

BOMB-SNIFFING DOGS are but one of the means that will likely be used to forge the extremely tight security anticipated for the enthronement of the next Archbishop of Canterbury, April 19 in Canterbury Cathedral, which members of the royal family are due to attend. Here, the dog checks out the famous throne of St. Augustine, the seat of the archbishop, in preparation for a past enthronement. Photo courtesy of James B. Simpson

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tion is widespread throughout heavily Roman Catholic Latin America, for example, and in the U.S., 32 percent of all abortions are obtained by Catholic women, she said. Islamic religions allow abortions through the fourth month of pregnancy. But whatever teachings apply, the researcher stated, "women of every faith have defied dogma in their reliance on abortion as a means of ending unwanted pregnancies." However, abortions can be reduced, Jacobson said, reportedly citing numerous examples of countries that have done so by initiating extensive family planning programs, though she notes that abortion foes usually oppose such planning. The director of the National Right to Life has criticized the Worldwatch study as a "polemic" document lacking independent research.

IN BRIEF—

***MALCOLM MUGGERIDGE**, the English writer who became a Roman Catholic in 1984, and scandalized the literary world with his overt defense of the Christian faith, died November 14 at the age of 87. - *Christian News*

***THE EVANGELICAL CHURCH OF THE LUTHERAN CONFESSION IN CUBA** was recently legalized and has ordained its first pastors. It was declared an "official church" by the government, which also acknowledged church ownership of buildings the state had previously confiscated. - *Anglican Journal*

***A WITCHES' TEMPLE** is being founded in Victoria, in the western Canadian province of British Columbia. The "Temple of the Lady Society" which recently received a parcel of land by bequest, says it plans to build a sanctuary which will be "accessible to witches, pagans and followers of earth religions." - *Canadian Press/Christian News*

THE Christian Challenge

A MONTHLY PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY

1215 Independence Ave. S.E., Washington, D.C. 20003

Address Correction Requested



APRIL 1991

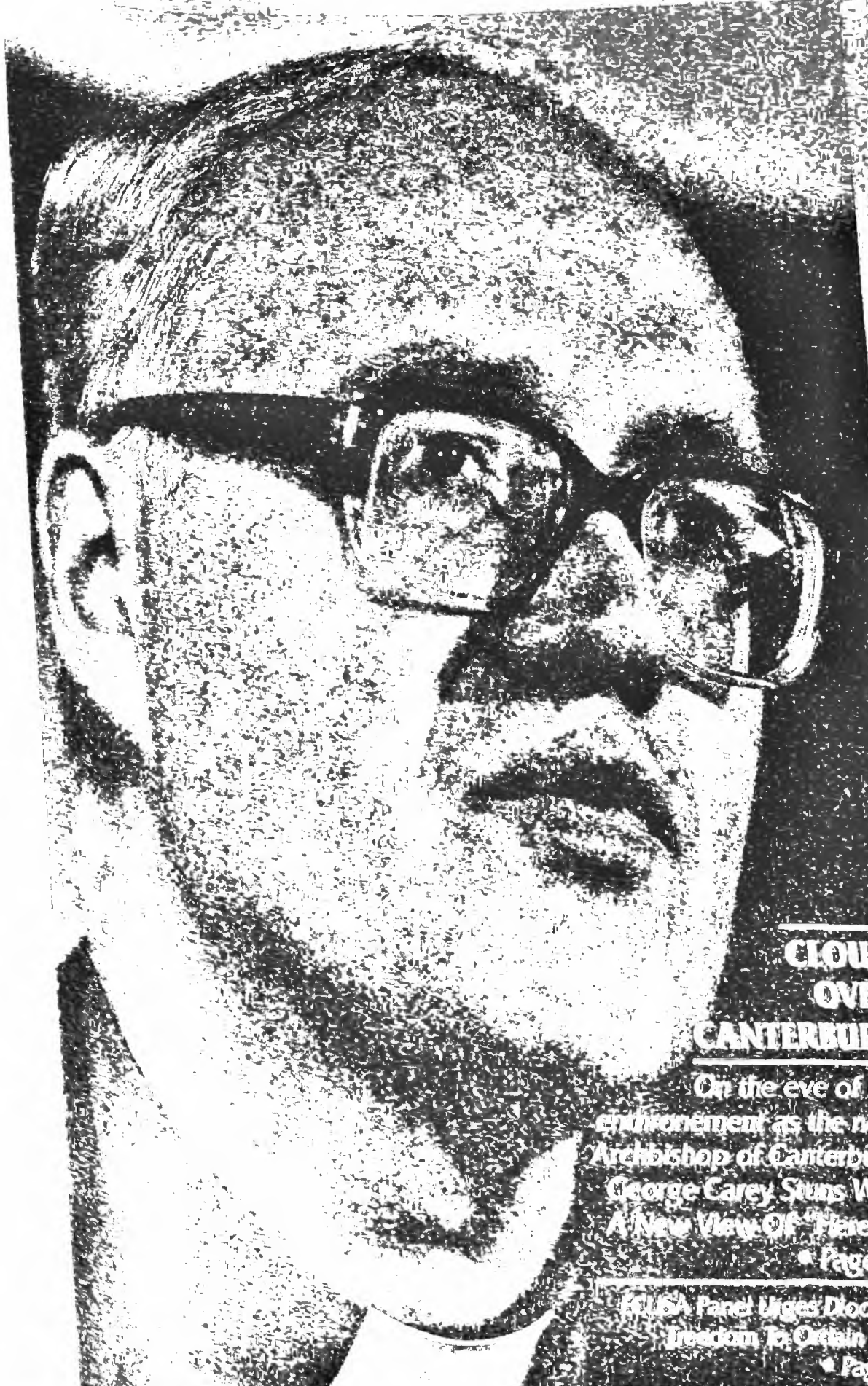
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THE Christian Challenge



THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM — FOUNDED 1962

Volume XXX No. 3/April, 1991



CLOUD OVER CANTERBURY

On the eve of his
enthronement as the next
Archbishop of Canterbury,
George Carey Stuns With
A New View Of "Heresy"

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ECUSA Panel Urges Diocesan
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Christian Challenge

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

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SUBSCRIPTION POLICY

A base annual donation of \$20 for U.S. readers, \$25 for Canadian readers and \$30 or equivalent for readers elsewhere is requested to start or renew a subscription to THE CHRISTIAN CHALLENGE. All donations are tax-deductible under the provisions of section 501(c)(3) of the Internal Revenue Act of the United States.

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Subscriptions and Contributions, Editorial Office and News, 1215 Independence Ave. SE, Washington, D.C. 20003; Telephone 202/547-5409; FAX# 202/543-8704.

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- To defend the Christian Faith as embodied in traditional Anglican-ism, defined in Holy Scripture, and enshrined in the historic Book of Common Prayer.
- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88.
- To resist false teaching within the Church.
- To restore the Church to her primary mission of proclaiming the Gospel.

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A copy of any complete or substantial article reprinted from the CHALLENGE should be sent to the Washington, D.C. office.

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In The First Place

A Message From Our President



The Rt. Rev. William Millsaps

There Will Always Be Anglicans

DEAR READERS: With this column, we bid farewell to our president, Dr. William Millsaps, who is stepping down as president and a board member of the Foundation for Christian Theology, sponsor of THE CHRISTIAN CHALLENGE, to devote full time to the diocese for which he was recently made a bishop—the American Episcopal Church's Diocese of the Southwest. He will be missed "In The First Place," but we know his diocese needs him; thus we ask readers to join us in extending to him our great appreciation for his service and contributions to this magazine, as well as our heartfelt prayers and best wishes as he embarks on a new and exciting phase in his ministry. If we may say so, concluding his regular messages to us in this magazine with the assertion that "There will always be Anglicans" is a very good note to end upon indeed. (New FCT officers will be elected at the annual board meeting in May). - Editor

Recently, the *CHALLENGE* has carried reports of prominent priests of the Church of England who have, as we say, "gone to Rome." When a friend called to tell me about the most recent friend who had "popped," as he expressed it, I had to ask him to repeat what he had said because I was not expecting it at all. The priest in question had vowed to stay in the Church of England until apostolic order was abandoned and had even talked with me about the Continuing Church and the need to be ready to move forward should the Church of England cease to maintain catholic faith and order.

But this article is not about those who find they must enter the Roman obedience, but about some of the wonder of the Anglican expression of Christianity. Even if the Mother Church, in terms of its official political structure, succumbs to the spirit of the age and follows some of her daughters into apostasy, I am convinced that at least as long as the English language is spoken there will be true Anglicans.

Nor is it entirely a matter of language, which has been brought home to me by the numbers of Hispanics and Anglicans in India who have embraced the Continuing Church. We may

Even if the Mother Church, in terms of its official political structure, succumbs to the spirit of the age and follows some of her daughters into apostasy, I am convinced that there will always be true Anglicans.

not have the splendid buildings but we will have a form of the Christian faith which, while rooted in England, goes back to the ancient and undivided Church and, in my mind, is likened to the lovely phrase, "the once and future king." This church, *Ecclesia Anglicana*, was surely intended to call both East and West to a "higher way" and has provided a home to many Canterbury pilgrims.

The rest of this brief article could simply be a commentary on the glory of the historic **Book of Common Prayer** and that, in itself, would be more than adequate for many of us in our determination to continue our Anglican heritage. After all, next to the Bible, the prayer book is certainly the greatest tool for learning the Christian faith. So much of it is taken from the Bible, and so many other parts are paraphrases of sentences from Scripture that we cannot honestly conceive of what our lives would be like without the **Book of Common Prayer**. John Hallowell, who was professor of political science at Duke University, wrote of his love of the Anglican expression of the Christian faith as follows:

In part I attribute this to the sacramental nature of the Church and in part to the liturgy preserved in the Book of Common Prayer. Critics of the Anglican Church sometimes refer disparagingly to its liturgy on the grounds that it is a kind of aestheticism. That beauty should be allied with truth and goodness does not seem strange to me for, indeed, it is part of the ancient wisdom that these three should be found together. That material things should be used to testify to the glory of God, that the senses of man and his body should pay homage no less than his soul to the greatness of God, seems only to testify to the unity of body and soul and to the sacramental nature of the universe. Familiarity with the prayers and services of the Church may conceivably result in a mechanical kind of worship, but in my experience such familiarity has only served to make the liturgy more meaningful. The Book of Common Prayer is truly "an anthology of the piety of ages and nations" and one feels as he uses it that he is participating in a form of worship that knows neither national boundaries, sectarian differences, nor barriers of time.

Yet the prayer book is only one aspect of Anglicanism. It is not to be isolated from "the sacramental nature of the Church." Continuing Anglicans are not to be a Prayer Book Society, but to be the Church—living out the claims of the Gospel, teaching the faith, doing works of mercy, being herself an outward and visible sign of God's grace. The Anglican Church historically has

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Backtalk

Letters From Our Readers

MORE ON CONTINUING CHURCHMANSHIP

In William P. Moore's letter in the January/February issue on the status of Morning Prayer in our several Continuing Church jurisdictions, he stated that his informal survey showed that the Morning Prayer service dominates in the United Episcopal Church of North America. He is correct. There are several reasons for this practice.

First, Morning Prayer permits people hungry to hear the Word of God to have a more full presentation of the Holy Bible than if all services were Holy Communion. There is a danger in Holy Communion-only services of our people losing acquaintance with the Psalter and the Old Testament. This leads to a danger of becoming a Marcionite church. Further, where there is only Holy Communion for Sunday worship, less than one-fifth of the four Gospels and Epistles are heard. The UECNA, adhering to Article VI of the Thirty-Nine Articles of Religion, believes that our people deserve the fuller presentation of the Holy Bible that Morning Prayer offers.

Second, in any successful Continuing Church it would be normal to continue the worship practices accepted by a major portion of the pre-1979 prayer book Episcopal Church (ECUSA). In wide areas of that church (such as the Southeastern United States) it was almost standard practice to have Holy Communion on the first Sunday of each month and Morning Prayer for the remaining Sundays. The 1979 prayer book effectively removed the popular Morning Prayer from ECUSA worship services. Many Episcopalians miss it. The UECNA finds that quite a few former Episcopalians appreciate the restoration of Morning Prayer as a part of their worship. Thus, we try to please them.

Third, the UECNA believes it important to give its layreaders a fuller responsibility for the conduct of worship than does their only reading the Epistle in a service of Holy Communion. Active lay participation in leading of worship is a heritage of the Colonial Church. We believe this strengthens the participation of men in the work of the church.

Finally, and related to the above, having Morning Prayer permits a greater opportunity for church growth in a time of clergy shortage. If only Holy Communion were permitted each Sunday, church growth would be limited to the availability of ordained priests. The UECNA has had good experience with Morning Prayer services conducted by trained layreaders with circuit-riding presbyters and bishops providing Holy Communion when possible. Such practice is similar to that of the fast-growing Central African dioceses of the Anglican Communion.

Saying that Morning Prayer is dominant in the UECNA in no way demigrates the importance of the sacrament of Holy Communion in this jurisdiction. Some of our congregations with a full-time clergyman do celebrate Holy Communion each Sunday, or provide it at an early service each Sunday with alternat-

ing Holy Communion and Morning Prayer at a later service. But we do believe our policy regarding the Morning Prayer service better enables our clergymen to be, as Jesus commanded the Disciples, "fishers of men" rather than keepers of the aquarium.

(The Rt. Rev.) Albion W. Knight Jr.
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I wish to respond to the inquiry regarding churchmanship from my friend William P. Moore of Charlottesville, Virginia. Many issues and concerns and points of view produced the Continuing Church, but the common factor binding them all together was loyalty to the historic **Book of Common Prayer**. No matter what was familiar as the wonted practice in this or that parish, diocese, or section of the country, the Prayer Book itself was and is our authority in faith and practice.

Now, it is beyond argument that the Prayer Book intends the Holy Communion to be the service on every Sunday and Holy Day in the Prayer Book calendar. Why else are proper Collects, Epistles and Gospels appointed? Anything else, no matter how lovely and familiar it may be, violates the letter and spirit of the Prayer Book.

This is not necessarily a high church or Anglo-Catholic interpretation of the Prayer Book itself. The Prayer Book, be it remembered, was a product of the Protestant Reformation. The Prayer Book ideal of a Sunday liturgy combining Word and Sacrament, Sermon and Holy Supper derives not from mediaeval Catholicism but from Luther, Calvin, Knox and Cranmer. John Calvin himself said somewhere that the Sunday Service without the Lord's Supper was the invention of the Antichrist.

The familiar service entitled "Morning Prayer and Sermon" is nowhere authorized in any edition of the Prayer Book and is of no high antiquity in the Episcopal Church. It only originated after the Memorialist Movement of the 1850s. Earlier, the Sunday liturgy included Morning Prayer, the Litany, the Anticomunion, and Sermon. That program originated in Reformation times, owing to (1) the pre-Reformation use of Mattins before High Mass, and (2) the pre-Reformation habit of no people's communion at High Mass. Beginning in the 1850s, the Sunday service was streamlined to just Mattins (known as Morning Prayer) and Sermon. Come to think of it, the service Mr. Moore pleads for is actually a perpetuation of the mediaeval non-communicating Mass. That's why Calvin called it the invention of the Antichrist.

There is a story, perhaps apocryphal, of some Swedish Lutheran dignitaries who visited England early in this century. One Sunday they were taken to a "low-church" parish and subjected to Solemn High Morning Prayer with all the frills. When asked for comments, they expressed dismay that a Biblically Reformed Church should indulge in popish monastic ceremonies. They preferred a decent Protestant High Mass, which hap-

pened to be the customary name among Swedish Lutherans.

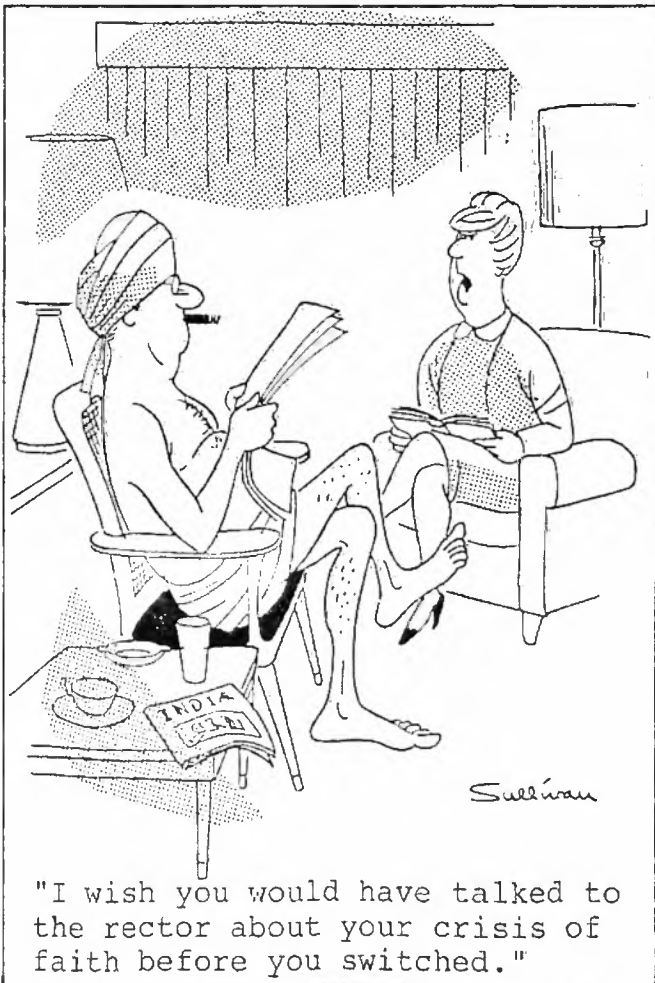
Nobody should really care what they did in backwater parishes when grandpa was a boy. The intention of the Prayer Book itself (which grandpa's rector possibly misunderstood), the classical theology of Anglicanism, the practice of the Universal Church in its purest periods, the examples of Holy Writ (*Acts 2:42 and 20:7*) are all that matter.

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Churchmanship is still important. But I am used to a daily Eucharist; and, on Sunday, a Sung Eucharist with as much ceremonial as the local resources can produce. Yet, at the moment, I am serving a parish where Mattins is sung every Sunday of the year, with a said Communion immediately after. Most people stay to both services, and the atmosphere is so reverent that I don't want to alter it!

There is much to be said, I believe, for adjoining parishes to have different forms of service, and at different times from each other, so that the convenience and tastes of as many people as possible can be catered for.

But I have been incumbent of two country parishes where one needed to cater for everybody. For that reason, in both cases, my predecessors had built up a tradition of alternating the Sunday morning services—Sung Eucharist and Sung Mattins alternate weeks. This tended to encourage some people to attend only alternate weeks; and, for the "faithful" there was no



proper course of Lectio.

So, after much discussion, the following pattern evolved, every Sunday throughout the year: We commenced with a "Sentence" and then the opening Versicles of Mattins, sung at the west end. The choir then came in singing (usually) the *Venite* (Easter anthems in season), and a layman went straight to the lecturn. He then read the Old Testament Lesson. The Introit followed, and the ordinary [1662] prayer book Holy Communion, sung. The Gradual was usually a psalm or Cantic. The *Te Deum*, for musical reasons, was only used on great occasions, sometimes at the Offertory, sometimes after the Blessing.

In Lent, the first five Sundays, and on Rogation Sunday, the Litany was sung instead of the *Venite*, the *Gloria in Excelsis* was omitted, and the hymns were judiciously pruned, if need be, so that the whole service was not much longer than "usual." On Palm Sunday, we met in the school playground for the blessing of evergreens, and then we marched up the hill to church, singing "All glory, laud and honour."

In Advent we had the full Ten Commandments and "Cranmer's" responses. Ferial Sundays we had the Summary of the Law, and on festivals, the musically more elaborate Ninefold *Kyrie*.

On Good Friday we followed the prayer book for the Three Hours; Sung Mattins and Sermon, the Litany, Ante-Communion and Sermon, Sung Evensong and Sermon.

Baptisms took place either Sunday morning between the Gospel and the Creed (then omitting the sermon) or else at Evensong between the second Lesson and *Nunc Dimittis*.

I believe that something of the kind is done by some churches using Rite "B" (of the **Alternative Service Book**). But I know nobody who includes, as we did, so much of the accepted and acceptable Mattins.

The complete hymn list was worked out by rector and organist together, meeting several times a year, and the month's list was printed (like a cathedral) in the parish magazine for all to see.

Walking home after choir practice, a friendly church warden confided: "And some people say that churchgoing is dull; they don't know what they are talking about."

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DR. KING, ARIZONA, AND GENERAL CONVENTION: ANOTHER LOOK

Much has been said and written concerning Arizona's lack of a paid holiday to honor Dr. Martin Luther King, particularly as some see it bearing upon the Episcopal Church's plans to hold its General Convention in that state this July. I am writing to share what has come to me in prayer concerning this.

I am a lay worship leader in the Episcopal Church, a supervisor of volunteers to the convention, an Arizonan, and a woman who is learning to listen. Now I find I have to speak.

I, too, believe in honoring Martin Luther King and his dream. I believe in honoring all who have fought for equality and against prejudice. My objection is with the manner chosen to

honor him. Why was a Sunday set aside not enough? Why does it have to be a paid holiday? Or more to the point, why a holiday?

It is true that paid holidays have been our traditional way to honor great people. But, I believe it is time to find an alternate way to honor Dr. King.

Look at what a paid holiday accomplishes and for whom. A paid holiday means government offices, post offices, banks, schools, and colleges are closed and the workers in those jobs are paid for not working. And what do these people do with their paid holiday? They sleep late, play golf, watch TV, do chores, go shopping, etc. Only a few will give a thought to why they have the day off.

On the other hand, stores, gas stations, hotels, restaurants, police departments, fire stations, supermarkets, telephone systems, television and radio stations, newspapers, recreational facilities, public transportation, hospitals, and small businesses of all kinds are not closed. These businesses employ thousands of laborers, many working for minimum wage. Employees of those concerns still go to work—they do not get a paid holiday.

In fact, those "paid holidays" may cost them extra. For instance, a working single parent who has a child in pre-school that closes for the holiday may have to pay someone else for an extra day of child care in addition to meeting normal expenses for day care. Many school children will spend the day with a paid sitter, or possibly home alone or on the street.

A paid holiday discriminates against those Dr. King spent his shortened life trying to help. He worked to bring equality to the underprivileged—to the single parents, the homeless, the unemployed and unemployable, the latchkey children, the poor—both black and white.

I would like to see some creative thinking go into finding a way to honor Dr. King's accomplishments and to further his dreams—such as by establishing a national Martin Luther King scholarship fund available to the underprivileged to complete high school or college, go to trade school, an apprentice program, or to help pay for child care while a parent completes his or her education.

I am disappointed in the branding of an entire state as "racist" for daring to think differently, and the attempts to blackmail its citizens into compliance. This honors no one. "To honor implies popular acknowledgement of one's right to great respect," not sanctions, extortion, name-calling or threats. I do not believe Dr. King would feel honored.

I would like to see Episcopal leaders do something constructive and creative. We best honor the man by continuing his work and dreams. His image and name are not what he himself promoted.

Joyce M. Wick
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Someone must have been hearing your voice. Among other aspects of a plan to reshape the General Convention in Arizona to make a special witness for civil rights, the Executive Council recently approved the establishment of a King scholarship fund such as you suggest. Please see the "Focus" section for more information. - Editor

"ANYTHING GOES"

The growing trend of "anything goes" in the Episcopal Church is rather shocking when one considers a church which

lays claim to Apostolic Succession. So many present age priests and bishops deny so many of the basics of the Apostles' teachings; indeed they imply that Christ Himself was fraudulent in His claim that no one comes to the Father except by Him.

The Bible is very clear about the sin of sodomy, yet it seems that we must not only discuss it, but consider it an optional life practice for Episcopalians!

There is, perhaps, a solution for such priests and bishops who spend so much energy trying to re-shape Anglican heritage. Why don't they join the Unitarian-Universalist Church where they could probably find complete agreement with their teachings?

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HOMOSEXUALITY: A PLEA FOR CHRISTIAN CONSISTENCY

Note to readers: Though the following letter is unusually long, we decided it deserved to be published in its entirety to permit a full airing of the writer's own story and his worthwhile message.

Maybe I sound like I'm wallowing in self-pity. I don't think I am. I only want you to know how intimately and painfully I have lived the homosexual moral issue night and day for several decades.

I was only five years old when I first felt sexual arousal looking at a magazine picture of some basketball players in their tank tops. Many fellow homosexuals I have talked to recount similar experiences at early ages. I have been homosexually oriented for as long as I can remember. I have never had any sexual attraction to women.

I have wanted to change. I have tried to change. I have been prayed over, counseled over, psyched over, preached over, and exorcized, but nothing in my orientation has ever changed one iota. All I've ever been successful in changing is my behavior. I've heard of miraculous cures, but in every case I later discovered the cures were fantasies. The cured person played a "straight" role, getting married, talking macho. Or the person was bi-sexual, and closed the door on their homosexual side. I have seen many homosexually-oriented seminarians and young priests marry for one motive or another, some fairly high, others reprehensible, only to condemn their wives to misery. One miracle-cured fixer of homosexuals in the church was in time discovered to be seducing his clients.

As a boy I used to spend my Saturday mornings in the public library devouring books on a variety of subjects, mostly having to do with the out of doors, from Alaska to the Stars, from Birds to Botany. When I was in the sixth grade I branched out into books on sex, starting with the dictionary! I already had a crush on a fellow student, let's call him Todd, and I wondered if I might be homosexual. As the grades went by my crush on Todd grew intensely, but of course, I never told him about it. From time to time I continued to have dreams about Todd the next 15 or 20 years, long after we parted company when we graduated from high school.

As a cradle Episcopalian I grew up going to church regularly, and loving it. When I was 14 I had a spiritual experience watching one of those religious spectaculars of Cecil B. DeMille vintage. I had begun to masturbate two or three years before, and now that became a great shame to me. I believed if I was going to be a real Christian, I'd have to quit, but I found it impossible

to do so. Each time I fell, to make up for my sin, I would whip myself with a belt a hundred times. Later, I started going to confession to a high church priest at a neighboring parish, and that worked a lot better than whipping myself!

As I became more and more high church in my beliefs and practices, I was taught and believed that any sexual activity outside Holy Matrimony is a mortal sin. Within marriage, artificial birth control was a mortal sin (in the Anglo-Catholic tradition to which I adhered, though the overall Anglican position on it had been relaxed at the 1958 Lambeth Conference). That made it all so simple. If I veered from the straight and narrow path, it was sin, and I needed to go to confession. When I had my first homosexual experience at age 18, my confessor said to me,

"Avoid another man's body as you would the plague." I took his message to heart. I often had strong sexual feelings for classmates in college and in seminary. I fell head over heels in love with one of them. But I painfully struggled to remain chaste, and never had a sexual experience with any of them.

And then came the mid-sixties and the confusion thereof. High church, low church, broad and hazy, everyone was getting liberal about sex. It terrified me to watch the foundations of my chaste life being pulled out from under me. Birth control became generally acceptable among Episcopalians. Masturbation was seldom any longer considered sin—many priests recommended it as healthy. Divorce and remarriage became so common clergy joined in the practice without blinking. In time,

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The Christian Challenge— 25 Years Ago This Month

"The puritan God of our forefathers, the God of your childhood and mine, is dead," declared the Rt. Rev. Robert Rusach, then suffragan bishop of the Episcopal Diocese of Los Angeles, at a church convention in Los Angeles in February, 1966.

In an article based on a story from the *Pasadena Star-News*, the April, 1966, *CHRISTIAN CHALLENGE* quoted Rusach as having stated that "Belief in an old man with a beard sitting on a throne up in the sky went out a long time ago. . . I agree with Robert McAfee Brown of Stanford University that if there is to be a recovery of belief in God today, it is more likely to come through people who thrust themselves into involvement with grape growers and striking grape pickers, with the lonely, the outcast, the hurt and wounded of society."

Meanwhile, the "busy bishop" of California, James Pike, had recommended according to the same issue of the magazine that the Book of Common Prayer be translated into Latin so it cannot be understood. Pike reportedly called the Prayer of Consecration at Holy Communion "irrelevant and meaningless," and said "If we keep repeating things like that, that we can't reasonably believe, we ought to put it in a language the people can't understand."

On another front in the episcopal circus, Paul Moore, at that time the new suffragan bishop of Washington, D.C. (later to become the notorious Bishop of New York), drew the ire of fellow Episcopal officials in the jurisdiction for unexpectedly joining with spokesmen from the Student Nonviolent Coordinating Committee, the NAACP and the D.C. Coalition of Conscience, who it was learned were involved in a plan to coerce district businessmen into supporting home rule legislation by threatening them with a boycott. While saying he was "shocked and distressed" by those reports, Moore did not part company with the movement, said the April, 1966, *CHALLENGE*.

Complaints in and out of Episcopal circles were made that Moore's involvement in the campaign inevitably gave the impression that he was speaking in the name of the church, though an attempt to censure Moore in a

meeting of local senior wardens failed. Wrote the then-rector of All Souls Parish in Washington: "'Home rule' is purely a political issue, which one may favor or oppose. Since the suffragan bishop of Washington appears determined to battle for 'home rule' using every weapon in the arsenal, what is going to happen in the diocese? His actions will please some but outrage others. The question is: how wide a division will there be?"

Interesting—in light of recent statements against the Persian Gulf War by church leaders connected to the National Council of Churches (including the Episcopal presiding bishop)—was the report 25 years ago this month that objections to Episcopal Church involvement in the NCC were continuing to be lodged. "One of the strongest-worded resolutions yet to be passed" by an Episcopal parish anywhere was sent to the Episcopal Church Executive Council in January, 1966, by the vestry of Christ Church, Bluefield, West Virginia. According to the *CHALLENGE* report, the statement charged that "despite the high sounding and laudable pronouncements" by the NCC, evidence proves the organization is doing "a great number of things inconsistent with some of these statements. . . and contrary to the purposes for which [our church] was formed." Objecting to controversial policy declarations of the NCC and its "lobbying activities before the U.S. Congress," the resolution also charged that the NCC activities have, among other things, "given comfort to the enemies of this country."

Finally, on the international scene, the April, 1966, issue of the magazine reported that there was a "serious danger of a breakaway" from the Diocese of Madhya Kerala in the new Church of South India (CSI), which had been formed by merging Anglicans, Congregationalists, Presbyterians and Methodists in South India. Reportedly, some of the breakaway group was believed to have already formed an "Independent Anglican Church." The first indications of a possible schism in the Church of South India, "long praised as the most successful union of churches yet consummated," said the report, came in early 1962 and had been discussed in the March issue of the *CHALLENGE* that year, though the story had been generally ignored by most other church publications. (Today, there remain tens of thousands of Churchmen who have refused to be a part of the CSI, most of whom are now connected with the Continuing Church in the U.S., in particular the Anglican Catholic Church and the American Episcopal Church.) ■

Continuing Church Unity:

A Meditation From Archbishop Louis Falk Of The Anglican Catholic Church

For over two years now, talks have been going on between the Anglican Catholic Church (ACC) and the American Episcopal Church (AEC) aimed at creating closer ties between the two bodies. The ultimate aim, of course, is a single, unified traditional Anglican witness and presence in the U.S. To those who, dismayed by disunity and a fragmented witness, prod us to "... get started towards unity," we can reply in all honesty that we have long since got started and are working at it as hard as we can. To those who might wish to reply that, for the time already put in, our progress to date is rather "underwhelming," we would have to reply in all candor that they have a point.

What do we have to show thus far? We are in regular communication with each other, which we were not several years ago. There exist an increasing number of mutual contacts through joint clericus meetings and similar events. Joint agreements have been worked out to avoid "jurisdiction jumping" by clergy and congregations temporarily piqued with their bishop, and to avoid the embarrassment of "competing missions" in a single community, working harder at besting fellow believing Anglicans than at countering heresy and proclaiming the Gospel. The American Episcopal Church has gone on record at its recent General Synod as ready to be in full communion with the ACC as soon as the ACC reciprocates. The ACC cannot do so until its own provincial synod meets this September, although many ACC laypeople and clergymen have given public expression to their personal readiness for this step. A few ACC bishops have done this also. These steps fall well short of full unity, but neither are they "chopped liver" (as they say).

Even so, considerable suspicion remains to be overcome. Considering the milieu in which the Continuing Anglican Movement arose in our country, this is not entirely surprising.

The remedy for the hindrances to unity is not a Bouncer but a kneeling desk. We are far too impatient with each other, and far too patient with ourselves. We have Jesus' own assurance that forgiveness will not be ours until we have given it to each other.



ARCHBISHOP FALK

Twenty years of experience in ECUSA with political maneuvering, deal-making, and convention stacking, all with the goal of undermining the Faith, are not likely to be conducive to a climate of trust; the very existence of different Continuing jurisdictions, in itself, attests to this problem. Different 'Continuers' have tried to deal with this unfortunate harvest in different ways. My own church adopted somewhere in excess of 75,000 words of constitutional and canonical legislation, much of it designed in a genuine effort to "... make sure it can't happen again," on the apparent theory that where a handshake has failed, a written contract may prevail. The question of why people who would renege on a handshake could be expected to honor a contract was not addressed. Others have placed their trust more in people than in words on paper, but have not always faced the question of what happens when trusted people reach the end of their earthly days and must be replaced by others. We are all caught up in trying to make foolproof, by human schemes, what only the grace of God can preserve against: the onslaughts of the foe. Understandable as this may be in our historical *Sitz-in-Leben*, it nevertheless leaves us tending to ask "What if?" more often than "Why not?" We wish to follow the Lord, but to bring our nets with us "just in case."

The problem is both practical and emotional. On the practical level, the emergence of 'multiple jurisdictions,' each with its own full complement of ecclesiastical equipment (bishops, canons, dioceses, etc.) supported with the barest minimum of resources of experience, expertise and worldly goods, leads to a problem of redundancy and scarcity at the same time—a sort of

Unity Campaign Underway

The Fellowship of Concerned Churchmen (FCC), an organization dedicated to the promotion of Continuing Church unity, is in the process of soliciting support among laypeople as well as clergy for a published appeal to the Anglican Catholic Church, the American Episcopal Church "and all other Continuing Anglicans who hold in common the essentials of Catholic Faith, Order and Morals. . . to act without further delay to bring about a union in accordance with the Lord's will."

The appeal, which will be published over the names of subscribers, is to be appear in the May issue of North American Anglican Review, the FCC publication. Supporters and inquirers can contact: Fraser Barron, President, The Fellowship of Concerned Churchmen, 608 North Highland Street, Arlington, VA 22201.

Those who expect the Continuing Church to "dry up and blow away" should not be too smug too soon, however.

"ecclesiastical stagflation." Great patience and considerable trust will be required to work through the problems attendant upon this malady. And therein lies the emotional rub, for continued separation tends to prevent the development of just those qualities of trust and patience which will be needed. To vary the already well-scrambled metaphor, we have created our own, "baptized" version of a Catch-22.

The lesson in it all may very well be that this situation will continue until every one of us—those who want unity to come at least quickly if not at once, as well as those who would prefer the purity of isolation to the gritty business of working together within the limits of the enfleshed realities of the Church Militant in an imperfect and contingent world—resorts to prayer, fasting, self-examination and self-oblation as the first resort rather than the last. Perhaps God refuses to let us do His job for Him when we're handling our own so poorly. The Lenten Season during which this is written, and the season of Resurrection and endowment of the Spirit which follow, provide the perfect setting for us to "get serious" about preparing our souls to approach these questions in a proper "frame of spirit" (if one may so speak).

"Work," so the old bromide goes, "as if everything depends on you, and pray as if everything depends on God." We have done much to each other for which we need forgiveness, and we have Jesus' own assurance that forgiveness will not be ours until we have given it to each other. Pogo may well be right: the greatest threat to the Continuing Church may well be located within. Who let him in? It doesn't matter. The remedy is not a Bouncer but a kneeling desk. We are far too impatient with each other, and far too patient with ourselves.

But to those who expect the Continuing Church to fail "Gamaliel's Test," to "dry up and blow away," thus proving that it is not of God, the message is clear—and it is from all of us: don't be too smug too soon; we have not yet begun to pray! ■

Focus

Anglican World Stunned By New Archbishop's Comment Accusing Women's Ordination Opponents Of Heresy

Just weeks before he was to be enthroned as the next Archbishop of Canterbury, Bishop George Carey—until now thought to be a moderate supporter of women's ordination—sent shock waves throughout Anglicanism and beyond by first suggesting that those opposed to the innovation are guilty of heresy, and then attempting to quiet the resulting furor with only a mild modification of his remarks.

Dr. Carey, due to be enthroned April 19, reportedly told an international edition of *Reader's Digest* magazine that "The idea that only a male can represent Christ at the altar is a most serious heresy. The implications of that are devastating and destructive, because it means women feel totally excluded." Described by a *Reuters* report in *The Philadelphia Inquirer* as a "radical evangelical bishop," Carey is said to believe that the Church of England will soon settle the women priests issue by deciding to ordain them, but described the present-day C of E as being like an "elderly lady, sitting in a corner muttering ancient platitudes through toothless gums."

The view expressed by Carey says in essence that the practice of the Anglican Church and most of Christendom for the last 2,000 years is in error.

Carey's remarks drew sharp reaction from traditionalist C of E leaders in the press February 27. One, the Ven. George Austin, Archdeacon of York, wrote *The Daily Telegraph*: "By accusing us [i.e., opponents of the ordination of women to the priesthood] of heresy, the most serious charge an archbishop could make against any Christian, [Dr. Carey] has strengthened the hand of those who wish to expel us and it will now require more than archiepiscopal diplomacy to redress the balance. Only a firm retraction will suffice."

The Bishop of Chichester, Eric Kemp, was said by the *Telegraph* to have immediately condemned Carey's comments in his capacity as president of the (Anglo-Catholic) Church Union. "Dr Carey's words have been greeted with astonishment and dismay," Kemp reportedly said. "It is one thing to say that one's opponents are mistaken or in error. Dr Carey has taken a grave and inadmissible step in accusing them of a most serious heresy. He has gravely threatened the relations of the Roman Catholic and Orthodox Churches with the Anglican Church, and he has also undermined the constitutional basis of the Church of England by assuming the right to define heresy. . . . The Church Union hopes that he will now recognize that neither he nor indeed the General Synod of the Church of England



CAREY: Unguarded comments reveal "unwarranted strictures on beliefs held by the majority of Christians."

has authority to define the view that he attacks as heretical."

The same story said Maurice Chandler, chairman of the steering committee of the Association for Apostolic Ministry, had called on Carey to withdraw his comments, saying that the Archbishop-designate's "unwarranted strictures on beliefs held by the majority of Christians will cause much distress."

The Cost of Conscience Movement said Carey had effectively condemned one-third of C of E clergy and more than three-fifths of Christendom, and predicted serious difficulties for him in acting as a focus for unity, reported *The Times* of London.

Damian Thompson of the *Telegraph* focused the issue further, reportedly writing that "The next Archbishop of Canterbury thinks the retiring Bishop of London (Graham Leonard) is a heretic. That was the way in which George Carey's remarks on the ordination of women were being interpreted in traditionalist circles. . . . Indeed, it is hard to see how else they could be interpreted. As Carey is well aware, the Bishop of London. . . thousands of Anglo-Catholics—and the Pope—believe that only a male can represent Christ at the altar. By using one of the strongest words in the Christian vocabulary to describe a belief which has been held by three-fifths of Christendom for 2,000 years, Carey has surprised even those who predicted he would take a dogmatic line on women priests."

Change "Heresy" To "Theological Error"

Carey quickly issued a statement to try to extricate himself from the flap, but, though his words were generally accepted by traditionalist leaders and newspapers as a "retraction," his revised comments offered little more than subtle distinctions and the absence of the word "heresy."

In a statement issued from Lambeth Palace, Dr. Carey said "Controversy has been stirred by my use of the word 'heresy' in an interview I gave to *The Reader's Digest* over three months ago. In the context of a very wide-ranging interview, I wanted to make the point that to insist upon maleness as an essential attribute of priesthood is, I believe, to commit the fundamental error of making the maleness of Christ more significant than his humanity. I regret that in seeking to express this view I spoke of heresy

rather than theological error and thereby unintentionally caused offense. I have never doubted the integrity of those who are opposed to the ordination of women to the priesthood. I hope that the integrity of both sides will be respected as the debate in the Church of England on this issue continues."

Arthur Leggatt, general secretary of the Church Union, said according to *The Times* that "It does seem as if he has retracted. From that point of view I welcome it. But I think it is going to take a long time to undo the damage his previous observations have made." The latter sentiment was essentially echoed by Maurice Chandler. The Rev. Geoffrey Kirk of Cost of Conscience said Carey "has made every effort he can to defuse the situation, but I think a lot of people have been hurt." And Archdeacon Austin called it a "generous retraction which goes as far as he could be pos-

Bishop Of Wakefield, David Hope, Named To Be New Bishop Of London

Dr. David Michael Hope, Bishop of Wakefield since 1985, has been nominated by the Queen to succeed the Rt. Rev. Graham Leonard as Bishop of London, Church House, Westminster, reported February 19. Leonard, the Church of England's leading defender of the historic faith, retires next month.

Hope, the former vicar of All Saints, Margaret Street, in London, is in the Anglo-Catholic tradition, but is not a "party" man, and can be characterized as having reservations and concerns about women's ordination rather than firm opposition to the innovation. He is best known recently for being the only member of traditionalist leanings to serve on the so-called Eames Commission on women in the episcopate.

Hope, 50 and unmarried, said he spent a week pondering the London appointment, calling it "one of the most difficult and agonising decisions of my life," reported *Church Times*. He said he had been happy in West Yorkshire; he had been born and bred in Wakefield. "I'm a local lad who made good," said Hope, who was once a boy chorister in his own cathedral and will now become the third most senior prelate in the Church of England. "People stop me in the supermarket and say 'I remember you when you were two.' Besides, I've got family there: my twin sister, and many friends."

But he said he is eager to meet the challenge of the capital: determined that the parishes will know him as he goes "out and about" in the areas of his new diocese, and he has an advantage in that his earlier service in London means that he is already familiar with it.

A statement from Bishop Leonard said he was "very pleased" with the appointment of Hope as his successor. "I pray that he will be given wisdom and strength for such a demanding post," Leonard continued. "His proven qualities of personal devotion, sensitive pastoral care and theological insight will be exercised to the full in a diocese in which the pressures of secularism are very evident. His appointment enables the diocese to look forward with Christian confidence. I ask that all members of the diocese will pray regularly for him, particularly during the next few months, as I will myself."

Dr. Hope describes himself as a "fairly ordinary Anglican



THE RT. REV. DAVID HOPE

in the Catholic tradition, in no way extremist." He feels he is a "typical Yorkshireman, believing in exercising his own mind."

For him, the ordination of women remains an open question because of a number of unresolved theological points, stated the Church House release. In an episcopal church, he declares, "we should make a woman bishop first." Technically, the question was being tackled the wrong way 'round: "We should plunge in at the deep end." He favors women deacons but would like to see a permanent diaconate for both men and women.

The *Church Times* report said Hope regards the women's ordination question with concern. "I am not happy with the legislation at present going through the General Synod. I have hesitations, reservations. I am saddened by the confrontation which develops over this question, and before I cast my vote I still want to listen to the various opinions: It's important to listen, even at this late stage. I must remain open to the promptings of the Spirit. But my reservations are ecclesiological ones, because the Church of England is part of the one, holy and apostolic Church; and where ministry is concerned we are thinking of something wider and broader than the Church of England."

Continued next page left lower column

sibly expected to go"—which may be intended to mean that nothing more could be expected from someone who has now been revealed to have such intolerant views toward the traditionalist position.

In a telephone interview February 28, leading laywoman Helene Dicken, commenting on Carey's original remarks and "partial retraction," said that "For years, the proponents of women's ordination have argued forcefully that women's ordination is *not* a theological issue at all. But now it is not only a theological issue, but opposition to it is 'a most serious heresy.'"

At the time of writing, it still remained for Carey to be formally elected in a private meeting by the Greater Chapter at Canterbury Cathedral March 6, and to legally become Archbishop of Canterbury in a half-hour ceremony March 27. But there was no indication that Carey's public relations blunder would in any way hinder his installation in the throne of St. Augustine April 19.



Runcie Exits With Call For Tolerance

RUNCIE: "Never lose sight of the goodness of God."

HOPE Continued from page 11.

In an elaboration on this, Hope, in an interview with the *CHALLENGE* in York, England, in 1986, noted that the historic three-fold ministerial orders are a possession of the whole, "of the Universal Church of God," which also includes the Orthodox, Roman Catholics and Old Catholics. Thus, he said then that "I don't think that we have a mandate to decide [the issue] for ourselves, and indeed I think that we would begin to get some far more interesting and fruitful insights into the whole question if it were discussed ecumenically."

To him the important thing in a divided diocese will be "communion, something we've developed quite strongly in the Eames Commission," he was quoted as saying by *Church Times*. "I hope I'll be able to remain in communion with all my people, though there'll be a great deal of pain on one side or other, whichever way the decision goes. I have a great concern over those who are considering their position as far as the Church of England is concerned. I would want them to have the space to remain within it as loyal members, and I would say to them, for goodness sake let's wait and see what the situation is when the vote has taken place."

"I would have to say that any kind of split, or group which splits away, makes me sad," Hope told *TCC* in 1986, though he added that he respects those, such as members of the Continuing Churches in the USA and Canada, who felt they had to make that move. "I respect them and [from what I've heard] I think they have some fine people and a great deal of enthusiasm. I think [that's] a move which I'd be very reluctant to make for myself."

The bishop also told the *CHALLENGE*, though, that he views as "very difficult" the question of whether the Anglican Communion is actually that, given the increasing diversities and exercise of provincial autonomy.

"I think it is a sort of federation of autonomous churches really. . . . Equally there is still something which somehow or another binds us together. But I think there are limits to . . . pluralism."

When asked about his attitude towards homosexual clergy and ordinands, Dr. Hope said according to *Church Times* that, in London as in Wakefield, there would be no discrimination against anyone on grounds of sexuality, but

that "The standards for any clergy are fairly clearly laid out in the canonical provisions of the Church. Those criteria speak about integrity, personal stability, holiness of life; the clergy must be 'wholesome examples and patterns to the flock of Christ.'" And if an ordinand admitted to being in a "gay" relationship: "I would consider the case on those criteria."

The Church House release says the new Bishop of London attended Nottingham University and St. Stephen's House Theological College in Oxford. In 1965, he obtained a D.Phil. from Linacre House, Oxford.

Ordained that year, David Hope spent two periods as curate of St. John's, Tue Brook, Liverpool, between which he was chaplain of the Church of the Resurrection in Bucharest for two years. From 1970-1974, he was vicar of St. Andrew's, Warrington, before moving back to St. Stephen's House, Oxford, as principal. He remained in Oxford until his move to All Saints in London in 1982. He was a member of the Liturgical Commission during his time at St. Stephen's House and a member of the Working Party on Lay Ministry when he was at All Saints. When appointed to Wakefield he was, at age 45, one of the youngest diocesan bishops in recent times.

During his five years in Wakefield, Bishop Hope has worked hard to turn the attention of his 200 parishes outwards towards the world around them, said the Church House report. He guided the diocese through its centenary celebrations in 1988 and used that platform to generate energy and money to create new pastoral and evangelistic work. During the same period, in addition to his service on the Eames Commission, Hope has been in the McClean Group on the ordination of women, and a member of the Cameron Commission on the Episcopate. In addition, he is a member of the Advisory Council for Religious Communities.

He has also taken a personal interest in hospice work, in Relate's work with married couples, in homelessness and housing, and in education; all of which face the new bishop in London.

"The prospect of coming to London is a daunting one," Hope says. "Nevertheless, I hope to bring to the task the qualities characteristic of any Yorkshireman—grit, determination and a lively sense of humour," he said.

The last word of outgoing Archbishop of Canterbury Robert Runcie, preaching a farewell sermon in January in Canterbury Cathedral, was tolerance, according to *Church Times*.

Dr. Runcie remembered that even though the world could seem very dark, Christians could rejoice because of "the many signs by which Jesus has revealed his glory to us and led us to believe more firmly in him." But he criticized Christians whose firmness shaded into intolerance. "It is said that tolerance springs from weakness. That's not true. Only those who are confidently rooted in their Lord are free, not with the geniality of the sentimental or clubbable, but with the generosity of the gospel and compassion of the convinced disciple."

According to *Episcopal News Service*, Runcie also spoke of the "profound reasons why there is sadness" in today's world. He noted in particular the war in the Persian Gulf, the increasing obstacles to achieving a new order in Eastern Europe, and famine and civil war in Africa. Of the Gulf war, Runcie said that, "however necessary" it is, "we must never lose sight of the goodness of God and the promise of Christ that there is no tragedy that cannot be redeemed."

Traditionalists Warn C of E With Commitment To Plan For "Alternative Episcopal Oversight"

Fifteen hundred Church of England priests connected with the Cost of Conscience movement have supported a plan for alternative episcopal oversight should the C of E vote to begin ordaining women priests, according to *Anglican Journal*.

The document, discussed at rallies in Southwark, Bristol, Manchester and York, outlines means for opponents of women priests to stay in the church by accepting oversight only from likeminded bishops. Under the plan, it appears that priests could reject the authority or visitations of a diocesan bishop who supports women's ordination in favor of a traditionalist bishop with whom they are in communion.

"At the time of the great heresies," the document says, "the principle was established that under such circumstances it is the duty of faithful priests and laity to enter into communion with the nearest orthodox bishop."

Though the *de facto* result of the plan's implementation would seem to be a shadow Church of England operating somewhat like a Continuing Church, the Conscience clergy rejected amendments that would have given the movement the full status of a Continuing Church, but accepted amendments which increased the power of the laity in the process.

Cost of Conscience spokesman, the Rev. Geoffrey Kirk, described the proposals as a "fall-back" position. "We don't expect the ordination of women to go through General Synod," he was quoted as saying. "But unless you have a fall-back position, you cannot stem the flow of priests leaving the Church of England."

Though one liberal bishop termed the Conscience pro-

posals "schism by another name," Kirk said that they will show whether liberal bishops "are serious about a process of reception, and the reversibility of the legislation. If they are, they will welcome our proposals."

The priest further said that, if there is need for them to be implemented, "we do not foresee the national church being able to act against such clergy, if a substantial proportion of Cost of Conscience clergy were so to act."

The Cost of Conscience movement claims some 4,000 members in all—about one-third of the English clergy—of whom about 2,500 are "firm supporters," according to *The Evangelical Catholic*. Reportedly, 11 active bishops have said they would provide oversight for traditionalists, though only Brian Masters of Edmonton has publicly said so. Others, according to an account of a report from *The Observer* in *Eremos Odos*, are thought to include Bishop Eric Kemp of Chichester, Bishop C.R. Rutt of Leicester, and the outgoing Bishop of London, Graham Leonard.

"Don't Let It Happen Here"

Notably, Conscience members who attended the regional meeting at Southwark Cathedral found support from a member of the legislative assembly of the Episcopal Synod of America (ESA), a leading traditionalist organization in the U.S. Episcopal Church. Present was the Rev. Ralph Walker, who, according to *Church Times*, appealed to the clergy present not to "be led into sitting back, waiting and seeing, because that is what we did in the Episcopal Church. We had no aggressive plan for action. We sat back, at the entreaty of many, to see how we would be treated in the Church. The church I represent has been a failure at what you are trying to do, and I come to encourage you not to let it happen here."

As North America was the first part of the Anglican Communion to admit women priests, the traditionalist party was largely unprepared and without historical precedent from which to draw guidance. As a result, there was massive erosion in the traditional party's strength within the Episcopal Church from 1976, when over 30 bishops voted against women's ordination (which was nevertheless approved by the narrowest of margins), to ESA's formation in 1989, when only six diocesan bishops (one of whom has since defected) would publically take the same stand.

Irish Traditionalists Seek Safeguards

Meanwhile, traditionalist clergy in the Church of Ireland, evidently not yet fully informed of the experience in the American church, have asked the primate of All Ireland for written safeguards to protect them as opponents of the ordination of women priests and bishops, which were approved in a measure hurriedly pushed through the C of I's General Synod last year.

Anglican Journal reports that ten priests from Northern Ireland and the Republic of Ireland told Archbishop Robert Eames of Armagh that they were "appalled" by the speedy ordination of women priests, and asked him for a clause in the canon approving women's ordination that would protect their position and would keep the ministry open in the future to clergy opposed to women's ordination. There was no such canonical provision when the measure was passed, nor is there any informal "conscience clause" such as was enacted in similar circumstances in Sweden and

Canada (since revoked), or in the United States (almost completely ignored by theologically-liberal bishops).

John McCarthy, the Dean of Enniskillen, said the group told the archbishop the process is flawed, commenting, "We did a survey which showed that at least a third of the clergy were opposed" to women's ordination. Also upsetting many was the fact that the bishops took part in the ordination decision by a secret ballot, and that the results of the vote have never been revealed.

In a related story, an Irish bishops' statement, which was intended to deflate opposition to women's ordination, has apparently added fuel to the fire.

Church Times reports that the group of priests paid a second visit to Archbishop Eames, though two of them, the Deans of Christ Church, Dublin, and of Clogher, said beforehand that even if the bishops were to accept proposals for a "conscience clause," which was felt to be "most unlikely," the Church's General Synod would never let the measure pass.

The bishops noted that "some" Church of Ireland members are opposed to women's ordination, and simply pledged that priests among them "will in no way be hindered episcopally in the proper exercise of the ministry." But Dean John McCarthy thought the statement "doesn't say anything" and was "totally insensitive and irrelevant. . . . It's as if everything should now be all right, and it is not." The Dean of Christ Church, John Paterson, added, "It is disappointing that they haven't been more forthcoming."

Ministers Ordained For Continuing Church In Ireland

Irish Church In "Full Communion" With American Episcopal Church

The Church of Ireland (Traditional Rite), a Continuing Church body formed last year in reaction to the ordination

of women priests in the Church of Ireland, acquired its first active priest and two new deacons at a late February ordination in County Armagh.

Well covered by the media, the service—which drew over 200 worshippers, including the local mayor, to the Craigavon Civic Center—was taken by the Most Rev. Louis W. Falk, the Metropolitan of the Anglican Catholic Church (ACC) in the United States, and the Primate of the Traditional Anglican Communion (TAC). Assisting were the episcopal visitor for the nascent Irish Church, Bishop Robin Connors, who is also an assistant to Falk and director of the International Anglican Fellowship, and the Most Rev. Anthony F.M. Clavier, Primus of the American Episcopal Church (AEC).

Ordained priest was the Rev. Tom Patton, a former licensed lay reader in the Church of Ireland, who was ordained deacon at last fall's meeting of TAC in Canada. Made deacons with him were Messrs. Montgomery Little and David Scott. Patton is in charge of the parish of St. Patrick at Craigavon, while the deacons serve in as-yet-unnamed congregations at Newtownards in County Down and Omagh in County Tyrone, all in Northern Ireland. Several other congregations, in both Northern Ireland and the Irish Republic, are reported to be "in the process" of being formed.

In conducting the service, Bishop Falk followed the evangelical customs, including standing at the "North End" of the Holy Table for the Communion, and eschewing the use of all the usual "high church" customs, such as the presence of cross and candles on the Table, and making the sign of the cross in absolution and blessing.

The English-born Bishop Clavier preached the sermon, and the Rev. Francis Gardom, a traditionalist Church of England priest who serves in London, joined Bishops Falk and Connors in the laying on of hands at Mr. Patton's ordination to the priesthood. Fr. Gardom, who is active in the English "Cost of Conscience" movement also served as litanist. A "splendid feast" followed the service.



CONTINUING CHURCH MINISTERS FOR IRELAND: The Most Rev. Louis W. Falk (second from right), primate of the Traditional Anglican Communion (TAC), stands with new ordinands for the Church of Ireland (Traditional Rite) following a service in Craigavon, Northern Ireland, in February. From left, they are the Rev. David Scott, deacon; the Rev. Thomas Patton, priest; and the Rev. Montgomery Ernest Little, deacon. Patton had been ordained a deacon at the meeting in British Columbia last fall at which Continuing Church leaders established the TAC and provisionally accepted the Irish Church as a constituent member. Photo courtesy of *The Trinitarian*

In a quiet step which boosted the momentum of the worldwide Traditional Anglican Communion, the infant Irish Church's "select vestry" (the equivalent of an American standing committee) declared that the Church of Ireland (Traditional Rite), which already shares communion with the ACC through its provisional membership in TAC, is also now in "full communion" with the American Episcopal Church, which has applied for membership in TAC. Churches adhering to TAC are now active in ten countries: the United States, Canada, Australia, Ireland, India, New Zealand, Pakistan, Mexico, Colombia and Guatemala.

Presbyterian Panelists Prescribe "Reconstruction Of Sexual Code"

Newly-Invented "Justice-Love" Ethic Winks At Homosexuality And Adultery, Urges Help For "Sexually Deprived"

Study group members in the theologically-liberal Presbyterian Church (USA) are recommending that the church adopt a new sexual ethic which goes easy on homosexuality and adultery.

A Presbyterian task force on human sexuality has, among other things, urged that the church open its ministry to practicing homosexuals, despite evidence that clergy and laity in the denomination strongly oppose the action. According to a *Religious News Service* report in *Christian News*, the group approved its report on a vote of ten to six, but, despite the obvious division, efforts to include a minority report with the task force's majority position were unsuccessful.

Other subjects commended for a two-year study period are: pension benefits for same-sex couples; and formal church recognition of same-sex relationships, matters which the group includes among those it terms "controversial." In addition, the church panel also recommended that the church adopt a new sexual ethic that "will not condemn, out of hand, any sexual relations in which there is genuine equality and mutual respect." *The Washington Times*, which obtained a copy of the proposal, marked as "confidential" until February 22, quoted it as saying: "What matters is not narrowly whether sexually active adults are married or not, but rather whether they embody justice-love in their relating."

The report blames patriarchy, or male dominance, for sexual injustices of American culture, and defines the newly-invented ethic of "justice-love" as meaning egalitarian sexual fulfillment. In this regard, the report also endorses church assistance to people who are sexually deprived, "enabling" services which include advice about sexual aids such as vibrators, sex therapists and the right of the elderly to have sexual relations in nursing homes.

"Heterosexism" is condemned, and the report concludes that "Homosexual love, no less and no more than heterosexual love, is right and good."

But in spite of the far-reaching and frank provisions of the proposals, the report denies it is promoting promiscuity, asserting that, while it advocates a "reconstruction of the dominant sexual code in our culture," the revision of heterosexual and marital norms "does not mean turning toward permissiveness or moral anarchy."

In an editorial entitled "Bad news from the New Age," *The*

ECUSA PANEL URGES DIOCESAN FREEDOM TO ORDAIN GAYS

Intense Convention Battle Expected

In a long-expected but still astonishing move, the Episcopal Church Standing Commission on Human Affairs has recommended that individual bishops be given the official right to decide whether or not to ordain homosexuals.

According to *The Philadelphia Inquirer*, the proposal contends that "each diocese of this church... is fully competent to determine whom best to ordain... in the light of the qualifications presented for ordination." Bishop George N. Hunt of Rhode Island, who chairs the commission charged with studying the sexuality issue, explained that "We're saying, 'Let's not proscribe a whole class of people; but leave it up to the local bishop and his standing committee.'"

Hunt said of the panel's proposal that General Convention adopt its recommendations, "I think the church is ready to take a little more progressive stance." He said the commission members "heard from virtually every perspective available on the subject" during its three-year study, and that its report "mirrored the feelings that exist in the church at large."

The recommendation was criticized among others by Ted Nelson of Dallas, board chairman of the conservative Episcopalians United, as "a flagrant attack" on church unity. Nelson said the Episcopal Church "has no right to thumb our noses" at the rest of the Anglican churches worldwide by taking such an unprecedented step. He warned that the proposal has "a chance" of passage in General Convention, but that opposition would be stronger in the House of Deputies (comprised of clergy and lay deputies) than it would be in the House of Bishops. The convention is also due to consider a move by conservatives to write a complete ban on ordaining self-professed, practicing homosexuals into church law.

According to *Episcopal News Service*, a separate section of the commission's report recommends that the church consider the blessing of same-sex couples after further study.

The homosexuality issue, along with debate about continuation of "inclusive language" liturgies, promises to make the the General Convention, which opens July 11 in Phoenix, among the most controversial and bitter meetings in the history of the Episcopal Church.

Washington Times noted that "Presbyterian" comes from a Greek word meaning "elder," but if the church's General Assembly approves the conclusions of the task force next summer, "it may come to be loosely translated as 'Dirty Old Man.'"

"You don't have to see through a glass darkly to understand what the [church panel's] report and its authors are up to," continued the editorial. "In fact, they tell you plainly... a reconstruction of the dominant sexual code of

our culture.' That puts the report in the same pew with 'multiculturalism' and the other Politically Correct dogmas that are turning many American campuses into good imitations of concentration camps. . . . What human beings want and need is not a leadership that amends ethical rules every time Madonna produces a new video, but an authority that can tell them with certainty what is right and what is wrong. That America's religious leaders—not just among Presbyterians but in many other congregations as well—don't know how to fill that role might help explain the moral chaos and personal despair in which many American families and young people now wallow. The report chirps that 'the Good News is that God created us as sexual persons.' Maybe so, but the even Better News would be that the church's General Assembly sends this report to limbo."

Spong Defends Theory About St. Paul's Repressed Homosexuality

A recently publicized idea by the ever-controversial Episcopal Bishop of Newark, John Spong, that St. Paul was a "self-loathing" and "repressed" gay male has kept a lot of people talking—including Spong himself, who has continued to defend his theory.

As reported in the last issue, Spong caused a storm of negative reaction when it was reported that he had written in his book, *Rescuing the Bible from Fundamentalism*, of his view that nothing else but repressed homosexuality could account for St. Paul's "negative feeling toward his own body and his sense of being controlled by something he had no power to change." He cited several biblical passages to bolster his argument that this was Paul's thorn in the flesh.

According to Spong, the greatest legacy of Paul was his experience of God's unconditional love, reported *Episcopal News Service*. "The message is not that Paul is sexually active, for I have no reason to believe that he was. The message is that God can love all that is our humanity," Spong told a reporter.

In an interview on the *NBC Today Show*, Spong said, "There's no question that Paul has what I would call a dark shadow, or what Dr. Carl Jung would call a dark side. . . . And as you read Paul, over and over again he will say things like, 'There's a war going on in my members. With my mind I will one thing, with my body I will another.' He's very negative toward his body. . . . Paul seems to have a heavier than normal level of personal and emotional guilt.

"I have been a pastor to a number of gay men who have gone through exactly that kind of experience," Spong said in a later interview. "And what I've done is simply propose this as a possible idea to help us understand Paul," he explained. "The whole purpose of writing that chapter was not to be titillating or salacious. Sometimes the newspapers will play it that way—but my whole purpose was to say that the essence of the experience of the Christian faith is that the infinite love of God can embrace even the dark sides of human life and human personality."

In the immediate reaction following reports of Spong's notions about St. Paul, Presiding Bishop Edmond Browning, not having read the book, declined to say anything definitive, except to say that it would prompt the obvious range of reactions.

Nashotah May Accept Female Priests

At deadline, it was learned that Nashotah House Seminary in Wisconsin, the only remaining Episcopal seminary where female priests may not celebrate the Eucharist, may be moving toward a policy that fully accepts the ministry of women.

According to a *Milwaukee Sentinel* report cited by *Episcopal News Service*, Nashotah is facing extreme financial difficulties due to reduced enrollment and may face an eventual demise if it continues to hold fast to its male-priest-only policy in the school's chapel.

A fuller report will be carried in the next issue of *TCC*.

Joining several other negative opinions earlier reported, including those by Spong's Roman Catholic counterpart in Newark and at least one syndicated columnist, though, was Bishop Richard Grein of New York, who quoted as saying that "This doesn't help. It creates a furor for nothing. . . . When you say things like this, who is going to believe you when you say something that is true?"

"I think Spong is self-destructing," the Rev. Todd Wetzel, the executive director of Episcopalians United, was quoted as saying. "Much of his thinking will soon be dismissed. It no longer represents constructive theological thinking nor responsible thinking."

Biblical Irrelevancy

Although Spong's theory about Paul's sexual orientation has dominated reactions to his book, *ENS* said his main thesis in the work is that the Bible has become irrelevant to many modern churchgoers because of assumptions that are no longer socially or scientifically valid.

The bishop asserted that many pre-scientific assumptions and patriarchal values operative in the time when the Bible was written have found their way into the text. "So the Bible asserts that the earth is flat, that the sun rotates around the earth, that epilepsy is caused by demon possession, that deaf-muteness is caused by the devil tying people's tongues, that slavery is an acceptable institution, and that women are to be treated as sort of second-class citizens," Spong said during a television interview. "And my point is, that unless we can lift the truth of the Bible out of those cultural attitudes, fewer and fewer people in our generation will ever find much life or religion—or even Go—in that text," Spong continued.

"One of the reasons that I found it important to write this book was that in the public arena the only voices that seem to be heard from organized religion are voices of the literalists, the television evangelists, who claim excessive things for the Scriptures," he said. "One of the things I do in this book is criticize the mainline churches for offering almost nothing as an alternative."

A *Religious News Service* story indicated that Spong believes biblical inerrancy is "not a viable option for the serious Christian" and that he takes a dim view of efforts by some to defend biblical inerrancy with the assertion that scripture has been misunderstood, not mistaken. While

reportedly saying that he takes the Bible seriously, Spong apparently believes certain sayings of Jesus in the Gospels are "not believable unless rationality itself is suspended," and said he didn't know of "any biblical scholar today who takes the birth narratives (of Jesus) as literal truth."

Spong's unorthodox views were reviewed in a recent *Time* article entitled "More Spontaneous Eruptions: An Episcopal bishop's unorthodoxy reaches epic proportions." The story said the "provocative prelate," scoring conservatives he thinks are consumed by "enormous fear" of doctrinal uncertainty, aims in his new book to reveal the spiritual truths underlying the biblical text.

"Spong's wildly offbeat convictions raise an intriguing question," said *Time*—the same one that has already been asked countless futile times by many Episcopalians. "Are there any limits to what an Episcopal leader may believe—or disbelieve? His Paul-was-gay argument, based tenuously upon the apostle's unmarried state and frequently mentioned sense of personal sin, is causing a growing uproar among traditionalists. But conservative Bishop William Frey, president of Pennsylvania's Trinity Episcopal School for Ministry, doubts any decisive stand will be taken by the church against his colleague's writings. 'The House of Bishops has shown itself to be impotent in the face of challenges to the core beliefs of the church,' Frey says. 'We've been paralyzed by our politeness.'"

Continued *Time*: "Los Angeles Bishop Frederick Borsch, who chairs the hierarchy's theology committee (on which Spong sits), explains that 'we are not a confessional church that tries to write a definition of orthodoxy. A lot of us would defend this as the genius of Episcopalianism.' Spong's latest work, however," concluded the magazine, "leaves the genius somewhat embattled."

Condemnations Of War Color First Days Of WCC Assembly

Meeting at the height of the Persian Gulf War, the seventh assembly of the World Council of Churches, drawing nearly 1,000 delegates from around the globe to Canberra, Australia, February 7-21, quickly became dominated by condemnations of the Mideast military action.

On the eve of the assembly, the WCC executive committee, anticipating the importance of the issue, released a statement appealing to all parties in the Gulf conflict "for an immediate cessation of hostilities and negotiations for an end to the war and the resolution of the crisis," reported *Episcopal News Service (ENS)*. Though it would have been shortly overtaken by events, at deadline there was a report in *The Washington Times* indicating that the global meeting was planning to vote before it adjourned on whether to call for a truce in the Gulf war without requiring Iraq to withdraw from Kuwait.

However, though its various themes (which also included, among others, environmental concerns, Aborigine rights and other social justice matters) will likely resound in mainline churches for the foreseeable future, the highly touted assembly evidently began amid low interest from the rest of the host nation. And, it drew to a close on a note of diminished relevance with regard to its prevailing opinions on the Gulf War, which shortly thereafter began to draw to a successful conclusion with the ejection of Iraq from Kuwait.

Church Times said the only major church in Australia to take more than a passing interest in the WCC confab was the (liberal) Uniting Church (formed from the union of Methodist, Presbyterian and Congregational Churches in 1977), which took on the assembly with a degree of enthusiasm and interest unmatched by the Anglican Church, for instance. But it represents only seven percent of Australians. The response of the Anglican Church, representing 23 percent, was "patchy," partly due, evidently, to geographical reasons; Canberra is apparently somewhat isolated from mainstream Australia. Sydney, the logical choice, had been ruled out because of the "attitude" of the staunchly evangelical diocese there.

But whether or not anyone was paying attention, several assembly speakers came out strongly against military action in the Mideast, with, for example, Sir Paul Reeves—now, paradoxically, the Anglican Church's full time UN representative—stating in the opening worship service February 7 that "the escalation of the Gulf War is neither holy nor just." According to Reeves, the war reinforced four great evils (all in keeping with concerns of the conference); unjust distribution of the world's wealth, social injustice within nations, the rise of militarism, and irreversible damage to the environment. Referring to the assembly theme, "Come Holy Spirit, Renew the Whole Creation," Reeves said all these issues must be dealt with together "if we really want the whole creation to be renewed."

A more moderating tone was adopted by WCC General Secretary Emilio Castro, who said he "shudders" at calls for "a holy war or just war" but that the WCC "is not the United Nations at prayer" and should speak as a people of faith, providing "basic perspectives on life's important issues."

EPISCOPAL PRESIDING BISHOP EDMOND BROWNING, speaking in a news conference at the WCC global assembly in Australia, reportedly rejected any notion of a just war and dismissed overwhelming American public support of President Bush's Gulf initiative as simply a sign that citizens were "hoping and praying for the safe return of their men and women."



A minority voice, apparently, was raised by Australian Prime Minister Bob Hawke, who told the opening plenary that he was proud of Australia's role and that he endorsed his country's participation because "there are times when you can't just talk about peace... you must do the hard work necessary to protect and guarantee it."

Hawke found some support in Archbishop of Canterbury-designate George Carey, who said according to *ENS* that "I have always questioned the just war theory, and I question the medieval basis of it. But I believe that certain wars are justifiable, even if not entirely just. I believe this is a justifiable war, but... [a]ny war is a sign of failure on the part of politicians and leaders. It is an aspect of what Christians regard as original sin."

A colleague of Carey's, Bishop Tom Butler of the Church of England, asked during a 90-minute hearing on the Gulf War if those present "want to feel good or do good? If we call for an unconditional ceasefire, we buy cheap grace that solves nothing. Issues remain unresolved and we may end up with a bigger and more extensive war. If we want to do good, we call for a just ceasefire in the context of the United Nations resolution for Iraq to withdraw from Kuwait, and then hold a conference to address all issues including those of the Palestinian people," Butler was quoted as saying by *Ecumenical Press Service (EPS)*.

But one of seven WCC presidents, Metropolitan Paulos

Mar Gregorios of the Oriental Orthodox Church in India, drew sustained applause when he said (evidently in response to Hawke's comments) that no one questioned the need for Iraq to leave Kuwait but that "there is a genuine doubt about the means taken to make Iraq do that."

At a press conference, when Gregorios was challenged about his rudeness to the head of the host nation, he declared that "We did not want to leave the impression that the prime minister and the WCC were in basic agreement." The Orthodox leader had visited the Middle East prior to the war and said that Arab leaders had told him they believe the West feared Iraq's growing military and technological power, that the U.S. was looking for a way to test its new superpower status, and that U.S. foreign policy was basically anti-Arab and anti-Muslim, reported *ENS*.

When asked about a solution to the crisis, Gregorios said Iraq must leave Kuwait—though he apparently did not say how that should be made to occur—and that all parties must seek a comprehensive solution, including a peace conference to settle all regional conflicts.

Another Oriental Orthodox prelate, Archbishop Aram Keshishian of Lebanon, denied at a media conference that the Gulf conflict was a just war but rather one "with definite political, military and economic purposes." He also said it was not a regional war but a third world war with "far-reaching destructive global implications."



Politzer Steps Down As Prayer Book Society President

After a full decade of leadership, the Rev. Jerome Politzer has stepped down as president of the Prayer Book Society, said to be the largest organization of its kind within the Episcopal Church, and has been succeeded by the Rev. Robert Shackles of Muskegon, Michigan.

Also retiring from active Society service is the Rt. Rev. Clarence Haden, the former Bishop of Northern California, who has been a longtime patron of the Society. Bishop Haden and Father Politzer will both continue their associations with the Society in the roles of directors emeritus.

"My retirement as president in no way indicates any waning in my personal dedication to restoring traditional liturgical theology represented in the 1928 version of the *Book of Common Prayer*," Politzer was quoted as saying in a society release. "Some time ago, I determined that an appropriate time must be selected to pass the baton of the Society's presidency to new hands. I am convinced that time has come, and, while I will miss the daily effort, I am delighted that Father Shackles has agreed to assume Society leadership as we embark on a new era in this struggle."

In assuming the presidency, Fr. Shackles said he "determined to see that we work as hard as possible to maintain the momentum of success achieved during Politzer's tenure."

During the 13 years of active service on the Society's Board and as its president, Fr. Politzer was directly involved with and participated in a number of key developments, said the release.

One was the passage in 1979 of the so-called

of the Aboriginal people, but argued that it has attempted in recent years to establish an Aboriginal and Islander Christian Congress and promote a process of covenanting between white and black Australians. "The seeds of the answer have been sown," he said.

The WCC teams listened to a variety of stories and testimonies from Australia's first people. "We saw and heard a people who are demoralized by exclusion and the lack of participation in decision-making processes in virtually every area that determines their lives," the report said. Among symptoms cited in the report are "the loss of language and culture, the problem of alcohol, high rates of detention by the police, physical abuse of Aboriginal women and children, high drop-out rates and absenteeism in schools, inadequate employment and training opportunities."

Though one newspaper said the report was "likely to cause resentment" because it will be perceived as criticism from an outside group "without acknowledging the complexities of the problem," that and other newspapers tended to agree that the problem remained a grave one needing urgent attention.

Making matters worse was a difference of understanding during the assembly, in which Aborigine representatives thought they were to lead the aforementioned procession of peace, while the event's organizer said she thought children were to lead, a notion supported in advance information prepared on the walk. When told to let the children go first, the Aboriginal contingent stood aside, many of them weeping, and waited till last, said EPS. Some others joined them at the end. Complaints were made that Aborigines were once again pushed to the back, as they have been for two centuries, with whites telling them what to do. Apologies were offered the next day.

However, a note of reconciliation was sounded at the end of a comprehensive account of Aboriginal history in Australia presented to the assembly February 13, as non-Aboriginal Australians poured on to the stage to demonstrate their desire to work for "a just Australia." The stage was already full of scores of indigenous peoples from several nations, who had come forward at the invitation of Australian Aborigines to represent the struggle of all such people across the world for justice, land rights, self-determination and dignity, said the story.

In other action, assembly participants, responding to the reports of the WCC moderator and general secretary, raised a wide range of issues February 11, including the future of ecumenism, WCC public statements, links between theology and culture, and the place of women and "differently-abled" persons in the church.

Among notable comments reported by EPS was that

FEM-MISSED: In an odd report, two major U.S. newspapers said the WCC assembly had clamored "to yet another religious summit" at one point, when the Rev. Lois Wilson of the United Church of Canada "electrified" a council conference by reporting that female members had received unspecified threats from male members. The women, she said, went to the restroom and cried.

from Kirill of Smolensk (Eastern Orthodox, Soviet Union), who said that by embracing "liberal, radical, and contextual theologies," as reflected in syncretism and the ordination of women, the WCC is creating new church divisions. He called for a "radical U-turn" before ecumenical hopes are exhausted. Konrad Raiser (United Church in Germany) said such fears could be mitigated if a higher priority is given to efforts to develop a "vital and coherent theology" as the basis for WCC work. Kalinick of Vastra (Eastern Orthodox, Bulgaria) spoke of other threats to ecumenism arising in the wake of the changes in Eastern Europe, including proselytism and anti-ecumenism from fundamentalist groups, and the increased strength of Islam. (At an earlier session, the positive recent changes in the former East Germany had been movingly noted, with the delegation from the former GDR ending the program by singing "Now Thank We All Our God," prompting others in the audience to join in in their own languages.)

In his reply, WCC General Secretary Emilio Castro picked up concerns raised by Kirill, said EPS. He claimed the WCC has never advocated the ordination of women, but has urged churches to consider the role and place of women who are gifted for ministry. He rejected any notion of syncretism, saying other religions have no interest in blending with Christianity, but adding that Christian theologians have "a right and a duty" to push the boundaries of thought as they seek to relate the Christian message to their cultural contexts.

Finally, as the effect of the assembly's pronouncements on the world was debated, WCC delegates themselves may have had reason to wonder whether they would have another chance like the one in Canberra to make them. Corroborating an earlier report in TCC, delegates learned during the assembly that the WCC will face severe budget cuts because of inflation and poor world exchange rates. *The Washington Times* quoted the co-moderator of the WCC finance committee, Carol Abel, as saying that "We come to this assembly in a financial position worse than the last assembly and worse than was anticipated one year ago."

Reshaping Of General Convention For Civil Rights Witness Begins

Plans to redirect this summer's Episcopal General Convention to make a witness against racism have been received, in the wake of an earlier decision to keep the convention in Phoenix as scheduled despite Arizona's failure last fall to approve a paid Martin Luther King holiday.

Dean David Collins, president of the House of Deputies and chair of the General Convention Committee on Planning and Arrangements, said efforts are now underway to reshape the huge July 11-20 convention to focus on civil rights and a simpler lifestyle, reported *Episcopal News Service*.

According to Collins, the convention would include special worship services focused on civil rights and reconciliation, daily Bible sharing and Eucharist in small groups for seven days of the convention, a space for common noon-time meals, a smaller "transformed" exhibit space, a call on deputies and bishops to refrain from conspicuous consumption, and the establishment of a Martin Luther King Jr.

ECUSA Feeling Financial Pinch

Episcopal Church treasurer Ellen Cooke reported recently that, although revenues are increasing at the parish level, fewer dollars are making their way to the national church.

According to *Episcopal News Service*, she told the church's Executive Council that some dioceses have yet to fully meet their pledges to the national church for 1990. Another report said the missing amount totals more than \$1.9 million. And in 1991, Cooke said, there is a difference of approximately \$800,000 between what dioceses have pledged and what they were assessed. As a result, the Church Center in New York placed a moratorium (until at least the end of this past February) on compensation increases and all new hiring.

The Council adopted a budget of more than \$30 million for 1992 and a proposal to change the formula of assessment in 1992 that would be based on a parish's disposable income rather than on the diocesan assessments.

Legacy Fund to support minority scholarships. (The Executive Council formally approved the latter in a recent meet-

ing.) *The Living Church* also reported that those in attendance would be provided with lists of minority-owned businesses in the area. Outgoing Archbishop of Canterbury Robert Runcie will be the preacher at a closing Eucharist of thanksgiving and reconciliation.

Episcopal Presiding Bishop Edmond Browning hailed the "good progress" made by the committee "in shaping a new vision for General Convention," adding that he is "more sure than ever that the decision to go to Phoenix was right. This convention has given us a special opportunity to put the issue of institutional racism back on the front burner, where it belongs."

Indeed, things seem to be calmer after the Episcopal Executive Council met in January amid heated controversy between church members over whether or not to keep the General Convention in Phoenix as planned, in light of the defeat of the paid King holiday in Arizona for which church leaders had lobbied. The Council decided to back Browning's recommendation that the convention remain in Phoenix and that it be restructured to stress civil rights, and it now appears that most of those church organizations, jurisdictions or members which had objected to the meeting's venue are aligning themselves with the hierarchy's decision as well.

"I feel very good about the new emphasis in the convention," Browning said. "I think the idea of the legacy scholarships has gained a lot of enthusiasm."

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What's the Word?

By The Ven. Dr. Carroll E. Simcox

Daily Resurrection

This is the day which the Lord hath made: we will rejoice and be glad in it. -Psalm 118:24

*New every morning is the love -
Our wakening and uprising prove:
Through sleep and darkness safely brought,
restored to life and power and thought.*

—John Keble

I don't know how it is with you in your daily downlying and uprising and the interim between them. With me it's a quite constant pattern. With the two ends I am almost always pleased and happy, but very often I have troubles during the interim. I dream a lot, usually unhappily. I complain to the Lord about my dreams and I get the reply you might expect: that silence which spells "wait." After my normally unpleasant dream I don't get back to sleep instantly, and I am in a dismal blue funk. If ever I'm going to have a self-reproachful session it is now. At that time a spell of what the Prayer Book calls "faithless fears and worldly anxieties" works me over. Toward the end of this ordeal I often recite *Psalm 30:5b*: "Heaviness may endure for a night, but joy cometh in the morning." At last I sleep, and eventually comes the dawn. The first few moments of "coming to" are not exactly joy at its apex, but I feel it as joy waking up with me and it brings immense relief. Then my soul sings and often my lips say "This is the day which the Lord hath made: we will rejoice and be glad in it."

Thus comes the daily resurrection. If you have no such experience as this when you rise in the morning there is some way in which you are being short-changed, if you are a Christian. Your daily sleep is a little death since it is a departure from consciousness—and from all power of self-determination. And if your experience is at all like mine, in your sleeping state you get your daily purgatory.

I find in my daily resurrection from sleep a very strong subjective assurance of the Great Resurrection yet to come, in

I find in my daily resurrection from sleep a very strong subjective assurance of the Great Resurrection yet to come, in which I shall be raised from what is at best a dim and frail consciousness, whether I am asleep or wide awake, to a bright, strong, complete consciousness: complete for the first time ever and which will be forever.

which I shall be raised from what is at best a dim and frail consciousness, whether I am asleep or wide awake, to a bright, strong, *complete* consciousness: complete for the first time ever and which will be forever. My lying down to sleep is a little death: the very essence of death, all death, is departure from consciousness. I am almost always glad and eager thus to die when I retire: it is the past day's consciousness, with all it has brought, that has so exhausted me I want to get away from it. I pray God to give me a mortal end that will be like my daily dying at the end of a day of being spent and used up by such consciousness as I have had.

The often unpleasant things that come to me in my sleep are purgatorial and I have no doubt that they are part of my necessary preparation for the consciousness which is temporally and eternally yet to come. These nightly visitations foreshadow what some theologians speaking eschatologically call the Intermediate State. It is an apt phrase because it clearly implies that the experience of it points forward and may be regarded as remedial and life-enhancing whether we find it pleasant or not while we are undergoing it. (It is indeed a "going under.") Always the Lord returns me to refreshing sleep when he deems that I have had enough for the present.

Finally comes the waking revelation, of which Keble sings: "New every morning is the love / Our wakening and uprising prove." He says it "proves" the Love of God for us as we see it revealed in the life, death and resurrection of Jesus Christ. Christian or unChristian logicians could, I suppose, question the rightness of Keble's word; but I think that saintly Anglican poet meant that the daily fact of our sleeping, dreaming and awaking is a daily reminder to us that our lives are at all times, in all situations, in the mind and in the loving and omnipotent Hand of the Father of Jesus Christ, through whom he assures us that neither Death nor Devil can ever pluck us out of that Hand. Because he lives, we shall live also. Alleluia, for the Lord God omnipotent reigneth. ■

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Newsclips

ANGLICAN—INTERNATIONAL

The second **ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION** (ARCIC) still sees hope for ecumenical dialogue between the two churches, in spite of the impasse over the ordination of women as Anglican priests in several nations, and as bishops in a few. According to *Church Times*, a just-issued commission statement, "Church as Communion," admitted that there were "grave obstacles from the past and of recent origin." Roman Catholic co-chairman, Bishop Cormac Murphy-O'Connor, stated the Vatican's position, noting that "There is absolutely no doubt that [women's ordination in Anglicanism] does complicate our work. There is division in the Anglican Communion itself on this matter, which makes dialogue between us more difficult." (After Lambeth 1988, there was even mention among some ARCIC members that the commission might have to pursue its ecumenical efforts by dealing with Anglican provinces (regional member churches) individually, since some had accepted women's ordination and some had not. - Editor) But the Anglican co-chairman, Bishop Mark Santer, took the view that "God's mind is larger than ours. One cannot foresee how things will look in the future. One has to see how amazingly things have changed in the last 25 or 30 years. The ordination of women is not the only difficulty." He said he thought the gravest obstacle was "the separation of two institutions for four hundred years." CT says the statement recognizes that Anglicans and Roman Catholics are already in a "real though imperfect communion." The next subject for study is morals.

At the February meeting of the Church of England's General Synod, a motion by the Rev. John Broadhurst on **FEMINIST THEOLOGY** was ordered to be placed on the Synod's agenda for its next session in July. The "feminist theology" motion asserts that the latter is inconsistent with the name and nature of God as revealed in Holy Scripture and set forth in the Creeds and the historic formularies of the Church of England. Broadhurst, responding to questions, contended in debate that moderate liberals, including the bishops, do not understand what lies behind feminist theology and liturgies. He quoted leading feminists who endorse this view, including Daphne Hampson, who wrote: "Feminism represents the death-knell of Christianity as a viable religious option." The motion came at a particularly appropriate time, as a chaplain of Worcester College, Oxford, had just raised eyebrows by speaking of the Holy Spirit in the feminine in an exposition of Romans 8:26-27, translating verse 26 thusly: "We do not know how to pray as we ought, but the Spirit herself intercedes on our behalf with inarticulate groanings."

THE PRIMATE OF THE PROVINCE OF THE SOUTHERN CONE OF AMERICA, Bishop Colin Bazley of Chile, has been elected Bishop of Sheffield, David

Lunn, opposing the ordination of women; which is now being considered in the Church of England. Lunn had said he would resign rather than accept the "bizarre" innovation. Saying he "would feel it impossible to stay on as Bishop, introducing the new regime, whilst those with whom I at least in part agreed were having to leave their homes and their work," Lunn went on to state his view that new bishops and existing ones would have to accept the new doctrine as soon as it is approved. He explained: "The same will have to be true for archdeacons, directors of ordinands, and all concerned with the selection and training of people for the ministry. I can't see how men could offer themselves for ordination if they did not accept the validity of all ordinations, and I would think it inevitable that the acceptance of women's ordained priestly ministry *ex animo* (sincerely) almost immediately becomes a condition of acceptance for training. The lay person who never travels for a decade or so may find a congregation where they can pretend that nothing has happened. The Church of England of the future will be united by the exclusion of those who don't agree. In the old debate between 'comprehension' and 'conformity' the victory is suddenly given to 'conformity.'" Of the whole controversy over an innovation which would reverse 2,000 years of doctrine and practice without the support of either tradition or scripture, Lunn said "we seem to be shooting ourselves in both feet at once." In a letter published in *Church Times*, Bishop Bazley wrote of Bishop Lunn's statement that "... it was the most enlightened expression of sanctified and pastoral common sense on the subject that I have seen reported in your newspaper during the last few years. When will others display such a wise and wholesome concern for the integrity of scripture and the unity of the Church? From this end of the world it is hard to understand why the Church in the Northern Hemisphere will insist on destroying itself when it has the most wonderful message of salvation and fullness of life in Christ to proclaim."

The primate of the **TRADITIONAL ANGLICAN COMMUNION** (TAC), the Most Rev. Louis Falk, has named an episcopal visitor for an Anglican group based in Stoke-on-Trent which broke from the Church of England, reports *Church Times*. The action of the bishops of TAC, which was officially formed by Continuing Church leaders last September, in establishing a relationship with the Church of St. Mary and St. John does not create or admit an English diocese or province into the Continuing Church. Bishop Falk, who also heads the U.S. Anglican Catholic Church (ACC), was quoted as noting that TAC will "refrain from any action which might hinder the efforts of those working, while they can, to defend the Church of England from within its established structures." In naming Bishop Robin Connors, the ACC's Auxiliary Bishop for Overseas Work, as visitor to the English group of Continuing Churchmen which left the C of E seven years ago, Falk noted that "The present situation in the Church of England presents the Traditional Anglican Communion with an unusual pastoral dilemma. Members of TAC have good and supportive relationships with clergy and laity who have separated, and with those who still remain within the established English Church. We would not wish at this stage to take actions which would compromise the endeavours of any loyal churchman." Most traditionalists in the C of E are working in and through

organizations such as the Church Union, Church in Danger, and Cost of Conscience.

Two orthodox clerics in England, both loyal supporters of the Continuing Church movement in North America, have died. **THE REV. DR. LYNN MILLAR**, a staunch Anglo-Catholic who had also been concerned about trends in the Church of England, died in February in Sussex at the age of 90. A contemporary at Cambridge with the well-known Dr. Eric Mascall, with whom he remained friends throughout his life, Dr. Millar went on to receive his Ph.D from Trinity College, Dublin. He was made a deacon in Ely in 1924, and a priest in his native South Africa in 1926. Throughout a clerical career that took him to Ireland, Scotland, and the West Indies as well as to South Africa and England, he served the Church in a number of capacities in addition to fulfilling parochial appointments, including as a chaplain to orphanages and to nuns, and as headmaster of a school. He authored two books: **Christian Education in the First Four Centuries** and **Problems of Christian Education**. A requiem mass was celebrated for him at St. Matthew's, Willesden. Also recently deceased is **THE REV. A.G. LOUGH**, who is notable for his long rural ministry in Hennock Parish in Devon. The 80-year-old Lough had a Ph.D from London University, and had written books about the hymn writer John Mason Neale and about Tractarian luminary Edward Pusey.

IN BRIEF—

***THERE WILL BE "MUCH LESS MONEY"** to distribute to English dioceses over the next few years, the Church Commissioners report. Among other warnings, a spokesman said: "Allocations for clergy stipends may well have to be reduced. . . ." - *Church Times*

***AND, WOMEN DEACONS IN ENGLAND** face a "severe blockage" of job prospects in their first posts, according to a report published by the Advisory Council for the Church's Ministry. A national shortage of intermediate and senior jobs and economic recession were blamed. - *Church Times*

***ANGLICAN-GERMAN PROTESTANT UNITY** has advanced with approval by the Church of England's General Synod of the "Meissen Declaration," committing the C of E and the German Churches to "strive together for full visible unity." In commending the measure, which passed on a show of hands, Archbishop Robert Runcie noted that "those of us who lived through the tumultuous events of 1989 will never forget the crucial part that the Church played in the collapse of socialism of the old order in East Germany." - *Church Times*

***MEANWHILE, THE OUTGOING ARCHBISHOP PAID TRIBUTE TO MARGARET THATCHER**, the former English prime minister, recently. Despite the fact that Dr. Robert Runcie often took issue with Thatcher's policies, he said she "has been a strong and courageous prime minister, always sustained by her personal Christian faith." - *Ecumenical Press Service*

***P.D. JAMES**, English mystery novelist also known for her championship of the (1662) **Book of Common Prayer**, became a life peer in the Queen's New Year's Honours List. Phyllis Dorothy James (Mrs. C.B. White), a vice president

of the English Prayer Book Society, reportedly would not agree to her publishers' request that she explain the title of her latest novel, **Devices and Desires**, on the ground that any educated English person ought to know that it came from the 1662 general confession. She is a governor of the BBC, and chairs the Arts Council's Literature Advisory Panel. - *Church Times*

***THE NEW PRINCIPAL OF THE COLLEGE OF THE RESURRECTION AT MIRFIELD** is the Rev. David Lane, who has served the college as vice principal since 1987. Lane succeeds the Rev. Denys Lloyd, whose departure in October to become a Roman Catholic contemplative shook the Church of England. - *Church Times*

***SIR PAUL REEVES**, former archbishop of the Church of the Province of New Zealand, has become the first full time representative of the Anglican Communion to the United Nations. Reeves is a Maori, and the ceremony marking the assumption of his new office mixed Anglican ritual with Maori tradition, featuring, for example, the Maori chanting and a robe of kiwi feathers signifying chiefly rank. - *Episcopal News Service*

***A SUCCESSOR TO BISHOP ALEXANDER MUGE** of the Diocese of Eldoret, Kenya, has been elected. The Rev. Stephen Kewasis, a priest for less than two years, succeeds Muge, a critic of one-party rule in Kenya who was killed last summer in a mysterious car crash, shortly after a government official made threatening remarks against him. - *Anglican Journal*

***MEANWHILE, ARCHBISHOP MANASSES KURIA**, primate of the Church of the Province of Kenya, has reported that his church has been strengthened by its open criticism of abuses by government officials. "We have not lost members, but gained many more," he said. - *Episcopal News Service/Episcopal Life*

ANGLICAN—USA

The Episcopal Church (ECUSA) is plagued by **AN INCREASING NUMBER OF SEXUAL MISCONDUCT CASES**, says Bishop Alexander Stewart of the Church Pension Fund of ECUSA's Province V, according to *Episcopal News Service*. Bishops and chancellors from dioceses in the Upper Midwest met recently to discuss the problems of a wave of lawsuits charging clergy with sexual misconduct. In the past, Stewart said, the usual solution was merely to move the clergy to another location—where they often repeated their behavior. As a result, he noted, "most of the cases involve serial molestation." He urged the church to take stronger measures to protect potential future victims.

What ever became of plans by the **EPISCOPAL SYNOD OF AMERICA** to seek a non-geographical tenth province for traditionalists within the Episcopal Church, or in general some more secure means of continued existence for orthodox Episcopalians? As reported earlier, Episcopal Presiding Bishop Edmond Browning acknowledged the ESA's right to pursue legislation for a non-geographical province through the General Convention, but soundly rejected the idea himself. Browning and Synod bishops met late last year, with the latter evidently urging the appointment of another group to review provisions for traditionalists. According to the ESA's Executive Director, the Rev. Titus Oates, Browning was "sup-

posed to write a statement of purpose for the continuation of the talks, but two letters reminding him that he had not sent such a statement have produced nothing." The Rev. Brian Koehler, the canon to Fort Worth Bishop Clarence Pope, ESA president, reported that "At present, Bishop Pope does not see any proposals for accommodation at [the July] General Convention; as far as I know nearly everyone involved in this venture believed that this summer would be too early to see anything bear fruit." However, he also quoted Pope as saying that "Province X as conceived in the past probably does not offer a way forward. There are even more interesting possibilities which for the time being must remain unexpressed." Bishop Pope recently visited England, meeting, among others, with Archbishop of Canterbury-designate George Carey. Meanwhile, it appears ESA leaders and adherents (along with many others) will be keeping close watch on events leading up to and during this summer's Episcopal General Convention, which some believe could be a watershed over the issues of homosexuality and inclusive language.

IN BRIEF—

***THE DIOCESE OF NEWARK** came close to becoming the second U.S. diocese to have a woman suffragan bishop, but in the end chose a local son. The Rev. Jack McKelvey, rector of St. Paul's Church in Englewood, New Jersey, edged out Archdeacon Mary Adelia McLeod of Charleston, West Virginia, and three other male candidates, and was elected on the seventh ballot at a recent special convention. - *Anglican Journal*

***THE EPISCOPAL RADIO-TV FOUNDATION'S REORGANIZATION PLAN** was approved by an Atlanta bankruptcy court on January 28, a decision that, in the words of the foundation's director, the Rev. Louis Scheuiddig, heralds the possibility of "a tremendous resurrection for us." The reorganization plan frees the foundation from further litigation over the disputed ownership rights to an Alexander Scourby Bible recording. - *Episcopal News Service*

***A NEWLY DISCOVERED LETTER BY EVELYN UNDERHILL**, who is often considered the greatest Anglican spiritual writer of this century, calls the priesthood back to "a disciplined personal life of prayer." Written in 1930, the letter also says priests tend to be "humanitarian rather than theocentric." - *Christian Century/Evangelical Catholic*

***THE REV. DR. ROBERT MUNDAY** has been elected president of the National Organization of Episcopalians for Life (NOEL). Dr. Munday is the administrative dean and librarian of Trinity Episcopal School for Ministry in Ambridge, Pennsylvania, and a member of the legislative assembly of the Episcopal Synod of America. - *Trinity News*

RELIGION—USA

THE MOST LIBERAL ABORTION LAW IN THE COUNTRY, according to some opponents, was signed into law by Maryland Governor William Schaefer in February after its passage by significant margins in both houses of the state legislature. *The Washington Post* reported that the measure allows abortions without restrictions up to the point at which a fetus can survive outside the womb. Later term

abortions may be performed to protect the woman's health or in the event of serious fetal deformity. However, the act does require parental notification in the case of minors in some circumstances. Schaefer is personally opposed to abortion. Opponents have vowed to gather petitions to challenge the law in a 1992 statewide vote.

MEANWHILE, A BILL MORE PROTECTIVE OF INTER-UTERINE LIFE than the laws of any other state was signed into law by the governor of Utah in January, reports *The New York Times*. The law permits abortions only in the case of rape or incest, where the pregnancy threatens "grave damage to the pregnant woman's medical health," or to prevent the birth of a child with "grave defects." Which is to say, the law prohibits almost all elective abortions; and poses a direct challenge to *Roe v. Wade*, the U.S. Supreme Court's 1973 decision guaranteeing women the right to abortion. The Utah law was the first this year to forbid most abortions. Guam, a U.S. territory, and Pennsylvania previously passed restrictive measures, both of which were found unconstitutional by a federal district court and are now on appeal to a federal circuit court of appeals. Both have been stayed as they make their way toward the Supreme Court.

LIBERAL CATHOLIC PRIESTS are continuing to develop small faith communities in an attempt to sidestep the church hierarchy. According to a *National Catholic Reporter* story cited in *Religion Watch*, a reporter who visited parishes across the country found a common pattern among priests. "They are making pastoral decisions, many of which were normally reserved to chancery officials. Parishes are becoming small dioceses." Such practices are apparently particularly common among older priests who doubt the credibility of official church positions, such as those against birth control and remarriage after divorce, and who wish to avoid hierarchical church discipline. Priests are reportedly skirting church laws on annulments of marriage and on weddings, funerals, and confession. With one-on-one confessions dwindling, some priests are permitting group reconciliation as a substitute.

Meanwhile, Roman Catholic **ARCHBISHOP REMBERT WEAKLAND** of Milwaukee was recently prevented by the Vatican from receiving an honorary degree from the theology faculty at the University of Fribourg in Switzerland because of his statements on abortion, which the Vatican contends had caused "a great deal of confusion among the faithful." Last year, Weakland, while professing to hold that abortion is immoral, criticized a number of anti-abortion tactics as self-defeating, "ugly" and "demeaning." A related story by *Ecumenical Press Service* says Pio Laghi, head of the Vatican Congregation for Catholic Education, told faculty officials that Weakland's statements on abortion "are not without doctrinal importance" and that "an honorary degree from a prestigious faculty of theology would only add" to the confusion engendered by Weakland's assertions. Although the University of Fribourg is a state institution, its theology department maintains a special affiliation with the Vatican that permits Vatican oversight of its activities. The theology faculty sharply protested Rome's decision, however.

In a further development, Weakland has now said he would **ASK THE POPE'S PERMISSION TO ORDAIN A**

QUALIFIED MARRIED MAN if a shortage of priests prompted the closing of a viable parish within his archdiocese, reports *Episcopal News Service*. Though faced with alarming statistics portending an increasing clergy shortage, the church hierarchy has consistently refused to relax its celibacy requirement for Western clergy (though married priests are traditional in Eastern Rite Roman Catholicism). The Milwaukee archbishop, saying "I see . . . no other way out of this very difficult situation," made his views known in a published draft of a pastoral letter. Weakland will issue a final version of the pastoral letter in six months, following further dialogue with other members of his archdiocese.

IN BRIEF—

***A UNITED METHODIST STUDY COMMITTEE** recommends that the nine million-member denomination replace its stand that homosexuality is "incompatible with Christian teaching" with a statement which admits the church is "unable to arrive at a common mind" on the issue. A decision on the question, adopted by a 17-4 vote, is expected in 1992. - *Episcopal News Service*.

***THE CHURCH COUNCIL OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA (ELCA)** has adopted a document on "vision and expectations" for its pastors and bishops, though the text says it "should not be understood as a juridical standard." The section on homosexual pastors and bishops recommends that they "abstain from homosexual sexual relationships." Unmarried clergy are urged to be chaste, and married clergy to be faithful to their spouses. - *Ecumenical Press Service*

***STANDING APART FROM THE NATIONAL CONFERENCE OF CATHOLIC BISHOPS**, the leader of America's Roman Catholic military archdiocese stated that the U.S. was justified in using military force in the Persian Gulf. "To tolerate injustice, to submit to terrorism, to ignore genocide may spare us from open conflict for a while, but it certainly does not create a world of peace," Archbishop Joseph Ryan said in Washington. "We make peace happen when we remove the threat to peace," he said. The National Conference of Catholic Bishops opposed the use of force. - *The Washington Times*

***MEANWHILE, CHURCH ATTENDANCE AT THE END OF JANUARY ROSE TO ITS HIGHEST LEVEL IN A QUARTER-CENTURY**, with 44 percent of the adult population—about 110 million people—attending worship as the war in the Persian Gulf went into full swing. In Gallup polls, 57 percent also said they were praying twice or more daily and with greater intensity, compared with only about a third of the population committed to prayer before. And, after the war started, 63 percent of Americans said they consider religion "very important," compared with an average of 55 percent for the past decade. - *The Washington Times*

***BEGINNING NEXT FALL, INCOMING STUDENTS AT STANFORD UNIVERSITY** will have what may be an unprecedented graduation requirement: a course covering sexual identity, gender concepts, sexual roles, and male-female relations. Some charge that the course will involve learning the "politically correct" views (i.e. feminist doctrine) necessary to pass. Stanford sparked heated debate only last year by its decision to drop its requirement that stu-

dents take a year-long course in Western civilization, a move made in deference to feminists and minorities who argued that Western literature and philosophy are the products of dead white males, with no relevance to modern multicultural society. - *The Washington Times*

***UNITED METHODIST CHURCH** officials have concluded no grounds exist for disciplining the denomination's Perkins School of Theology in Dallas, Texas, which was the site of a ceremony charged to be "in direct opposition to the Christian faith." Critics had asserted that a witchcraft ritual allegedly conducted in connection with a feminist lecture should not have taken place in an institution supposedly under Christian control. - *Episcopal News Service*

***PHILADELPHIA PUBLIC SCHOOLS** have decided to enforce a 96-year-old Pennsylvania law prohibiting teachers from wearing religious clothing or jewelry in the classroom. This includes the Christian cross, the Jewish Star of David, and the Muslim head scarf. A Jewish teacher has been allowed to wear his yarmulke in the faculty room, where students cannot see him, but not in the classroom. Apparently, the law was originally passed to prevent Roman Catholic priests from wearing their clerical collars or nuns their habits in public schools. - *The Washington Times*

***PROFANITY HAS BEEN BANNED** by the City of Quincy, Massachusetts. A local patrolman described the situation there in saying, "You try talking the king's English to some people around here, it's like talking Chinese. People don't have any class anymore." - *The Washington Times/Associated Press*

RELIGION—INTERNATIONAL

The Religious Newswriters Association (RNA) put the political changes in Eastern Europe and the Soviet Union at the head of its **TOP-TEN LIST OF SIGNIFICANT RELIGIOUS NEWS STORIES FOR 1990**, reports *The Washington Times*. In second place on the RNA list were the sex scandals involving top religious leaders, such as Roman Catholic Archbishop Eugene Marino of Atlanta, the Rev. Bruce Ritter of New York City's Covenant House, and the Rev. Allan Boesak of South Africa. RNA is composed of religion reporters for secular newspapers and magazines.

OF SOME 50 MILLION ABORTIONS PERFORMED IN THE WORLD EACH YEAR, HALF ARE ILLEGAL, and at least 200,000 women die from the illegal ones, while many more women suffer serious health problems from them, claims a study published by the Worldwatch Institute last fall. (Particularly in Third World countries, ignorance about or unavailability of contraceptives seems to be part of the reason for the high incidence of abortion.) According to a column by Judy Mann in *The Washington Post*, the findings caused senior researcher and report author Jodi Jacobson to conclude that criminalizing abortions does not stop women from seeking them, but does put them in greater danger of losing their lives or damaging their health. Jacobson reaffirmed the highly controversial nature of abortion throughout the world, and the lack of theological unanimity on it—even in the Roman Catholic Church, in which she claims the official view of abortion has become more strict than it was originally, now assigning the same value to the life of a woman as that of an embryo. Even so, illegal abor-

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The Afterword

Editorials

Bishop Carey In Heresyland (Or, "You Had It Right The First Time, George")

George Carey, who is being enthroned as Archbishop of Canterbury and Primate of All England this month, was given a cautiously optimistic reception by many Evangelicals and Anglo-Catholics after his appointment was announced last year, mainly because he professes belief in the Divinity of Christ, and has a "high view" of Holy Scripture. His support of women priests did, of course, give pause, but there was, for a moment, some reason to think that *maybe* he might be an improvement over his predecessor, Robert Runcie. His "common man" background also meant that, though he is certainly educated, he would not be just another academic drudge, as a number of English bishops seem to be.

But no sooner had he been appointed when it was learned he had said that it might be better if clergy opposed to women in the priesthood would just get out of the Church of England—a sentiment for which, after protests, he was able to offer a mitigating justification. Perhaps, it was thought, he would be even-handed after all, and not press vigorously toward passage of a measure he surely must know will destroy the Church of England as we now know it, as well as the hopes that Carey himself has for closer ties between Anglicans and Roman Catholics.

Now, however, it is quite clear the next archbishop has a (not laudatory if unguardedly harsh) habit of being completely honest, and has certainly been just that in revealing his total intolerance for the position of the Universal Church on holy orders. Thus it is also apparent that those who had hopes for moderation and caution from him on the women's issue would be wise to abandon them and to make concrete arrangements, if they have not done so already, for continued orthodox communion after what bodes to be the final rending of the Anglican communion.

The new English primate and spiritual head of Anglicans worldwide has let it be known in an interview with *Reader's Digest* what he *really* thinks: and that is (and let us forget the distinctions in his subsequent explanation) that people are opposed to women's ordination—among them, precisely, the more than 3,000 priests involved in England's Conscience movement—are not only resisting modern sociology and political fashion, but are actually in error on the issue. In one brief statement, Bishop Carey trashes Christ's teaching as revealed in Holy Scripture, the Tradition of the Church, as well as the liberal-supported "doctrine of reception" which purports to leave the women's question open—and which he defines as "heresy" (or as his euphemistic "theological error") that which has never been so defined by any

authoritative council or body of the Church.

It is surely true that some traditionalists find the idea that women can be priests equally dubious, and some have said so. But the two sides are not arguing with equal arsenals of support: the burden of proof is on those who think Christ's example and the Church's practice for two millennia have been wrong. Has the Holy Spirit been absent from the Church these 20 centuries? Did God allow us to err from the beginning in something so fundamental to the life of His Body as the sacred ministry? Dr. Carey says that "The idea that only a male can represent Christ at the altar is a most serious heresy." His proof? It's because "... the implications of that are devastating and destructive..." How so? "... because it means women feel totally excluded." There you have it: dogma by opinion-poll.

Perhaps Dr. Carey should recall that the issue of women's ordination has been considered on its merits before this century. And if he has read enough church history, he might have heard of the name of St. Epiphanius, the metropolitan of Cyprus who lived until 403 A.D. A confirmed Trinitarian in a time when government-backed Arianism (*i.e.*, Jesus was just a man) was sweeping the world, Epiphanius also fought such heresies as Apollinarianism (the idea that Christ's spirit was replaced by the divine *Logos*, making his manhood incomplete), Melitianism (advocating excessive strictness in restoring people who had "lapsed" into paganism under persecution), and Origenism (an insistence on the pre-existence of souls, and a denial of the identity which connects the mortal and resurrection bodies).

There was one more heresy Epiphanius battled, and you can read about it in his *Panarion* (or "Refutation of All the Heresies"), in which one learns that the women's ordination movement was alive and well in the *fourth* century, and was regarded as a Gnostic heresy even then. Epiphanius writes that "women had never been allowed to offer sacrifice [*i.e.* celebrate the Eucharist], as the Collyridians presumed to do, but were only allowed to minister. Therefore there are only deaconesses in the Church, and even if the oldest among them were called 'presbyters,' this term must be clearly distinguished from presbyteresses..." Look it up for yourself in the *Panarion* (lxxix. 4).

Our Lord Jesus Christ is not only our teacher by what he said, but also our example by what he did and did not do. Thus, it is not only the *text* of the New Testament which expresses our Lord's will, but its *context*—what was done as well as what was uttered—that count for Christians. For either our Lord's institution of the sacred ministry was deliberate and right for all ages, or else it was sinful, unjust and restricted by time and place: in which case, what kind of a Saviour is he? Could the Apostles (and that gay, woman-hater Paul) have betrayed the intentions of their Master by suppressing women from the day of Pentecost on? Have all the saints throughout the history of the Church been perpetuating a lie? So much, then, for the Church being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone..." (Ephesians 2: 19f).

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abortion under varying circumstances was even countenanced by authoritative bodies in the church. And last but not least Gay Lib has been making its voice heard since about the same time women in the priesthood became an issue, and now homosexuality directly confronts the church today. Shamefully, a lot of Gay Lib leaders in the church, including some bishops, have cut themselves pretty loose from the Scriptures and Tradition. They seem to be advocating licentiousness and wholesale amorality. This writer is certainly not numbered among them.

Beginning early in the '60s my many homosexual friends in the priesthood were developing an attitude of "What the heck? Why are we suffering struggling to be celibate when everyone else is doing it? Why should I be so lonely?" Maybe that seems immature, but it certainly is understandable. In the midst of the Sexual Revolution it was difficult to see any point to being chaste, especially since that revolution had invaded the church with its whole army.

The '60s and '70s church version of the new morality was that sex is good, abstaining from sex is puritan, and God intends for people to have mates. Homosexual churchmen and churchwomen quietly translated that into their own terms: it's better to marry than to burn with passion, even if your lover is of the same sex. Finally, I joined in, trying not to feel guilty and sincerely believing this was the right way to go. I believed I was being honest about who I am. And in all of this I never ceased to love the Lord and to seek His will.

Today I'm celibate again, little thanks to the Anglican Establishment. My return to celibacy has been influenced by a variety of concerns, such as painful relationships, a desire to follow Evangelical standards more closely, and the influence of Sex and Love Addicts Anonymous. To be fair I need to add that some other homosexual friends have had a more positive experience of their sexuality. I know quite a few who have settled down with a partner, and live quiet and productive lives, and who seek to serve God. But I've never known anyone for whom their homosexuality offered them the potential satisfaction enjoyed by happily married heterosexuals. There's no evidence at all that it's "an equally alternative lifestyle."

But it makes me sick to see what's going on in the traditional-Anglican movement today, both in and out of ECUSA (the Episcopal Church), to see traditionalists happy as larks to be lib- about this or that departure from traditional teaching, but in it about homosexuality. In ECUSA there's a multitude of churchpeople who buy every liberal idea about sex, up to the of homosexuality. For all of these anti-homosexuality has ne a rallying focus, the symbol we're going back to bibli- orality.

y say, "The Bible is against homosexual practice, why, its t right down there where anybody can read it, so let's o the death against it." But the same Bible that says it's an ation for a man to lie with mankind as he lieth with a (Leviticus 20:13) also says "I hate divorce" (Malachi his passage from Leviticus also calls for the death pen- people who curse their parents, or who commit adultery est; it legislates exile in the case of a man who has sex woman during her period. Deuteronomy calls for the enalty in the case of a stubborn and rebellious son nomy 21:18-21). The famous commentary calling al acts unnatural in Romans (1-2) ends by saying in a such acts are on the level with greed, envy, wran- te, rudeness, arrogance and boastfulness, and that engage in one or more the latter behaviors are as

guilty of sin as those who "change the natural use into that which is against nature."

Traditional Christian moral teaching about sex is based on biblical texts and principles. But whenever and wherever churchpeople get liberal about sexual matters, they find ways (some sincere and honorable, others totally despicable) to reinterpret those biblical texts and principles. It's as if they are willing and eager to make things easier for themselves, but they (i.e., homosexuals) had better toe the line. The homosexual, understandably, begins to feel like some sort of scapegoat.

I'm scandalized by this blatant inconsistency. Some of the spokespersons in the anti-homosexual rally scandalize me too. There is one big noise in the traditionalist movement about whom I know a lot from a former lover of his. Maybe this clergyman has repented and reformed, but 25 years or so ago he was returning to bed between masses on Sunday to have sex with this man. It seems very odd to me to hear him verbally "gay bash" today as if he has always been Fr. Pure. He's not alone in this.

If traditionalists are going to have any credibility with homo- sexually oriented people, they must be consistent. Logically, you can't be easygoing or liberal about all, some, or any one of the following—masturbation, pre-marital sex, cohabitation, birth control, divorce and remarriage, abortion, women priests—and then say that homosexual activity is very evil under all circumstances because the Bible says so. If you do that, the homosexual can only look upon you as either stupid or homophobic.

The Pope is consistent. Maybe the Pope is right. But most Anglicans, including most traditionalists, don't follow the Pope's logic. Unlike the Pope they believe there are extenuating circumstances which allow pastoral deviations from Scriptural and traditional moral norms. So logically they must either lighten up on the homosexual question or tighten up on other issues. Otherwise, maybe they are either fuzzy in their thinking or guilty of blind prejudice. Or maybe some are just terrified about unresolved questions in their own sexuality. Fearlessly in Christ we need to face this issue with consistency and love.

Name withheld

TO THOSE WHO HAVE "CLEARED AND PLOWED"

I have been intending to write you for some time just to thank you for the excellent coverage of Anglican/Episcopal/Continuing Church news. There is no other comparable source that I know of. When my copy of *CHRISTIAN CHALLENGE* arrives, I usually do not sleep until I have read every word. I have especially enjoyed the articles by James B. Simpson on the Church of England...

Communication among the Continuers is so important. Many have made life-changing sacrifices to continue traditional worship, and not a few have been very isolated from the kind of encouragement that comes from seeing the progress that has resulted. Your excellent publication has made such a difference in this regard.

Just to give you an example of why we need this communication, I can remember when [the founding editor of the *CHALLENGE*, Dorothy A. Faber] came to Shreveport and met with a number of us who were concerned about the direction of the Episcopal Church some 25 or 30 years ago. When she began the publication, we were on the mailing list, but somehow our name

was lost in a move and only in the last year or two have we rediscovered you. We had thought the project abandoned. We have looked very hard for an alternative to the Episcopal Church so obviously bent on self-destruction for all this time, and only when a friend discovered the Anglican Catholic Church a couple years ago did we find a choice available. If we, actively searching for a traditional church, were so long in discovering the alternatives available, how much more difficult for those numerous devout people who are staying at home week after week, disillusioned and hungry for Anglican fellowship and Anglican worship!

I don't know why it's so hard to find the time to say thank you to those who have cleared and plowed so that we may now join in the planting, but I did not want to delay one more day in passing along our deep appreciation for your work. I'm sure I speak for quite a number of people that you have not heard from.

Mrs. E. C. Laster, Jr.
910 Pierremont Road, Suite 103
Shreveport, Louisiana 71106

Mrs. Laster is a member of, and publishes a weekly bulletin for, local ACC parish, Church of the Epiphany, which her husband serves as senior warden. The parish was organized in January, 1990. - Editor

FORWORD Continued from Page 27

HIS REMARKABLE DISPLAY OF CANDOR, Bishop Carey has done traditional Anglicans a favor, though, for he has asserted their own position—that the proposal to ordain women bishops and priests is doctrinal after all. We've been told *ad nauseam* for over 20 years that women's ordination is a purely secondary question, a "justice" and "equal-opportunity" issue, not one of *theology*. But now, just as the feminist movement is on the verge of worldwide triumph, this issue is not only real, but a question of orthodoxy itself!

As a mistake, we believe, to think that the winds of change blowing around the Christian world will just "blow over." We are morally certain that today's controversy is not some ordinary fad which (after a bit of fuss) will fade away. What is a movement that combines the power of every error that has ever been in the Church—the sort of religion that presumes to act God on how he *should* have ordered his world and ordered his Church.

There is still much that Bishop Carey says that we find encouraging and encouraging in an era of clerics seemingly abandoned by the spirit of the age, his deeply disturbing remarks at the sacred ministry strike at the very framework of the Church instituted by Christ, and a weakened framework will not stand up under his other good intentions.

The Church of England is now headed by a man who has a disconcerting (albeit creditable) habit of saying what he has thought at least the *first* time. We can and will pray that Bishop Carey will recant his views with the same candor that he has promoted them, but we have no reason to expect that will. Our friends in the Church of England and those in "official" Anglicanism should not deny what is true for them any longer. The church which has been so often may someday soon consider them to be heretics.

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

FIRST PLACE Continued from Page 3

clearly borne the marks of the One, Holy, Catholic and Apostolic Church. That is, the Anglican Church has been a true branch of the Church, teaching the Holy Scriptures, professing the Creeds, administering the sacraments and maintaining catholic orders of bishops, priests, and deacons.

Nor can one speak of Anglicanism without at least mentioning Richard Hooker, the Caroline Divines, and the Tractarians. In the several universities in which I spent so many years as a student and later as a chaplain, I often heard the statement that Anglicanism had never produced a first-class theologian. While I dispute that statement, it should be understood that Anglicanism has never been dominated by one person, and its very *ethos* has worked against such dominance by an individual. At the same time, I have met many people who told me that they became Anglicans because the writings of a single Anglican made them long to know more about the church to which that writer belonged. The names I have heard have been mainly George Herbert, Lancelot Andrewes, Jeremy Taylor and C.S. Lewis. But, of course, I have also heard the names of parish priests, laypeople, nuns, monks and even bishops.

In the years ahead it appears we shall witness some further unraveling of the Anglican Communion and some further abandonment of the catholic faith and order on the part of member churches. Some people will submit to Rome and others will seek refuge in Orthodoxy. Some, however, will maintain the Anglican heritage. Just as, "There will always be an England," there will always be Anglicans. And perhaps by some miracle, they will be able to be Anglicans in the Church of England. ■

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St. Chrysostom's Anglican Church

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(Extension Trivista Left)

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3rd Sat 9a HC

1928 BCP

The Rev. K.R. Strawhand

501/262-5130

501/623-4656

CALIFORNIA

Long Beach

St. Mark's Church

(American Episcopal Church)

245 W. Wardlow Road

(at Grace Lutheran)

Sun. HC 8a

(Call for holy days)

The Rev. Robert Hardin

The Rev. John Stevenson

213/424-7743

714/842-8834

DISTRICT OF COLUMBIA

Church of The Ascension & St. Agnes

(Episcopal Church)

1217 Massachusetts Ave., NW

Sun Said Mass 8a and 12:30p;

Solemn Mass 10a;

Mon-Fri Mass 12:10p

Sat Mass 9:30a

Anglican Missal

The Rev. Perry Michael Smith

202/347-8161

FLORIDA

Delray Beach

St. Mary the Virgin

(American Episcopal Church)

101 Homewood Blvd.,

corner W. Atlantic Ave.

Sun HC 8a; 10a

Wed HC & Healing 10a

The Rev. Richard B. Bass

407/265-1960

Goldenrod (Orlando)

St. Alban's American

Episcopal Church

3348 W. State Road 426

(Aloma Avenue)

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

SS 9a (Nursery at all services)

Wed HC 7:30p; Bible Study 8p

1st Sat of month: Sacrament

of Penance 4:30p

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The Rt. Rev. Walter Grundorf

The Rev. Canon Robert Miller

The Rev. Kenneth Horne

407/657-2376

Jacksonville/Orange Park

Church of St. Michael & All Angels

(American Episcopal Church)

Lakeshore Drive West, Orange Park

Less than 10 min. off I-295

Sun HC 10a; Holy Days as announced

The Rev. Laurence K. Wells

904/388-1031

GEORGIA

Atlanta

St. Barnabas Anglican Church

(American Episcopal Church)

1839 La Vista Road, NE.

(La Vista Women's Club)

Sun 11a

1928 BCP

The Ven. Carroll Simecox

The Rev. William Weston

404/483-6511

ILLINOIS

Quincy

St. John's Parish

(ESA/Episcopal Church)

701 Hampshire Street

Sun Matins 7:15a; Low Mass 7:30a;

Family Choral Eucharist & SS 9:30a;

Tues Matins 11:45a; HC & Healing Service

noon

Thurs Matins 8:45a; HC 9a

1928 BCP

The Rev. Garrett Clanton

217/222-3241

MAINE

Portland

Old St. Paul's Parish

(Autonomous)

279 Congress St.

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

High Mass 10a

1928 BCP

The Rev. Harold A. McElwain

207/773-8208

MICHIGAN

Detroit

Mariners' Church

(Autonomous)

170 E. Jefferson Avenue

Sun HC 8:30 & 11a, Sunday School

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

(All svcs 1928 BCP)

The Rev. Richard Ingalls

313/259-2206

MINNESOTA

St. Louis Park (Minneapolis)

Anglican Church of St. Dunstan

(Anglican Catholic Church)

4241 Brookside Avenue

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

HC & SS 10a

(Nursery care 10a)

Tues 7p Bible Study

All services 1928 BCP

The Rev. William Sisterman

612/920-9122

MISSISSIPPI

Jackson

St. Stephen's

United Episcopal Church

3000 Old Canton Rd., Suite 275

Sun HC, SS & Nursery 8:45a

(MP 2nd & 4th)

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

The Rev. J. Nathaniel Reid

601/981-0228

MISSOURI

St. Louis (Webster Groves)

Church of the Ascension

(American Episcopal Church)

210 Chestnut Ave.

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

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

10:30a HC

Thurs 7:30p HC

M-F 9a MP

M-F Preschool—Day Care

The Rev. Donald Perschall

The Rev. Phillip Haskins

The Rev. Dr. Michael Wiejaczka

314/962-3787

314/631-5824

Springfield

St. Luke's Anglican Catholic Church

2654 W. Republic Rd.

Sun HC 10a

Holy Days as announced

The Very Rev. W.R. Hudson

417/887-3713

NEW HAMPSHIRE

Rochester

Trinity Anglican Church

(Anglican Catholic Church)

16 Nutter Blvd.

Sun 8a HC; 9:15a HC & SS

(1928 BCP)

The Rev. James von Fleckenstein-Curle

603/332-2235

NORTH CAROLINA

Mills River

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

OKLAHOMA

Tulsa/Broken Arrow

St. Michael's Church
(United Episcopal Church)
8837 S. Garnett
Sun MP & HC 8a; Choral 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 Secland
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
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

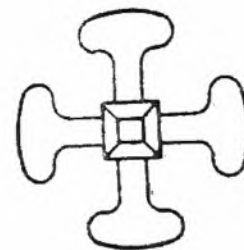
(American Episcopal Church)
2425 N. Glebe Road
(St. Mark's U. Methodist Church)
Sun HC 9a (MP 4th Sun)
The Rev. Siegfried Runge
301/963-5726

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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