

will help it "raise more support for Israel all over the world."

- *Episcopal News Service*

***MOTHER TERESA** has visited Iraq to see how she can help deprived families. A spokesman for the head of the Roman Catholic Sisters of Charity Order said "The purpose of the visit is to expand her work and reach out to the needy in society, the poorest of the poor. . . ." - *The Washington Times*

***THE SOVIET REPUBLIC OF UKRAINE** has adopted legislation to make it easier for religious organizations to seek official recognition. The new law means the "complete legalization" of over 10,000 congregations of more than 30 different church bodies, but does not abolish the government's "Council of Religious Affairs." - *Ecumenical Press Service*

***THE REMAINS OF HUNGARY'S JOZSEF CARDINAL MINDSZENTY**, who died in exile after many years of opposition to his nation's Marxist government, have been reburied in his native Hungary. Mindszenty, who died in Vienna in 1975 at the age of 83, had asked that his body be returned to Hungary only after "the star of the faithless Moscow falls." - *Episcopal News Service*

***FRANTISEK CARDINAL TOMASEK**, the 91-year-old Archbishop of Prague and Roman Catholic Primate of Czechoslovakia, has retired. Tomasek, who helped the church survive decades of Marxist government oppression, was succeeded by Bishop Miloslav Vlk. - *Ecumenical Press Service*

THE VATICAN HAS NAMED A DIPLOMATIC REPRESENTATIVE TO BULGARIA for the first time since 1950. There are some 70,000 Roman Catholics in the Balkan nation, including 20,000 who are followers of the "Eastern Rite." - *Anglican Journal*

***FILES ON THE 1981 ATTEMPTED ASSASSINATION OF THE POPE** have been opened to research by the new non-communist government of Bulgaria. More than 25,000 pages of materials are now available to an international commission of inquiry which will attempt to see if there was in fact a "Bulgarian connection" in the shooting of Pope John Paul II by a Turk who had contacts in Bulgaria. - *Ecumenical Press Service*

**ADVANCING
ANGLICAN CATHOLICITY**

**A North American Conference
14-16 November
Chicago**

Speakers:

- The Rt. Rev. Richard Holloway
- The Rt. Rev. William Wantland
- Anne Carter Mahaffey
- The Very Rev. Alan Jones

*A meeting to rebuild the
Unity of Anglican Catholics*

For brochure write:

Anne Hutcherson
Specialty Travel
313 East 55th Street
Kansas City, MO 64113
Tel: 1 (800) 745-1442

***AMONG THOSE ATTENDING THE FIRST MASS IN 24 YEARS** in Albania's Roman Catholic Cathedral in Tirana was Mother Teresa. With her was Maria Selimi, a 70-year-old woman who said she had spent the last 24 Easter, when all churches were closed in the communist state, alone in her apartment with her old prayer book which she kept hidden in a ceiling. She said, "At first I was scared to come, but now I am happy. . . Prayer is important for the victory of democracy." - *The Philadelphia Inquirer*

THE Christian Challenge®

A MONTHLY PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

Address Correction Requested



SEPTEMBER 1991

NON PROFIT
ORGANIZATION
U.S. POSTAGE PAID
PERMIT NO. 2862
AUSTIN, TEXAS



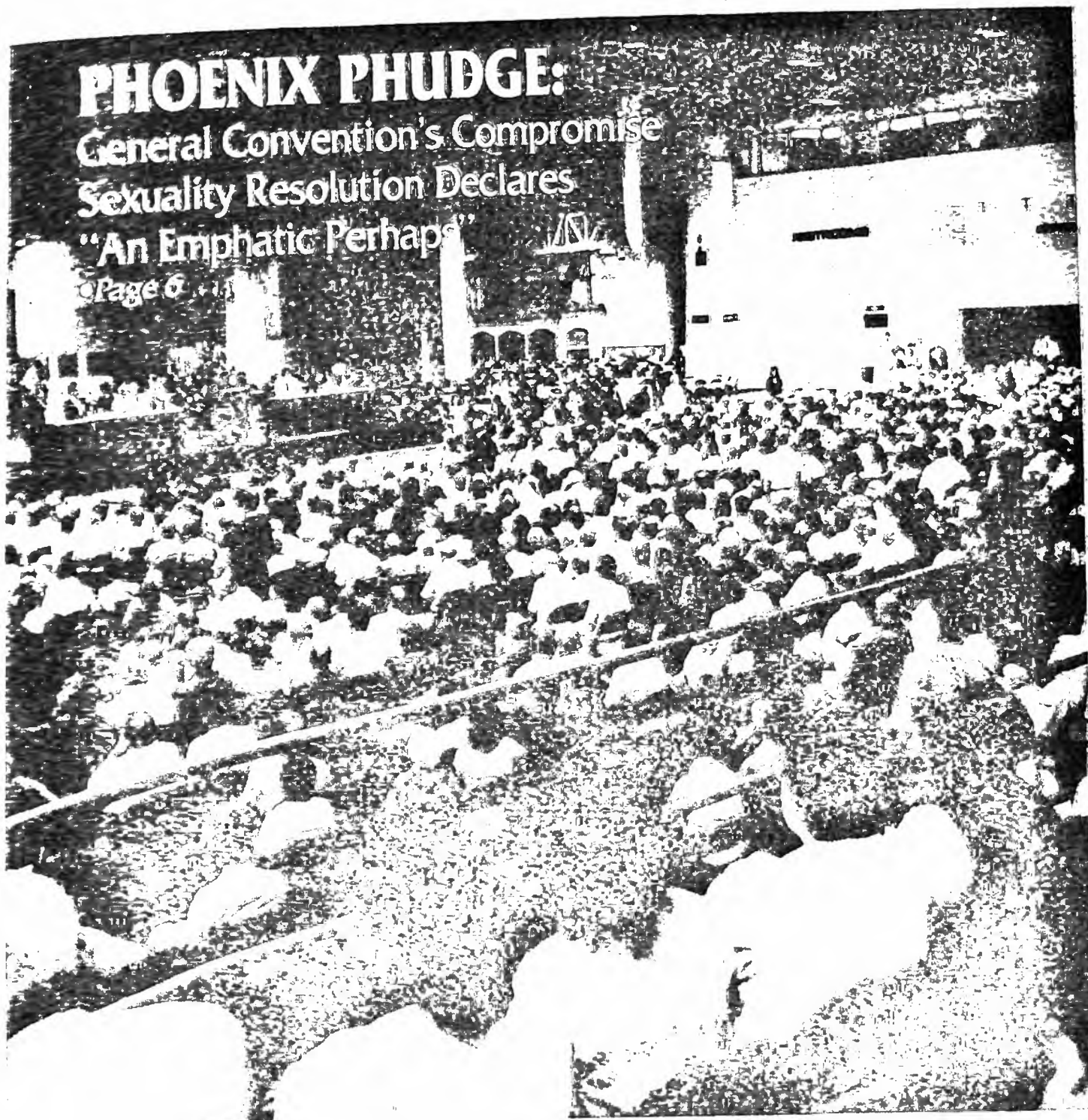
THE Christian Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXX No. 6/September, 1991

PHOENIX PHUDGE: General Convention's Compromise Sexuality Resolution Declares "An Emphatic Perhaps"

Page 6



NEARLY 3,000 PERSONS jammed the Episcopal General Convention's open hearing on sexuality July 14 to hear about 40 speakers representing the broad spectrum of views, in advance of considering specific proposals on homosexual clergy and general sexual standards for ministers.

Unity Soon In The Continuing Church? • Page 24

THE Christian Challenge

This magazine is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY, and is published nine 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. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Faber, founding editor.

THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

- To defend the Christian Faith as embodied in traditional Anglicanism, 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

Copyright © 1991

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.

EDITOR

Auburn Faber Traycik

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

MAILING ADDRESS

Subscriptions and Contributions, Editorial Office and News: 1215 Independence Ave. SE, Washington, D.C. 20003; Telephone 202/547-5400; FAX# 202/543-8704.

DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

REPRINT POLICY

Where an outside copyright is indicated, permission to republish or reprint must be procured from the copyright holder. In all other cases, permission is hereby granted to reprint articles or portions of articles on the following conditions:

A) In cases in which entire articles or substantial portions of them are used, credit should be prominently displayed and should read as follows: Reprinted by permission from *THE CHRISTIAN CHALLENGE*, 1215 Independence Ave. SE, Washington, D.C. 20003.

B) In cases of quotations or other brief extractions, attribution should be given to *THE CHRISTIAN CHALLENGE* within the context of or adjacent to the section wherein the quotation or extraction appears. Overseas publications are asked to cite the source as: *THE CHRISTIAN CHALLENGE (USA)* or *THE CHRISTIAN CHALLENGE (Washington, D.C.)*.

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

IN THIS ISSUE

Volume XXX
No. 6
September, 1991

FEATURES

THE EPISCOPAL CHURCH AND "THE SUMMER OF SEXUAL DISCONTENT"
General Convention Report/Analysis-Part I 6

NEWS AND REVIEWS

SPECIAL REPORT:
Unity Soon in The Continuing Church? 24

FOCUS
This Issue's Stories:
• Mariners' Church Wins Lawsuit
• Nashotah House Reaffirms Commitment To Orthodoxy
• Gay Canadian Priest Fights License Removal
• Criticisms Of WCC Leveled
• Death Of Margaret Hewitt Mourned
• Irish Church Renegs On Traditionalist Pact
• Declaration Issued By Maryland Priests
• ECUSA Faces Financial Crunch
• Presbyterians Trounce Sexual Report
• Simcox Work Among "Best Sermons" 16

NEWSCLIPS 27

COLUMNS AND DEPARTMENTS

BACKTALK
Letters From Our Readers: This month, letters from the Rev. Gerald Claudius; the Rt. Rev. Anselm Genders; the Rev. N.D. Nixon, Mrs. M. G. Werne, and the Rev. R. G. Martin; Maureen Waller; Julia Peteet; and Anthony Kilmister 3

WHAT'S THE WORD?
"Tips On Bible Reading"
By The Ven. Dr. Carroll E. Simcox 15

CHURCH DIRECTORY 34

Backtalk

Letters From Our Readers

MORE ON "A HOMOSEXUAL'S PLEA"

I was nonplussed and confused in reading the letter of Hays Moffett in the Summer edition. He begins by commending the writer of the anonymous April letter ("A Homosexual's Plea for Consistency") for "standing up to be counted." How in the world can anyone "stand up to be counted" via anonymity? The phrase commonly means identification as to the person speaking or writing!

I would take issue with some of the inclusions of the anonymous April letter writer, but he is perfectly justified in asking for consistency/integrity in the Christian life. I would question his theological soundness in lumping "masturbation, premarital sex, cohabitation, birth control, divorce and remarriage, abortion, women priests" in one category; but that is beside the point in the purpose of his letter.

When Moffett says that he cannot find where Jesus takes the Old Testament stand re homosexuality (which the OT condemns as an "abomination"), is he implying that homosexuality is not a sin? From the earliest days of God's One, Holy, Catholic, and Apostolic Church, that Church has accepted the OT as an authentic unit of Christian teaching; and guided by the Holy Spirit, that Church has ever designated homosexuality as a perversion (read, sin) of God's creation of humanity. All of God's animal creation follows the divine natural sexual order with the exception of that highest level which possesses free will and the power of reason; it is incomprehensible that homosexuality is acceptable to God's natural order of creation.

In the next to last paragraph, Moffett implies that non-acceptance of homosexuals is parallel to the non-acceptance of certain ethnic groups because both are "non-conformists"; this is altogether too simplistic to be accepted! And I have no idea what he means in the last paragraph when he speaks of vows not to be taken lightly (e.g. "recent events in Newark"); maybe some more intelligent person can enlighten CHALLENGE readers re this statement.

*The Rev. Gerald L. Claudius
4115 Sunrise Drive
Kansas City, Missouri 64123*

We hear enough in traditionalist circles about the evils of homosexuality, and almost in the same breath about the alleged iniquities of the modern translations and revised liturgies. By comparison do we hear enough about the evils of heterosexual sins of fornication and adultery—the sins in themselves and in their consequences so tragically destructive in society?

Adultery breaks up homes and causes countless children to use such truly descriptive but shattering expressions as "I now have my third father" (whether a cohabiting boyfriend of his twice-divorced mother, or her third husband). Fornication leads to abortion (homicide) and to one-parent families (which is a contradiction in terms). Under our eyes family life is degenerating into a farmyard ethos. Yet certainly fornication, and to a

wide extent adultery and divorce, are now socially acceptable, often in Christian circles, in spite of their terribly destructive effects on family life which is the basis of human living by the Creator's design.

Is there not some imbalance here? I am not making the point as simply as straining at a gnat and swallowing a camel; but surely there are more camels than just the homosexual one? Should we not hear more about them too?

*The Rt. Rev. Anselm Genders, CR
House of the Resurrection
Mirfield
West Yorkshire WF14 0BN
England*

CONCERN FOR CONTINUING CHURCH

As members of the Anglican Church of Australia we share a great concern. Through the pages of your journal and other publications, we have been following keenly the progress of unity talks between the Anglican Catholic Church (ACC) and the American Episcopal Church (AEC). At first, we followed it with interest; now it is more fear and trepidation. In the commendable cause of unity we would not want to see further fragmentation.

Australian Anglicans, if they know anything at all of the Continuing Movement, have heard only about the ACC because it is the one Continuing Church we have in this country. Informed Anglicans have heard of the Continuing Movement and that it is divided; however, our bishops would attempt to suppress all knowledge of it. Most Australians hearing the name "American Episcopal Church" would presume it referred to ECUSA. There would be even more uncertainty about the identity of the other Continuing Churches because, for good or ill, they are unknown here whatever might be their strengths and virtues. The disunity of the Movement is not a great issue for us since the Continuing Church in this country is conspicuously and happily united.

However, what could be a major problem for us would be, if in the quest for unity, the ACC in the USA were to divide. This would give great encouragement to liberals who could point to the ACC in Australia and say, not that it belonged to a Movement with divisions, but to a divided Church. The present disunity is not a problem, for the ACC already enjoys the 'respectability' of being the largest and internationally most well-represented of the Continuing Churches.

May we plead for patience? In the interest of ensuring enduring unity between the Continuing Churches, it may be prudent to defer a little longer so that the way may become clearer. A divided ACC is a deficient witness and too good a weapon to place in the hands of liberal Church leaders in Australia. Doubtless, no one in the Continuing Movement would wish to provide its detractors with further ammunition. Of course, we long for

unity, but given time, and God's blessing, and the assurance of Our Lord's prayer, we are sure that it will be achieved. We understand that many in the AEC wish to be a part of the Traditional Anglican Communion and we trust that their desire being in accordance with God's will may be realised. We shall continue to watch and pray and hope.

Mrs. M.G. Werne
Secretary,
Anglican Aid Abroad

The Rev. Fr. N.D. Nixon
Anglican Church of the Ascension
(Diocese of Brisbane)
P.O. Box 27
Morningside Old 4170
Australia

The Rev. Fr. R.G. Martin
Chaplain, Warnborough College—
The American College in Oxford
and priest of the Diocese of Brisbane.

As a member of the Anglican Catholic Church and one concerned about responsible, factual, non-biased journalism, I am writing in the hope that your publication can help set the record straight for ACC members who have been misled by recent reports in their own publication, *The Trinitarian*, regarding synodical actions on "unity" resolutions.

Having attended the Synod of the Missionary Diocese of New Orleans as a delegate, I believe it is necessary to clarify the stance of that body. I strongly suspect *The Trinitarian* would not find my commentary newsworthy.

The July, 1991, edition of the ACC's official publication carries a story headlined "7 of 9 Synods back Indiana Resolution." *This is not true!* Only 4 of the 9 diocesan synods backed the complete text of the so-called Indiana Resolution, a harsh and unworkable prescription for "unity" according to Title III, Canon 8, offered by the majority of ACC bishops in opposition to one authored by Archbishop Louis Falk which more strongly advances the cause of unity. The New Orleans diocese, along with the Dioceses of the South and Pacific Southwest, all passed resolutions deleting reference to Title III, Canon 8. This deletion created a totally new resolution and reduced the impetus of

NOTICE TO READERS:

We have (at last, thank God!) recently completed a computer/data conversion for the subscriber mailing list of the *CHALLENGE*. It was a long-awaited upgrade we think will greatly benefit the operations of the magazine. In undertaking this monumental, two-month-long task—in which each record had to be reentered individually on the new system because (in our particular case) it could not be transferred electronically—painstaking effort has been made to ensure that all records have been correctly transferred. However, with thousands of files to deal with, we anticipate there will be some "bugs" in the data to be worked out. If you notice something wrong on your mailing label or experience some other problem (e.g. duplicate copies), please let us know. In addition, if you are aware of any regular subscriber who has failed to receive this month's issue around the normal time, please ask them also to contact the *CHALLENGE* office at 202/547-5409.

the Indiana resolution to a polite invitation for further unity efforts. (The Diocese of the South also adopted the Falk resolution as well, with some deletions, again to produce a general statement in favor of unity.)

The Dioceses of the Missouri Valley and New England adopted the Falk resolution without change.

The editor of *The Trinitarian*—along with the majority of the College of Bishops which oversees and controls the operations of that official publication of the ACC—should be ashamed of themselves for the gross misrepresentations made to the fellow members of their church.

Julia C. Peteet
5950 Ferncreek Drive
Jackson, Mississippi 39211

AN OPEN LETTER TO ANGLICAN CATHOLIC CHURCH BISHOPS WILLIAM BURNS, JOHN CAHOON, JOSEPH DEYMAN, THOMAS KLEPPINGER, WILLIAM LEWIS, RUBEN RODRIGUEZ MOLINA, JAMES MOTE, WILLIAM RUTHERFOORD, M. DEAN STEPHENS, and RICHARD WILLARS

As a cradle Anglican in every sense, it is with great pain and sorrow that I feel I must address you on this issue.

At this time I do not lean towards organic union with any particular jurisdiction, but I am for spiritual unity and dialogue with any and all continuing Anglicans.

Your Indiana resolution [see reports in Focus sections of this and the last issue] has not only removed the ACC from Anglicanism, but you have proclaimed yourselves the Mother Church and Vatican West (i.e. jurisdiction over all Anglicans). This is patently not Anglican.

My husband and I were at the Congress of St. Louis . . . many of you taught my husband, Richard and many of you came to know us personally. My husband is a priest in this church. We have been delegates to most of the provincial synods. We have trusted you and supported you.

If you continue on this course, I shall feel betrayed by you. I continue to pray for you and for my church.

Maureen G. Waller
10019 Georgetown Dr.
Shreveport, LA 71115

GRAHAM LEONARD, KCVO

Congratulations on producing an interesting issue every issue. The consistency is quite remarkable.

However, James B. Simpson appears to know something we in Britain do not. He says in his (May) article about Bishop Graham Leonard, "The 'Holy Wrecker' of London," that the bishop will continue in the House of Lords, a prestigious platform. I should like to think that this will be true but, as yet, I have read of no peerage being bestowed upon him. Sadly, Bishop Leonard lost his seat in the House of Lords on his retirement as Bishop of London—the seat having gone with the job. Meanwhile, the Queen has made him a Knight Commander of the Royal Victorian Order, which is an Order of Chivalry in the Queen's personal gift and not an award by Her Majesty upon the recommendation of the Prime Minister.

It was, incidentally, comforting to see Bishop Leonard and his successor as Bishop of London, David Hope, both playing

major roles in London recently at the International Bishops' Conference on Faith and Order.

C. A. Anthony Kilmister
Chairman, Prayer Book Society
36 The Drive
Northwood
Middlesex HA6 1HP
England

Yes, you are quite correct, and thank you for giving us this opportunity to set the record straight. As happens to every publication sooner or later, neither the author nor the editor of this magazine caught the error until after the story was in print! Thank you for reading carefully enough to keep an eye on us.

PRIEST SOUGHT

Small parish with good potential, Diocese of Missouri Valley, seeks resident priest who can help us grow. Liturgical tradition tends toward Anglo-Catholic. Offering quality rectory and chapel, plus small stipend and help with moving expenses. Contact St. Thomas of Canterbury, 1480 S. Grandview, Dubuque, IA 52003; telephone 319/582-3264.

THE ANGLICAN MISSAL

(American Edition)

In BOTH the Altar (\$180 postpaid)
and People's (*\$18.00 postpaid) editions

(Write for special terms on carton purchases)

Please send me _____ copies of the Anglican Missal:
Altar Edition

Please send me _____ copies of the Anglican Missal
People's Edition

ST. AUGUSTINE'S PRAYER BOOK

\$15 postpaid

Please send me _____ copies of St. Augustine's Prayer Book

I am enclosing my check or money order for \$ _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

MAIL TO:

The Anglican Parishes Association
P.O. Box 5901, Athens, GA 30604

*Increase regrettably due to rise in printer's costs for second printing.

Religious Design SWEATSHIRTS And T-SHIRTS

Designs Available:

St. Peter ▲ St. Clare ▲ St. Catherine
St. Thomas Aquinas ▲ St. Anthony
St. John ▲ St. Teresa ▲ St. Andrew
Blessed Virgin Mary ▲ St. Patrick
Blessed Sacrament ▲ St. Michael
St. Joseph ▲ Sacred Heart ▲ St. Francis

ADULT SIZES: S, M, L, XL,

T-Shirt \$20; Sweatshirt \$30

YOUTH SIZES: 6-8, 10-12, 14-16

T-Shirt \$15; Sweatshirt \$25

ST. FRANCIS ANGLICAN CATHOLIC CHURCH

P.O. Box 4141

Gettysburg, PA 17325

717/337-3996

THE ORDER OF ST. ANDREW

*A Religious Order of men and women,
both married and single,
not living in community.*

For information, contact:

The Father Or Mother General
The Order of Saint Andrew
2 Creighton Lane
Scarborough, New York 10510
914/941-1265; 762-0398

THE AMERICAN MISSAL Last Printing—Limited Supply

Were \$275

NOW \$150

Plus U.P.S. Charge Of \$5

All Saints Press

Robert Elmore

3871 Northside Dr. T6

Macon, GA 31210

The Episcopal Church And “The Summer Of Sexual Discontent”

General Convention Report/Analysis—Part I



NAVAJO ALFRED YAZZIE (upper left) of Fort Defiance, joined by Bishop Stephen Plummer of Navajoland, blesses the convention worship space before the opening Eucharist of General Convention in Phoenix (ENS Photo), holding forth at UPPER RIGHT is Suffragan Bishop Barbara Harris of Massachusetts, who at one point during the convention suggested to a luncheon meeting of the gay group, Integrity, that a major part of the battle for what the story called “human rights” within the church lies in society as a whole. “A confused church,” she said, “is not the arena in which to fight at this moment . . . If we win in the courts and in the streets, the church will,

kicking or screaming or limping along, follow. It always has.” (Phoenix Newspapers, Inc. photo—used by permission); BELOW, results of the turbulent convention are probed by officers of both houses in a press conference near the end of the meeting. From left, they are Bishop Joseph Heistand of Arizona; Bishop James Ottley of Panama, vice president of the House of Bishops; Presiding Bishop Edmond Browning; Dean David Collins, outgoing president of the House of Deputies; and Pamela Chinnis, vice president of the House of Deputies who was elected to succeed Collins. (ENS Photo)

Special To THE CHALLENGE

It was the most heated and polarized General Convention since 1976, when the Episcopal Church narrowly approved the ordination of women priests and started the formal process of adopting new liturgies which ultimately replaced the 1928 **Book of Common Prayer**.

Fifteen years after that landmark convention in Minneapolis—the results of which are themselves still disputed—the 70th General Convention in Phoenix found itself in serious conflict once again, this time over homosexuality, gay and lesbian priests, church blessing for homosexual couples, and over how bishops deal with colleagues who disregard official church stands on these matters.

And it is conflict destined to continue despite the convention's adoption of a compromise resolution, a strained statement which affirms the church's traditional teachings on sexuality but acknowledges the different experiences of some and the need for more study. Notably, the convention also refused to pass a proposed three-year moratorium on ordinations of openly practicing gays or lesbians. Bishops declined to censure two bishops who have ordained active homosexuals in the past year. Deputies endorsed a report to youth which approves of homosexual activity, refused to commend the "Regeneration" homosexual healing ministry, and adopted a resolution stating that no one should be denied access to the ordination process unless specific canonical exceptions apply, though the latter measure was not approved by the bishops.

The trends indicated in such actions stand in direct contrast to the opinions of rank and file Episcopalians, which surveys continue to show are heavily opposed to open acceptance of homosexual practice, in accordance with traditional interpretations of Scripture on the matter. Thus, many observers see homosexuality as a last straw, a potential make-or-break issue for many church members. Commenting on this in the recent and widely noted *National Review* article, "Are There Episcopalians In Fox-holes?", Bishop William Wantland of Eau Claire, Wisconsin, reportedly asserted that, if the church were to give an official go-ahead for dioceses to sanction homosexual ordinands or couples if they wished, the Episcopal Church as we know it "would cease to exist. . . There will always be an Anglican presence in America, but the Episcopal Church as presently constituted may not be it."

The "Genital" Convention

Despite normal July temperatures above 100 degrees in downtown Phoenix, the heat during the ten-day triennial gathering was usually more noticeable among the thousands gathered inside the air-conditioned convention hall.

And if the homosexuality issue wasn't enough, there was controversy even over the venue of the meeting: the black caucus arrived already angry that the ten-day convention would be pumping money into the economy of a state in which voters had refused to approve a paid state holiday honoring Dr. Martin Luther King.

A broadsheet given participants by the coalition of liberal groups called "The Consultation" complained that Arizona was an "openly oppressive place"—and the weather wasn't what they had in mind.

But while Presiding Bishop Edmond Browning and the

followers in his ecclesiastical camp sought to make a witness against racism the convention's chief focus—mainly to help ease ill feeling over the meeting location—bishops and deputies instead found themselves confronted by sex issues throughout their deliberations, so much so that one bishop dubbed the gathering not the General but the "Genital Convention."

General Convention had last spoken out decisively on these questions at the 1979 meeting in Denver, when a policy resolution declared that it was "not appropriate" to ordain a practicing homosexual. More than 40 bishops, including Browning in his role as Hawaii diocesan, ultimately signed a dissenting statement saying they would not be bound by the resolution.

The church's stand against homosexual practice has, of course, always been implied in the fact that its governing documents accept Holy Scripture as the Word of God—though there has been a movement in recent years which essentially seeks to suggest that biblical passages historically deemed to speak against homosexuality are, when considered in light of "modern scholarship," really saying something else.

Still, the issue has been simmering around the church for years, with skirmishes over pro-gay legislation at General Conventions in Anaheim in 1985 and Detroit in 1988.

But the church went on "crisis alert" after Bishop John Spong's widely publicized, late 1989 ordination of Robert Williams, a non-celibate gay radical, to the priesthood in the Diocese of Newark. It was but one of many radical forays which have helped establish Spong as the church's most well-known advocate of gay rights and liberalized attitudes on sex.

But the Bishop of Newark found himself suspending his new priest only weeks after the ordination when Williams told a church forum in Michigan that monogamy wasn't natural and he thought Mother Teresa would be better off if she had sex.

This controversy and its implications for wider church life reverberated nationally. In fall 1990, the House of Bishops' interim meeting in Washington narrowly voted to "disassociate" itself from Spong's ordination of Williams.

This mild slap on the wrist was the first case of episcopal self-discipline since the house voted to censure retired traditionalist Bishop Albert Chambers for consecrating bishops for the Continuing Anglican movement in 1978. Other past objects of episcopal wrath—though not of any real disciplinary action—include the retired liberal bishops who ordained women priests before the national church made it legal, and the late Bishop James Pike, who questioned historic doctrines such as the Trinity in the mid-sixties.

The fixings for a new and possibly decisive fight came when a national church body headed by Bishop George Hunt of Rhode Island, appropriately named the "Standing

This article is based on an eyewitness report, supplemented by interviews, along with published information drawn from several sources, including Episcopal News Service; The Source; Convention Daily; United Voice; The New York Times; The Washington Times; Church Times; a Church Information Center/UECNA review; and others. Due to the extent of analysis and coverage offered in the article, the editorial section has been omitted from this issue.

Homosexuality debate:

Divided House of Bishops meets behind closed doors

1991 General Convention III

Lots of heat, not much light

By Susan Erdey

It was supposed to be a convention
and racism. But the 1991 Epis-

relationships are worthy to be blessed.
And while many people came to Phoenix
to have a definitive answer to

Johnson's resolution. One notable excep-
tion, the proposed canonical change sub-
mitted by Bishop William Frey, called
for all clergy to abstain from genital

Commission on Human Affairs," urged that the church uphold the practice of allowing diocesan authorities to decide whom to ordain or license—meaning that they could decide to accept homosexual ordinands or candidates if they wished. The "Hunt Report" also called for the church to begin developing liturgies for blessing same-sex unions as it studies affirming them.

Bishop William Frey, dean of the evangelical Trinity Episcopal School for Ministry in Ambridge, Pennsylvania, countered with a proposed canon law stating that all clergy were expected to abstain from sex outside marriage.

Then, shortly before the convention, Bishop Ronald Haines of Washington, D.C. ordained an openly lesbian deacon, Elizabeth Carl, to the priesthood, despite pleas from the presiding bishop that this would only exacerbate tensions.

Around the same time, the Presbyterian Church (USA) Assembly shot down a radical study report which called for liberalizing attitudes on sex to include affirming homosexual clergy and couples, and various forms of sex outside marriage if it was based on "justice-love."

By the time the Phoenix General Convention opened on July 11, the Episcopal Church—and to some extent American Christianity in general, it seemed—was well into its "Summer of Sexual Discontent."

Prelude To A "Shoot-out"

Wide-ranging anxiety prevailed on all sides as the convention opened.

Many liberals worried about the strength of a conservative backlash. A new wrinkle was added with the recent formation of the Irenaeus Fellowship, a group of nearly 80 active and retired bishops from the catholic, moderate and evangelical wings. Named for the second-century bishop who championed orthodoxy, Irenaeus members agreed to dedicate themselves to "maintain the highest standards of faith and practice for our church... firmly based on the primacy of Holy Scripture, consistent with the historic traditions of the church and interpreted by the best use of reason informed by the Holy Spirit."

Various interest groups of all stripes were also jockeying

for position—from the gay group Integrity, the Union of Black Episcopalians, the Episcopal Urban Caucus, the Urban Bishops Caucus and the Episcopal Peace Fellowship on the left to the Episcopal Coalition for Religious Freedom, the Prayer Book Society, the Episcopal Synod of America (ESA) and Episcopalians United on the right.

Culture shock and controversy over syncretistic trends began almost immediately as the convention opened with an ultra-contemporary liturgy heavily dedicated to Martin Luther King Jr., in which a Navajo medicine man consecrated the raised altar in the center of the building by sprinkling herbs from his pouch and invoking "the great Mother Earth... the great Father Sky... the wonderful spirits of this universe."

The Arizona Republic reported that "the intimations of pantheism in the opening ceremony received mixed reviews" from the crowd of about 5,000.

"Do not make the mistake of thinking that the presence of anger here in this meeting is a sign that the church is in danger," Browning admonished worshippers in his sermon. "The presence of anger is a sign that the church is alive... If we weren't committed to stay together, we wouldn't care what anyone else thought."

But too much anger on public display was a little disconcerting to the bishops, who witnessed a heated clash between Spong and conservative Bishop John MacNaughton of West Texas in the first round of the great sex debates, which dealt with a proposal to add open homosexuals to the earlier-mentioned human affairs commission.

"There is an incredible lack of understanding on the part of people whose eyes are simply blinded by a homophobic prejudice. I cannot imagine this church discussing black people without asking black people to be there," Spong said in support of the proposal.

MacNaughton responded that Spong had twice called him "homophobic" and "I cannot tell you how deeply I resent that, unless the definition of homophobic is to disagree with the Bishop of Newark."

Bishops adopted the measure 91 to 65, but only after a sleight-of-hand language change requiring the membership of the commission to include not "openly gay and lesbian" persons as originally proposed, but those from "the

communities and groups being most affected" by issues studied in the next three years.

Bishop Arthur Walmsley of Connecticut called the verbal pistol exchange between Spong and MacNaughton "a foretaste of the shoot-out at the OK Corral." To cool emotions, Browning on July 13 announced the House of Bishops would move into highly unusual executive (closed) sessions to discuss in private how to be "the leaders we are called to be." The private meetings before legislative sessions continued for six days, suggesting a high level of disarray and disagreement in the house.

Bishop Frank Allan of Atlanta, who chaired the ministry committee which dealt with legislative proposals on clergy sexuality, said his group asked for the executive sessions because "we are facing a crisis of leadership and trust and also in the way we do business with one another as bishops."

Bishop Orris Walker of Long Island later explained of the closed meetings that his colleagues needed "quality time with one another. We spoke very frankly." There are 41 new bishops since the Detroit convention and it was important for new members to hear from the "elders" about "commitments the house has made over things we would do and not do."

Spong caused a new stir at the end of the next afternoon's public session when he announced that a "top official" of Episcopalians United had "told me the contents of my remarks in the executive session. I think you need to know that the confidentiality of this house has been violated and the trust of this house has been diminished."

Browning later told a news conference he plans to call a special closed meeting of the bishops in early 1992 to discuss collegial relations. The presiding bishop said he learned that it "makes a great deal of difference what one diocese does to the rest of the church" and added that "we have not been sensitive to one another."

S.R.O. For Sexuality Hearing

Nearly 3,000 attended a special two-and-a-half-hour "open hearing" the evening of July 14, during which speakers from all sides debated the convention's sexiest topic.

Bishop Frederick Borsch of Los Angeles, a "Hunt Commission" member who backs gay ordinations, testified that "the church historically has often dealt with significant issues locally, and this may in our time be both a more pastoral way and a better way." Homosexuality remains a "mystery," he said, but people "who believe so strongly in families can also be fully supportive of faithful, disciplined and committed gay and lesbian disciples and relationships they may share in."

As a pastor, Borsch said he has had "many more problems with heterosexual persons misusing their sexuality, attempting to seduce underage children and abusing positions of authority."

Bishop William Frey countered that Episcopalians had "sinned as a church and I believe we are under God's judgment. We have sinned by silence and acquiescence in going along with the sexual revolution." The church, he said, should be a "community which has a high standard but knows how to deal in love and tenderness and faithfulness to all of us, who fail to reach that high standard."

Committed relationships between homosexuals can have "something of God's grace," Frey said, because "the real thing (marriage) is such a powerful image." But the bishop said the Bible "speaks with one voice on what it recommends—the heterosexual family." Frey said his idea of church inclusivity is to welcome everyone, including "homosexual people who know they are sick and want healing and wholeness."

The Rev. Stina Pope, chaplain to Integrity/Atlanta argued that the church had accepted "direct repudiation" of biblical principles on such issues as the remarriage of divorced people, and that it must accept "a departure from tradition" because the Scriptural passages on homosexuality "are not relevant to our time. . . ."

The Rev. Walter Szymanski of Rochester, New York, identified himself as a divorced priest and family counselor as well as "a gay man in a chaste relationship for the past seven-and-a-half years. . . . I have survived many things . . . because of a wonderful relationship with Jesus Christ."

Retired Bishop FitzSimons Allison of South Carolina testified that gays and lesbians should be welcomed in the church, but it does not mean approval of their lifestyles.

"Like the Presbyterian Church, we too have been damaged by an avalanche of anti-Christian papers" drawn up by special interest groups operating under the guise of the national church staff, he said.

Alan Medinger, head of Regeneration, warned that the church risked the judgment of Mark 2 in knowing "neither the Scripture nor the power of God" by rejecting biblical teaching and the possibility of change. At one point, though, he also reminded traditionalists that they must do more than oppose homosexual practice but must "reach out in real love to homosexuals," or else "we have lost the struggle. The greatest example is Jesus' encounter with the woman caught in adultery. Before he told her to go and sin no more, he ministered to her and met her needs."

The Compromise

When the bishops' debate opened the next day, Allan's committee proposed a resolution affirming that the teaching of the church is that physical sexual expression is appropriate only in lifelong, monogamous heterosexual marriage, but calling for continuation of efforts to "reconcile" the "discontinuity" between this teaching and the experience of many members. The resolution confessed the convention's inability to resolve these differences through legislation and called for continued study of sex issues at the local level.

In the debate which followed, retired Bishop Paul Moore of New York, who stirred protests for ordaining lesbian Ellen Barrett way back in 1977, defended the compromise as "the most Anglican thing we can do, to be ambiguous, to be loose, to be messy, but to be honest enough to have the integrity to say we simply can't decide the will of God."

If the church bans gay ordinations, Moore said "we would also lose hundreds of thousands of people. The hemorrhaging would go either way if a flat decision were made."

Bishop David Johnson of Massachusetts said his reading in the past year had focused on "nothing but sexuality" but admitted: "I still am not clear about what ultimate truth is on these issues. And I don't think any of us are."

Inclusive Language, And Other Gender-Benders

Though they remain highly disputed, continued study of "supplemental liturgical texts," also known as the controversial, de-sexed "inclusive language liturgies," was endorsed by the convention. Notably, though, a doxology, and a portion of Eucharistic Prayer 3 which focuses on the "wisdom of God," were apparently taken out of circulation and referred for further refinement due to serious theological questions. The doxology in question reads: "Honor and glory to God and to the Eternal Word and to the Holy Spirit."

"When you tinker with the Trinity, it can get out of balance," remarked Bishop Richard Grein of New York, who said he wants the church to continue studying the inclusive language texts but not "run wild with it."

Having A Wonderful Time; Wish You Were Here

At one point, Convention Daily ran a picture of a deputy seat with a sign in front of it reading: "I sure miss Bishop Pike."

On the other side, Bishop Terence Kelshaw of the Rio Grande asked whether the house was "going to lead this church" or "be led by pressure groups." The views of such groups, he said, are based on "how they feel and not [on] how God has revealed himself." Lifelong heterosexual union, Kelshaw said at one point, "is not a part of white middle class society. It is part of creation law, outside of which we will live in failure."

Bishop William Wantland of Eau Claire warned that "if we do nothing, we are going to continue to have ordinations in violation of the stated teaching," and the church will continue bleeding to death.

In the only roll call vote of the session, Bishop John Howe of Central Florida moved to add the substance of the Frey canon to the resolution as a declaration against sex by clergy outside marriage but not as part of canon law. That move was denounced by Suffragan Bishop Barbara Harris of Massachusetts as an effort to "limit wholesome morality to the genitals."

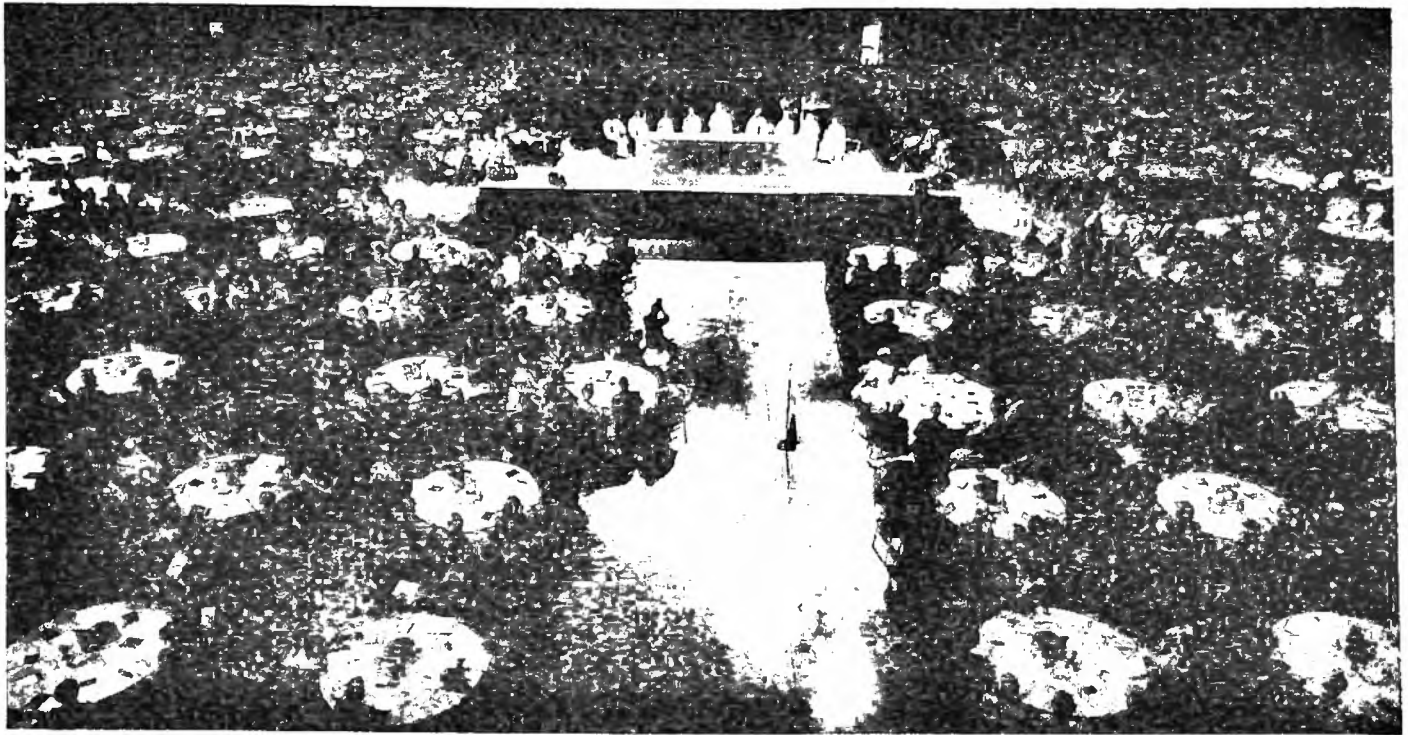
The Howe amendment was defeated 93-85 with four bishops abstaining. After other procedural maneuvers, the compromise statement was overwhelmingly adopted by voice vote.

There was similar debate in the House of Deputies and demands that the canon proposed by Frey be put to a vote despite its rejection by the chamber's committee on ministry. With 58 needed for passage, the Frey canon lost in the lay order after 47 dioceses voted "no," 46 "yes" with 21 votes divided. In the clergy order, with 59 needed for passage, 48 voted "no," 43 "yes," and 25 were divided.

When the vote was announced, the Very Rev. John Rodgers, a Pittsburgh deputy and retired dean of Trinity Episcopal School for Ministry, read a prepared statement

According to *The Source*, the supplemental texts are not presently intended to replace the 1979 prayer book, though the publication said Fr. Lloyd Casson of the deputies' liturgical committee said this may eventually occur.

In addition, the constitution of the church was amended to remove masculine pronouns and render that document likewise gender-neutral. Among other things, the constitutional change, now finalized since this was the second reading, has the effect of supporting (as it had not up to this point) women's ordination. Before, only the canons had been changed to make clear that women as well as men may be admitted to the ministry, but the language of the constitution had made no allowances for women clergy, something which some traditionalists charged meant that the church was acting unconstitutionally with each female ordination up to this time.



WORSHIP IN THE ROUND—The Eucharist was celebrated at the convention with worshippers seated at more than 300 round tables. Elements were placed on the tables, and distributed following consecration by a priest or bishop at each table acting in tandem with the main celebrant. The same tables were used for daily small group Bible sharing.

that he and "many other deputies and alternate deputies remain seated in this convention as loyal Episcopalians under protest" in view of the deputies' "unwillingness to affirm biblical and classical Anglican sexual morality as having canonical standing in our church."

An effort to have sympathizers stand to be recognized was ruled out of order, but some 260 of the nearly 850 deputies eventually signed a statement of conscience.

The compromise statement on sexuality was then passed overwhelmingly by the deputies with amendments and sent back to the bishops for final approval. (Specifically, deputies had suggested that the resolution only "acknowledge" rather than "affirm" traditional Christian teaching on sexuality, but the latter prevailed in the form finally adopted.)

Bishop Frey said he had not been optimistic that his proposal would pass, but the fact it did not "doesn't convince me I was wrong in making" it. "In all likelihood I'll be back in three years with something similar. My guess is that by that time we'll have enough experience to make it more attractive."

Rodgers, while encouraged to see more bishops affirming traditional faith, felt that "Even a three-year discussion will not produce a reconciliation" between two contrasting stands "which is logically impossible."

No Censure For Haines, Righter

In the last major skirmish over gay ordinations, the bishops rejected a move by retired Oklahoma Bishop Gerald McAllister to censure Haines and former Newark Assistant Bishop Walter Righter for ordaining active homosexuals in the past year.

McAllister had reportedly argued that it was a matter of "whether we have a government of law or whether it's a matter of each and every member for himself."

But there were arguments in the still deeply-divided house over whether or not the 1979 resolution was binding, and some feeling that the censure, if instituted, should not be limited to Haines and Righter but should include names of other bishops who have presided over homosexual ordinations which were not widely publicized: Edward Jones of Indianapolis and Stewart Wood of Michigan said they were among several members of the house who have performed such rites. In refusing the censure, the bishops instead called for the presiding bishop and his Council of Advice to consider the bishops' "deep concern over the gap between what we profess and what we do" in order to "advance the honesty and collegiality" of the house. Results of the study are to be considered at an interim meeting of the House of Bishops next March.

Haines, pleased with the action, said afterward that Episcopalians appear divided by geography on homosexual clergy, asserting that "sexuality is not a significant issue" for most members in major metropolitan areas.

Righter said the church has ordained homosexuals for 2,000 years but "now we are doing it openly."

A Three-Year Bandaid

Lacking any consensus on sexuality or gay ordinations at the 1991 convention, the top policy-making body for 2.43 million Episcopalians thus wound up asking that debates on these matters be shifted to the local level for the next three years. With feedback from congregations and dioceses, the convention also directed the House of Bishops to prepare a "pastoral teaching" document on sexuality before the next convention meets in Indianapolis in late August 1994. That document is to be prepared "calling upon such insight as is necessary from theologians, theological ethicists, social scientists and gay and lesbian persons," according to the final draft of the com-

A Coincidence?

Maybe, but a lot of people took note of the fact that the 27,000-member Metropolitan Community Church, comprised mainly of homosexuals, was holding its biennial national meeting in Phoenix at the same time as General Convention. Toward the close of the latter, the MCC held a "blessing" ceremony for some 150 homosexual couples.

promise resolution.

Clearly a mechanism to hold the church together by postponing a direct confrontation on the issue, the side-step just as clearly allows policy change to proceed any way.

As Bishop Allan explained it: "This will not prohibit bishops from ordaining gay and lesbian people. I think the point of this is that the status quo is still in effect. We have not affirmed the blessing of same-sex unions. We have not at this point affirmed the ordination of [active homosexuals]. I don't think this is a victory for either side."

Allan added "moral discourse is not done through legislation" but by "people dealing with these issues and talking to one another about them. . . . We may not be the smartest and we may not be the best but we are the bishops. . . ."

"Consensus," he said, "will have to be forged in this church at some point [but] we cannot forge a consensus simply from on top."

Browning agreed that a middle ground position to hold the church together had prevailed. Outgoing deputies' president David Collins said "I don't think there's an immediate danger of the divisiveness that could come down the road. . . . We have bought time."

Bishop Spong said that "Ambiguity is Anglicanism's gift to the body of Christ. I like to be part of a messy church."

But Louie Crew, gay founder of Integrity, felt that "This is not a clear signal to take home to the lesbian/gay community. It's a signal of confusion."

Nevertheless, he told one news source that he believed "it will be a whole different ball game by the 1994 General Convention" because "there will be so many [gay] ordinations by then."

Other Integrity spokespersons, while pleased with the overall mood of the convention, said they were disappointed that "more positive legislation did not pass," but that the church's present position is one that Integrity can "live with."

Bishop Kelshaw, despite stronger words earlier, said that though he was "disappointed" at the bishops' rejection of biblical teaching, "you have to live with the fact that you win some and you lose some."

While he supported the compromise resolution, Bishop Mark Dyer of Bethlehem, Pennsylvania, a part of the Irenaeus Fellowship, said "A resolution won't solve the problem because [it] is basically theological." To that end, Dyer proposed an ultimately successful resolution asking other Anglican provinces to participate in the debate over sexuality and ministry, a development which may bring more traditionalist influence to bear on the discussion.

Bishop Frey seemingly expanded on that, saying that, even if a canon had been passed, it would not have settled

anything or stopped illegal gay ordinations. Spiritual renewal would be needed before such resolutions would be effective. "We'll begin experiencing more of the results of a kind of antinomian spirit and that in itself may convince some people," he said.

For the moment, Frey said he was "gratified" that the bishops had essentially affirmed the 1979 resolution, and felt that his camp had not "lost any ground. . . . We've simply exposed to public view a fact that many people have suspected—that the leadership of this church is at present incapable of giving leadership in this particular area."

"It is a mistake to imagine that Scripture and Tradition of the Church are unclear on this," Bishop Heber Gooden (retired of Panama) was quoted as saying. "It is a mistake to think that people will be satisfied with an ambiguous answer. They want their faith affirmed, but what we have given them is an emphatic perhaps."

"We've got one good statement with no teeth," said Bishop Edward MacBurney of Quincy, an ESA bishop. "Therefore we'll continue with this congregationalist approach to ordination. . . . We value comprehensiveness so much that we no longer honor the sovereignty of God."

"I find it incredible that 93 members of this house voted against our Lord's own words on marriage and sexuality outside marriage," said Bishop John-David Schofield of San Joaquin, who suffered a mild heart attack during the meeting but is said at last check to be recovering well.

Bishop Andrew Fairfield of North Dakota said the resolution "passively let a new teaching into the church. People will continue to leave the church, and the situation will not improve with our passivity."

Bishop Clarence Pope of Fort Worth, ESA president, said that "there was ample opportunity to do something about the mess we're in, but it was rejected. In fact, we're worse off because the house has said by its action that it will not do anything to clarify the confused situation."

The muddled state of Episcopal Church policy is crystallized, it seems, in one particular irony: while not able to muster a statement about clergy sexual behavior which as the ESA said, "any Christian body ought to be able to make," the convention was able to adopt a resolution mandating that clergy not be racist. A little illicit sex is fine, maybe, so long as one is "Politically Correct."

One analysis foresees the possibility of a showy consecration of an openly homosexual bishop soon, and noted that the gay issue is treading a path similar to that of women's ordination before it: open homosexuals are ordained or same-sex couples blessed in actions pre-empting complete, official church sanction—in the expectation that, as with women's ordination, the issue will be forced and will eventually elicit the desired change in church policy.

Assessments And Game Plans

Irenaeus May Wrestle With "Self-Contradictory Position"

Bishop Frey was not available for further comment to TCC, but Bishop John Howe of Central Florida, an Irenaeus member who originated the idea of a canonical amendment specifically addressing sexual standards for clergy, told the *CHALLENGE* that efforts were being made to hold a meeting of Irenaeus bishops this month. He thought the



BISHOP WILLIAM FREY, sponsor of the failed canonical amendment which would have given explicit expression to sexual standards for clergy, himself believes that the canonical amendment's passage would not have settled anything, because renewal of the church is needed before that can happen.

lation" which may prompt modifications to fundamental Christian teachings over time.

Asked how one evangelizes effectively for a church that doesn't know what it believes on key issues, Howe said: "Maybe those who do [know what they believe] should do the evangelizing. "Maybe that ties in with the new configurations." Evangelism is more important than the structural woes of the Episcopal Church; "It always has been," he said.

One of those structural woes, as he sees it, is an "ossified bureaucracy" at the top level—though Howe is among several who believe ECUSA's current fiscal crunch may ultimately have a course-altering effect on the functions of the institutional church as well as its agenda.

Howe said future joint action with the Episcopal Synod of America was "a possibility," but it would mean that ESA "has got to agree to disagree about the [women's ordination] and get on with the rest of it."

Calling the convention a failure, the Prayer Book Society called for the resignation of the Episcopal Church's "liberal leaders" and their replacement with leaders committed to biblical revelation and morality. The Rev. Robert Shackles, Society president, called Presiding Bishop Browning the leader of "a liberal corporatist party" that "keeps the church in a holding pattern where all points of view are immobilized, while the pattern itself continues to drift gradually leftward."

Episcopalians United cited some gains and some losses, and declared itself to be "disappointed but unbroken" in its goals of blocking gay ordinations and stopping inclusive language liturgies. Its publication seemed to see the present situation as one in which neither liberals nor conservatives command a clear majority. The Rev. Todd Wetzel, head of EU, wrote of "fear that three more years of study will not yield a greater sense of unity on sexuality issues." Nevertheless, with a notation that the organization's trustees were due to meet in mid-August, the publication said that "A three-year road now lies before us. We must work harder to elect faithful deputies to the next General Convention meeting in Indianapolis in 1994. And, we must educate and call to the front lines an ever-increasing number of laity."

group may continue to try to clarify what he called the "self-contradictory position" the Episcopal Church has taken on sexuality, which he indicated was not acceptable and could not be allowed to go on indefinitely.

The bishop believes the hope that "the church would do something decisive . . . was shared both by those pressing and those resisting the gay rights agenda. In effect we decided not to decide . . .

"We could have made a decision that might have clarified things, and in one sense settled the issue, and the cost of that decision might well have been schism." But one could argue that there is schism already, he said. "We papered over" a big breach, Howe continued, "and I think it's a real possibility that a lot of people are going to fade away from the church," that they "will vote with their feet and pocketbooks."

"The most impressive thing," he continued, "was that people of radically opposite opinions were able to continue talking with great respect for each other. . . [But] I don't see how there can be common ground" ultimately.

He also predicted that, for the Irenaeus Fellowship, the issue would be "far bigger than sexuality." The real issue, he said, "is whether we really are a national church. What does it mean to live with a self-contradiction? If you have bishops who are saying openly [that] even if you have a canon I will not be bound by it, what is the point of canons? . . . What is the point of saying we believe in sexual standards if we turn around and live otherwise and are unable to discipline ourselves?"

In one sense, he said the "bottom line" of the convention was that the individual diocese has been "greatly strengthened by default" and the national church has shown itself to be "a very impotent body"; the House of Bishops, in particular, is "dysfunctional." ECUSA is now "best described as a confederation of dioceses. . . and out of that a new configuration or configurations may emerge"—meaning that, despite established church structures, different factions of the church could, in terms of practical, day-to-day witness and operations, increasingly diverge over time. If so, such a scenario would advance the general realignment going on in all of Anglicanism (and Christendom as a whole) between those who believe that the essentials of the faith have already been revealed for all ages, and those who believe in a "continuing reve-

Sharp Indictment From ESA —And Possibly Radical Plans To Propagate Gospel

For its part, though, the Episcopal Synod—with the ambiguous sexuality vote and no further gains toward more secure accommodation for traditionalists in the church—reacted sharply, declaring that "Predictions of an orthodox resurgence have proven to be wrong. . . There is reason to doubt the future effectiveness of political action and organization." The ESA now believes there are "two religions" in the Episcopal Church and appears poised to provide episcopal and even priestly ministrations to likeminded congregations and groups isolated in liberal dioceses.

Citing the bases for its conclusions, a widely circulated ESA overview noted that the House of Deputies, was "considerably more radical than it was in 1988" and "almost certain to be more radical in 1994" due to the fact that biblically-oriented Episcopalians have been lost to the church over time.

The summary noted deputies' refusal to commend the Regeneration-homosexual healing ministry and its overwhelming passage of a resolution directing widespread distribution to Episcopal schools of a youth report which makes such statements as "marriages between homosexuals should be recognized," and "homosexuality is a natural and healthy form of sexual expression."

More notably, deputies soundly defeated a three-year moratorium on the ordination of "any homosexuals living openly and notoriously with a lover of the same sex" which would have made any bishop who knowingly violates such a moratorium subject to deposition.

A short moratorium was likewise rejected by the bishops, who have also suffered decline similar to that in the House of Deputies, said the story, citing the fact that "14 of the last 15 bishops consecrated . . . voted against the 'Frey' canon."

"Despite the [compromise sexuality] resolution's affirmation of traditional morality, its practical result is illustrated by Bishop Spong's announcement that he will ordain a practicing homosexual this September (*Deacon Barry Stopfel September 14 in Tenafly, New Jersey - Editor*)."

A number of other bishops also "declared or strongly implied" their intention to ordain practicing homosexuals openly, including Walmsley of Connecticut, Anderson of Minnesota, Walker of Long Island, Jones of Indianapolis, Swing of California, Theuner of New Hampshire, and (not surprisingly) Hunt of Rhode Island and Borsch of Los Angeles. "It is also clear that nothing will be done about it," said the story. "If each diocese is left to do what is right in its own eyes, this convention did not affirm traditional morality in any meaningful sense."

"The votes for biblical Christianity are no longer there, regardless of what the people in the pews believe," said the ESA summary. "Despite their support from the Episcopal Synod, the Prayer Book Society, NOEL, and other groups, they could not resist the leftward drift of the Episcopal Church."

"Two Religions" In ECUSA

The net result, in the ESA's view, is that there are now "two religions in the Episcopal Church. We worship two Gods. Our Church is so radically divided on fundamental questions that it cannot be in any real sense the one Body of Christ."

Emphasizing that sexuality is not the only issue, the statement said that the debates in the convention nevertheless "made the identity of the two religions very clear. One religion serves God whose self-revelation is preserved in Scripture and reliably passed on in the tradition of the Church. The other serves the desires and beliefs of this age as interpreted by the consciences of individuals. This division is a source of great pain to us. We continue to pray and work for reconciliation, but must recognize the radical theological divorce between us."

Opting for commitment to "the Gospel as the Church has received it" and noting hindrances to traditional witness sometimes caused by the current church structure, the ESA called upon the faithful "to provide for the proclamation of the Gospel, and especially to support both existing and new congregations founded upon biblical principles in those dioceses where there is need throughout the nation."

Though the specifics of this plan remain to be more fully refined by its November Synodical Council meeting (probably after consultation with the international group of traditional-

ist Anglican bishops with which ESA is linked), some observers believe its immediate implementation may involve ministrations by retired bishops to traditionalist groupings in liberal dioceses or areas with or without the permission of the local bishop.

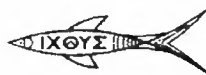
It is anticipated that such action could result in trials and possible depositions—and in that regard one observer deemed it interesting that the convention acceded to a proposal which makes it easier than before to bring a bishop accused of doctrinal or canonical violations to trial.

In the wake of numerous thwarted attempts by different parties to bring Bishop Spong up on charges for his unorthodox utterances and actions, the proposal was offered as earlier promised by the ESA's Bishop Wantland. The formal accusation or "presentment" must still be brought by ten bishops, but the number of bishops whose consents are needed to proceed to trial was reduced from two-thirds to one-quarter (from 190 to 73 with the present number of bishops).

This was hailed by some as a conservative victory, the source said, but it may have gained approval for far different reasons: to try conservatives who commit violations, not liberals who are most notorious for having done so in the past. It was thought that the ESA would, however, not recognize any depositions.

One leading member of ESA said he felt that the group's leadership realizes that the situation is now so extreme that established procedures may have to be disregarded in order to help traditionalists marooned in hostile jurisdictions. "My guess is that throughout the church there are many disgruntled people—a million plus that left, tens of thousands still in but very disgusted," he said. "Within a number of liberal dioceses there are some pretty committed clusters of people who have stated an urgent desire and need for orthodox ministry, a need which, if not met, may cause them likewise to go elsewhere."

"It may well be that the ESA now believes the centipede's last shoes have been dropped," wrote an observer from the Continuing Church sidelines, the Rev. John Pasco of St. Michael's, Tulsa, part of the United Episcopal Church of North America. "Time and their November announcement will tell, but how can one remain in a church with two gods?"



WRITERS AND UNDERWRITERS

WANTED: Writers who are willing to donate their time and talent to help us produce a series of original tracts on ways and teachings of the Holy Catholic Church, as we have received them in our Anglican heritage.

WANTED: Underwriters to give the financial assistance necessary to carry out this project.

If you can help in either way or both, please contact

The Director, Holy Rosary Apostolate
P.O. Box 263 (Dept. C)

Zurich, Ontario, Canada NOM 2T0

What's the Word?

By The Ven. Dr. Carroll E. Simcox

Tips On Bible Reading

With every passing day I get behind and behind the times. Only a few weeks ago did I catch up with Frederick Buechner's wonderful little book, *Wishful Thinking: A Theological ABC* (Harper/Collins); and actually, it caught up with me. Just now I notice the copyright date: 1972. Where have I been these nearly 20 years? Where was Rip Van Winkle those 20 years? He slept through the American War of Independence.

There's no substitute for reading this bright and salty gem yourself, but here I want to use my space for sharing with you some of Buechner's comments on reading the Bible. They strike me as being right for us all. Anything in quotes is from the book.

"To read the Bible as literature is like reading *Moby Dick* as a whaling manual or *The Brothers Karamazov* for its punctuation."

Not only is the Bible about the God we believe in, or don't believe in, but, Buechner says, "it is a book about life the way it really is. It is a book about people who at one and the same time can be both believing and disbelieving, innocent and guilty, crusaders and crooks, full of hope and full of despair. In other words a book about us."

In presenting several good reasons for *not* reading the Bible, Buechner notes that in its most familiar physical format it "not only looks awfully dull, but some of it is. The prophets are wildly repetitious and almost never know when to stop. There are all the *begats*. There are passages that even Moses must have nodded over, like the six long chapters in Exodus (25-30) that describe the tabernacle and its workings all the way from the length, breadth, and composition of the curtains down to the color and cut of the priest's ephod and a recipe for anointing oil. . . . There is the sense you have that you know what the Bible is going to say before it says it. There are all those Familiar Quotations. There is the phrase 'the Good Book.' Give me a bad book any day." To this I can only say me-too.

Then we come to the reasons *pro* reading the Bible. On this plus side Buechner observes that "just because it is a book about the sublime and the unspeakable, it is a book about life the way it really is. It is a book about people who at one and the same time can be both believing and disbelieving, innocent and guilty, crusaders and crooks, full of hope and full of despair. In other words a book about us. And it is also a book about God. If it is

not about the God we believe in, then it is about the God we do not believe in. One way or another the story we find in the Bible is our own story." To this I would add that I simply cannot believe that the God of the Bible is the God most of us believe in most of the time. He's too big and too much and too contrary to our prevailing tastes.

"The great Protestant theologian Karl Barth says that reading the Bible is like looking out the window and seeing everybody in the street shading their eyes with their hands and gazing up into the sky toward something that is hidden from us by a roof. They are pointing up. They are speaking strange words. They are very excited. Something is happening which we can't see happening. Or something is about to happen. Something beyond our comprehension has caught them up and is seeking to lead them on 'from land to land for strange, intense, uncertain, and yet mysteriously well-planned service' (Barth)." Buechner continues: "To read the Bible is to try to read the expression on their faces. To listen to the words of the Bible is to try to catch the sound of the queer, dangerous, and compelling word they seem to hear."

I have never heard or read a better description of that sense of the strangeness and alienness of the Bible that possesses us when we read it seriously, trying to see and hear what those people not under our protective roof seem to be seeing and hearing from above and beyond. They beckon us to come out from under our shells to look with them and listen with them.

Buechner gives us some excellent practical tips on how to read the Bible, and I have space enough to pass on the following to you.

"If you have even a nodding acquaintance with a foreign language, trying reading the Bible in that. Then you have a chance of hearing what the Bible is actually saying instead of what you assume it to be saying because it is the Bible. Some of it you may hear in such a new way that it is as if you had never heard it before. 'Blessed are the meek' is the way the English version goes, whereas in French it comes out 'Heureux sont les debonnaires.' (Happy are the debonair). The *debonair* of all things: Doors fly open. Bells ring out."

"If you don't know a foreign language, try some English version that you've never tried before—the New English Bible, Goodspeed's translation, J.B. Phillips's New Testament, or any other you can lay your hands on. The more far-our the better. Nothing could be farther out than the Bible itself. (*Amen!* C.E.S.) The trouble with the King James or Authorized Version is that it is too full of Familiar Quotations. The trouble with Familiar Quotations is that they are so familiar you don't hear them. When Jesus was crucified, the Romans nailed over his head a sign saying 'Jesus King of the Jews' so nobody would miss the joke. To get something closer to the true flavor, try translating the sign instead: 'Head Jew.' "

If you don't have this splendid book but you do have \$14.95 left in your book budget, you'll never regret adding it to your collection, and once you've dipped into it be sure that it won't spend all the rest of its days on the shelf.



Focus

Mariners' Church Wins Lawsuit Filed By Diocese Of Michigan

*Rector "Happy And Relieved,"
But Diocese To Appeal*

After a year of legal wrangling and at least 17 years of sniping by the Episcopal Diocese of Michigan against its right to remain a traditional parish in charge of its own property, under the terms of its founder's will, Mariners' Church, Detroit, has prevailed in a lawsuit filed by the diocese in which the latter's claim on the historic downtown church was denied.

In a concise opinion by Wayne County Circuit Judge Charles Kaufman, the court granted Mariners' motion for summary judgment, and rejected the claim of the diocese and its bishop, R. Stewart Wood, that the parish's property should belong to the diocese under terms of recently-enacted church canons. Mariners'—which some time ago discontinued the loose relationship it had with the diocese and has been functioning autonomously—instead remains under the control of its board of trustees.

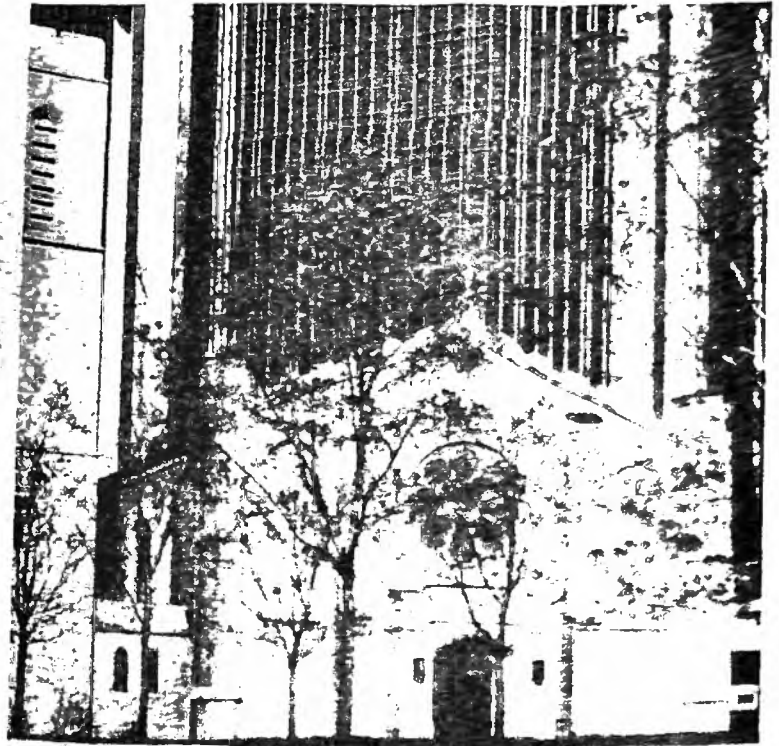
The immediate effect of the ruling was to precipitate a battle within the diocese's standing committee, which—despite considerable sentiment that the diocese should not continue in such a wasteful and unseemly fashion—voted 11-7 against giving up the lawsuit, as a result of which Bishop Wood has announced plans to take the case to the Court of Appeals.

The action has already cost the diocese at least \$60,000—though a figure of \$170,000 seemed better-attested by facts—an amount which may have been drawn from an already hard-pressed diocesan budget, leading to speculation about where ongoing support for the action would come from.

The Court Opinion In Favor Of Mariners'

Judge Kaufman's opinion reads in part: "... Basically, the issues center around the title to the church property and the operation of the church, both temporal and ecclesiastical. . . . This entire controversy begins with the Will of Julia Ann Anderson, which provided the land and means to erect the church in question. The Will explicitly provided for a Mariners' Church, built of stone, and to be designated as the Mariners' Church of Detroit. The Will further provided that said church would be controlled and directed by a self-perpetuating Board of Trustees."

Referring to allegations that the parish was meant to be an "Episcopal" church and thus implicitly subject to the right of diocesan authorities to control or ownership, the judge continued: "There is a question raised concerning



MARINERS' CHURCH, DETROIT: Free and independent, according to a Michigan county circuit judge.

the intent of the testatrix [Julia Anderson] as to her desire to have the church adhere to the Protestant Episcopalian tenets. This Court can only be guided by the words of the Will where they are clear and unambiguous. Despite the fact that certain persons, subsequent to her death, opine that since she was a good Episcopalian, she, therefore, desired the church to follow her predilection, there is nothing in the Will to so indicate. . . . The fact that there was to be a Mariners' Church, with no indication that it be Episcopalian, would clearly indicate that the intent was to minister to seagoing persons of whatever denomination in which they may worship."

The judge went on to discuss the parish's unique status: It was separately incorporated as a church by an 1848 legislative act, which has never been amended. By an 1850 agreement (embodied in a diocesan canon which remained in effect for 120 years) between the Diocese of Michigan and the trustees, the church affiliated with the diocese and agreed to be subject to Episcopal Church law, but only "so far as the same do not conflict with the [legislature's] act of incorporation [of the parish], and the rights and duties granted and imposed under the same."

The 1848 act, said the judge's opinion, "clearly grants power but it also imposes duties. Those duties are those incorporated in the will, which, among other things, requires the board of trustees to hold the property and administer it in order to carry into effect the true intent, design and meaning of the will. The intent was to maintain a church for mariners, and the trustees to retain power to administer the church."

Yet, even if the factual and legal issues had *not* been favorable to Mariners', the court ruled that it is "clear that over 15 years (at least since 1974) have elapsed since the defendant has maintained openly, publicly and adversely to the plaintiff that the Trustees owned and controlled the Mariners' Church free of any claims by PECUSA [the Episcopal

Church], a point which means that the diocese waited too long to sue Mariners, even if it had a good legal claim to the property.

Press coverage of both the controversy and its climax, especially in the secular press, was extensive. *The Detroit News* observed that "About 400 people showed up for Sunday services at the Mariners' Church in Detroit to celebrate its legal victory. . . ." The *News* quoted Mariners' rector, the Rev. Richard W. Ingalls Sr., as saying, "We're not sure the battle is really over. . . . But we were all enthusiastic, relieved and grateful for this victory."

The *Associated Press* quoted Fr. Ingalls as saying: "Through all of this, we have continued to be what Mariners' Church is, a house of prayer for all people, a free and independent church. We knew that if a court would look at the basic documents—that the trust had never been amended or repealed—that the court somewhere along the line would have to recognize that."

Shortly after the court defeat, several members of the Diocese of Michigan's standing committee tried to end the litigation, in light of growing dissatisfaction at the parish level with using church funds to sue a parish that only desired to be left alone to practice the Christian religion, a sentiment which had already received the support of at least two regional deanery meetings. The defeated resolution, which came up for consideration late in the afternoon after some members had to leave, read in part: ". . . it appears little is to be gained and much is to be lost in continuing to go to law with other Christians in a secular court (I Cor. 6), particularly during the Decade of Evangelism, when we should be attracting persons to us and to Christ, not repelling them. . . ." However, after diocesan chancellor John Cannon told the standing committee that Judge Kaufman "missed the whole point of the suit" and made "grave judicial errors" which are "clearly appealable," members voted to back Bishop Wood and continue litigation, despite its cost.

In response, a communication from the parish trustees recently stated that "Considering the decisiveness of our victory, Judge Kaufman's reputation as an appeal-proof jurist, and the rising tide of criticism of Stewart Wood and John Cannon's squandering of \$175,000 of diocesan money (originally earmarked for missions), a reasonable person would logically conclude that we could now expect to put this whole affair behind us. Unfortunately, as this experience has taught us all too well, we are not dealing with 'reasonable' people. The arrogance of power has made yet another bad decision inevitable: the diocese is appealing Judge Kaufman's rulings."

Nashotah House Reaffirms Commitment To Orthodoxy

*Following Historic Practice Of Church,
Trustees Decide "Only Ordained Men"
To Act As Priests At Nashotah*

In a dramatic turnabout in what had been feared might be a "last stand" for traditionalist trustees of Wisconsin's Nashotah House, the historically Anglo-Catholic school's board in May reaffirmed that only ordained males will function as priests at Nashotah because the question of female

ordination has not yet been resolved by the whole Church.

The 15-10 vote meant that Nashotah remains the only Episcopal seminary which has not moved to allow women priests to officiate at its chapel services.

Though women students are admitted at the school, its president, Bishop William L. Stevens of the Diocese of Fond du Lac, quoted the trustees' resolution as declaring that the ordination of women as bishops and priests is unresolved, and that "Until such time as Catholic Christendom decides the issue of female ordination, only ordained men will function sacerdotally at Nashotah House."

In a statement released to the press, the bishop continued: "Permitting an ordained woman to function sacerdotally at the Seminary would imply that the issue is resolved. The Trustees' intention is to continue to serve the Episcopal Church by offering a thorough education and formation in the classical discipline of Christian faith and practice."

In an action which consolidated support for the policy, four new trustees, all of them members of the traditionalist Episcopal Synod of America (ESA), were elected to the 29-member board. They are: Frank E. Tolbert, an attorney from Logansport, Indiana; the Very Rev. M. Richard Hatfield, Dean of Christ Cathedral in Salina, Kansas; the Rt. Rev. Edward H. MacBurney, Bishop of Quincy, Illinois; and the Rt. Rev. John-David Schofield, Bishop of San Joaquin, California. Bishop Stevens was re-elected president, with Bishop William C. Wantland of Eau Claire, Wisconsin, vice president, the Rev. Ralph T. Walker, secretary, and Mrs. Mary S. Kohler, treasurer.

Liberal Counterattack

Though virtually all the remaining Episcopal seminaries in the country are now proffering liberal theology and minis-

THE NASHOTAH HOUSE CHAPEL OF ST. MARY THE VIRGIN, where the effects of the reaffirmed ministry policy will be most evident.



try, negative reaction to this one defeat of "loyalist" liberals came sharply and swiftly. According to the Episcopal weekly *The Living Church*, Bishop Richard F. Grein of New York said, "I don't think the seminary can make it. It's going to have to change to survive." When asked whether he would send students there, he said, "I haven't had anyone ask to go there, but no, probably not."

Bishop Roger White of Milwaukee, a Nashotah trustee, said that as bishop he had intended to "pick this lady up and show the church she was alive and well. We as trustees have let this lady die."

Bishop Francis Gray of Northern Indiana, in what may have been the most unguarded and colorful of the negative reactions, told *TLC*: "The seminary is being held captive by ecclesiastical terrorists. I love the place dearly but this has become a single-issue situation. The trustees seem to care more about a theological issue than the survival of Nashotah House." He said he would not send students there now.

More melodramatic response came when a funeral procession of five cars drove to the cemetery on the campus and placed a tombstone next to the grave of the seminary's founder, Bishop Jackson Kemper. According to *Episcopal News Service*, the inscription said: "Nashotah—born 1842, died 1991."

ENS quoted Bishop White as saying the burial service is "just the tip of the iceberg," and asserting that 80 percent of the alumni are "very angry" because the board has "ignored" them, and that he is writing to bishops to complain that the board's nominating committee rejected candidates such as Bishop Grein in favor of members of ESA. He told *The Milwaukee Sentinel* that "When 90 percent of the board belong to the ESA, then the place is being captivated by the Synod." He predicted that the seminary will become a "school of theology" for ESA, and that some alumni are investigating legal options for removing the trustees on the grounds that they are not acting in the best interests of the institution or the constituencies. "My fear is that they will pilfer away the assets of the institution."

Earlier, opponents charged that the institution was virtually bust due to declining enrollment, though this was almost undoubtedly due largely to the liberal boycott of the school. Though traditionalists have acknowledged that the situation is serious, a significant endowment fund reportedly remains, and new efforts to recruit students are evidently in the offing.

Bishop Gray charged in an open letter that the seminary is "highly unethical" and guilty of "irresponsible fiscal behavior." Rather than try to save Nashotah for the traditional faith, Gray suggested that the ESA should start its own seminary. "If the ESA and the majority of the present trustees want to espouse a particular theological position, let them found their own seminary with newly raised money. Don't destroy 150 years of work for one theological principle."

Culmination Of Longtime Struggle

Meanwhile, in a special report to ESA's publication *Foundations*, trustee Dr. Thomas C. Reeves revealed that the struggle for control of the institution has been ongoing since at least 1984.

He wrote: "Tensions have grown at Nashotah House since the General Convention permitted the ordination of women in 1976. Faculty members, increasingly liberal and

The Homosexual Controversy: Not Just In The United States

GAY CANADIAN PRIEST FIGHTS LICENSE REMOVAL

An Anglican priest whose license was withdrawn by Bishop Terence Finlay of Toronto because he refused to sever relations with his homosexual lover is fighting to keep his job, according to the *Hamilton Spectator*.

Finlay reportedly took the action against the Rev. James Ferry, 38, of Unionville, north of the city, because of Ferry's decision to remain in a "continuing relationship with another man."

Finlay said Ferry's homosexual relationship is incompatible with church discipline and with policy agreed to by the national church's House of Bishops.

Lawyer Valerie Edwards, in a statement July 31, said that "We are presently examining every legal option, and when Ferry returns from his holidays we will initiate steps to have him reinstated. . . It is our view that the [priest's] dismissal was without justification and that he was denied the protection of the church's own grievance procedures."

But the Rev. Tim Foley, the diocesan communications director, indicated that Bishop Finlay followed established guidelines in the matter.

eager to join the 'mainstream,' were pitted against a traditionalist majority on the board of trustees. The warfare was exacerbated by weak leadership on campus. Students, caught in the crossfire, often graduated puzzled and saddened by it all. In 1984, at a meeting in Woodstock, [Illinois], the board voted unanimously to acknowledge that women's ordination was an open question, and it sought to promote debate of the issue on campus. Until the matter was settled within Catholic Christendom, the Woodstock statement declared, only ordained men could function sacerdotally on campus. The faculty and administration did not welcome this attempt at restoring peace, and debate on the controversial issue was not forthcoming. Instead, tensions grew stronger. . . ."

Following a more recent liberal propaganda war which seemed about to triumph, the traditionalist majority on the board—which had been at a low ebb due to longstanding tensions and "constant and often abusive attacks"—began to rally. "Many prayers were said and much planning went on," Reeves wrote. "Thus, by the time the board met in late May, traditionalists had regained their resolve and were ready to defend the policy established [in 1984] at Woodstock. The resolution that passed did just that."

The resolution added traditionalist strength on the governing body "also gave a search committee of the board the mandate it needed to elect an orthodox dean. . . . The new dean, who will, God willing, be in office this fall, will immediately begin to fill some five positions now vacant on campus," said Reeves.

As to the future, Dr. Reeves wrote: "The campus is suf-

Continued on Page 20

Greek Orthodox Suspend NCC Membership, Anglican Talks

Following more than 30 years of close ecumenical cooperation with liberal mainstream Protestant denominations, the two million-member Greek Orthodox Archdiocese of North and South America—the largest Eastern Orthodox Church in the U.S.—has suspended its membership in the National Council of Churches (NCC) “until further notice.”

The New York-based Archdiocese also temporarily pulled out of formal international talks with Episcopalian and other Anglican theologians.

The Washington Post cited Orthodox objections to women priests and bishops, the recent ordination of an openly lesbian priest (by Episcopal Bishop Ronald Haines of Washington), and a book by Episcopal Bishop John Spong of Newark claiming that St. Paul was a closet homosexual.

According to *The Washington Times*, the Rev. Milton B. Efthimiou, speaking for the Archdiocese, said that the NCC (of which the Episcopal Church is one of some 30 denominational members) “has identified itself with the most liberal Protestant persuasions.” The remarks follow those of Archbishop Iakovos, who charged the NCC with taking “extreme liberties” with Christianity. *National Review* quoted him as explaining that “We cannot play any more with ‘Christianity’—in quotation marks. Christ is not a play-boy.”

The more immediate cause of the breach, which may be made final later this year, is the renewal of the homosexual Metropolitan Community Church's application to join the NCC. A 1983 application from the MCC was turned down after several Orthodox member churches threatened to pull out of the ecumenical body.

The *Post* also noted that the NCC faces an even more serious threat in this fall's meeting of the Standing Conference of Canonical Bishops in the Americas (SCOBA), a ten-church Orthodox umbrella group, which is expected to discuss the Greek Archdiocese's action. A representative of the nation's second largest Orthodox group, the one million-member Orthodox Church in America, warned: “We cannot preclude that the entire Orthodox church will not withdraw from the National Council of Churches.” Meanwhile, the Greek church has cut off all financial contributions to the already financially hard-pressed NCC.

Council leader, the Rev. Joan Campbell, reacted seriously, saying that loss of the Orthodox would mean the “loss of an invaluable perspective.”

Criticisms Of WCC Levelled In Australia, England

In the wake of a troubling World Council of Churches Assembly meeting in Canberra, Australia, last February, both the Anglican Church of Australia and the Church of England have focused critical attention on the global ecumenical body, and there has even been speculation that the Australian Church might leave the WCC—though the general secretary of the Australian Synod says that won't happen.

The news follows indications that the Orthodox are also reconsidering their membership in the world council.

Most recently, the Church of England's General Synod first rejected, then reinstated, criticisms of the WCC contained in a report to Synod from the delegation which had been at the WCC Assembly meeting in Australia. The group found the WCC anti-white and anti-western, according to *Church Times*.

Evidently, in partial reaction to syncretistic overtones (blending aspects of different religions with Christianity) evidenced at the Assembly, the Archbishop of York, Dr. John Habgood, said it was important to hear the pain, distress and suspicion of the West voiced by many Third World Christians, but fear that the WCC might lose its Christian distinctiveness was real.

New Archbishop of Canterbury George Carey reportedly described the kaleidoscopic richness he saw spread out over the campus at Canberra; but he concentrated on “the bizarre side of this multi-variety”—the weaknesses in structures, representation and participation. “Does representation really require a Central Committee of 150 people, and if so, can the signals from the nerve centre of such a dinosaur really activate its fingertips, or help it to move forward? Can we allow the ‘representationalism’ of race, gender, religion, denomination and age to obliterate a right concern for electing those who are also best qualified to take counsel for the Churches?” The WCC, he said, needed to be reformed and quickly.

Ultimately, the Synod drew attention to the good work of the Assembly, but also to “substantial criticisms in the areas of theology and administration.” Continuing support for the WCC was affirmed, but the Synod requested that any future restructuring of the WCC should take full account of its primary aim: “to call the Churches to full visible unity.”

Australian Review

Meanwhile, *Church Times* reports that the standing committee of the Australian General Synod has asked its executive to prepare a “methodology” for review after receiving the reports of two General Synod commissions, one of which was entitled, “Why the WCC Assembly is not a credible commentator on public issues.”

Professor Michael Horsburgh, who authored his commission's paper, asserted that the Assembly “in the form exhibited in Canberra cannot be allowed to continue.” The Assembly's membership, elected according to the WCC criteria demanding equal representations of women, young people and indigenous peoples as well as an equal balance of clergy and laity, had resulted in an “immense diversity of persons and interests,” which meant that “There could be no meaningful and relatively specific statement of opinion which would receive universal endorsement.” To restore credibility, he asserted, the Assembly would have to return to “some form of elitism and the use of expert advisers.” There were also complaints that the WCC's own Faith and Order Commission was “virtually ignored” at the Assembly.

Meanwhile, though, Australian Synod General Secretary John Denton has written to Anglican Consultative Council Secretary General, Canon Sam Van Culin, refuting reports that the Australian Church is thinking of pulling out of the WCC.

fering from boycott and slander, both of which will no doubt increase. There are many liberals and others who are determined to kill the campus rather than let it be distinctive and true to its past. . . While Nashotah is not officially an ESA institution, the future of the seminary and of the Synod now seem more than ever, closely connected."

Outreach To The Continuing Church?

In an interesting hint at what could also lie ahead as Nashotah House rebuilds its support and program, *The Living Church*, in an editorial, urged trustees to "be open to explore other forms of theological education in addition to the 'classical disciplines' to which they have committed." It suggested "training in theological education for the laity, education for international students or for students of other denominations." And, in what might be one of its most far-reaching ideas, *TLC* suggested that Nashotah could try reaching out "to those former Episcopalians who now are members of the so-called 'continuing' churches."

TLC recalled that "From its founding, the school has attempted to be unswerving in its witness to catholic faith, order and worship. Its trustees are attempting to follow that calling, but it will be difficult. . . We believe there is a place in the Episcopal Church for a seminary like Nashotah House."

Traditionalists In C Of E Mourn Loss Of The "Indomitable" Margaret Hewitt

Co-Founder Of WAOW Was Traditionalist
Scholar, General Synod Leader,
Member Of Prayer Book Society

Dr. Margaret Hewitt, a member of the standing committee of the Church of England's General Synod and probably the most well-known and most outspoken woman for the traditionalist cause in England, died of cancer June 7 at the age of 62.

Her passing is seen by many as a tragic loss to the Church of England as it prepares for a final vote, anticipated to come in 1992, on whether or not to admit women priests.

Dr. Hewitt, Reader in Social Institutions at the University of Exeter, studied sociology at Bedford College, London, and took a Ph.D. at the London School of Economics in 1953. The year before, she had become assistant lecturer in sociology at the University College of the South West (which became the University of Exeter in 1955). She was then successively lecturer and senior lecturer there, and, in 1970, took up her most recent post. Since January this year she had been acting head of the department. As a member of the council and senate of Exeter University, she made a significant contribution to its development, said *The Times* of London.

A feminist (but not, as *The Times* obituary put it, "one of that rancidly fanatical sort which has, perhaps wrongly, come to be taken as typical"), Dr. Hewitt was a pioneer in women's studies. In 1958 she published *Wives and Mothers in Victorian Industry* and in 1969 and 1973 two volumes of *Children in English Society*.



CHURCHWOMAN EXTRAORDINAIRE, Dr. Margaret Hewitt, at left talking to TCC at the Summer, 1986, Church of England General Synod meeting in York, and at right speaking to a meeting of the Evangelical and Catholic Mission in Denver about a year later.

But it was probably in Anglican church circles that Dr. Hewitt was best known. In 1961, she was elected to the House of Laity of the (then) Church Assembly, and later began service in the newly-created General Synod of the Church of England, where she was elected to Synod's standing committee in 1976. During her career in that body, she served as chairman of three important committees: those on Freemasonry, the role of women, and the Infrastructure Review. She served as a member of the Crown Appointments Commission (key to the selection of bishops) from 1977 to 1987.

A leading member of the catholic and traditionalist wing of the Church of England, Dr. Hewitt was a member of the Prayer Book Society, and was chairman and co-founder of the 5,500-member Women Against the Ordination of Women (WAOW). In the last some five years, Dr. Hewitt had the satisfaction of seeing WAOW outstrip in membership the rival Movement for the Ordination of Women, and inspire the start-up of parallel organizations in Australia and the United States. More recently, she was active in laying plans for General Synod resistance to the latest attempt to pass legislation to create women priests, emphasizing the role of the House of Laity, because, as she told a *Times* reporter shortly before her death, the Houses of Bishops and Clergy are "almost beyond redemption." Earlier this year, she was also in the forefront in reacting to remarks of the new Archbishop of Canterbury, who characterized opposition to women priests as a "most serious heresy." She told *The Times* that in doing that, Dr. Carey "is condemning 2,000 years and two-thirds of Christendom, something even a first-year theology student would not do."

Widely known as an incisive debater and notorious for her prominent hats—she owned 20 of them and may have been the only hatted member of General Synod left—she was keenly concerned about the theological degeneration within Anglicanism.

Asked if the new archbishop would split the C of E, she said, "Ooh, good gracious me, no! I mean the splits were always there, and I don't hold the view that if one person makes an error of judgment, the whole church is going to collapse like a pack of cards."

In a seemingly prophetic concluding paragraph, *Times* interviewer Kate Muir wrote: "The unmalleable Dr Hewitt, however, intends to take her grievances with her to the grave. She thinks it likely the laity will block women priests

next year, but the legislation will be referred back to Synod every five years, until eventually it gets through.

Dr. Hewitt's death came as a shock to many, as she had evidently kept her illness virtually a secret. Among reactions to her passing was that of Oswald Clark, former chairman of the Synod's House of Laity, who said: "The whole church will be greatly the poorer for her passing. In a time in which we cultivate the grey, she was outstanding and very colourful indeed. It was not just that she wore notable hats; she was an outstanding debater, thinker and a first-class chairman."

Writing in *Church Times*, the Ven. John Richards, Archdeacon of Exeter, commented of her: "The indomitable courage with which Margaret faced her final illness typified her whole character, and explains why she was held in the highest regard. All her work was the outcome of her firm Christian faith, and a life lived in the context of her regular attendance at mass at St Mary Steps, Exeter. . . Margaret had a remarkable fluency of speech, and was quite capable of addressing a meeting for an hour without a note, including both statistics and quotations with absolute accuracy. It was on these occasions that the power of her intellect was so apparent, and most people recognised that they were in the presence of a formidable advocate. Her conversation was always laced with a *bon mot*, and much quirky good humour, which made her an attractive personality even when she was expressing views which might be, on occasion, quite individual."

A requiem mass was celebrated at Exeter Cathedral on June 18. More recently, her ecclesiastical allies filled St. Stephen's, Gloucester Road, London, July 20 to attend a memorial service for her organized by the Catholic Group in General Synod, WAOW, and the Prayer Book Society. A Solemn Mass of Requiem was celebrated by the Rt. Rev. Brian Masters, Bishop of Edmonton, according to the 1662 **Book of Common Prayer**. The setting was the Mass for Three Parts by William Byrd. Readers were Anthony Kilmister, chairman of the Prayer Book Society, and American-born Katherine Heidt, a WAOW committee member who is married to an English priest. Mr. Kilmister told TCC that a "superb" address which "captured Margaret wonderfully well" was delivered by Oswald Clark. "The prayer book calendar [remembrance] for July 20, by coincidence, was St. Margaret of Antioch."

Irish Church Renegs On Traditionalist Pact

Synod Dilutes Bishops' "Promise"; Honorary Secretary Resigns In Protest

In a disappointing development, a carefully worked out agreement—by which the (Anglican) Church of Ireland's House of Bishops had assured clergy opposed to women priests that they would not be subjects of a "witch hunt"—was dashed when the General Synod accepted a liberal bishop's move to simply receive rather than "affirm" the resolution.

According to *Church Times*, fears that "an affirmed document, once put into words, could turn into a legal document" emerged during debate on a statement certifying a policy of nondiscrimination and freedom to maintain tradi-

tionist convictions within a church which in 1990 voted to admit women priests and bishops. The motion for the agreement was made by the Bishop of Tuam, the Rt. Rev. John Neill, and seconded by the Dean of Dublin, The Very Rev. John Paterson. But the Synod's tolerance obviously did not extend to any legal guarantee, and fears that endorsement of such a statement could amount to the same thing were enough to persuade the Synod to support an amendment removing the word "affirm" by 242 votes to 170. The amendment, by the Bishop of Kilmore, seconded by the Dean of Connor, the Very Rev. James Fair, meant that the bishops' statement was merely noted and received.

After the amendment prevailed, the altered motion was passed overwhelmingly. *Church Times* noted that the bishops' statement had said that those opposed to women priests should "suffer no discrimination or loss of respect in their membership or their ministry by reason of their *bona fide* views." There are already five women priests in the Church of Ireland, with four more to be ordained this year.

The Synod vote had one immediate consequence: the resignation of Dean Paterson as one of four honorary secretaries of General Synod. He said that the Bishop of Kilmore's amendment to delete the word "affirm" had "destroyed" a pastoral motion of reassurance from the House of Bishops to those opposed to the ordination of women, and effectively nullified the efforts of the group of Concerned Clergy—said to represent 30 percent of all Irish clergy—to work out a way of living with last year's unexpected move to ordain women priests. However, Dean Paterson said: "I love my church, and I've no intention of joining anything else. I shall just get on with my ministry."

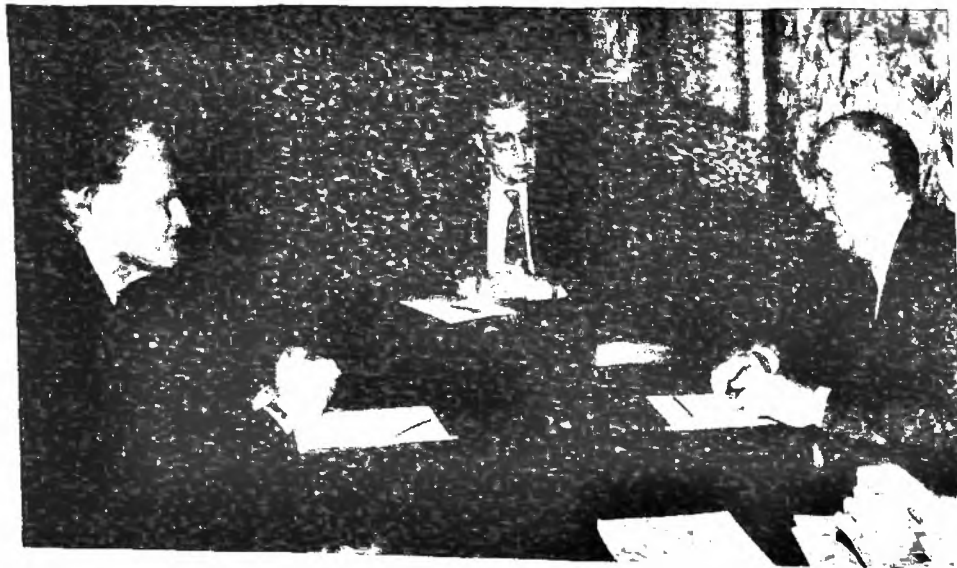
The "anything else" is more than a theoretical possibility, as the Church of Ireland (Traditional Rite) now has at least three clergymen and as many congregations functioning, under oversight from a bishop of the Traditional Anglican Communion.

In what might also be a significant indicator, the Dean of Clogher, the Very Rev. John McCarthy, another member of the Concerned Clergy group which had met with Irish Prime Minister Robert Eames in working out the bishops' statement, did not attend the Synod at all. He said: "I had too much else to do. I was against this motion, anyway, because I didn't think it was nearly enough—and they didn't even get that. It was just a meaningless fudge."

Fellowship Formed

More recently, however—in a move reminiscent of the path taken by the Evangelical and Catholic Mission (now the ESA) in the U.S.—Dean McCarthy, Dean Paterson and the seven others who were also members of the Concerned Clergy group which had hoped for an official affirmation of their position, have formed a fellowship for mutual support, according to *Church Times*.

The secretary of the group, Canon John Crawford, vicar of St. Patrick's Cathedral Group of Parishes in Dublin, said in mid-July that the group "had not heard a word from [Archbishop Eames] since the Synod. In any case of ordinations who share our views being turned down, we shall have something to say to the bishops." He described the Synod's failure to affirm nondiscrimination against traditionalists as "appalling."



STILL A REMARKABLE SCENE, isn't it, to see an American religious leader meeting with a Soviet leader? But the Rev. Dr. Billy Graham did just that recently, meeting privately (before the recent botched Soviet coup) with Soviet President Mikhail Gorbachev (left) and with Boris Yeltsin, president of the Russian Republic, to discuss moral and spiritual issues. The meetings came during the last days of a "School of Evangelism" Dr. Graham held in Moscow in July, attended by more than 4,900 pastors, teachers and lay church workers, representing almost every denomination in the USSR, who traveled across their vast continent (11 time zones) to "learn how to spread the Christian message of the Bible more effectively." During the 70-year period of religious oppression in the Soviet Union, Bible school and theological training were virtually impossible.

Maryland Convention's Failure To Affirm Christ As Only Savior Prompts Priests' Declaration

Some Maryland Episcopal priests upset by their diocesan convention's refusal to approve a resolution affirming Christ as the only Savior have issued a declaration summoning the church "to return to and remain steadfast in that Gospel entrusted to it by the Apostles of Jesus Christ."

As the convention of the Pennsylvania diocese had done before it, the Diocese of Maryland's convention May 11 "refused to affirm a resolution quoting St. John's Gospel that Jesus is the Way, the Truth and the Life, and that no one comes to the Father except by him," the group of six priests wrote in a letter accompanying what has been dubbed *The Baltimore Declaration*. "At the same time the convention was only able to pass by a surprisingly small majority the affirmation from the Ordinal that we believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation. These actions by the convention have caused great distress among many of the faithful since the affirmations are central to our faith. They also make us wonder whether, as a body, we share the same faith. . .

"So that there might be clarity as to our corporate understanding of the faith we six priests make the following declaration, and we invite others, both lay and ordained to join us as signatories to it," the letter stated. The authors of the declaration include the Rev. Messrs. Ronald S. Fisher, Alvin F. Kimel, R. Gary Mathewes-Green, William N. McKeachie, Frederick J. Ramsay and Philip Burwell Roulette. Their statement and accompanying communications were mailed to all Episcopal bishops, all lay and clerical deputies to the recent General Convention, and all Diocese of Maryland clergy.

The preface of the declaration charges that a revision of the faith inconsistent with Holy Scripture and the Creeds has been gaining ascendancy in the church, and that a bold stand against such teachings must be taken.

The declaration also includes seven articles, two of which affirm what the diocesan convention failed to, that Jesus is the only way to salvation, and that God the Holy Spirit is the ultimate author of Holy Scripture. Among other articles is one affirming the Church's belief in the Trinity as

Father, Son and Holy Spirit according to the baptismal command of the Risen Lord in Matthew 28, and denying the idea that other names and images can be substituted from our imaginations or experience. That salvation is solely by grace through faith, and is available to all humanity equally is affirmed in another section; the same section repudiates the idea that God is male or is the subjugator of women, or that the Fatherhood of God is to be regarded as merely the psychological projection of the human experience of fatherhood upon the Deity. One article, while affirming that Jewish people are a chosen and blessed people through whom God has worked to bring salvation to the world, denies that the Gospel of Jesus Christ need not be proclaimed to them.

One of the declaration's authors, the Rev. William McKeachie, can be contacted at 309 Cathedral Street, Baltimore, MD 21201.

Dioceses, National Church, Face Serious Cutbacks

Widespread Program-Trimming Comes Despite Record Giving

In further confirmation of an earlier report in *TCC*, there are now stronger indications that—in what seems to be a general, but not universal, trend throughout the Episcopal Church—many dioceses and the national church are facing hard decisions about how to spend diminishing or limited funds.

According to a two-part series on the subject published in *The Living Church*, dioceses which are facing financial problems include Ohio, Texas, Colorado, Arkansas, Atlanta, Connecticut, Western Michigan, Maryland, Newark, Massachusetts, Florida, Alaska, and Virginia.

Responses include going from "voluntary" payments by parishes and missions to support diocesan programs to a "guidelines" or "assessment" system, with up to 25 percent of "disposable" congregational income going to the diocese. Numerous cost-cutting devices, including staff layoffs and decreases in diocesan support to the national church, have been tried around the country.

Affecting all calculations has been the economic down

turn of recent years, which has hit certain regions, particularly the "rust belt" of the northeast, midwest and Rocky Mountain area, harder than others.

In addition to trouble at the diocesan level, TLC's Kirsten Kranz reports that the national church headquarters in New York City may lose as many as 25 to 30 staff persons by 1992, as a result of a hiring and salary freeze imposed earlier this year, and by a policy of "attrition" in not replacing certain staff members who leave the employ of the church.

However, Ellen Cooke, treasurer for the national church, said she did not see a "financial crisis" but rather "a different pattern of funding, one that should leave us open to possibilities."

The General Convention during the summer endorsed a \$43.5 million program budget for 1992 that reflects an increase over 1991 spending but a decrease in diocesan donations and in funds available for national operation. Presiding Bishop Edmond Browning indicated that the national church will be cutting programs that "cannot be supported."

Other mainstream liberal churches, including the Presbyterian Church USA and the Evangelical Lutheran Church in America, are experiencing much the same difficulty, as the nation slowly struggles to recover from the recession of the past two years.

But few if any news sources have really attempted, at least in the case of the Episcopal Church, to analyze the problem in light of increased giving. However, appearances indicate that — though total annual giving at the local level is at an all-time high of \$1.2 billion — this is being overtaken by rising costs (with health insurance probably being a key factor). In addition, giving may actually be lower than it could be due, as some observers assert, to the belief that some Episcopalians have diverted their money elsewhere out of disgust with national church policies. Whether the financial trend may ultimately have a noticeable effect on Episcopal policies remains a matter of speculation.

Presbyterian Assembly Trounces New Sexual Code In Overwhelming Rejection Of Commission Report

Presbyterian Church USA Rejects Plea For Gay Ordination

Following months of furious reaction to a church commission's report endorsing the ordination of homosexuals and other major changes in stands on sexual behavior, clergy and lay commissioners of the generally theologically-liberal Presbyterian Church USA voted overwhelmingly in June to reject a proposal to affirm the homosexual lifestyle for members and ministers, and to reaffirm a 1978 resolution stating that "... homosexuality is not God's wish for humanity."

According to *The Washington Post*, the commission's report, "Keeping Body and Soul Together: Sexuality, Spirituality and Social Justice," asserted that sexual relations between homosexuals or unmarried heterosexuals should not be condemned if the acts were responsible, "mutual" and caring. It called for a two-year study period and also called for immediate approval of the ordination of sexually active gay and lesbian candidates for the ministry.

Simcox Work Among New Collection Of "Best Sermons"

The Rev. Dr. Carroll Simcox, prolific author of Christian books and the former president of the Foundation for Christian Theology, which publishes this magazine, is one of only four Anglicans/Episcopalians whose work was selected to appear in the latest collection of "Best Sermons" published annually during the last four years by Harper/Collins.

In Best Sermons 4, the current volume containing 40 different offerings, Dr. Simcox contributes a sermon for All Saints titled: "The Saints: dogged blunderers toward heaven."

Dr. Simcox still serves THE CHRISTIAN CHALLENGE as its biblical editor. He is a member of All Saints (American Episcopal) Church in Asheville, North Carolina, where he frequently officiates and preaches.

The commission's report, by the time of the June General Assembly meeting, was apparently doomed, especially as a majority of the denomination's presbyteries (dioceses) had sent "overtures" (official "memorials") urging its rejection. The Rev. Gordon Stewart of Cincinnati, whose committee produced the substitute resolution which was ultimately adopted in place of "Keeping Body and Soul Together," acknowledged that even those members who personally agreed with the commission had concluded that its report "is not going to be helpful to the church."

In the end, the substitute motion adopted in a 534-31 vote of the body reaffirmed "the sanctity of the marital covenant between one man and one woman to be a God-given relationship to be lived out in Christian fidelity," restated the church's 13-year official opposition to the ordination of homosexuals, and issued a pastoral letter summarizing its position.

Unconvinced by the Assembly's actions was the chairman of the committee's original sexuality report, Professor John Carey of Georgia, who said, "We didn't create the pain. We named it." While disappointed with the repudiation of the report, Carey said the committee perceived its task to be a more prophetic one, to remind the church that its white, middle-class members must listen to other voices. "The issues are more important than our answers," he said.

In a separate vote, *Religious News Service* reported that the Assembly voted 491-26 in favor of a new policy on sexual misconduct by the clergy. The chairman of a committee which drafted the proposals, the Rev. Guinn Blackwell-Eagleson, said that "I think that the Assembly has moved to insure that those who are victims of sexual misconduct can seek justice within the church."

The Presbyterian Church USA action follows last year's reaffirmation by the United Methodist Church (UMC) of a standard of marital fidelity or sexual abstinence for those seeking ordination in the UMC, and preceded the Episcopal Church General Convention's consideration of similar issues — leading to some speculation that the strong negative reaction of Presbyterians might have contributed to the Episcopal Church's decision to pass a compromise statement essentially maintaining the status quo.

Continuing Church Unity Events, Proposals, Generate Heat, But May At Last Produce Light

Special To *THE CHALLENGE*

After years of attempts by some church leaders to forge the long-hoped-for unity in the Continuing Church, a new momentum has seemingly been created, which in turn has produced a fall line-up of several events and proposals aimed at getting some solid results in the endeavor.

The biggest problem is not finding agreement on the need for unity, but, as has always been the case, finding agreement on the specifics of achieving it. But contrary to the past situation, some promising avenues toward progress or resolution will be available for consideration by church decisionmakers beginning in September. In particular, two events scheduled for this fall, and the possibility of a third development, while certainly generating a lot of heat, also hold out hope for light as well.

The first awaited event is the IX Provincial Synod of the Anglican Catholic Church (ACC) in the U.S., scheduled to meet in Charlotte, North Carolina, September 18-20. It is called upon chiefly to respond to a unanimously adopted resolution of the General Synod of the American Episcopal Church (AEC) last October, by which the AEC declared itself "to be in full communion with the Anglican Catholic Church subject to the ratification of such a declaration" by the ACC Synod. The resolution authorizes the AEC Primate, the Most Rev. Anthony Clavier, to "conclude a concordat establishing such a relationship." The action was a signal move following several years of ecumenical discussion between the ACC, the largest U.S. Continuing Church, and the AEC, the second largest. Representing the course originally sought by both Clavier and the ACC Metropolitan, the Most Rev. Louis Falk, the declaration does not call for a merger of the two jurisdictions, but it does provide for a unity of intercommunion entailing mutual recognition of sacraments and ministerial orders and cooperation in evangelism while the two jurisdictions maintain their present ecclesial autonomy.

Divergent Approaches

Since the passing of the AEC resolution last year, there has been much study and preparation of a possible response in ACC circles, and seemingly some changes in course. Bishop Falk, in his capacity as chairman of the ACC's Ecumenical Relations Department, presided over a subcommittee study chiefly concerned with identifying the minimum conditions necessary for valid and regular orders, the results of which seemed to lead to the conclusion that AEC orders in particular were valid.

However, when the ACC College of Bishops met in January, 1991, a substitute report was presented, supported by a majority of bishops (including those on the subcommittee who had assented to distribution of the first report), which held that where there was a question regarding validity of

orders, reordination or conditional consecration/ordination should be required. The unstated implication of the substitute report was that, though no theological criteria for judging validity and regularity were defined, the ACC Synod was to be the sole judge of whether or not there was a "question" concerning the orders of other clergy. And, further, it implied that there was indeed doubt concerning AEC orders in particular which would necessitate conditional ordination/consecration before full communion between the two bodies was possible.

This action by the ACC's episcopal majority was one of several in the last year or so which not only indicated disagreement with Archbishop Falk and a few other ACC bishops over the terms for unity with the AEC, but added to considerable evidence of reticence on the part of most ACC bishops about pursuing any sort of closer relationship with the AEC at all. (Resentment over Falk's policies is in fact so intense as to be expressed in extremes; just recently, for example, one opposed bishop, Richard Willars of Pacific Southwest, forbade the parish of St. Mary of the Angels in Hollywood from holding a vigil service for unity to which local AEC members had been invited, and also refused to allow Falk to enter his diocese to respond to an invitation from the parish for him to be present for its patronal festival.)

However, perhaps recognizing the reality of appeals by many laity and clergy for a unified Continuum, the bishops who supported the College's substitute resolution next met in Indianapolis in April, 1991, to issue their own call for unity, though under very specific terms. Affirming the Lord's prayer for unity of His followers, the call from Indianapolis memorialized the coming Provincial Synod of "its urgent desire for unity among all those who hold in common the essentials of the Catholic Faith, Apostolic Order, Orthodox Worship and traditional morality in their Anglican expression," but was also clear in saying that "The Anglican Catholic Church has provided the means to achieve unity with entities larger than parishes under its Title III, Canon 8"—essentially a proposal for absorbing the AEC under stringent and submissive conditions rather than seeking a mutual coming together of two bodies. Thus, it would seem that these bishops and others supporting their position will go to the September Synod ready to achieve unity under the "means" provided by their canons. Interestingly, the proposal would go farther than the simpler intercommunion first sought.

Due also to come before the ACC Provincial Synod as well is the resolution authored by Archbishop Falk (who—in an obviously-disputed action—has reportedly been declared removed from his position as Ecumenical Relations Chairman by the Indianapolis bishops' group). It affirms that "a fair reading" of the official formularies of the AEC and ACC make it impossible "to discover any genuine differences with regard to . . . Christian essentials in their Anglican expression," and calls upon the Provincial Synod to participate in any union among Anglicans who hold these essentials in common.

Both the resolution of the Indianapolis group and that of the Archbishop were to have been taken up (though only one version was presented in some cases) for consider-

SPECIAL REPORT



ST. PETER'S (American Episcopal Church) Cathedral in Deerfield Beach, Florida, the city which is to be the venue for the October meeting aimed at uniting most of the Continuing Church. As of mid-August, nearly 600 persons had registered to attend the conference.

ation by all the ACC diocesan synods which met last spring. The Dioceses of New Orleans, the South, and the Pacific Southwest reportedly ended up passing a general statement supporting unity, using the text offered by the Indianapolis group but with the reference to the restrictive ACC canon removed. The Dioceses of the Midwest, Mid-Atlantic and Resurrection passed the Indianapolis resolution without change. The Diocese of the Holy Trinity was prevented from considering the Falk resolution, and at first passed the Indianapolis text, again without the canonical reference. But when the diocesan bishop refused to give his assent (as is permissible under ACC laws), the body then passed the resolution without amendment. The Dioceses of New England and the Missouri Valley adopted the resolution prepared by Archbishop Falk without change.

Said Archbishop Falk of the results of diocesan voting: "There is clearly a mandate for unity, but no agreement on how it is to be done; certainly there is no clear mandate for unity under the terms of Title III, Canon 8."

It should be noted, though, that the overture for intercommunion with the ACC proposed by the AEC resolution, not dealing with a merger into the ACC, does not relate to Title III, Canon 8. The reply to the specific proposal of the AEC, is, thus, left to the will of the ACC's Provincial Synod.

To that end, several proposals, including two dealing with intercommunion (UECNA), and one compromise plan relating to the Title III "unity" method, are being studied.

It should also be noted that, while the ACC Provincial Synod may determine any response to the AEC, any unity-related move would require a three-quarters majority of each house—including the House of Bishops, meaning the latter will wield key control over the outcome of voting on any proposal.

In Florida, A Meeting to "Heal Divisions"

Following closely upon the ACC Provincial Synod will be an October 2-5 "Conference of Traditional Anglicans" in Deerfield Beach, Florida, billed as a sort of "reprise" to the 1977 St. Louis Congress which launched most of the Con-

tinuing Church in the U.S. Unlike the ACC Synod which is to deal specifically with ACC/AEC unity, this conference is aimed at healing all the divisions in the Continuum which "have all but destroyed the vision of our founding members," states a "Call to Unity" issued by Bishop Clavier and Archbishop Falk. The call is a response not only to appeals for unity within the U.S. but to recent similar petitions from Continuing Church leaders in other parts of the world, including Australia, Canada and India.

Invited to the Florida gathering by the two bishops in the Call issued in June are "all Continuing Churchmen and other Anglican traditionalists who genuinely seek unity." In addition to this general call, Bishops Clavier and Falk sent specific letters of invitation to the Rt. Rev. Albion Knight, Jr., Presiding Bishop of the United Episcopal Church of North America (UECNA), and the Rt. Rev. Robert Morse, head of the Diocese of Christ the King. A bishop of a less-well-known but longstanding body, the Southern Episcopal Church, has indicated his desire to participate in the conference. The Fellowship of Concerned Churchmen, an umbrella group of traditionalists within the Continuing Church and the Episcopal Church (ECUSA), will be represented in Deerfield Beach by its president, the Rev. John C. Pasco, its past president, Fraser Barron, and by one of its notable members, the Ven. Wayne B. Williamson, formerly Archdeacon of the Episcopal Diocese of San Joaquin, California. Both Pasco and Williamson, while prohibited by the UECNA to represent it, are priests of that jurisdiction. The FCC, though not a sponsor of the conference, has sent a letter to its members with a copy of the "Call to Unity," urging that they participate fully and encourage others—local vestries, conferences, synods and organizations—to do likewise, in order that "unity may become a reality now." A representative of the Episcopal Synod of America, the prominent traditionalists' organization within the Episcopal Church, is also due to be present.

The Florida meeting is being asked by the bishops' Call to respond to a recurrent and problematical message from some leaders of the Continuum: "We are for unity, but . . .", and to do this by gathering together "with all who wish to seek our Lord's will for unity whatever their present affilia-

SPECIAL REPORT

tion or allegiance." Bishop Clavier and Archbishop Falk wrote: "We have reluctantly concluded that the only way forward now is a dramatic break with the past."

"I believe we were right to ask Continuing Churchmen to join with us in evaluating the history of the movement and to seek solutions," Bishop Clavier wrote recently. "I believe we are right to reaffirm our belief that no present jurisdiction enjoys complete authenticity or a primal claim on the allegiance of its membership if such claim precludes unity except in terms of others assenting to its claim to be a particular Church."

It is difficult to foresee precisely what will emerge from Deerfield Beach; that will depend on the commitment of those attending. The Call states that there is no fixed agenda or prior conditions for those attending the conference, only that it is prayed that "this reappraisal of the events since the St. Louis Congress will enable us all to repent of our past sins and follies and lay the foundation stones of a truly united, traditional Anglican Church in America."

Archbishop Falk looks for full attendance at the ACC meeting in Charlotte a couple weeks earlier, but is also hoping that there will be sizeable contingent of ACC members in Florida, because he believes there is "a need for our voice to be heard there." Interestingly, at last check a majority of the rooms reserved at the meeting hotel in Deerfield Beach had been booked by ACC members. A spokesman at the AEC's St. Peter's Cathedral in the city said a possible total turn-out of 600 was estimated.

As the only jurisdiction of the Continuum in the U.S. which is on record as unanimously favoring an end to the divisions among traditionalists, the AEC would seem prepared to take favorable action. In fact, a special General

Synod of the AEC will be meeting simultaneously with the Conference of Traditionalists so that legal action may be taken on a unity proposal. Others might come to the conference prepared to endorse whatever plan the conference proposes for unity, but there will also be those present who will have to report back to their own constituent bodies in order for them to take action. But, judging from the reported number of signatures from those in all of the presently divided jurisdictions enscribed on a "Unity Statement" first circulated in the *North American Anglican Review* last spring, there is a hunger for unity which the Deerfield Beach Conference hopes to satisfy. The response from the divided Continuum to a plan for unity from the conference will show the degree to which the hopes are to be realized.

Connection To ECUSA Traditionalists?

The possibility of a third eventuality this fall, which may also help to bring light out of heat, lies in the speculation by some that a traditionalist entity will soon emerge from ECUSA with which the Continuum would wish to establish some extent of unity. The Episcopal Synod of America (ESA) has indicated in an "Open Letter to the People of The Episcopal Church" that it will announce in its November Synodical Council a plan for its future witness. Some in the Continuum believe that plan may include provision for a new relationship with Continuing Church jurisdictions, and that the present unity plans should await that eventuality. This is countered by those who believe that unity has already eluded the Continuum long enough and that a Continuing Church united now would be in the best position to receive any possible overture from the ESA.

For Sale— Autographed Books

I shall be very happy to fill orders by mail for copies of my most recent books (or parts of books): *Best Sermons 4* (\$17.95); *Prayer: The Divine Dialog* (\$4.95); *The Eternal You* (\$8.95); and *3000 Quotations on Christian Themes* (\$9.95). I will sign or inscribe them as you request. Please make checks payable to me and add one dollar for cost of handling and postage.

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



ST. AUGUSTINE'S PRAYER BOOK

This beloved devotional manual is now reprinted in dark blue cloth (1967 edition). Available for a limited time only. \$12.95 (U.S.) per copy. (Add 10% of order for postage & handling.) Send your order with payment to: Holy Rosary Apostolate, P.O. Box 263 (Dept. C), Zurich, Ontario, Canada NOM 2T0.

THE BOOK AND DOCUMENT RESTORATION CO.

M. Clyde Murray
-Bookbinder-

Conservation And Restoration Of Books,
Documents And Archival Material

Books, Treasured Family Bibles, Prayer Books
Simple Repairs To Full Restoration

161 Sunset Road • Grove City, PA 16127 • 412/530-6444

Newsclips

ANGLICAN—INTERNATIONAL

The Archbishop of Brisbane, the Most Rev. Peter Hollingworth, is the latest Australian bishop to indicate his **READINESS TO ORDAIN WOMEN PRIESTS**, according to *Church Times*. Hollingworth said he viewed his synod's 70 percent vote in June in favor of women priests to be a "very strong mandate" to proceed if the way is cleared by the Anglican Church of Australia's Appellate Tribunal, which is examining a series of questions concerning the authority of diocesan bishops to ordain women in the absence of a national church canon permitting such action. Hollingworth reportedly said he would want to consult closely with brother bishops before making any final commitment, but that ordinations might be possible either later this year or, more probably, in 1992. The Brisbane move comes in the wake of decisions from the synods of two other northern dioceses, Rockhampton and the Northern Territory, both of which have recently passed legislation permitting the ordination of women priests, in anticipation of a favorable ruling from the Tribunal. In at least one earlier case, from Melbourne, however, the Tribunal determined that the power for the individual jurisdiction to act on its own in ordaining women priests did not exist in the church's governing documents.

AN INTERNATIONAL CONSULTATION ON ANGLICAN AUTHORITY AND IDENTITY, to be held in the United States and attended by some 20 invited representatives, is to be chaired by the Irish Primate, Dr. Robert Eames. The Inter-Anglican Theological and Doctrinal Consultation in December this year, to be hosted by Virginia Theological Seminary, is the outcome of a proposal made to Archbishop of Canterbury George Carey at the meeting of Anglican primates in Ireland earlier this year. According to *Church Times*, one spokesman put the charge thusly: "Faced with the disappearance of things we considered eternal—like the Prayer Book, which used to be the authority that held everything together—what holds us together now, and where is our authority?"

In what may be among the first reactions to the new Archbishop of Canterbury's "management" approach to the Church of England, 110 bishops meeting in Manchester, England, in June were presented with a radical plan to "subsidize mission, not maintenance," possibly with deaneries acting as primary management units. *Church Times* said English diocesan and suffragan bishops, joined by Anglican bishops from Scotland and Wales for a "Decade of Evangelism" meeting, heard a paper by Professor Robin Gill of Newcastle University, the Michael Ramsey Professor-designate at the University of Kent, wherein Gill blamed the structural problems of the Church of England on "its strong tendency to maintain churches and priests which have neither effective congregations nor even, in many instances, effective surrounding populations." He

criticized the church's reliance on systems of budgeting "which carry over historical costs from one year to another without rigorously inspecting, justifying and then monitoring them in terms of mission." Zero-based budgeting, he claimed, had been proved far more effective. If parishes had to bid for subsidies, knowing that they would be monitored annually, and that the term of each subsidy would be finite, then "automatic incremental budgeting could soon be seen as an ineffective anachronism." Recommending regular appraisal of the clergy, Professor Gill said: "It is the talented priests and deacons in every diocese who should be subsidized to promote growth." Reportedly, the bishops were a bit cool to the proposals, with one diocesan bishop declaring Gill's paper to be "useful but not finally convincing."

For his part, Archbishop of Canterbury George Carey recently asserted that "**PARSON'S FREEHOLD**" AND **PARISH BOUNDARIES SHOULD NOT GET IN THE WAY OF CHURCH PLANTING**. According to *Church Times*, the English primate told a Church Planting conference in London that "While the majority of our clergy are hardworking, conscientious men and women, there are sometimes found people who have lost their way and who may resist the help of other Christian groups. That is the reason why I hope that we might see the end of freehold, or at the very least some reform of it, because its very independency paralyses the mission of the Church, freezing episcopal leadership and cutting off lay participation." Carey's remarks came in notable juxtaposition with continued reports of slides in church attendance and public indifference or disdain toward the Church of England, which some critics charge have been caused by an increase in centralized episcopal leadership, in conjunction with abandonment of **The Book of Common Prayer**. The conference drew some 450 participants with numerous clergy present (most in lay dress), and the dominant ambience reportedly was a confident "clap-happy" charismatic tone, with songs backed by guitars. Among topics of discussion were what the story described as "empty Sunday evenings," which prompted Archbishop Carey to put forth as an alternative to Evensong such things as "... agape meals, by groups of Christians covenanting to start little house churches on housing estates..."

Meanwhile, the new Archbishop, in his first official meeting with representatives of other faiths, said that "the **DEC-ADE OF EVANGELISM** is not an assault by the Churches on the other faith communities in this country," but that Christianity had its identity in mission, and that he personally could not remain silent about "the lordship and sovereignty of Jesus Christ in my life." Those gathered at the Lambeth Palace meeting in June stayed for two hours, talking about issues of concern to their own communities, their opinions of the Decade of Evangelism which were said to be "varied," and their hopes for good relations with the Church of England, reported *Church Times*. Dr. Carey began the discussion by reminding his guests that they, too, lived in a secularized Britain, and that each faith community faced its challenge in a different way. "For the Christian Churches the challenge may be the greatest. We live in a culture which has been formed by the Christian faith, no matter how secularised we may think it has become. The task facing the Churches is to bring vitality to Christian

faith, to fan the embers into a living worship and service of God. That's why we have made the 1990s a Decade of Evangelism. It's a way of enhancing, even recovering in some places, our integrity as Christians. For Christianity, like some other faiths, has not merely a tradition of mission but finds its identity in mission."

IN BRIEF—

***QUEEN ELIZABETH II HAS APPOINTED A WOMAN** as one of her royal chaplains in Scotland. The new chaplain, Mary Levison, ordained in 1978, had spearheaded the 1968 move that led her established Presbyterian Church of Scotland to sanction women's ordination. - *Episcopal News Service*

***LEGISLATION TO DISESTABLISH THE CHURCH OF ENGLAND** and to abolish the constitutional monarchy and the House of Lords has been introduced by leftwing Labourite Parliamentarian Tony Benn. Mr. Benn is critical of what he calls the "elevated and ridiculously protected legal status" of the Anglican Church. - *Episcopal News Service*

***THE RT. REV. JIM THOMPSON**, area bishop of Stepney in East London since 1978, has been named Bishop of Bath and Wells, succeeding Dr. George Carey, who is now Archbishop of Canterbury. - *Church Times*

***THE RT. REV. DAVID HOPE** legally became the Bishop of London July 2 in a simple ceremony in the Crypt of St. Paul's Cathedral in the presence of Chancellor Sheila Cameron, vicar general of the Province of Canterbury. Hope had said his final farewells a few days earlier to his former Diocese of Wakefield, where a check for 5,000 pounds was among his parting gifts. After settling in at London House he was to begin a six-day visit to the Romanian Orthodox Church July 16. His enthronement will be on September 14. - *Church Times*

***THE RT. REV. ROBERT WILLIAMSON**, who has been Bishop of Bradford since 1984, is to be the eighth Bishop of Southwark (South London), succeeding Bishop Ronald Bowlby, who was due to retire August 31. As a layman, Williamson was a London City Missionary in Southwark, and will be enthroned in the cathedral where in 1957 he was licensed as a reader. Like Bowlby, Williamson supports women's ordination but says he is "very conscious of the pain people are feeling" and thought he could accept the proposal for alternative episcopal oversight. - *Church Times*

***MORE CHURCH OF IRELAND CHURCHES MUST BE CLOSED**, according to the Bishop of Connor, the Rt. Rev. Samuel Poyntz. One example is a parish just off the Shankill Road of Belfast, in the "very heart of working-class Orangeism." Though no reasons for the assertion were stated, there have been previous reports of decline in membership and/or funding in the C of I. - *Church Times*

***ANGLICAN AND DUTCH REFORMED CHURCH LEADERS** in South Africa have bridged decades of hard feelings in a meeting in Pretoria. Archbishop Desmond Tutu said: "We are today really starting a process. We thanked God for the fact that the meeting took place at all, and were impressed that the DRC delegation apologised for their past attacks on me and other Church leaders." - *Church Times*

***SAMIR KAFITY**, the Anglican Bishop of Jerusalem and the president of the Middle East Council of Churches, says

that his region's churches will probably continue to decline unless a peace settlement is reached in the Israeli-Palestinian conflict. He also said U.S. fundamentalist Christians must share the blame for the conflict because of their strong financial and political support for Israel. - *Christian News/Religious News Service*

***A LAST-DITCH CHALLENGE TO A MEASURE ALLOWING DIVORCED MEN TO BE ORDAINED** in the Church of England has failed in the House of Lords. The denial came after petitioners in an unsuccessful Appeal Court case asked the Lords to overturn the measure on the grounds it should not have been passed by a simple majority of the Church of England's General Synod. A royal license to "promulgue" the measure and church canon was expected to have been issued this summer. - *Church Times*

***THE NEXT CHAIRMAN OF THE ANGLICAN EVANGELICAL ASSEMBLY** and its standing committee is Prebendary Richard Bewes, rector of All Souls', Langham Place, in London. He succeeds the Ven. Eddie Shirras, and will take up his duties in May, 1992. - *Church Times*

***ENGLISH-BORN ARCHBISHOP TREVOR HUDDLESTON** returned in June to South Africa, where four decades ago an angry government had termed him a "turbulent priest" because of his anti-apartheid activities. Within 24 hours of his arrival in the nation after an absence of 35 years, Huddleston, now 78, led a peaceful protest march from the Central Methodist Church to the nearby Supreme Court in the middle of Johannesburg, accompanied by an ANC leader and leaders and supporters of the Cosatu trade union movement. Huddleston had served as a priest in various parishes in Johannesburg from 1943-56. - *Church Times*

***FORMER KENYAN GOVERNMENT MINISTER KENNETH MATIBA**, a prominent Anglican layman who had been held in detention without trial since July, 1990, was unconditionally released in June after suffering a stroke in his prison cell. The Bishop of Kirinyaga, the Rt. Rev. David Gitari, was conducting a service for some 2,400 people when he heard of Matiba's release. "The whole congregation stood in jubilation and sang the Tukutendereza Chorus," said the bishop, who shortly after visited Matiba in the hospital and gave him Holy Communion for the first time since his arrest. Matiba was said at last word to be "in good form" but was due to be flown to London for further treatment. - *Church Times*

***LORD RUNCIE**, the former Archbishop of Canterbury, was formally gazetted as High Steward of Cambridge University in June. Among his first appearances in the ceremonial office was at a service marking 400 years of Bible printing by Cambridge University Press. - *Church Times*

ANGLICAN—USA

THE REV. ROBERT WILLIAMS, the controversial, openly gay priest ordained by Episcopal Bishop John Spong in late 1989, has been involved in another dispute recently, this time with the liberal Bishop of Massachusetts, David Johnson. According to *Religious News Service* and *Living Church* reports, the controversy grew out the fact that, while Johnson has refused to license Williams to function in his diocese, Williams had nevertheless been conducting healing services since March at St. Mary of the Harbor Church in Provincetown, Massachusetts, a venue

said to be a popular resort for gays and lesbians. Johnson has forbidden Williams to continue the midweek healing masses, usually attended by around 20 persons. But Williams says he will continue them, though he has moved his ministry out of St. Mary's and into a private home to protect the vicar and parish, and says he will operate now under the umbrella of a new organization, to be known as the Palma Christi Institute for Healing. The furor started by Williams' ordination was continued in early 1990 by Williams himself, when he publicly derided the ideals of monogamy and celibacy. After that he was forced to resign as director of a homosexual ministry in the Diocese of Newark and was more or less disowned by Bishop Spong, events against which Williams defended himself in newspapers and on talk TV. Since then the 36-year-old priest has been diagnosed with AIDS, though he believes the disease is in remission. According to Williams, Johnson told him in a face-to-face meeting that he decided not to grant a license to Williams because he considered the outspoken priest "offensive." Johnson has refused comment, insisting on the confidentiality of the meeting.

Longtime traditionalist stalwart, **BISHOP ROBERT E. TERWILLIGER**, retired suffragan of the Diocese of Dallas, died June 3, at age 73. According to a story in *Crossroads*, Bishop Terwilliger was a graduate of Syracuse University, took a bachelor of divinity degree from the Episcopal Theological Seminary, a Ph.D. from Yale University, and a master of sacred theology degree from General Theological Seminary. He served in parish pastorates, and also acted as a chaplain to a religious order and a school. Besides activity as a seminary instructor, a member of Anglican-Orthodox theological dialogues, and as founder of Trinity Institute in New York City, he was a consultant to the Standing Liturgical Committee of the Episcopal Church. He was the author of **Receiving the Word of God** and **Christian Believing**, and the co-author of **The Charismatic Christ** and **To Be a Priest**. He was an early supporter of the Evangelical and Catholic Mission (ECM), the predecessor organization to the Episcopal Synod of America, though none of his work for the traditional faith and order of the Church was mentioned by the front page Dallas diocesan newspaper article announcing his death. Bishop Terwilliger retired in 1986, and had been in ill health since that time. His wife, the former Viola Mae Carroll, predeceased, and he is survived by their daughter, Anne Elizabeth Terwilliger of Huntington, New York.

In what may be the first lawsuit of its kind, **A WOMAN EPISCOPAL PRIEST HAS BEEN CHARGED WITH SEXUAL ABUSE**. According to a *Religious News Service* story in *Christian News*, the Rev. P. Hanna Linnens, formerly known as Paula Schrubb when she was an assistant at the Breck School in suburban Minneapolis from 1983-86, is being sued by a 22-year-old woman who charges that Linnens engaged in sex "literally hundreds of times" with her while she was a teenager at the Episcopal Church-related school. Bishop Robert M. Anderson has expressed "great concern" for the victim and her family, and says that he is reviewing the "serious allegations" in the complaint. The school, the Episcopal Church in the United States and the Diocese of Minnesota are also named as defendants.

A TRADITIONALIST EPISCOPAL PRIEST WHO SUED A DIOCESE AND BISHOP FOR DISCRIMINATION will not

be able to continue the action due to financial limitations, according to *The Living Church*. The Rev. Gene Geromel, vicar of St. Bartholomew's Church in Swartz Creek, Michigan, had filed a \$150,000 lawsuit against the Diocese of Central New York and its bishop, the Rt. Rev. O'Kelley Whitaker, for interfering when a parish in the diocese expressed an interest in him as a new rector. Whitaker reportedly did not approve of Geromel for either of two rector positions he had applied for in Central New York, allegedly because he felt Geromel, as a traditionalist, would not work well with women, a statement Fr. Geromel vigorously denied. Six months after the initial hearing last October in the suit, in which Geromel charged that he was being slandered and discriminated against because he is a traditionalist, Fr. Geromel had to drop the action, partially because it would have eventually cost him more than \$60,000, something he, with a family of four, could not afford. He emphasized his expenses were all paid out of pocket and not, as some have alleged, by the Episcopal Synod of America. "I feel bad we couldn't go all the way on this," he was quoted as saying. But he felt his case had "broken" the "illusion" that conservatives were accepted in most dioceses.

The ever-looming Episcopal Bishop of Newark **JOHN SPONG** expanded his offensive by taking his radical sexuality views on a road-tour to Great Britain earlier this year. According to a news release from his diocesan office, the bishop said at Guildford Cathedral that championing the issues of ordination for homosexuals and the blessing of gay and lesbian unions is "a path that evangelical Christians have been called by God to travel." In London, he lectured on "Rescuing Sexuality from Fundamentalism." The release says that Spong's book, **Rescuing the Bible from Fundamentalism**, has been reviewed by six newspapers in Great Britain, and that in the United States, it has remained number one on the publishers' weekly list of religious hardcover books for several months.

The longtime president of the **CHURCH PENSION FUND** (CPF) of the Episcopal Church, Robert A. Robinson, has retired after 23 years of service in the post. According to *The Living Church*, former Presiding Bishop John Allin was celebrant at a Eucharist in observance of the retirement at the Church of the Incarnation in New York City April 24. Among those taking part was the Rev. William H. Ralston Jr., rector of St. John's Church, Savannah, Georgia, and a former director of the Foundation for Christian Theology, sponsor of *CHRISTIAN CHALLENGE* magazine. Mr. Robinson, who supervised the distribution of some \$500 million in cash dividends to retired and disabled clergy and their survivors, is widely credited with running a highly professional and impeccably honest and courteous institution of the Episcopal Church. No successor has been announced.

IN BRIEF—

*THE DIOCESE OF CENTRAL FLORIDA HAS PLACED A MORATORIUM ON APPLICATIONS TO BEGIN THE ORDINATION PROCESS because there are not enough positions in parochial ministry for the nearly 50 men and women already preparing for ordination. The moratorium, which is expected to last at least 18 months, is in response to

what is seen as "an increase in Episcopal clergy and decrease in Episcopal laity." - *The Living Church*

***BISHOP EDWARD RANDOLPH WELLES II**, the former bishop of West Missouri best known for his participation in the illegal 1974 ordination in Philadelphia of 11 women to the Episcopal priesthood, has died at age 83. One of the illegal ordinands was his daughter, Katrina. Welles retired in 1972 after serving his diocese for 22 years. - *Episcopal News Service*

***A MARRIED FORMER EPISCOPAL CHURCH PRIEST**, Thad B. Rudd, several family members and "several dozen" former parishioners, have been received into the Roman Catholic Church under the latter's "pastoral provision," by which former Episcopalians are permitted to continue some elements of Anglican liturgical practice. Rudd, 52, who had most recently served in the Diocese of Atlanta, has been reordained as a deacon by Roman Catholic Archbishop James Lyke. - *Christian News/Religious News Service*

***BISHOP MICHAEL MARSHALL HAS JOINED THE FACULTY OF NASHOTAH HOUSE** in Wisconsin as adjunct professor of evangelism. Marshall, the director of the Anglican Institute in St. Louis, Missouri, is a former vicar of the famous Anglo-Catholic parish, All Saints, Margaret Street, in London's West End. - *Nashotah House Press Release*

***PRESIDING BISHOP EDMOND BROWNING** joined 15 other American religious leaders late last spring in calling for a legal amnesty for U.S. military personnel whose "consciences prevented them from taking up arms during the war in the Persian Gulf." The extraordinary action, in light of the fact that all members of the U.S. military services are volunteers, was supported by a similar statement, in which 32 Roman Catholic bishops asserted that the military should recognize the right to "selective conscientious objection." About 1,500 military personnel, some of whom are facing trial before a court martial, have applied for conscientious objector status. - *Episcopal News Service*

***THE EPISCOPAL CHURCH HAS JOINED 13 OTHER DENOMINATIONS** in commissioning a study to explore the financial advantages of shared health insurance coverage. The \$200,000 study, which is expected to take six months, is intended to find ways "to gain greater control over our medical costs," which now amount to some 12 percent of the church's national budget. - *Episcopal News Service*

***THE PRESIDENT OF THE COLLEGE OF PREACHERS** in Washington, D.C., the Rev. Canon Charles J. Minifie, has resigned, and the college's governing council has named the Rev. Erica Wood as interim president. Dr. Wood, who is the permanent director of studies at the college, had served as acting president since November, 1990, when Canon Minifie began a six-month sabbatical leave, later informing the council of his intention to resign at the end of the sabbatical period. The search for a permanent president is not expected to begin until 1992. Minifie was appointed president in 1983, and led the college through a successful \$2 million capital campaign, in the process thoroughly renovating the facility and establishing a year-round program. - *The Living Church*

***BISHOP DUNCAN M. GRAY JR.** of Mississippi has begun a six-year term as chancellor of the University of the South in Sewanee, Tennessee. He succeeds the Rt. Rev. Judson Child, former bishop of the Diocese of Atlanta. - *Episcopal News Service*

***THE REV. PHILIP W. TURNER III**, professor of social

ethics at General Theological Seminary, has been named dean of Berkeley Divinity School at Yale. Turner, 55, holds degrees from Virginia Theological Seminary and Princeton, and is author of several books, including **Men and Women: Sexual Ethics in Turbulent Times**, and **Sex, Money and Power**. He was ordained to the priesthood in 1961 and served in Uganda for ten years. He was on staff at Episcopal Theological Seminary of the Southwest in 1974 and joined the New York seminary in 1980. - *The Living Church*

***BARBARA HARRIS**, the first woman bishop in the Anglican Communion, has urged women's groups to search for the root causes of poverty, racism, and sexism within prevailing power structures. Said the Massachusetts suffragan: "If all you do is buy into a corrupt structure and oppress people the same way the institution has always oppressed people, I don't call that leadership." - *Episcopal News Service/Religious News Service/Christian News*

RELIGION—USA

In a disconcerting sign of the times, the newly-published **Random House Webster's College Dictionary** has broken new ground in a spreading campaign for **POLITICALLY-CORRECT, GENDER-NEUTRAL SPEECH**. A *Time* magazine article asserts that the new reference work "lends authority to scores of questionable usages" and that "such permissiveness can only invite a further tattering of the language." In justification, an editor said: "We tried our best to infuse some social significance into the language along the lines of what sociologists do." An essay, "Avoiding Sexist Language," offers a number of gender-neutral terms which include a few which seem sensible ("firefighter" for "fireman") but also propose some that are ridiculous: "herstory"—"an alternative form to distinguish or emphasize the particular experience of women"; "womyn"—"alternative spelling to avoid the suggestion of sexism perceived in the sequence m-e-n"; and "waitron"—"a person of either sex who waits on tables."

The Supreme Court has agreed to decide whether local laws banning "**HATE CRIMES**" are unconstitutional. According to *The Washington Times*, the justices will consider a St. Paul, Minnesota, disorderly conduct ordinance which makes it a misdemeanor to deface public or private property with a "symbol, object, . . . or graffiti [that] arouses anger, alarm or resentment in others on the basis of race, color, creed, religion or gender." The incident in question involves a 17-year-old white youth who burned three crosses near the home of a black family. In a related story carried by the *Times* from *The Associated Press*, an American Civil Liberties Union attorney has said that a "hate-crimes" charge against a black man (for calling a white policeman a "white cracker" while being arrested for assault and drug sales) violates the defendant's freedom of speech.

Health and Human Services Secretary Louis W. Sullivan is "outraged and concerned" that a \$25,000 federal grant to a **HOMOSEXUAL HEALTH CONFERENCE** makes it look as if the federal government endorses homosexuality. According to *The Washington Times*, the July National Lesbian and Gay Health Conference in New Orleans, which was funded in part by the federal Centers for Disease Control, included coverage of such topics as (quoting titles from

the story): The Lesbian Erotic Dance; Butch, Femme, Androgyny and Other Rhythms; SEXCESSful Teen Outreach; The Carnal Carnival: A New Educational Event: A discussion of the world's "first hands-on safe sex educational play"; Sex, Safe and Hot: Eroticizing Safer Sex for Women; Creating Mythologies and Rituals for Queer People; "Careers and Queers": Gay Men Dealing with Work, Job and Career Issues; Lesbians Considering Parenthood; Coming Out: The Healthy First Step; Organizing Black Lesbian and Gays; Keep Those Closet Doors Open—Gay/Lesbian Cable Television Through Public Access; Erotic Countertransference in Gay and Lesbian Therapists: A workshop examining sexual fantasies some homosexual therapists have about their patients.

The legislative override of Louisiana Republican Governor Buddy Roemer's veto of the nation's most restrictive ANTI-ABORTION LEGISLATION to date has set the stage for what is expected to be a sharply-fought legal battle by pro-abortion forces in federal court. According to *Washington Times* and *Washington Post* reports, the new state law will ban abortions except to save a woman's life or in cases of rape or incest. Similar laws have been passed in Pennsylvania, Utah, and Guam, and laws regulating or restricting access to abortion have been passed or are in the process of enactment in Mississippi, Nebraska, North Dakota, West Virginia, Alabama, Michigan and Ohio. In a counter-trend, however, Maryland's legislature passed a law guaranteeing access to abortion, but a popular petition drive has put the law up for public referendum at the 1992 election.

In a related story, *The Washington Times* reports that Randall Terry, founder of Operation Rescue, a militantly anti-abortion organization which blocks the entrances to "abortuary" facilities, believes that **THE MOMENTUM IS WITH THE PRO-LIFE MOVEMENT**. Citing recently-passed or pending restrictive legislation in at least eight states and the scheduling of a popular referendum on the Maryland abortion-rights law, he said, "The sheer amount of legislation being introduced into state legislatures shows that... [t]he pro-life movement is on the rebound and the pro-abortion movement doesn't know what to do." In response, Patricia Ireland, executive vice president of the National Organization for Women (NOW), said her group is now pushing for federal protection for women who wish to have an abortion. "We can't spend the rest of our lives putting out brushfires in the states." Agreeing with her was National Abortion Rights Action League (NARAL) spokeswoman Loretta Ucelli, who said, "We can no longer count on the courts or state legislatures, so we'll be trying to get a national standard [to protect a woman's right to have an abortion]."

Meanwhile, the Supreme Court dealt another blow to pro-abortion groups when it upheld a federal government policy banning funding to overseas **FAMILY PLANNING** groups that "actively promote" or perform abortions. *The Washington Times* reports that the court denied an appeal by the Planned Parenthood Federation of America, which argued that the foreign anti-abortion policy violated its constitutional right to advocate abortion. The ruling was the second piece of bad news for "pro-choice" forces from the Supreme Court this year. The first came in a five-to-four May ruling, when justices upheld government regulations

barring federally funded clinics in the United States from providing **ABORTION COUNSELING** or referrals.

CONGRESS, HOWEVER, HAS ALREADY ACTED TO SHORE UP ABORTION RIGHTS in response to the latter Supreme Court decision, though many variables remain to determine the final outcome. According to a July 18 *Washington Post* report, both houses had voted to overturn a ban on abortion counseling in federally funded clinics, though the Senate's version included some conflicting provisions on parental notification requirements to which reaction from the House was uncertain. A presidential veto has been looming if the ban is repealed. But there were fears that the veto could be overridden, and President Bush had hinted at the possibility of a compromise, though White House sources insist the president is still firmly against federal financing of "abortion-related activities." Backlash over what has been termed a "gag rule" imposed on doctors, preventing them from informing pregnant women of all their options, has clearly had some effect. A Washington Post-ABC News Poll reports that 63 percent of persons interviewed support allowing employees of federally-funded family-planning clinics to talk about abortion, with 34 percent disagreeing. Significantly, three-fourths of those with incomes of \$50,000 or more or who are college-educated are for allowing abortion counseling at public expense, but fewer than half of low-income people are in favor. Meanwhile, *Our Sunday Visitor* states that 23 pro-life groups have banded together as the awkwardly named "The Abortion Is Not Family Planning Coalition," and have begun a \$1 million radio and print ad campaign to show that most Americans do not want the government to subsidize abortion as a family planning option.

Liberals who fumed over Supreme Court nominee **CLARENCE THOMAS'** Roman Catholic background had the wind taken out of their sails when it was revealed that Thomas presently attends Truro Episcopal Church in Fairfax, Virginia, the mega-parish known for its emphasis on Biblical authority and charismatic expression. The parish, part of the Episcopal Diocese of Virginia, has some 1,300 or more members and an annual budget reported to be in the millions. "I think the Thomases attend because it is convenient to their home and because they felt loved and accepted," the church's administrator, Gordon Klooster, was quoted as saying. He said Judge Thomas, his wife, Virginia, and son, Jamal, attend the 9:30 a.m. service, the most popular of three Sunday services, "fairly regularly," though they are not formal members. Among other things, the anti-abortion movement is said to be widely supported by the congregation, according to *The New York Times*. Charismatic worship, noted *The Washington Times*, is not unlike that of many black Baptist churches, which are often characterized by gospel music and a certain spontaneity. Before Thomas went to a Roman Catholic school, he was a Baptist.

In a related story, an article in the same newspaper reports that legal experts specializing in religious issues believe that Thomas, if confirmed, is not likely to alter the Supreme Court's voting on **CHURCH-STATE ISSUES**. The story reported that those interviewed said a majority on the court have in recent years moved to restrict the free exercise of religion by individuals while becoming more lenient toward religious expression in public places. "Whichever

way Thomas goes it is not going to make a difference," said Forest Montgomery, legal counsel for the National Association of Evangelicals. His only influence may be on the reasoning used by a "conservative" court, said Lee Boothby, legal council for Americans United for Separation of Church and State. This fall the high court will hear arguments in *Lee v. Weisman*, which raises the issue of whether prayer at school commencement is an unconstitutional establishment of religion. Supreme Court decisions (theoretically) seek to uphold First Amendment guarantees that government make no law regarding an "establishment" of religion and that it not hamper "free exercise" of religion by groups or individuals. Currently, there are two views vying for influence, said the Rev. Dean Kelley, director for religious liberty for the National Council of Churches. Justice Sandra Day O'Connor advocates an "endorsement" test in which religious expression is allowed in public settings as long as it does not endorse one group over another or exclude any group from the community. Justice Anthony Kennedy has argued for a more lenient "coercion" test, which says religious speech or symbols can be allowed in schools or federally funded programs as long as it is not coercive. No one interviewed knew precisely where Judge Thomas would stand.

Some 6,000 "MODERATE" SOUTHERN BAPTISTS have formed a new organization, the Cooperative Baptist Fellowship, but say it is not a new denomination. According to *The Washington Times* account, the Rev. John Hewett, who was elected as moderator, described it as "... a coalition of churches and individuals who are tired of fighting fundamentalism and who want to get on with the mission of the church." *Episcopal News Service* quoted the Fellowship's prepared statement, which said: "The Bible neither claims nor reveals inerrancy as a Christian teaching." The group says it anticipates a working relationship with the Associated Baptist Press, which was created last year after conservatives assumed tight control over the official Southern Baptist Convention's Baptist Press. Women constitute a majority of the fellowship's governing council. Only 211 of the SBC's 37,700 congregations have to date aligned themselves with the emerging group.

In light of recent tension in some mainline churches over efforts by some to liberalize attitudes on sexuality, THE AMERICAN HUMANIST ASSOCIATION is appealing to Christians to shake off their sexual inhibitions and switch to humanism. According to *The New York Times*, the unusual invitation from the humanists, an organization of some 10,000 atheists and agnostics (though some 18,000 read its magazine), came after the Presbyterian Church (U.S.A.) rejected a proposal to relax its sexual rules and before the Episcopal Church took up similar proposals. In an open letter, the author Isaac Asimov, president of the humanist organization, wrote: "It seems to me that the church is unwilling to decisively abandon the sexual mores of the Dark Ages. Perhaps now significant numbers of Presbyterians and others in traditional faiths will understand that they have been humanists all along."

IN BRIEF—

*THE ABORTION RATE DECLINED SIX PERCENT in the U.S. between 1980 and 1987, but there was an 18 per-

cent increase in abortions among girls younger than 15 years and an 11 percent increase in the abortion rate among minority girls ages 15 to 19. The National Abortion Federation said that "83 percent of the counties in the United States have no abortion provider." - *Our Sunday Visitor/The Washington Post*

*ONE-FOURTH OF ALL AMERICAN CHILDREN ARE NOW BORN TO SINGLE WOMEN, most of whom are 20 years or older. By race, 63 per cent of black infants, 34 percent of Hispanic babies, and 18 percent of white babies are born to single mothers. - *The New York Times*

*GAY MEN ARE STILL PRACTICING DANGEROUS SEX, according to a study released to the San Francisco Health Commission. Among figures cited are that 24 to 42 percent of young homosexual men engage in unprotected anal intercourse. Some men said they didn't use a condom because they had sex while under the influence of alcohol or drugs, or because they were "in love" or their partner "looked healthy." - *San Francisco Examiner/The Washington Times*

*A LESBIAN IS NOT A "PARENT" for purposes of visitation rights, the New York Court of Appeals decided in one recent case. In a six-to-one ruling, the court said a woman who helped raise her lover's artificially-inseminated son did not qualify as a "parent" when she sought a court order to permit her to visit the child after she broke up with his mother. In a similar court case in San Francisco, a woman who had been listed as the "father" on the birth certificates of two artificially-inseminated children borne by her lover was denied visitation rights after the two women's 16-year relationship ended. - *Associated Press/The Washington Times/Our Sunday Visitor*

*MOST PUBLIC TELEVISION STATIONS DID NOT AIR A FILM ON HOMOSEXUAL MEN funded in part by the National Endowment for the Arts (NEA). "Tongues Untied," which features frontal male nudity, scenes of men kissing and extensive profanity, drew enough criticism to cause at least 201 (out of 320) public television stations to pull the program. - *The Washington Times*

*PHILADELPHIA PUBLIC SCHOOLS WILL DISTRIBUTE CONDOMS TO STUDENTS despite vocal opposition from community groups, including the Black Clergy of Philadelphia and Vicinity, which said that the clergy "must stand for the biblical principle of sexual abstinence before marriage..." and that therefore the group "does not condone the use of a preventive measure for AIDS that clearly violates the word of God." - *The Philadelphia Inquirer*

*A FORMER EPISCOPAL CHURCH PRIEST has been sentenced to a minimum of seven years in prison for sexual involvement with three out of a possible total of 60 boys. Richard Corlett, 59, was deposed by the Diocese of Albany after confessing to the police and Bishop David Ball. - *Syracuse Herald-Journal*

*PRAISE THE LORD AND PASS THE GRATED CHEESE: Dozens of motorists around Stone Mountain, Georgia, claim to have seen Jesus shrouded in spaghetti and tomato sauce on a billboard advertisement for Pizza Hut. His face is said to have deepest eyes, a beard and a crown of thorns. One woman said she was debating whether to continue singing in her church choir as she was leaving a gas station recently when she felt compelled to look up. "And I saw Christ's face," she said. She decided to stay in the choir. - *Christian News*

RELIGION — INTERNATIONAL

Pope John Paul II has warned against efforts to create a **SECULAR SOCIETY IN POLAND**, according to *The Washington Post*. The pope also appeared to lend support for the writing of Christian values into the Polish national constitution, in saying: "The idea that holiness should not enter social and state life is an idea that will make state and social life godless." He also warned Poles, who are now recovering from 45 years of political and economic oppression under Marxist governments, that they should not resort to "an easy and mechanical copying" of Western, consumer-oriented standards and of the "emptiness" of making accumulation of material goods "an aim in itself."

The Polish-born Roman Catholic pontiff has been particularly intent on convincing his countrymen to abandon the practice of abortion, saying the world would become a "nightmare" if families treated the "conceived child" as a burden to be disposed of in hard times. The Pope's position on the Polish parliament's delay in passing **ANTI-ABORTION LEGISLATION** was made plain in a statement to a public mass attended by 250,000 people, in which he asked, "What human institution, what parliament, has the right to legalize the killing of an innocent and defenseless human being?" He chided the leaders of Poland's anti-communist Solidarity movement by saying, "Solidarity also means striving for respect for the rights of all those weak and injured—especially of those who cannot defend themselves." According to *The Washington Post*, the pontiff referred to the holocaust of World War II, adding, "the cemetery of the victims of human cruelty in our century is extended to include yet another vast cemetery, that of the unborn child, of the defenseless whose faces even their own mothers had not seen before accepting, or being pressured into accepting, that their lives be taken away from them before their birth." This last remark drew a predictable flurry of protests from European Jewish leaders, who object to any comparison with the sufferings of Jews in World War II. About 600,000 abortions are performed in Poland each year, a rate roughly equivalent to the number of live births. Economic hardships and the lack of inexpensive contraceptives are blamed for at least part of the high toll. But in a contrasting article, the *Post* reported that in the past year, the annual abortion figure had dropped to about 500,000, in reflection of an apparent new access to or interest in contraception. Another report asserted that the abortion rate may have dropped more significantly than that, by about 50 percent.

Meanwhile, the **ROMAN CATHOLIC CHURCH IN POLAND** is divided over moves to strengthen church-state relations in the central European nation. According to an *Episcopal News Service* report carried by *Ecumenical Press Service*, the nation's Primate, Jozef Cardinal Glemp, said: "The church and state stand on different levels [and] should be independent from each other, but somehow bound to cooperate for the benefit of man. If such autonomy is called separation, that is acceptable." The remarks seem to downplay recent calls by the Pope and the nation's president, Lech Walesa, for an increased role of the Church in public life, especially concerning moves to restrict abortion. One survey shows that a majority

opposes reintroduction of religious education into public schools as well as any attempt to outlaw abortion. Meanwhile, on another front, President Lech Walesa blocked an election law which would prohibit political campaigning in churches in Poland because, he said, the election law "discriminates" against the Roman Catholic Church.

IN BRIEF—

***THE CHURCH OF SCOTLAND** has voted overwhelmingly that it is a contravention of the laws of the church to deny in practice the eligibility of women to become elders, overriding a conservative minority in the Presbyterian state church which holds that women elders and ministers are unbiblical. In other action, the general assembly approved a motion to allow children to be admitted to communion and to relax regulations on the baptism of infants. - *Ecumenical Press Service*

***BIBLES ARE GOING ON SALE IN CUBA FOR THE FIRST TIME IN 30 YEARS.** Protestant and Evangelical Christian groups (but not Roman Catholics) are benefiting from a recent relaxation in stringent state control by the Marxist government of President Fidel Castro, who has ruled since 1959. - *The New York Times*

***POPE JOHN PAUL II HAS NAMED 22 NEW CARDINALS OF THE ROMAN CATHOLIC CHURCH**, including Archbishop Alexandru Todea of Romania, who spent time in jail under the late Communist regime. Another prelate, retired Bishop Ignatius Gong Pinmei of Shanghai in China, who has been living in the United States since his release from house arrest two years ago, was revealed to have been secretly named a cardinal by the Pope in 1979. - *Ecumenical Press Service*

***THE POPE**, now having passed his 71st birthday, is said to be less energetic and preparing for his eventual successor. He is becoming a mystic, some observers believe, eschewing important church management issues for more visionary ones. In a recent visit to Portugal, the pontiff surprised some onlookers by attributing the fall of communism in Europe to the intervention of the Virgin Mary at Fatima, a Portugese shrine where the Virgin is said to have prophesied the Bolshevik Revolution to three shepherd children in 1917. - *The Washington Times*

***THOUSANDS OF ETHIOPIAN JEWS WHO CONVERTED TO CHRISTIANITY** have evidently been refused entry into Israel because they are "ineligible" to become Israelis under the Jewish state's "law of return." At least 14,000 "black Jews" were recently airlifted to Israel, but "tens of thousands" of now-Christian Falasha tribesmen remain. - *Ecumenical Press Service/Christian News*

***AND, PERHAPS ONE-FOURTH OF ISRAELI CHRISTIAN ARABS** are considering emigrating because of lack of work. Some 107,000 native Christians live in Israel, about half of whom are Greek Catholics, with the next largest group being Greek Orthodox. - *Religious News Service/Christian News*

***MEANWHILE, THE ISRAELI PARLIAMENT HAS HONORED A FUNDAMENTALIST CHRISTIAN ORGANIZATION**, the "International Christian Embassy," a Jerusalem-based group which promotes Israel as a democratic, tolerant, peace-loving country. The parliament's "Speakers Award" carries a prize of \$7,500, which ICE says

Continued on Back Cover

Christian Challenge Sponsoring Parishes

ARKANSAS

Hot Springs

St. Chrysostom's Anglican Church

(American Episcopal Church)

504 Harland

(Extension Trivista Left)

Sun 8a HC; 10:30a HC (2nd Sun MP &

Sermon)

3rd Sat 9a HC

1928 BCP

The Rev. K.R. Strawhand

501/262-5130

501/623-4656

CALIFORNIA

Long Beach

St. Mark's Church

(American Episcopal Church)

245 W. Wardlow Road

(at Grace Lutheran)

Sun. HC 8a

(Call for holy days)

The Rev. Robert Hardin

The Rev. John Stevenson

213/424-7743

714/842-8834

DISTRICT OF COLUMBIA

Church of The Ascension & St. Agnes

(Episcopal Church)

1217 Massachusetts Ave., NW

Sun Said Mass 8a and 12:30p;

Solemn Mass 10a;

Mon-Fri Mass 12:10p

Sat Mass 9:30a

Anglican Missal

The Rev. Perry Michael Smith

202/347-8161

FLORIDA

Deerfield Beach

St. Peter's

American Episcopal Cathedral

1416 S.E. Second Terrace

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

SS 9a (Nursery during 10a service)

Tues 7:30a HC

Wed 7:30p HC & Teaching Series

Thurs 7:30a MP

Fri 10a HC & Unction

The Very Rev. Frank Pannitti

305/421-3506

Delray Beach

St. Mary the Virgin

(American Episcopal Church)

101 Homewood Blvd.,

corner W. Atlantic Ave.

Sun HC 8a; 10a

Wed HC & Healing 10a

The Rev. Canon Richard B. Bass

407/265-1960

Goldenrod (Orlando)

St. Alban's American

Episcopal Church

3348 W. State Road 426

(Aloma Avenue)

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

SS 9a (Nursery at all services)

Wed HC 7:30p; Bible Study 8p

1st Sat of month: Sacrament

of Penance 4:30p

1928 BCP

The Rt. Rev. Walter 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 LaVista Road, NE

(LaVista Women's Club)

Sun 11a

1928 BCP

The Ven. Carroll Simcox

The Rev. William Weston

404/483-6511

ILLINOIS

Quincy

St. John's Parish

(ESA/Episcopal Church/1928 BCP)

701 Hampshire Street

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

Family Choral Eucharist & SS 9:30a;

Mon EP 5p; HC 5:15p

Tues Matins 11:45a; HC & Healing

Service noon

Thurs Matins 8:45a; HC 9a

Fri MP 11:45a; HC noon

The Very 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

The Anglican Parish of St. George

Chapel on the grounds of the

Agriculture and Forestry Museum,

East Lakeland Drive

Sun HC 11a (MP 2nd & 4th)

Wed Bible Study 6:30p

The Rev. Canon Van Windsor

The Rev. Ernest Saik

601/956-3425

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

210 Chestnut Ave.

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

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

10:30a HC

Thurs 7:30p HC

M-F 9a MP

M-F Preschool—Day Care

The Rev. Donald Perschall

The Rev. Phillip Haskins

The Rev. Dr. Michael Wicjaczka

314/962-3787

314/631-5824

Springfield
St. Luke's Anglican Catholic Church
2654 W. Republic Rd.
Sun HC 10a
Holy Days as announced
The Very Rev. W.R. Hudson
417/887-3713

NEW HAMPSHIRE

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

NEW YORK

Hollis
St. Winifred's Anglican Church
(American Episcopal Church)
90-20 191st Street
Sun HC 9a (8a July 4-Labor Day)
The Rev. Herbert L. Miller, Jr.
718/464-9600
718/464-4251

NORTH CAROLINA

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

OKLAHOMA

Tulsa/Broken Arrow
St. Michael's Church
(United Episcopal Church)
8837 S. Garnett
Sun MP & HC 8a; Choral Euch 10:10a
Wed HC & Unction 7p
All services 1928 BCP
The Rev. John Pasco
918/252-1211

PENNSYLVANIA

Immaculata
**Anglican Church of the
Holy Sacraments**
(Anglican Catholic Church)
Marian Chapel,
Immaculata College
Sun HC 9a
1928 BCP
The Rev. Dr. A. David Seeland
609/424-4408
215/886-7096

Oreland
St. Paul's
(Reformed Episcopal Church)
800 Church Road
Sun 9a HC said; 11a MP
(HC 1st Sun); SS 10a
The Rev. George B. Fincke
215/836-5432

Philadelphia
Christ Church
(Reformed Episcopal Church)
4233 Chestnut Street
Sun 11a (1st Sun HC; others MP);
SS 9:45a (all ages)
3:30p "Christ Church Today"
WVCH, 740 on AM Radio
Wed 7p Bible Study & Prayer
Tues & Thurs 7a Intercessions
Holy Days as announced
The Rev. Geoffrey Hubler
215/387-8539

Church of St. James the Less
(Episcopal Church)
3227 W. Clearfield St.
Sun Low Mass 8a; Sung Mass 10a;
(Summer Low Mass with Hymns 9a)
Weekdays Masses:
Tues & Thurs 6p; Wed 10a;
Fri 9a; Sat 9:30a
American Missal/1928 BCP
The Rev. David Ousley
215/229-5767

SOUTH CAROLINA

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

Hilton Head Island
Church of the Redeemer
(American Episcopal Church)
Room #218, Marriott Office Center
off Greenwood Dr.
Sun HC 10:30a (MP 2nd & 4th Suns)
1928 BCP
The Rev. John T. Harrison
912/354-8566
803/681-2335

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

Dallas

Church of the Holy Communion
(Independent)
17405 Muirfield Drive
(near intersection Tollway/Frankford Rd.)
Sun 9a HC; 10a Church School/Adult Bible
Study; 11a MP (HC 1st Sun)
(1928 BCP)
The Rev. David A. Edman
214/248-6505

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

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

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