA) is “one of our enemies” and that it “advocates that astrologers, adulterers, blasphemers, homosexuals, and incorrigible children be executed, preferably by stoning,” according to a transcript of her comments. Davis also claimed that the AFA has a 24-point political agenda through the year 2000 that “includes elimination of democracy and the elimination of public schools.” The AFA and its executive director, the Rev. Donald Wildmon, have filed a federal slander lawsuit against Davis in Philadelphia, where her speech was made, and protested Davis’ use of her government position to attack groups that disagree with her. In her remarks Davis also cited Pat Robertson as another “enemy” and claimed his 700 Club “has directly taken on the NEA in a smear tactic.” The AFA and Robertson are among many Christian activists who have strongly criticized the NEA for funding art works they consider profoundly pornographic (e.g. the Robert Mapplethorpe homoerotic photos) or blasphemous (e.g. Andre Serrano’s “Piss Christ”). After much furor in Congress which attempted to put the NEA on notice, a non-obscenity pledge required of grant recipients by the NEA was nevertheless quietly dropped recently. One story said a federal judge ruled that the pledge was unconstitutional, based on the technical nature of the clause’s enactment by the Congress. Among other things, this means that “sexual performers” are still getting taxpayer money via the NEA. *The Washington Times* reports that Karen Finley and Holly Hughes, the two performance artists whose chocolate-smearing, bean-sprout-sprinkling, and “lesbian desire” nudity routines helped set off the uproar over government funding for obscene art, are back. New federal grants, worth \$25,000 to Finley and \$15,000 to Hughes, are among 1,000 or more grants the NEA is expected to make soon.

Officials of the Roman Catholic Church have unearthed the bones of a former slave who is **THE FIRST BLACK AMERICAN PROPOSED FOR SAINTHOOD**. According to a *Christian News* report, John Cardinal O’Connor turned the first shovelful of earth at the small cemetery at Old St. Patrick’s Church in the Little Italy section of New York City, which is where Pierre Toussaint was buried in 1853 when he died at age 87. Born into slavery in Haiti, Toussaint is now considered the founder of Catholic Charities because he helped the needy for 66 years before formal services for aid existed. Born in 1776 and brought to New York by his French owners at age 21, but still a slave, he became a

leading hairdresser in the city and was allowed to keep some of his income. When Toussaint’s owner died, he left an impoverished widow and child, whom Toussaint secretly supported for 20 years, at the end of which the widow freed Toussaint from slavery just before she died in 1807. Once free, he bought the freedom of slaves and lavished money on charities, including an orphanage and the city’s first school for black children. He also entered quarantined sections of the city to help yellow fever victims. O’Connor described Toussaint as “an extremely holy man” who “gave away all his money.” Church officials say the case for sainthood is boosted by one reported miracle: the recovery of a young Haitian with cancer who had refused medical care and relied solely on prayers by Toussaint. In 1989, the church began investigating and examining Toussaint’s life, the first formal step if he is to be canonized, a process which might take many years. Identifying Toussaint’s remains is part of the process. If he is made a saint, his bones may be distributed to churches and other holy places. Only a few bones were unearthed in the first day of digging. A spokesman said the project could go on for days. It was likely that the remains of Toussaint, his wife and stepdaughter were buried in wood coffins that have long disintegrated, church officials said. Officially-recognized saints are considered to be exemplary Christians who are certainly in heaven, and from whose prayers the faithful may benefit.

IN BRIEF—

***FEMALE UNITED METHODIST CLERGY** are experiencing sexual harassment, often by other pastors or colleagues. A report says that 77 percent reported incidents of sexual harassment, and that 41 percent said the incidents were committed by colleagues or other pastors. - *Ecumenical Press Service*

***THE STATE OF CALIFORNIA** has adopted a new policy formally recognizing non-traditional families, including homosexual couples. For a \$10 filing fee, families of almost any description can declare themselves “unincorporated nonprofit associations” under current state law and receive ornate certificates affirming their union’s existence. - *The Washington Times*

***THE NATIONAL COUNCIL OF CHURCHES** has chosen Joan Campbell as its new general secretary, making her the first female minister to take the top NCC job. She is a member of the Disciples of Christ, an ecumenical leader, a divorcee, and a theologian. - *World/Christian News*

***DESPITE SOME OPPOSITION**, U.S. Roman Catholic bishops adopted their first comprehensive guidelines on sexuality, proposing it be taught in Catholic schools and parishes as well as in families, a provision strongly opposed by several bishops who said many parents want such education kept in the home. The document affirms the church’s traditional teaching condoning intercourse only in marriage. - *The Daily Gleaner*

***ANOTHER REPORT NOTES THAT THE NATIONAL CONFERENCE OF ROMAN CATHOLIC BISHOPS** were warned that their reluctance to openly consider minority viewpoints on issues of human sexuality threatened to undermine the church’s credibility. One bishop said the papal ban on contraception had in particular put the church

"on the brink of irrelevancy in sexual matters and seriously damages our credibility on the abortion issue." - *Episcopal News Service*

***IN A RELATED STORY**, a Roman Catholic woman has been excommunicated by Bishop Rene Gracida of Corpus Christi, Texas, for her refusal to step down as director of an abortion clinic. Elva Bustamante of Corpus Christi received the excommunication decree on November 8 after a series of warnings from Gracida. - *Episcopal News Service*

***MEANWHILE, DESPITE THE GROWING SHORTAGE OF ROMAN CATHOLIC PRIESTS**, the National Conference of Catholic Bishops voted 136-113 to defeat a plan that would have given bishops authority to allow lay people to preside at funeral services where priests are not available, though of course they could not celebrate Mass. - *The Washington Post*

***CREED**, a U.S.-based international fellowship which has ministered to Christians under persecution in the Soviet Union and other nations, was able to hold its first international conference in Hungary in October, where 20 lawyers formed the Rutherford Institute of Central and Eastern Europe, and its ninth annual conference at Princeton, New Jersey in November, where speakers included Dr. Ernest Gordon, John Crossley, Fr. George Edelstein, and Deacon Vladimir Rusak. - *CREED News*

***AN ONGOING DIALOGUE WITH THE 34,000-MEMBER METROPOLITAN COMMUNITY CHURCH (MCC)**, whose ministry is primarily for gay and lesbian people, has been approved by the National Council of Churches. The move is the first such affirmative action since 1983 when the NCC postponed the MCC's application for membership after several Eastern Orthodox churches threatened to leave the ecumenical organization if the MCC joined. - *Ecumenical Press Service*

***IN A CONTROVERSIAL DECISION** likely to be challenged, a California judge has ordered a woman convicted of beating her children to have the recently approved Norplant birth control device implanted in her arm for three years. In a plea bargained case, Tulare County Superior Court Judge Howard Broadman found Darlene Johnson, a 27-year-old pregnant mother of four, guilty of beating her children with a belt, and ordered one year in county jail and three years of probation in addition to the birth control. - *The Washington Post*

***THE WOMAN WHOSE TWO-YEAR AFFAIR WITH THE ARCHBISHOP OF ATLANTA** prompted his resignation was hospitalized as a result of an apparent suicide attempt after revelations in December that Archbishop Eugene A. Marino had arranged for payment of some of her expenses with more than \$21,000 in church money. Marino, who was the highest-ranking black leader in the U.S. Roman Catholic Church, resigned last summer, citing health reasons, just before his involvement with 28-year-old Vicki R. Long became public knowledge. The archdiocese reportedly has no plans to try to recover the money. - *Associated Press/The Philadelphia Inquirer*

***SIC!** In December, the peerless *New York Post* published sections from a sex education curriculum being proposed to New York City's Board of Education, which is planning a course on the proper use of condoms by teenagers. This caught the attention of *The American Spectator*, which quoted a portion of the aforementioned curriculum: "TEACHING STRATEGIES: It is important that these les-

sons be presented in a non-threatening, fun manner. This is not a class about AIDS . . . and its ravages. It's about sex in the age of AIDS and how it can still be fun and responsible, safe and erotic. Expect some laughter and joking and be ready to join in. WHAT YOU WILL NEED: Magic markers, bananas (or cucumbers or zucchini)—one for each student, tubes of water-soluble lubricant . . ." (etc. and enough)

RELIGION — INTERNATIONAL

SALMAN RUSHDIE affirmed his embrace of Islam during a Christmas Eve meeting with six Islamic scholars in England, and said he would prohibit a paperback edition and further translations of his novel, *The Satanic Verses*, which Muslims have seen as defaming their religion. The book was "a mirror of the conflict" which had existed within himself, Rushdie claimed, according to an *Episcopal News Service* report. The Indian-born author, a British citizen, has been in hiding since the late Ayatollah Ruhollah Khomeini decreed a death sentence against him in February 1989 following the novel's publication. Reportedly, Iran's current spiritual leader, Ayatollah Ali Khamenei, is unmoved by Rushdie's recent statements, saying that "there will be no change in this divine decree."

THE RUSSIAN ORTHODOX CHRISTMAS was observed as a Russian state holiday January 7 (in accordance with the old Julian calendar observed by the Russian Orthodox) for the first time since a Bolshevik decree strictly separated church and state institutions in 1918. While families openly celebrated the day, Moscow television broadcast live the Christmas Eve service at the Cathedral of the Epiphany in Moscow, and the Soviet government newspaper *Izvestia* adorned its front page with a depiction of an angel lighting candles on a Christmas tree. *Episcopal News Service* reported that Christmas was also declared a state holiday in the Soviet republics of the Ukraine and Moldavia.

As communist regimes lose their grip on Eastern Europe, questions have arisen about the continued value of ministries directed at former conditions in those countries. **KESTON COLLEGE**, an England-based research center in Farnborough, Kent, that monitors religion in the Soviet Union and Eastern Europe, has moved to Oxford and plans to use the sale of its buildings to help solve financial troubles that developed after the decline of communism, reports *Anglican Journal*. Nevertheless, College members are optimistic about the future. Chief executive Nick Woodcock explains that a new role for Keston may be to "bring Eastern spirituality to the West."

IN BRIEF—

***ROMAN CATHOLIC MASSES** have been reportedly held in public in Albania for the first time since 1967, when religion was banned by the then viciously-repressive Stalinist Marxist state. The nation's reforming President, Ramiz Alia, whose wife "came from a very prominent Albanian Orthodox family," visited Boston's Albanian Orthodox Cathedral last fall, and attended a prayer service at the grave of Archbishop Fan Noli, who was the Albanian pre-

Continued on Page 33

Bookmarks



NATIONAL CATHEDRAL

By Margaret Truman;
Random House, New York,
1990; 293pp.; \$18.95

Margaret Truman, daughter of the late President Harry S. Truman and wife of Clifton Daniel, sometime managing editor of *The New York Times*, has drawn on her personal knowledge of official Washington for a series of *whodunits* with local settings: the White House, the State Department, Embassy Row. But in making the Washington National Cathedral Church of SS. Peter and Paul (the seat of both Episcopal Presiding Bishop Edmond Browning and Washington Bishop Ronald Haines) the *locus* of her latest, she seems to have gone a bit beyond her depth. While she knows how to build suspense and to hold one's interest, even if only out of curiosity as to the outcome, she would have done well to pay more attention to significant detail, and especially to Anglican ecclesiastical terminology.

Even in this day of linguistic decline it is doubtful that a bishop would refer to one of his clerics as "Reverend" Singletary, or address him directly as "Reverend." But he does, and so does everybody else in this curious *melange* of things Anglican and unAnglican. As a professional writer

and cradle Episcopalian, Ms. Truman surely should know that the word "reverend," despite its increasing misuse, is a descriptive adjective, not a noun, and never a title; and furthermore, that cathedral clergy are usually accorded the particular title of Canon.

Her characters, for the most part, are painfully stereotyped. Annabel and MacKenzie Smith, newly married in the cathedral's Bethlehem Chapel by Canon Paul Singletary, who is soon to be the murder victim, have their prototypes in Agatha Christie's well known pair of amateur sleuths, and their marital *repartee* is strongly reminiscent of a Myrna Loy/William Powell movie of the '30s. Episcopalians in general will be sorry to learn that "Reverend" Singletary is known to be a womanizer, involved not only with a former staff member of British Intelligence, but with the Rev. Carolyn Armstrong, a lady priest from nearby St. Alban's Parish—and a prime suspect in his murder, which will doubtless bring a protest from the feminist brigade! He is involved, as well, in the suspect operations of the Word of Peace, an international pacifist group.

To correct some other misimpressions created by the book, Washington Cathedral, it should be known, is, unlike some, *not* also a parish. It has no regular congregation, and the clergy of St. Alban's are *not* members of its staff. There is no choir loft in Bethlehem Chapel, and its famed kneelers are worked in needlepoint, not "hand-crocheted," as the author suggests.

Save for one tiny outside chapel, there are no pews in the cathedral proper, only rows of movable cathedral chairs. "Mass" is a term not in general use here, and the daily eucharists are at 7:30 a.m. rather than 6 a.m., an hour likely to tax the piety of the most devout. The sacrament is not reserved for private devotion in any of its chapels, so while cathedral personnel might be expected to reverence the altars with the customary bow, they would hardly genuflect except at a celebration, when the consecrated Host is present thereon.

The bishop's office/study is not in any part of the cathedral compound, but at the diocesan headquarters at Church House on the close. And the author should be advised that clergy usually vest, not in "dressing rooms" but in vestries, in this case the *slype*—an architectural term for that particular section of the Gothic structure obviously unfamiliar to Ms. Truman, who is also confused about a bishop's apparel.

She has him donning "a purple cassock, over which he slipped a white rochet. . . A black silk chimere *with white lawn sleeves and cuffs* came next. . . [and] his stole hung straight down from his neck, befitting his status as a bishop." Come, come, Ms. Truman, the lawn sleeves are part of the rochet; and any good Episcopalian should know that all clergy wear the stole this way except for deacons, who wear it crosswise until raised to the priesthood.

There is, alas, still more to come, including a reference to this branch of Christendom as "the Anglican-Episcopal Protestant Church." While some are relatively minor details, such continuous inaccuracy lessens the overall authenticity.

Although the logistics are for the most part well worked out, one wonders how the author could have imagined that a key figure (a choirboy) could find his way alone, late at night and in total darkness, from his hiding place behind the high altar and down hazardous circular stairs

to the crypt, where, still without light, he makes a phone call crucial to the plot. While the characters are all supposedly fictional, the Rt. Rev. George St. James, appropriately named for two saints but who seems chiefly concerned with fundraising and suppressing the scandal, is introduced into the story as "the former Suffragan to the late Bishop John Walker," which will no doubt startle the present diocesan, who came to the office by this route.

At one point the scene shifts to England and to Lambeth Palace, where Canon Singletary is welcomed by, you guessed it, one "Reverend" Apt, presumably the Archbishop of Canterbury's chaplain, clad in cassock and surplice. Cassock, yes, but surplice? The visitor, although armed with a letter to His Grace from the Bishop of Washington, is refused an audience, a most unlikely proceeding. Even this journalist, on successive visits to Lambeth from Ramsey to Runcie, was always graciously received, and without such credentials.

Back in Washington, the philandering canon is done in by a blow on the head with an altar candlestick, in Bethlehem Chapel. The grand finale brings all the characters on stage in the same place, for an eyeball-to-eyeball shouting confrontation between "Reverend" Armstrong and the other contender for the dead canon's affections, and a

denouement that provides further revelations of the hanky-panky that goes on behind all those flying buttresses in this ecclesiastical soap opera.

At an earlier time, when Margaret Truman was pursuing a singing career, a mildly adverse review brought down presidential wrath upon the head of a Washington music critic, which today's appraisers of her literary attainments will be spared. But murder in a consecrated cathedral church, whether Washington or Canterbury, is a very serious business, involving not only civil crime, but desecration and sacrilege, as well as mortal sin—a daunting theme for the most gifted writer. All things considered, Ms. Truman should probably have kept to the more secular *milieu* of her previous works, where her talents and expertise are better employed.

Dorothy Mills Parker

DOROTHY MILLS PARKER is a well known religious journalist who has had a close and longtime relationship with Washington Cathedral. She has covered many aspects of its life and mission in over two decades as Washington correspondent for The Living Church, the national weekly magazine serving the Episcopal Church, and has also been a frequent contributor to THE CHRISTIAN CHALLENGE.

The Christian Challenge— 25 Years Ago This Month

Leading the March, 1966, issue of *THE CHRISTIAN CHALLENGE* was an open letter to Episcopal Bishop James Pike of California calling on him to resign.

The controversial bishop, who was never disciplined, tried or removed by his peers for his aberrant statements, had been quoted as saying that "I've jettisoned the Trinity, the Virgin Birth, and the Incarnation." The open letter, from TCC founding editor Dorothy A. Faber, stated to Pike that "You have decided that 'Jesus freely adopted the Messianic role,' and that 'God didn't choose Christ. . . Christ chose God.' This has led you to conclude that Christ is not the divine Son of God, but that God worked through Jesus to other men. Because Jesus was 'more open' than other men, God was able to 'flow through' Him. In your words, 'Jesus was the most.'"

While the letter said no one questioned Pike's honesty about his views or his motives in trying to make the Christian faith more meaningful, the bishop was asked if there was not a question of honesty or morality involved in "continuing to accept the financial support, the security and the dignity afforded you by the Episcopal Church when you no longer can accept its Creeds and doctrines?"

"If you have determined," said the letter to Pike, "that it is not possible for you to fulfill the vows you took freely when you were consecrated a bishop in the Church of God, promising 'conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal

Church in the United States of America. . .,' would it not be more proper to resign from the Church? . . ."

On behalf "of those Episcopalians who believe that. . . it is wrong for you to spread your own confusion among those who look to you for guidance. . . and on behalf of those clergy who are sorely distressed that our bishops have chosen to sit silently rather than admonish you publicly, will you not leave the Episcopal Church? . . . I am personally convinced that, even among those clergy and laity who disagree with your personal theology, respect for you would increase, should you take this step. . ."



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The Afterword

Editorials

Classical Anglicanism “Destroyed”?

Dr. William Oddie's planned submission to the Roman Catholic Church is just the latest in a 150-year-old series of “conversions” from the Tractarian or Anglo-Catholic wing of Anglicanism. In the instant case, the convert is leaving as he puts it, because of the “destruction” of the classical orthodox Anglican position.

Though it is undeniable that classical Anglicanism has been dealt severe blows by the modernist liberal bully, we disagree with Oddie's conclusion, first because believing Anglicanism survives in various corners of the Communion and is reviving in the growing Continuing Church, or more simply, because—visible, established church structures notwithstanding—the Anglican faith survives as long as there are those who practice it (presuming at least a few of them are bishops and priests). Though the means of orthodox life and witness are certainly diminished when temporal, man-made structures we call such names as the “Church of England” or “The Episcopal Church” become corrupt, the *genuine* existence of the Church ultimately depends upon the faithfulness of individuals and their determi-

Finding Ourselves

One of our favorite cartoon strips ever (we think it was one from “Frank and Ernest”) quotes one character as saying to the other: “I hope you're not trying to find yourself; you could be in for a nasty surprise.”

But yet, as one can conclude from Fr. Perry Smith's fine contribution this month, it *is* the mission of each Christian to find himself—but the *caveat* is that they must (and can only) do so in Christ. It is the only way to avoid that “nasty surprise” which *would* surely result, since without God we are doomed and miserable creatures, never really able to fill that void or hunger to which Fr. Smith refers and which we have all felt.

As we look around, it seems this fundamental mission is often forgotten or obscured among the brethren; some seem to be dimly aware that they are seeking for something but they are not sure what, or how to go about finding it; some, we suspect, think Anglican Christianity is somehow about being “good,” living according to some code of behavior, or about dignified cultural expression, or worship according to the right prayer book or brand of churchmanship.

In fact, Christianity is about total surrender and transformation; it is about first seeking to love and obey God and allowing him to fill us with the joy of Himself—and thereby to restore to us the redeemed identity he ordained for us from the foundations of the world. He wants to give us back our true selves, our

nation to carry on.

It must also be noted that many people who “swim the Tiber” have been leading spiritually divided lives, so that joining the Church of Rome is not a change of doctrines but rather more like moving to a nicer neighborhood when one's own has gone downhill.

Anglicanism exists because, in part, it is convinced that certain Roman Catholic doctrines are false: the doctrines that say the Pope is infallible in pronouncing on faith and morals, not to mention Rome's insistence that the Marian doctrines (her “immaculate” conception and assumption) are dogmatic, that is, matters of the Faith and necessary for salvation.

While we certainly respect heartfelt decisions of conscience such as Dr. Oddie's, it must be noted that by transfer to Rome he sends (as do other Anglicans who have traveled the same road) the unfortunate message that the classical Anglican faith for which he grieves has been wrong all along. Moreover, his departure—in which he takes with him the full standing he had to speak and write so well in defense of true Anglicanism—deals as great a blow to classical Anglicanism as have those other forces he claims have destroyed it. We hope there is some chance he will reconsider his decision.

L.E.T. & A.F.T.

true glory and freedom, which we lost in the Garden long ago. And each of us does have a particularized identity which is dear to God; it is a particular beam in the refracted light of his uncontainable love which burst forth from Him to create the world. George MacDonald wrote that “There is a chamber also . . . a chamber in God Himself, into which none can enter but the one, the individual, the peculiar man—out of which chamber that man has to bring revelation and strength for his brethren. That is that for which he was made—to reveal the secret things of the Father.”

Recently, novelist Susan Howatch traced in an article in England's *Church Times* her own journey to God and herself. Though she had been successful in worldly terms, her personal life was actually coming apart, and she realized she no longer knew who she was. It was God's wake-up call. She began to see as she tried to find her way out of her confusion and pain that “there was another ‘I’ in the depths of my personality, an ‘I’ which had been locked up for many years while the ‘Susan Howatch’ persona had pursued fame and fortune, and this ‘I’ was now demanding to be heard. I had discovered my true self, as all mystics know, in the divine spark of the immanent God. What I now had to do was to align my ego not with the false persona but with this true self. Or in other words I had to uncover the unique personality blueprint which God had given me and bring it to life so that I could become the person he had designed me to be.” (Having realized that her “task was to serve God, not myself,” Ms. Howatch, now a regular churchgoer, has since

mier from 1924 to 1931. - *Religious News Service/Christian News*

***THE FIRST CHURCH PRINTING PRESS IN CHINA IN 40 YEARS** was opened by the Roman Catholic Diocese of Shanghai last fall. - *Ecumenical Press Service*

***THE EIGHTH WORLDWIDE MEETING OF ROMAN CATHOLIC BISHOPS SINCE 1965**, held last fall, reaffirmed the discipline of celibacy for Catholic priests and rejected ordaining married men to help ease a shortage of clergy. (The only exceptions are Roman Catholic eastern rites in which married clergy are traditional, and married clergy who come to the Roman church from the Episcopal or other churches and are ordained to function as Catholic priests under the terms of the Pastoral Provision, mainly in the U.S.) In a closing address, the pope also ruled out proposals that older men be ordained, as some bishops had proposed. - *Ecumenical Press Service/Christian News*

***CHRISTIAN BISHOPS IN JERUSALEM'S OLD CITY** issued a joint statement directed at Israeli authorities just before Christmas criticizing new pressures on them in the past year. While the co-existence of different faiths in the Old City has long been tolerated for the most part, Israelis have become more aggressive against Christians. The bishops cite, for example, the appropriation of St. John's hospice owned by the Greek Orthodox patriarch to Israeli settlers last year. - Based on a *Washington Post* story

***IN A RELATED STORY, THE ISRAELI GOVERNMENT** is pushing for four restrictive laws concerning abortion, a ban on the sale and production of pork, some forms of transportation on the Sabbath, and "lewd" advertising. Opponents include secular Jews and a public statement by the Vatican that the bill would undermine Christian rights in the Jewish state. - *Ecumenical Press Service*

***A PASTOR WHO BAPTIZED CATS** at the request of their mostly elderly owners has been suspended by the German Lutheran provincial church of Thuringia. Church officials called the cat baptisms by Pastor Matthias Pohland "theologically highly suspect." - *Ecumenical Press Service*

***BISHOPS: IS YOUR NAME IN THIS BOOK?** A new reference book, *Independent Bishops: An International Directory*, has been published in the United States. It describes itself as the most up-to-date and authoritative guide to little-known groups such as the Gnostic Catholic Church (Evangelical Christian), the Order of the Spiritual Christian Church, and the Universal Rite of Cosmic Architecture (!). - *Ecumenical Press Service*

been led to write a series of six novels about the Church of England in the 20th century, at least four of which are now out and available. They are *Scandalous Risks*, *Glittering Images*, *Glamorous Powers*, and *Ultimate Prizes*. The other titles are *Mystical Paths* and *Absolute Truths*. We look forward to reading these volumes ourselves.)

"Saints do not make themselves, they are created by God," Fr. Smith writes. "Nor is a saint someone who stumbles onto his/her sanctity; he desires it. A saint desires to be completed according to a veiled plan known only to God. For sanctity is God's way of making us, in this life, what He always wanted us to be." Each of us, likewise, *can* "mean to be one" of the saints if we desire that divine completion.

Ultimately, of course, the purpose of permitting God to make us happy by making us ourselves in Him is not only to glorify Him and do His service in this world but to prepare us to come and live with Him in joy forever. Let us all strive to begin that forever now.

No Place To Hide

It is surely the case that many of our readers have taken pains to distance themselves in their church life from the advancing forces of liberalism, zeitgeistism, and reinvented religion, either by joining the Continuing Church or taking refuge in one of the few traditionalist Episcopal parishes, or perhaps by seeking some hope for continued existence through such organizations as the Episcopal Synod of America, or (in England) the Cost of Conscience. Why, then, we are occasionally asked, does the **CHALLENGE** bother to report about things that seemingly have nothing to do with most of our readers? Why are we reporting, for example, on the World Council of Churches Assembly, or on what goes on in other churches? What does that have to do with us?

The first answer is that traditionalist enclaves may be *insular* but they are not *insulated* from the outside—and they can't be if their adherents plan to travel the highways to "compel them to come in." We traditional Anglicans may not be of this world but we are in it, and can hardly avoid being affected by it. Examinations of contemporary thinking and of what is going on in the rest of the world can help us distinguish the true from the false, both for our own sake and for the sake of souls for which we hope to do effective battle. Knowing the weapons and mindset of the opposing forces before the engagement can be nothing but advantageous.

The second answer is that the **CHALLENGE** is, cumulatively, a history book, one that is chronicling a great realignment in Anglicanism and in Christendom as a whole. History is made up of cause and effect, and the effects will not be intelligible if the causes are not reported or understood. Devotees of the Episcopal General Convention, which always tries very hard to be "relevant," of course, may be disconcerted to learn that we suspect most of our readers consider it to be quite *irrelevant*, generally repulsive, and not something they are very eager to read about, since it can always be depended upon to issue some blast of zeitgeistism or another. But it is part of the cause of what is happening in the Church, in light of which the effects can be comprehended.

In short, the **CHALLENGE** tries to give readers the whole picture, not just the part we and our brethren would prefer to see.

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Goldenrod (Orlando)

St. Alban's American

Episcopal Church

3348 W. State Road 426

(Aloma Avenue)

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

SS 9a (Nursery at all services)

Wed HC 7:30p; Bible Study 8p

1st Sat of month: Sacrament

of Penance 4:30p

1928 BCP

The Rt. Rev. Walter Grundorf

The Rev. Canon Robert Miller

The Rev. Kenneth Horne

407/657-2376

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

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

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

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

MISSOURI

St. Louis (Webster Groves)

Church of the Ascension

(American Episcopal Church)

210 Chestnut Ave.

(1 min. from Elm Ave. exit off I-44)

Sun 8:30a MP (except last Sun); 9:30a SS;

10:30a HC

Thurs 7:30p HC

M-F 9a MP

M-F Preschool—Day Care

The Rev. Donald Perschall

The Rev. Phillip Haskins

The Rev. Dr. Michael Wiejaczka

314/962-3787

314/631-5824

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

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

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

FLORIDA

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

772/265-1960

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

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 Euch 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)
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
The Rev. Michael Gilstrap
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

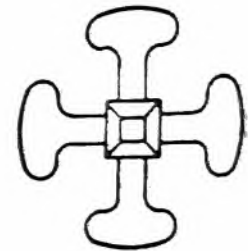
Grand Prairie
Church of St. Charles the Martyr
(Independent)
613 N.W. 17th St.
Sun 10a HC
Wed 6p HC & Confirm. Class
Thurs 10a HC
The Rev. Jean Pierre Meshew
The Rev. Walter Gerth
214/262-3990
817/485-1311
817/731-3473

VIRGINIA

Arlington
Church of St. Matthias
(American Episcopal Church)
2425 N. Glebe 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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tory? Call the CHALLENGE office for details at 202/547-5409.
