

***THE VATICAN AND ALBANIA HAVE ESTABLISHED DIPLOMATIC RELATIONS** after more than 40 years of anti-church persecution by the Balkan country's former Stalinist regime. The Vatican now has official relations with all countries of Eastern Europe and with Moscow. Roman Catholics constitute about ten percent of Albania's 3.3 million people. - *The Baltimore Sun*

***THE EVANGELICAL CHURCH OF VIETNAM**, the largest protestant denomination in the still-Marxist Indochinese nation, is growing faster than it can restore churches destroyed in the long Vietnam War, or build new churches to meet demand. The group, originally founded by the American-based Christian and Missionary Alliance (CMA), has doubled in size to 350,000 members since CMA missionaries left in 1975 at the communist takeover of what was then South Vietnam. - *Religious News Service/Christian News*

***IS THE "OLD BELIEVERS" BRANCH OF RUSSIAN ORTHODOXY DYING OUT?** A recent report suggests that the group, which rejected liturgical and customary reforms three centuries ago, may be losing out in the struggle to win and hold younger members in the aftermath of the renewal of religious liberty in the Soviet Union. - *Ecumenical Press Service*

***THE REV. LEONARDO BOFF**, a Brazilian "liberation theology" priest, has been forced to resign as editor of a liberal Roman Catholic magazine and has stopped teaching theology under Vatican pressure. - *The Washington Times/Associated Press*

***THE STATE-RUN CATHOLIC CHURCH IN CHINA HAS CRITICIZED THE POPE** for appointing a Chinese priest as cardinal. The "China Patriotic Catholic Association" and the National Administrative Commission of the Chinese Catholic Church charged that the Vatican had "attempted to bring Chinese Catholicism [which operates independently of the Vatican] under its own control and split Chinese churches" in the elevation of Bishop Ignatius Gong Pinmei in 1979, an action which was only revealed this year. - *The Washington Times/Associated Press*

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***DOES VATICAN RADIO CAUSE AIR POLLUTION?**
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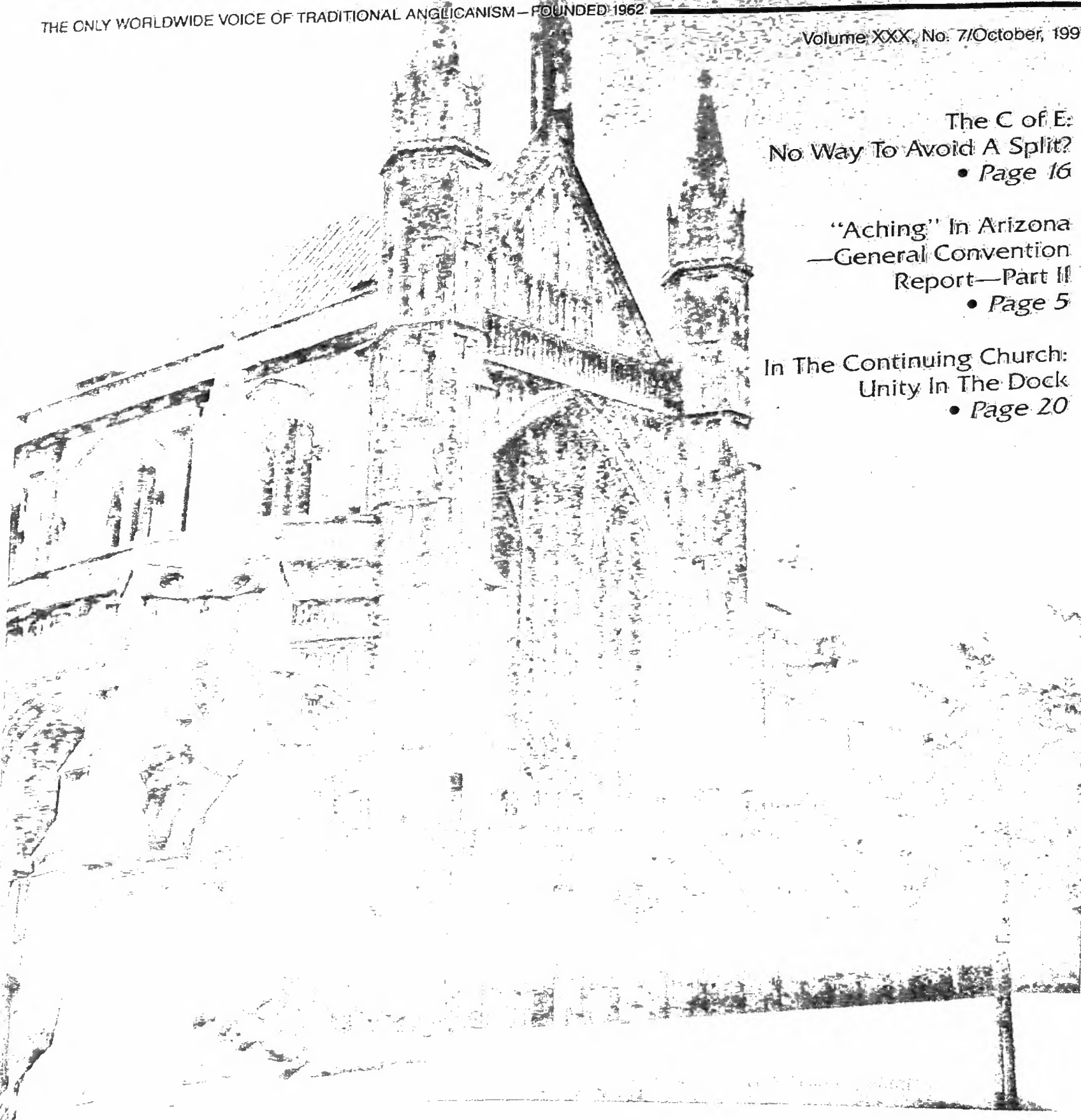
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- To resist false teaching within the Church
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THE EPISCOPAL VACUUM

The Ven. Wayne Williamson's observations on Episcopalians and heresy in the "Backtalk" section of the summer issue of the *CHALLENGE* should stimulate considerable reflection on the part of traditionalists in the Continuing Churches and the Episcopal Synod of America. In particular, his point that the clergy are a reflection of the laity they serve has a prophetic application for us.

This past spring Episcopal Bishops John Spong and William Frey debated sexuality on the evening talk show, *Larry King Live*. Their demeanor during the debate reminded me of two chummy Senate colleagues of long-standing who were having a polite disagreement over some public policy matter. There was little from which a casual viewer could gather that a life and death issue of eternal significance was being debated. Many would argue that Bishop Frey's restraint towards Spong was an act of Christian charity. That may be; and my purpose is not to unduly criticize Frey, who was, after all, willing to face Spong on national television. Still, my impression was that for Episcopalians, so long accustomed to third-rate, heterodox prelates, perverse views reflecting a satanic enmity towards Christ and His Church have ceased to elicit dismay and indignation.

The majority of ECUSA bishops are members of the New Class, with political, sociological, and I suppose, theological concerns remote from the American mainstream. (A gentlemanly old bishop who mentioned reading *Mother Jones* comes to mind.) In this sense, I don't think that they are an exact reflection of the average Episcopal layman. This does not mean, contrastingly, that the average Episcopal layman is a champion of biblical orthodoxy. American churchgoers are generally pragmatic in their concerns, taking minimal notice of the subtle and not-so-subtle changes in dogmatic theology that gradually filter from the seminary classroom into the church school and the pulpit. Episcopalians are probably in this sense the most pragmatic of all American churchgoers. Despite the unparalleled richness of the Anglican heritage, and except perhaps for those instructed in parishes of a more pronounced churchmanship, Episcopalians do not compare favorably with their more pietistic brethren in terms of biblical and doctrinal literacy.

It is instructive that separations in Presbyterianism and Lutheranism occurred over the more numinous issue of biblical inspiration. These separations were occasioned by the gut-wrenching concern for the ultimate moral and pastoral ramifications attending the triumph of one view over another. It took much more palpable change in liturgy and orders to produce a similar separation in American Anglicanism. Had the Episcopal laity been more rigorously and consistently instructed, disciplined with acute sensitivity to each shift in teaching and emphasis, the liberal momentum might have been arrested just when women's ordination and liturgical revision began to percolate in the 1950's and '60's. At the very least, the men and women who have sorely disturbed the Church's peace for the last 30 years would have had a much rougher go of it. The Anglican principle of comprehensiveness could not have been so easily co-opted as

an excuse for doctrinal subversion!

The vacuum created by a doctrinally ignorant laity makes it possible for a John Spong to rise through the system. Many Episcopalians, although intuitively repelled by women's ordination and approval of sexual immorality, unconsciously subscribe to the same hackneyed notions of 'progress' that animate the House of Bishops. When President Bush registered disapproval of Bishop Haines' ordination of a lesbian, he didn't appeal to Romans 1. Bush essentially conceded the legitimacy of Haines' action, apologetically quipping that maybe his disapproval had something to do with being "old-fashioned." The president's ineffectual response was no doubt repeated thousands of times in the last three decades by well-meaning folks at the parish, diocesan, and national levels. It rendered the inevitability of the liberal takeover.

Traditionalists now engaged in rebuilding the Household of Faith will have to work hard to prevent the re-emergence of the kind of ecclesiastical culture that produced the present, lamentable state of affairs within ECUSA. Without in any way compromising the teaching and sacramental prerogatives of our bishops and presbyters, traditionalist lay people must be imbued with a sense of terrible responsibility, in that they too share in the Holy Priesthood. Accountability for a church's lack of fidelity to the Gospel does not stop at the diaconate.

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"STOP MAKING WOMEN PRESBYTERS": ANOTHER VIEW

In response to the reprint of the article by J.I. Packer ("Let's Stop Making Women Presbyters," Summer, 1991), may I suggest that perhaps we also stop making men presbyters? One can base it upon sexuality: "A handsome man in the pulpit would divert women's focus from Jesus Christ." One can base it upon male-female social roles: "A man's place is in the army, not the pulpit." One could base it upon stereotypical male characteristics: "Men are too aggressive to provide the gentleness required for effective ministry." Or one could root it in some theology: "Since the Church is the Bride of Christ and only women can be brides, only women should be presbyters because only women can represent the Church for what it is."

But seriously, Dr. Packer presents his case as if his arguments should win the day. There are some points, however, that need to be placed on the table to provide some balance.

First, let us not make the second chapter of Genesis say what it doesn't. There is no suggestion in it of male headship. Prior to the creation of the woman from a rib or portion—some even would say an aspect—Adam is "the man" as in "the human" and not "the man" as in "the male." Before this, there is no sug-

gestion of "maleness" or "femaleness". Let's be clear about where the headship of the male enters the biblical story. Dr. Packer would argue that it is part of the created order. He is partly right. It is part of the *fallen* created order (Genesis 3:16). One could argue, therefore, that an exclusively male presbyterate simply institutionalizes the fallen order.

Second, discernment with regard to what constitutes doctrine and discipline in the New Testament epistles needs to be carefully exercised. 1 Timothy 2:12-14 admittedly creates some difficulties, but it is obvious that Paul is writing about church discipline. How universally his instructions are to be applied is problematic especially when a correct interpretation of the passage hinges upon a word of uncertain meaning (*authentein*). I would be hesitant about appealing to such a verse for support of my position.

Third, let's be clear about how our Christology informs our opinions. Certainly the Son of God was incarnate as a human male. But... it is not his maleness that has anything to do with what he accomplished for us. It is as the representative of humanity that he gave himself up for us. If it wasn't, then perhaps we need to ask if women truly can find salvation through faith in Jesus Christ. If we are going to admit that both men and women were represented by Jesus Christ, might not the representative leadership of redeemed men and women consist of both men and women?

Fourth, if scripture is to inform our decisions, why not allow passages such as Galatians 3:28 and 2 Corinthians 5:17 to speak to us? Galatians 3:28 has been called "The Magna Carta of the New Humanity." What better place is there than in the Church to begin living this new world order where no one has an exclusive prerogative over another based on race or sex? If Christians are part of a new creation, why perpetuate the old? I recognize that we live in a tension between the old fallen order and the new creation—we are in between-times—but why should we always opt for the old with regard to church order? Does not the resurrection of Jesus Christ vindicate the created order and then some? If we are an Easter people should we not reflect Easter values rather than the values of the fallen created order?

Fifth, let's be sure we do not confuse church structure with the gospel of Jesus Christ, as if one is only being true to the gospel when there is only one system of church order. Just because the pattern of the male dominated synagogue was convenient for the early Church does not mean that it was prescribed for all time. One can only wonder how Paul would have reacted had he encountered a matriarchal society. Would he have insisted upon male presbyters or would he simply have preached the gospel, ensured that pastoral leadership was provided somehow and then trusted the Holy Spirit to guide the people as they worked out their own system of leadership?

Sixth, Dr. Packer is of the opinion that to ordain women as presbyters is to surrender to the pressures from secular society. I am sure that such pressures have had their effects but these are not necessarily bad in themselves. If God is truly sovereign and his people are being unfaithful to what he desires, is it not within his power to employ some of the other means at his disposal to grab their attention? Surely the God who used pagan empires as instruments of judgment can use movements in society—yes, even the feminist movement—to awaken his people so that they begin wrestling with what it means to be a redeemed people and how this new society is to be structured and portrayed to the world.

The time has come, I believe, for the Church to rethink the whole issue of ordination for both men and women. I am happy

to see that Professor Packer at least recognizes the value of effective partnership between men and women in the pastorate. Perhaps one pattern we ought to be looking at is the one provided by Priscilla and Aquila, who together taught the man Apollos and who together presumably provided pastoral oversight for the church that met in their home. Husband and wife teams of co-ministers could have a tremendous impact upon men and women. People would see godly men and women acting as their representatives before God and ministering God's Word to them. This is a pattern that my wife and I hope to pursue someday upon her ordination. But while I am convinced that this pattern could speak to the people in our Western culture most effectively—the form itself would be an excellent evangelistic tool—I am not about to say that it is the only way to go. Whatever the form that is chosen, however, it must be one that presents an ideal where Christ is seen to be represented by those whom he represented, which included both men and women the last time I looked.

J.I. Packer is a voice for caution and too frequently of late the Church has neglected to exercise proper caution. Caution, however, may also be used as a screen for inaction. My suspicion is that much of the opposition to females in the presbyterate has as much to do with an inherent male insecurity as it has with a desire to be faithful to the traditions of the Church or to do justice to responsible biblical exegesis.

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Though issues related to homosexuality dominated discussions of the July Episcopal General Convention in Phoenix, the church leadership under Presiding Bishop Edmond Browning made racism a priority item for the convention and the remaining six years of his tenure.

This emphasis came after an outcry from many minority churchmen and others over the meeting site, since the Arizona electorate last year voted against making Martin Luther King's birthday a paid state holiday.

Browning told a news conference that "as far as I am concerned, the issue of racism is right at the top of the list of priorities for this church."

As part of a racist society, the Episcopal Church (ECUSA) is not immune from institutional racism, leaders repeatedly said, and special efforts are needed to eliminate racism at all levels, from the Episcopal Church Center in New York to local congregations.

Canon Henry Atkins Jr., a Rutgers University chaplain and co-chair of the church's National Commission on Racism set up by the 1988 convention, defined institutional racism as a condition occurring "when whites control power and determine who has access to it, when whites control resources and determine who has access to them." A less narrow definition offered by another spokesman described racism as "the abuse of power by a racial group to exclude, demean, damage or destroy a group that is less powerful."

The convention's contemporary opening Eucharist was tailor-made for the occasion, combining themes of multiculturalism with confessing the sin of racism and paying weighty (some felt too weighty) tribute to Dr. King. The protracted and ponderous ceremony opened with a blessing of the altar by a Navajo spiritual leader and included recordings of speeches by King.

The Source described the event as one in which "the congregation was subjected to almost an hour of atonal music, Martin Luther King recordings, massed choirs, and Scripture readings from St. Luke describing the Resurrection and Pentecost events. In an apparent apotheosis of Dr. King, his martyrdom and prophetic dreams were equated with our Lord's passion and promise of the Spirit's gifts." But the publication wasn't the service's only critic; a few blacks were seen to leave the ceremony before it ended, and one reporter later overheard some black conventioners complaining about the service.

In his sermon, Bishop Browning declared: "I challenge myself—and I pray that you will hold me accountable—and I challenge the entire church—and I intend to hold you accountable—to focus our energies and efforts during the

"Aching" In Arizona General Convention Report - Part II



Beyond the sexuality brouhaha, there was racism and a host of other issues for conventioners to worry about

WITH THE FLORIDA DELEGATION in the foreground, a view of General Convention delegates huddled together during their ten-day ordeal. Photo by A.E.P. Wall, courtesy of The Central Florida Episcopalian

Special To
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FACING OFF ON RACISM? The convention itself certainly confronted the subject, but here Bishop Christopher Epting of Iowa (left) and Bishop Orvis Walker of Long Island were just conferring during a press briefing. Photo by A.E.P. Wall, courtesy of The Central Florida Episcopalian

next six years to the elimination of racism—beginning right now.”

The Source noted that the Prayers of People obliged all present “to ache because of the decision to meet in Arizona,” to be conscious of the winds of change leading the church to seek “full status for lay women, liturgical change, racial equality, the ordination of women to all orders, the remarriage of divorced people, the rights of gays and lesbians.”

“The new doctrine of inclusivity,” noted the story, “omitted the beliefs of traditionalists who do not share 815’s total agenda.”

When the legislative meetings opened, representatives of the black caucus registered formal protests against holding the convention in Phoenix. Some 200 deputies and more than 30 bishops officially declared themselves “present under protest.”

Bishops, deputies and others in attendance were asked to fill out a 58-question “racism audit” which inquired whether they agreed or disagreed with such propositions as “to be politically conservative is to be racist” and “black people can be very manipulative.” Evidently, though there were some generic questions on the matter, the audit was primarily geared toward measuring white racism; blacks and other minorities who participated in the audit were apparently not tested to any significant extent for any prejudicial attitudes they may hold which could contribute to hindered relations between groups in the church.

The Rev. Hill Riddle of Louisiana said at a briefing he thought the audit was “very favorable but it was definitely slanted.” But Judith Conley of the Union of Black Episcopalians said “the questions weren’t biased; the people are biased.”

Dr. Lennox Joseph, a consultant for the study, told a joint session of bishops and deputies that, based on the findings

This article is based on an eyewitness report, supplemented by published information from several sources, including secular newspaper accounts as well as Episcopal News Service, Episcopal Life, The Source, Convention Daily, The Witness, diocesan publications, and other sources.

of the audit, “we have a clear pattern of institutional racism emerging. . . . There is a clear mandate there that the church must press on with its work” to purge racism, he said.

The survey showed white respondents as a group acknowledged and supported cultural diversity in the Episcopal Church and agreed it suffers from bigotry, but disagreed with the idea of a “conspiracy” by whites to control the church.

Among blacks taking the audit, 73 percent of females and 64 percent of males agreed that a “specific proportion of leadership positions are reserved for whites.” But 64 percent of all 1,600 respondents disagreed with that statement.

On another question, asking agreement or disagreement with the statement that white people in the church are distant and feel superior to others, black females agreed by 62 percent, black males by 72 percent and Native Americans by 59 percent. But those who disagreed included not only whites but Asians by 63 percent, Hispanics by 67 percent.

In any case, the convention passed a series of resolutions authorizing new actions to combat racism within the church, including to assure ethnic representation on official church commissions.

Dioceses and congregations were urged to do audits of their own and to make structural and program changes to purge their own racism, and the request was backed up with a \$100,000 budget allocation to help local jurisdictions in the effort.

The convention supported a college scholarship fund for minorities in King’s name, for which initial pledges already exceed \$250,000.

But while the convention was berating itself and its host state for racism, it was hard to gauge how much the surrounding population, at which the convention’s civil rights witness was partially aimed, was taking it all in. There was heavy newspaper coverage of the Episcopal view of Arizona as a racist state, however, causing *The Arizona Republic* to say in an editorial that “Our Episcopal visitors have spent considerable energy deploring the failure of this state to approve by referendum a paid holiday in honor of Martin Luther King Jr., the slain civil rights leader. No one . . . deplores that failure any more than this newspaper, which argued and cajoled and pleaded for a King holiday, only to see the referendum defeated by a slender margin of 15,000 votes out of a million cast.

But, the newspaper continued, “What many of those attending the Episcopal Church’s Phoenix convention evidently fail to comprehend is that what killed the holiday in Arizona was not prejudice, but public resentment of threats from the National Football League . . . It is disturbing when Arizona is denounced as ‘an openly oppressive place,’ to quote from a radical flyer widely distributed at the Episcopal Convention . . . It is disturbing when those attending the opening-day Eucharist of an Episcopal Church convention are urged to ‘ache because of the decision to meet in Arizona.’ But such remarks do not disturb because they call attention to harsh reality. They disturb because they distort reality, portray the decent people of this state unfairly, and encourage, not tolerance amid diversity, but blind intolerance and foolish prejudice—precisely the vices that Dr. King deplored and gave his life to eradicate.”

Abortion

Following debate about retaining or revising the church's 1988 statement on abortion, the latter was evidently left standing, though deputies had attempted a more pro-choice revision.

In reaction to a proposal more strongly supporting abortion rights, bishops opted for the mostly anti-abortion stance assumed by the last General Convention. Deputies framed their own substitute resolution affirming the rights of women to reach informed decisions about the termination of pregnancy but added the 1988 statement as well. (*The Source* said specifically that deputies affirmed opposition to government action that would forbid family planning agencies from discussing abortion with pregnant women, in reaction to the recent Supreme Court decision upholding the ban. Deputies also opposed action that would "limit the access of a woman to safe means of acting on her decision" to abort her unborn baby.)

However, both houses registered opposition to laws requiring parental notification for minors seeking abortions, unless such laws allow for a non-judicial bypass. In another related action, the convention said that there should be a limit on the acceptable uses of fetal tissues for therapeutic or medical research.

The 1988 abortion position states that human life is sacred from conception, and that abortion should not be used for purposes of birth control, sex selection or similar reasons. The stance nevertheless opposes legislation restricting a woman's right to an abortion.

The Environment

Over objections from conservatives that environmentalists' theology often borders on "pantheism" or "panentheism," the convention supported as a key part of efforts to help save the environment a new stewardship/action team to be appointed by the presiding bishop and backed with \$100,000 from the national budget.

Larry Adams, director of the Episcopal Committee on Religion and Freedom, cited the rifts over environmental

theology at the recent World Council of Churches Assembly in Australia as paralleling the Episcopal debate.

Archbishop Michael Peers, the Canadian primate, told an open hearing on the issue that the environmental crisis is directly related to the capitalist economic system with its emphasis on consumption and competition.

Retired Bishop Bennett Sims denied charges by some conservatives that the report of a presiding bishop's committee on the environment accepts the concept of panentheism. Sims said there is a difference between panentheism (God is in nature) and pantheism (God is nature). "Whether or not panentheism is heresy is a matter for debate, but I believe we must risk it," stated Sims.

Bishop William Wantland of Eau Claire said panentheism is "clearly contrary to the Christian concept of creation." He said the church should "address the environmental crisis as Christians" and recognize that creation is not equal to the Creator.

Evangelism

The convention heard varying approaches on how to conduct the "Decade of Evangelism," with the Rev. James Forbes of New York's liberal Protestant Riverside Church declaring that God's invitation to a "love feast" extends even to "outsiders," such as gays and lesbians and "people of color."

"The judgment upon mainline churches is that they could all be better evangelists if they were prepared to receive the people that God has invited. But many times we want prepackaged Episcopalians as the object of our evangelistic effort," Forbes thundered.

Several speakers at an opening hearing on evangelism urged that the gay community be targeted for Episcopal evangelism.

Among other steps aimed at mission and growth, the convention urged that Episcopalians establish 1,000 new congregations by the year 2000 as part of their commitment to the "Decade," and supported the importance of families in seeking new members.

Runcie Sees "No Early Solution"

Commenting on General Convention's sexuality debate—which ultimately resulted in a compromise statement affirming traditional stands but endorsing continued effort



LORD RUNCIE, the former Archbishop of Canterbury, an Englishman who survived the Arizona heat—as well as the convention's.

to reconcile them with different experiences of members—former Archbishop of Canterbury said he saw "no early solution" to the vexed controversy. "But whilst these [debates] happen, it seems to me traditional standards must be taught," especially to youth, he was quoted as saying by *The Washington Times*.

On a larger scale, Runcie, who preached at a service of thanksgiving held at the General Convention in Phoenix, said he believes the Episcopal Church (ECUSA) is being tested on its ability to stay in communion in spite of diversity. It is a test the other churches of the Anglican Communion are watching closely as they examine the strength of their links with each other in the face of some profound disagreements, he said.

Convention Daily quoted Runcie as asserting that "The Anglican church needs to attend to the coherence of its beliefs," but that it should "never surrender this gift of combining spiritually in many diversities."

And, *The Source* said Runcie encouraged the bishops at one point to think about the impact their actions have on inter-Anglican unity.

Convention Quotes

"While it is true that the Episcopal Church's General Convention reached a 'compromise' on human sexuality, this middle road points in only one direction: the approval of ordaining non-celibate homosexuals by those bishops who want to do so." - The Rev. Kendall Harmon, in a letter to Church Times

"Does the Anglican penchant for compromise, for the via media, mean that this is a wishy-washy church? Or are we just careful and deliberate? Is the passage of the resolution calling for three more years of dialogue about sexuality just another way of postponing the inevitable? If people thought it was hot in Phoenix, just watch the next three years. There'll be plenty of heat on issues to come. And in Indianapolis, [the] next convention site, it may not be so easy to compromise." - The Witness

"I have never seen this portion of Christ's Body so deeply ill spiritually. . . . Almost never is heard the words: 'we are under obedience'. . . 'we are under authority—we are not free to do whatever we want.' Is there any hope or cure for our serious spiritual illness? . . . The cure is greater conversion to Christ our King and Savior! The cure lies in our greater modesty and humility, in the greater love of obedience to His will, rather than the magnification of our own wills." - Bishop William Sheridan speaking to the House of Bishops

"I don't think the church's membership is declining and I think we need to proclaim that boldly." Christians "are not consumer units that have to be appeased or pleased. We have to proclaim the Gospel, and it has to be accepted or rejected." - The Rt. Rev. Orris Walker of Long Island, on the charge that the church is shrinking because of its leaders' liberal stands

"The Episcopal Church is getting further out of step with the rest of the [Anglican] Communion. It is not walking faster and leaving the rest behind to catch up as they can, as Episcopalians tend to think. It is marching in a different direction. . . . From this convention an uncertain sound is going forth. The Episcopal Church is for both righteousness and sinfulness, the commandments of God and transgression of them, and for sex within and sex outside of marriage. The [rest of the] Anglican Communion will find this difficult to understand." - Dr. Peter Toon in The Source

"Explicitly opening the ordination process [to homosexuals] is certainly desirable to clear the church of the taint of hypocrisy, [the Episcopal Church's] Standing Commission on Human Affairs reasoned, 'since the presence of gay men and lesbians among the clergy is no secret.' Since the presence of sinners in the church is no secret, either, why not hypocrisy and reason in the church. What the Great Debate at Phoenix demonstrated, again, is that there are worse things than hypocrisy—like vague nonsense." - Columnist Paul Greenburg, writing in Tulsa World

"Perhaps nobody knows everything that happened at the 70th General Convention, in both of its houses, in all of its committees and hearings. Journalists, even during the sessions, questioned deputies and each other about events that had just taken place. Deputies, meanwhile, were asking journalists to tell them what they had just voted on. It could have been more confusing. It could have lasted one more day." - A.E.P. Wall, writing in The Central Florida Episcopalian

Congregations and dioceses were also asked to give serious attention to enriching worship, music and spirituality.

Liturgical Anarchy?

In an interesting indicator, *The Source* reported that rumors of liturgical anarchy by clergy who will not baptize using "politically incorrect 'gender-specific' " language moved deputies to have convention "reaffirm its insistence upon Baptism in this Church in the Triune Name of God: Father, Son and Holy Spirit."

In an outgrowth of the push for inclusive language and of ongoing liturgical revisionism in general, baptisms using other formulas, such as "Creator, Redeemer and Sanctifier," have evidently occurred in some places.

Earlier, said the story, Colorado Bishop William Winterrowd told a prayer book and liturgy committee that clergy making up their own liturgies—and resolutions trying to restrain them—are both symptoms of a dysfunctional church.

Such resolutions are "a sign our bishops aren't doing their job," by watching what their clergy are doing, he said.

One priest who asked the committee whether to rebaptize someone who had been baptized in the name of the "Creator, Redeemer and Sanctifier" was advised by a senior priest to "use the conditional form."

"The people in the pews are screaming," said South Carolina delegate John C. Wilson. "We have to have some discipline, some accountability. The bishops won't discipline other bishops, the clergy can't afford to speak up against their bishops, so the laity absolutely must make themselves heard in any way they can."

"AIDS Spoken Here"

A new churchwide outreach program aimed at offering a safe haven and pastoral care at Episcopal parishes to people with AIDS was launched during the convention under the rather startling theme "AIDS Spoken Here."

The program, evidently to be mediated by the National Episcopal AIDS Coalition (NEAC), was initiated following testimony that the epidemic will claim at least 215,000 lives before the next General Convention.

The NEAC produced posters and buttons stating the new theme, following up on the coalition's original theme "Our Church Has AIDS."

"We hope to identify parish churches as places of sanctuary, especially during the Decade of Evangelism," Seattle priest Richard Younge, NEAC vice president, was quoted as saying by *Convention Daily*.

In addition, the convention approved resolutions supporting all legislation aimed at stopping the spread of AIDS, at enabling those infected with the HIV virus to live as healthfully as possible, and at eliminating discrimination. Also, the membership of the Joint Commission on AIDS was changed so that at least one third of the members are persons living with AIDS or those who have tested HIV positive, and one third are from communities most affected by AIDS.

Retired Bishops Keep Vote

Retired Episcopal bishops—the largest potential voting group in the House of Bishops—will keep their right to a say-so in that house following the rejection by the bishops

themselves of a constitutional amendment to eliminate their voting rights.

The amendment—which would have allowed retired bishops (many of whom are conservative) a seat and voice but no vote at General Convention—was passed in 1988 but required passage by two successive conventions to be incorporated into the church's constitution.

Not all bishops spoke for retention of retirees' voting rights during debate, with one, Bishop John Burt, retired of Ohio, asserting that the role of retired bishops would not be seriously diminished by the proposal, and that the church should be in the hands of those bishops, clergy and laypeople who are currently active in its leadership.

But Bishop Reginald Gooden, retired of Panama, stated that "The essence of the episcopate is not jurisdiction. If that were so, and we were consistent, not only retired bishops, but also suffragans and assistant bishops would be disenfranchised."

Of the 288 bishops in the Episcopal Church, 128 of them are classified as retired. Of those retired bishops, nearly 30 attended the last General Convention and nearly 40 registered to attend this one.

Further Help For Traditionalists: No Way

Not that it's anything other than what was expected, but, as noted briefly last month, no new ground was gained by traditionalist Episcopalians seeking special arrangements allowing them a more unhindered and protected life within ECUSA.

With the backing of the traditionalist Episcopal Synod of America, Bishop Donald Parsons, retired of Quincy, had sought to advance a resolution on "Ministry to congregations unable to affirm women's ordination," which sought the creation of a more secure "mechanism" building upon the "episcopal visitors" resolution approved by General Convention in 1988. Initially, it asked the convention to "authorize the creation, by the presiding bishop, of a mechanism to enable ministry to congregations or groups who are unable to affirm the ordination of women and in consequence have strained relations with their diocesan bishops."

Bishops amended the resolution significantly, making it contingent upon permission of the local bishop—which was a key problem the Parsons resolution was trying to address. Though watered-down, deputies rejected the proposal outright.

What Do You Say When The President's An Episcopalian? And Other Political Dilemmas

Following what was apparently a good deal of heat, resolutions to commend or condemn fellow church member, President George Bush, and U.S. military leadership during the Persian Gulf Crisis were defeated.

The Washington Times said the bishops killed a laudatory resolution passed by the deputies, and *The Source* noted the prelates went on to support Browning for his public statements during the Gulf War, despite the fact it upset many Episcopalians, and to condemn the American government for promoting "low intensity conflict" in other countries. Bishop William Wantland of Eau Claire said every administration since George Washington has engaged in destabilizing other countries if it was strong

Deputies Elect First Woman President

Pamela Chinnis, vice president of the House of Deputies and a longtime church activist, was elected the first female president of the House at this summer's Episcopal General Convention in Phoenix. She succeeds Dean David Collins of Atlanta.

Chinnis is senior warden of the Church of the Epiphany in downtown Washington, D.C.—site of the recent ordination of a lesbian priest by Washington Bishop Ronald Haines. Asked how she felt about the controversial ordination there, she reportedly replied: "It was at my parish—that's all I need to say!"

Chinnis has reportedly fought against sexism and for inclusivity. Musing on the 1967 convention when momentum was building for the eventual seating of women deputies in 1970, Chinnis said: "It never occurred to me at that point that some day I would be standing before you as the first woman president of the house."

PAMELA CHINNIS



A Missouri native and a Phi Beta Kappa graduate of the College of William and Mary, majoring in psychology, she did research for the Air Force and later returned to the college as an instructor in psychology. She has served a term on Executive Council and was presiding officer of Episcopal Church Women. She has been a delegate to the Anglican Consultative Council, and a member of the governing board and executive committee of the National Council of Churches.

Elected vice president of the House was the Rev. Wallace A. Frey of Central New York, rector of St. David's Church in DeWitt. Serving in several top leadership positions in the church, Frey has among other things been a deputy to General Convention since 1970, and has served twice as chair of the House of Deputies Committee on Ministry, the body that this time grappled with issues of sexuality and the ordination process.

enough to do so. "I still think we ought to speak up against it."

But deputies evidently joined in a resolution requesting Bush to provide the lead in expressing profound sorrow and asking God's forgiveness for the deaths of Iraqi soldiers and civilians. U.S. humanitarian help to the Kurds was praised, and secret trials and punitive measures in Kuwait against Palestinians and Kuwaitis thought to have collaborated in the Iraqi occupation were urged stopped.

Notably, the body deplored reintroduction of weapons of all kinds into the Middle East by any nation, and called upon the U.S. government to take appropriate action to restrict and control international arms sales and distribution.

Resolutions on the Middle East that supported the rights of Palestinians and criticized Israeli policy stirred strong reactions and drew sharp criticism from a representative of the American Jewish Committee. After the General Convention declared its support for an international peace conference to resolve the Israel-Palestinian conflict, Rabbi Robert Kravitz of the AJC delivered a stinging rebuke, declaring the major Middle East resolutions "unfair and unbalanced."

Episcopal Life said the convention, among other things, supported the existence of Israel as a sovereign state and called upon the U.S. government to assist in creation of a

Palestinian State and to assist Israel to secure human rights of indigenous Arabs within Israel. An accounting of aid to Israel and how it is used was called for in other resolutions.

The convention also recognized a difference between criticism of Israeli policy and prejudice against Jews, but urged elimination of prejudice from any church affairs. Pledged was continued prayer for justice and peace for Israelis, Palestinians, Muslims, Jews and Christians.

Also amid the (as usual) much larger grab bag of political statements than are reported here were the predictable resolutions on South Africa, which this time included a call for the reimposition of sanctions until the Anglican Church in the region and the South African Council of Churches gives the all clear, and encouragement for the U.S. government to press for a negotiated settlement that would bring an end to the present violence in South Africa caused by political and factional fighting.

Notably, the convention urged the U.S. government to lift the trade embargo against Cuba, remove restrictions on travel there, restore diplomatic relations between the two countries and cease propaganda broadcasts.

Meanwhile, one deputy reportedly complained of convention's focus on political issues, while ignoring the loss of one million Episcopalians in the last 20 years.

Harris Strikes Reporters As "Rude"

Anglicanism's first woman bishop, Suffragan Bishop Barbara Harris of Massachusetts, evidently failed—by a long shot—to make a good impression on reporters covering the Episcopal General Convention in Phoenix.

In a column headed "Bishop gives the press back of her hand," a female religion writer for *The Arizona Republic* wrote that she could not print what some members of the press had been calling Harris as a result of encounters with her during the convention, but a more polite reporter termed her "rude."

"She is an incredible preacher... but her personality doesn't match her sermons," wrote Kim Perkes.

"I'd like to tell you that Harris is a model for women aspiring to higher ranks in the clergy. I'd like to tell you that she is a warm, friendly and caring human being. I'd like to let her tell you, in her own words, when God called her to the priesthood and what it means in her life and to have her



SUFFRAGAN BISHOP BARBARA HARRIS of Massachusetts: "her personality doesn't match her sermons," an Arizona reporter writes.

describe life as the church's first and only woman bishop. I tried to get that information from Harris before the Episcopalians hit town, but she never responded to the messages I left at her office.

"People close to her in the church say she has a reputation for 'moodiness.' As for reporters," Perkes charged, "Harris treats us like lepers..."

"Refusing to speak to reporters is one thing, but treating them like refuse is something completely different. It's the kind of behavior you would expect from a major film actor or rock star or even a fallen televangelist.

"But it borders on the unforgiveable when it comes from someone whose position denotes a lineage traced back to the apostles..."

Perkes described a chilly first personal encounter with Harris, though she later saw her "chipper and friendly" at a press briefing for the National Episcopal AIDS Coalition, for which Harris serves as a board member.

Harris "knocked the socks off" nearly 2,000 people in a Sunday sermon during the convention, when Perkes thought she had a lot of valuable things to say about the challenge facing women.

"But she also said that women must work on how they treat each other," Perkes continued.

"Women must get into right relationships with each other," Harris said.

"Gee, Bishop Harris, does that mean getting right with women who write about religion in the secular press?" Perkes asked. "Just thought I'd ask, but don't worry, I don't expect you to answer.

"When reporters tried to approach her Wednesday after a rousing speech to [the homosexual group] Integrity... she apparently spurned their questions," Perkes continued.

"This from a woman who had just said, 'When people find themselves loving those hard to love, they will find themselves loving themselves as well.'"

Money—A "Sleeper" Issue?

The convention endorsed a \$43.5 million program budget for 1992 that represents an increase over 1991 spending but reflects a shrinkage in diocesan donations and in funds available for the national operation.

The move called attention to a growing financial crunch some observers believe could ultimately become a serious problem for the institutional church, which one church member described as the "transmission belt" for currently-prevailing liberal policies. But one source predicted that, while activity to advance the bureaucracy's agenda may have to be reduced in certain areas, the agenda itself would remain essentially unchanged by financial pressure.

Planners of the 1992 budget were said to have been guided by several main considerations, among them the fact that "as a larger percentage of congregational resources are being expended for mission and ministry at the local level, a smaller percentage will be available for the work of the general church."

Staff layoffs at the New York church center will be implemented in coming months, the presiding bishop said, but with special care for employees that are affected. He added the national church will be cutting programs that "cannot be supported. We have to learn to do fewer things better."

The church center, which listed 246 staff members for 1990, including field office workers, has been operating under a hiring freeze this year.

Not surprisingly, the convention also passed several resolutions emphasizing stewardship.

Total revenues for 1991 for all levels of the church were estimated at \$1.2 billion with total reserves and endowments projected to be worth \$1.4 billion.

Ecumenism

Though ECUSA, due to some unresolved issues, has yet to seal ties to eight other Protestant denominations involved in the Consultation on Church Unity (COCU), a decades-old ecumenical scheme in which the group of churches seeks a coming together in a "communion of communions," new money was voted for support of COCU, and the study of COCU documents is to continue.

In addition, the convention supported opening formal talks with black Methodist Episcopal denominations and endorsed continued work on a stalled plan for full communion with the Evangelical Lutheran Church in America.

Also given encouragement was dialogue with the Reformed Episcopal Church, an evangelical body which broke from the Episcopal Church over a century ago.

It backed the right of the Native American Church to practice its religion, which includes the use of the drug peyote which has been restricted by a ruling of the U.S. Supreme Court.

Deputies and bishops endorsed continuing participation of the Episcopal Church in the National Council of Churches, but also passed a resolution asking for financial disclosure from the ecumenical body.

Assorted Tidbits

*The nominating committee for the next presiding bishop was elected, in anticipation of Browning's vacating the post some five years from now.

*Some church members may still be getting used to **The Hymnal 1982**, but General Convention has already directed the Standing Commission on Church Music to prepare supplements to it, providing additional service music, inclusive language hymnody, texts in languages other than English, hymnody related to the lectionary and rites of the 1979 prayer book, and recent written texts and tunes.

*The body affirmed the use of lay eucharistic ministers at liturgies even when multiple clergy are present.



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What's the Word?

By The Ven. Dr. Carroll E. Simcox

Some Strange Lingerings Reputations

Who's Who in the Bible is the rather stodgy title of a most un-stodgy book. It is written by an Englishman with an Italian surname, Peter Calvoretta. He's an authority on international affairs, but his chief delight is in music and his heroes are Socrates, Montaigne and Beethoven. He is also thoroughly at home in the world of the Bible. What makes this book lively is his relation of each Biblical character to his legend, if he or she has one. The legends of people of antiquity are the world's gossip about them after they've left it—their hagiography or demonology as the case may be. Calvoretta has a masterful knowledge of such legends as they have been expressed in music, art and folklore. I want to share a few of them with you to give you the flavor. The book is one you can get through your bookstore, and if you do I think you'll delight in it as I do.

First, Martha, the cranky sister of Mary and Lazarus of Bethany (*Luke 10, John 11*). We all know that she was sweating it out in the kitchen while Mary was listening entranced to Jesus

The legends of people of antiquity are the world's gossip about them after they've left it—their hagiography or demonology as the case may be.

their guest. You'd never guess what a legend of the 13th century tells us about her: "Martha came of the royal line of Syria; went, after Jesus's ascension, to Marseilles in a boat without sails or oars; tamed a dragon from Tarason; and worked miracles from her tomb, including the cure of King Clovis from kidney disease." On that evidence, something surely got into the poor drudge.

Then Judas, who needs no introduction: "Legend allows Judas one night a year out of hell to cool himself on an iceberg; see, for example, Matthew Arnold's poem *St. Brendan*. Dante places him in Satan's mouth in the lowest circle of hell, with those other betrayers of benefactors, Brutus and Cassius. His betrayal has been a perennial theme for artists as well as moralists, as witness its representation from Giotto (Padua, Arena) to Stanley Spencer (Belfast, Ulster Museum). Rembrandt shows him throwing away the pieces of silver. In *The Lost Leader* Robert Browning gave great offense by implying that Wordsworth had betrayed the liberal cause: 'Just for a handful of silver he left us.' A Judas is a spyhole."

About Judas, here are two quotes I've picked up on my own. From an old Puritan: "Judas heard all Christ's sermons." From

a modern feminist: "It was not a woman who betrayed Christ with a kiss."

The last time you read about Gog and Magog in Genesis, Ezekiel or Revelation you may have wondered just who and what they were. Our polymath tells us about them: "Vaguely Satanic beings located somewhere in the north. They are perhaps related to the giants of the race of Gogmagog who were extirpated by Brute (Brutus), a descendant of Aeneas and eponymous ancestor of the British, who is extolled in Geoffrey of Monmouth's *History of the Kings of Britain*, Spencer's *Faerie Queen*, and Drayton's *Polyolbion*. Effigies of them, several times replaced, have stood on the site of London's Guildhall since the reign of Henry V." So now you know about these two unfit companions for Christians.

Finally, Methusaleh: " 'Man of the javelin' and synonym for longevity. He lived 969 years. Lamech, his first son and the father of Noah, was born when he was 187. Noah failed to reach his grandfather's age by a mere 19 years and Methusaleh retained the Biblical record. There are a number of explanations for the incredible lifespans attributed to the patriarchs. None of them is convincing. Shaw's *Back to Methusaleh*, described by himself as a 'metabiological Pentateuch' and as a 'legend of Creative Evolution,' is a series of plays ranging over Man's past and future, as seen by Shaw."

Mark Twain noted that Methusaleh had lived 969 years then wryly remarked: "But what of that? There was nothing doing." It makes a neat epigram making the very valid point that it is not the quantity of our days but their quality that matters. But what did Mark—or anybody else—know about the quality of Methusaleh's very many days? ($969 \times 365 = 354,185$, I think.) For all we know, there may never have been a dull moment or a bad moment among all those days. Some people can be marvelously clever about subjects of which they know absolutely nothing, and the less they know the cleverer they can be because no blunt facts can dull their wit. Of them it is well written in *Ecclesiastes* 7:6: "As the crackling of thorns under a pot, so is the laughter of a fool." But I quote that text in ignorance because I've never heard the crackling of thorns under a pot—only the sound of my own laughter. I seem to be painting myself into a corner, and I am digressing, and I recall a gnomic admonition that a shut-mouth gathers no foot. Enough.



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The Christian Challenge— 25 Years Ago This Month

NOTICE TO READERS: Due to space constraints, we were unable to bring you this regular column in the last issue. We begin with the missed installment here, followed by the column for this month.

"The Busy Bishop of California departed his post in a blaze of headlines—not a rarity with the Rt. Rev. James A. Pike."

So wrote *THE CHRISTIAN CHALLENGE* of September, 1966, of the radical bishop who had so radically changed the Episcopal Church.

"The final flurry before his successor was elected started on August 6, a few days after he began his new 'career' at the Center for the Study of Democratic Institutions in Santa Barbara, California, [when] a lengthy interview with Bishop Pike appeared in the *Los Angeles Times*."

The church, he charged, is much to blame for the extent of agnosticism and atheism because it is "trying to sell too big a package—offering with equal solemnity the non-essentials along with the basic things," the magazine quoted Pike as saying. Without saying what his own doubt-casting utterances might have had to do with these problems, the bishop continued: "Part of what has caused agnostics to doubt has been this overbelief by church people. The church infers too much."

In his final sermon at Grace Cathedral in San Francisco, the bishop, who was said to have repeatedly ridiculed the "God is dead" crowd, removed all doubt about what he really thought, and surely surprised any old-fashioned, believing Christians who might have been attending that day. He proclaimed that an "all-powerful, all-good, all-knowing God" had never existed in the first place. The church, he told his listeners, had been "affirming many too many things, things that are unverifiable, things that are contrary to the facts, things which are irrelevant, things which are not important if they were true. . . ."

"You look at the data," said the bishop. "You look at what it is. . . . If something is true, it is natural. If it's not natural, it's not true. . . . I am willing," he continued, "to infer a little beyond the data. . . . that this is a universe and that there is a unum—a one. . . . We cannot really affirm much more. We cannot extrapolate to the sky and say that He is omni-this and omni-that. I don't know all that much. . . . When you set it up that He is all-good, all-knowing and also all-powerful, then why are things in such a mess? Why is there so much disorder?"

Pike Leaves, But Charges Follow

The notorious Bishop Pike was finally gone, yes, but not forgotten in the fall of 1966.

Though he had left for his new life at the Center for the Study of Democratic Institutions, he had departed in a blaze of headlines which generated more bad press for

the Episcopal Church. What's more, the heterodox prelate was still a bishop in the Episcopal Church, albeit one who had resigned his post, and had begun to call himself the "auxiliary bishop of California," though the title was canonically non-existent. A lot of bishops had, it seemed, grown tired of tolerating any connection between Pike and the Episcopal Church.

Rumors had been rampant for weeks, said the October, 1966, issue of *THE CHRISTIAN CHALLENGE*, but on October 1 it was announced that the Rt. Rev. Henry Louttit of South Florida had filed a formal presentment of charges against Bishop Pike with the presiding bishop. The original presentment reportedly carried the signatures of 12 bishops, though (at the time) only three were required to initiate legal action against another bishop. Within four days, one signing bishop, Mason of Dallas, asked to have his name removed from the charges, and another, Sherman of Long Island, reportedly disassociated himself from the charge that Pike was guilty of conduct unbecoming a clergyman. But eleven additional bishops had added their names to the complaint. Included among the accusers were the men who were then the bishops of Northern California (Haden), Springfield (Chambers), Albany (Brown), Quincy (Lickfield), and Fond du Lac (Brady).

The presentment charged in part that Pike had for the past several years "held and taught publicly and advisedly (through both the written and spoken word) doctrine contrary to that held by this Church as set forth in the Creeds, the Catechism, the Offices of Instruction, and the Book of Common Prayer," and that such teaching "has confused, not to say bewildered, many of the faithful laity of Church. . . ."

In making the presentment, Bishop Louttit revealed he had directed a letter September 20, 1966, to all members of the House of Bishops, inviting each to join the Committee of Bishops to Defend the Faith which had evidently spearheaded the presentment. He wrote that "It seems to me that the time has come when we who are bishops of the Church of God must stand up and be counted. Either we are a college of bishops of the Catholic Church who are bound under our consecration vows to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word, or we are a group of individualists who either disbelieve or in the interest of harmony violate our consecration vows."

On the same date, he wrote to Bishop Pike, asking him to renounce his ministry, stating to Pike that "This asks a real sacrifice on your part, the sacrifice of the publicity which you so dearly love."

Drawing from an October 5, 1966, article in *The Chicago Tribune* which addressed the story behind the story of the charges, the magazine reported that Bishop Chandler Sterling of Montana, one of the presentment's signers, was quoted as saying that Pike "double-crossed us." The article said the reference stemmed "from a meeting of bishops held a year [before] at which Bishop Pike allegedly promised to consult more frequently with other bishops before speaking about church doctrines. Bishop Sterling believes Bishop Pike [had] not adhered to the understanding reached at the meeting. The Very Rev. William E. Maxwell, Jr., dean of the cathedral (of St. James in Chicago), explained that a committee of

Continued on Page 29

FOCUS

Study Suggesting Biological Determinant Of Homosexuality Draws Mixed Reactions, Views Of Effect On Church

A recent, widely publicized study which seems to lend support to the claim that male homosexuality is biologically determined has prompted mixed reactions from organizations directed at gays, as well as about how the study may affect the ongoing discussion of sexuality issues within the Episcopal Church.

In late August—shortly after the Episcopal General Convention tangled with the homosexuality issue—it was reported that a study done by Simon LeVay, a neuroscientist at the Salk Institute for Biological Studies in San Diego, found that a cluster of cells in a homosexual's hypothalamus—the part of the brain governing sex drive—typically resembles a woman's rather than a heterosexual male's. It showed that this region of the hypothalamus was "more than twice as large in the heterosexual men as in the women . . . and homosexual men," according to *The Washington Times*.

The finding gives credence to the frequent claim of homosexuals that their orientation is biologically based rather than the result of some combination of upbringing, choice and/or environment.

But the study, though viewed by other scientists as hav-



ALAN MEDINGER
of Regeneration:
whether biological
or not, homosexu-
ality is still a "disorder."

ing real merit, is seen as inconclusive, even by LeVay himself, due to questions arising from the means by which the study was conducted and its limited findings. LeVay had previously compared the brains of 19 homosexual men who died of AIDS with the brains of 16 heterosexual men, of whom were intravenous drug abusers who died of AIDS. Six heterosexual women also were included in the study, of whom had died of AIDS, though evidently these were used comparatively to produce any finding about le-

Questions about the study focus not only on the particular control group used but include whether the brains could have been affected by the disease AIDS or by whether the brain structure could have been affected by homosexual behavior rather than the other way around and the lack of data to determine when the differentiation of the hypothalamus came into being—whether present at birth or developed later.

If there's a difference in the brains, the study "doesn't tell you how, when or why it got there," said Dr. John M. Frawley, professor of medical psychology at Johns Hopkins Medical Institutions and an expert on sexual disorders.

But for the moment the findings represent the first report of a "difference between the brains of homosexuals and heterosexuals . . . though the first to find such a difference in the hypothalamus," said Marcia Barinaga, a correspondent for *Science* magazine, in which the report of LeVay's study appeared. "That connection raises the possibility that this difference not only correlates with homosexuality but may also play a role in causing it."

Reactions From Integrity, Regeneration

But while the LeVay study has brought a certain amount of reinforcement to the claims of homosexuals, it has also brought a measure of anxiety and resentment—because of indications in news reports that the condition, if it is biologically based, might be viewed as an abnormality which could be treatable.

Robert Bray, spokesman for the National Gay and Lesbian Task Force, was quoted as saying that "used ethically, this information, combined with other data, could help us prove what we have known all along: that homosexuality is not a choice." But he expressed concern that there might be "calls from homosexual opponents to 'cure' gays by changing their biological makeup." He said the group's response would be "Why fix something when it's not broken?"

"People already think we're ill. This is all they need to justify on a bandwagon and say we have some kind of brain deformity," Gene Riendel, 43, a volunteer office worker at San Francisco-area Metropolitan Community Church, was quoted as saying. "I feel that my lifestyle is the way I was created by my maker. This is the way God made me. I'm satisfied and happy with it. Those who aren't, that's their issue to deal with."

But the *Times* article indicated that the Rev. Lowell Sheldon, head of the California-based Traditional Values Coalition, thought homosexuals should seek any cure available for their own good. "The problem with homosexuals is that they have multiple sex partners and engage in high risk sexual behavior. The consequences of anal and oral copulation are high health risks. The body parts don't fit."

Texas Episcopal Parish Pulls Out Due To Convention's Weak Support For Traditional Christian Morality

Concerned about the Episcopal General Convention's "inability to affirm traditional Christian morality" at its July meeting in Phoenix, an Anglo-Catholic parish in Arlington, Texas, led by an Englishman, has voted to leave the Episcopal Church and seek affiliation with the Roman Catholic Church.

The Rev. Allan Hawkins, rector of St. Mary the Virgin Episcopal Church, said his 150-member congregation was "very disturbed by the outcome" of the General Convention, which rejected a canonical amendment specifically speaking against clergy sexual activity outside of Christian marriage, in favor of a resolution affirming traditional views of marriage but calling for further study and efforts to "reconcile" church teaching with experiences of some members.

Notably, said *Church Times*, the congregation is in the conservative Diocese of Fort Worth, led by the Rt. Rev. Clarence Pope, head of the traditionalist Episcopal Synod of America. Pope reportedly issued a statement expressing regret at the parish's decision but promising not to take any steps to prevent its leaving—including any attempt to retain control of property holdings, as has been done by liberal church leaders against conservatives who have parted company with the Episcopal Church in the past.

The parish evidently seeks the Roman affiliation under the so-called pastoral provision, by which married Episcopal clergy (such as Hawkins) and Episcopal parishes retaining some Anglican liturgical usage can be admitted to the Catholic Church. Hawkins will seek ordination to the Catholic priesthood under the special provision.

Kim Byham, communications director and former president of Integrity, told *TCC* he felt the Episcopal homosexual group would be unlikely to concentrate on the study because "I think most people who are gay and lesbian knew [of the biological basis for homosexuality]... from their own experience." It is something "pretty innate," he continued. "It merely confirms what we thought." Rather, he said, "it's surely the fundamentalists and others who are anti-gay who are going to have to do some thinking about these developments."

Still, Byham, speaking personally, said he felt further testing and peer review were needed in relation to the LeVay findings. "But that's true of everything when it first comes out," he added.

Byham also rejected the idea that homosexuality is an abnormality or aberration, and questioned whether any medical correction which may be possible is necessarily right. "We've known it's possible to change a man into a woman for years," he said. "Does that make it right or desirable [just because] sex changes are possible? Does that all of a sudden mean it's something that should be done?... As Christians we would want to ask more than just if it's possible."

Homosexuality, in Byham's view, is "more comparable to

a natural variation... like some people being left-handed or [having a particular eye color]", and is "God-given... just like there are different species of birds and other animals... It is not comparable to being born with a severe birth defect... To try to thwart that—it's like the old thing of forcing people to be right-handed. But was that good for that person... for society... was that God's plan? I would say no to all three of those. That may sound presumptuous, but I just don't see that changing a natural pattern of society would be a desirable thing."

Byham believes no contravention of Scripture is implied in his views because of newer interpretations and insights on pertinent passages offered by modern scholarship.

Moreover, he claimed that all attempts up to now to change sexual orientation have failed. Though he said he is "a great believer in the power of God's healing," Byham denies that there has ever been a documented case of a homosexual "cure." Eventually, all those who supposedly overcome their homosexuality admit they still have some of the old desires, he asserted. All that's changed, he said, is their activity, not their basic makeup.

Byham said he thought the LeVay study had the potential to affect deliberations on the homosexual issue in the Episcopal Church "if it becomes widely known... I have said for years that once we got over the false claim that homosexuality is a matter of choice that the Episcopal Church would change almost immediately."

But he added he hoped the church's continuing discussions would focus not just on homosexuality, but on sexuality in general. "We are in a position in which at least 90 percent of couples being married in the Episcopal Church are living together" beforehand, he said. "Nobody says anything about that!"

On the other side of the spectrum, Alan Medinger, head of the homosexual healing ministry Regeneration, said the possibility of biological factors in homosexuality could not be excluded, but that it should not change the church's basic approach to the condition.

"I don't think we can, biblically or any other way, totally [discount] the possibility that there can be biological contributors to homosexuality or to a vulnerability to it," said Medinger, who himself claims he was healed of homosexuality by God more than 15 years ago. Yet, he said, "there's all sorts of disorders and birth defects that are not God's will, but they happen."

Moreover, "This one study could hardly be conclusive, and Dr. LeVay himself says it is not. They don't know how many changes take place in our brain from other causes during its life."

"But if this test were to be made credible, and it was determined that there was a biological contributing factor, I don't think that should change the Church's approach to homosexuality. It might change [Regeneration's] a bit [in treating homosexuality]. Most men are born natural adulterers, but we still believe that that is to be resisted" in light of God's law, which Medinger believes has been given for the best welfare and happiness of humanity and not to be arbitrary.

Homosexuality is "not just a quirk, like left-handedness," Medinger said. "Our bodies were created to be heterosexual. If we can't function that way, it's a disorder."

Asked about plans following the recent Episcopal General Convention, Medinger said Regeneration will be focus-

ing in the immediate future on parts of its ministry neglected while attention was given to convention's sexuality debate in Phoenix—mainly helping individuals and keeping treatment programs going.

Medinger expressed no surprise that the convention—having adopted a compromise sexuality resolution which affirms traditional church stands on sexual behavior but will not prevent local actions to change them—refused to endorse his homosexual healing ministry. Politically, liberals were so much stronger than in the past at the convention, he said. "On the other hand, the believers, conservative people, were much stronger also, but not politically—more [in the way of] knowing what they are about." There was more despair among conservatives at

the last convention, but this time Medinger noted greater spiritual confidence and sense of identity among them.

But he said he did not see much hope ultimately for the direction of the Episcopal Church "unless the Lord intervenes. All the processes are negative," he said, citing particularly discouraging trends in seminaries and among bishops: 14 of the last 15 bishops consecrated, for example, voted against the unsuccessful "Frey amendment" which would have given explicit expression to the expectation that clergy refrain from sex outside marriage. "The whole political process is the realm of the liberals. They're better at it. We . . . don't have the heart for that" because "we see things in terms of our relationship to Jesus Christ."

Archdeacon Of York Sees C Of E Split As Unavoidable

The well-known Archdeacon of York, the Ven. George Austin, has said he sees no alternative to a split in the Church of England between traditional believers and modernist liberals, according to a *Reuters* report.

The Mail on Sunday further claimed, in an advance story, overlooking the text of a sermon Austin delivered in York Minster September 8, that the archdeacon actually called for a formally recognized split between the two camps.

In a vigorous challenge to what the *Mail* story called "trendies," Austin, 60, says: "If you wish to be allowed to perform single-sex marriages, reinterpret parts of the Creed, omit passages of scripture which are unacceptable to you, or introduce feminist liturgies, then we shall not stand in your way, though we cannot worship with you. The die is cast."

GENERAL SYNOD—OR GENERAL SYNODS—in England? Some clerics worry that C of E is in no shape to withstand controversy.



The story itself said that the "traditional Church of England is being increasingly controlled by the radicals who want a unisex divinity and politically correct language." Austin was quoted by *Reuters* as saying that he didn't want to spend the next ten years "in bitter debate" over the issues in question.

One traditionalist leader in England hailed Austin's words as an indication that "the heavy artillery is tuning up" with the approach of the decisive General Synod vote on legislation to admit women priests—now most likely to take place in November next year, English sources say.

Viewing Austin's sermon as "sensational" and potentially quite "divisive," the *Mail* story said the location in which the sermon was delivered was itself significant, not only because York Minster is the second most important church in England but because the Archbishop of York (John Habgood), Austin's superior, is a prominent figure in the liberal church wing, which has played down the dangers of schism. Austin, said the article, "is making a stand for tradition and orthodoxy in the very citadel of confused modernity. He will put forward a plan to enable the church formally to split. It would mean bishops, clergy and individual parishes having to choose which Church they will belong to—either the liberal or the traditional Church."

Not surprisingly, Austin drew fire from Habgood, who said the archdeacon "reminds me of the Fat Boy in 'Pickwick Papers' who creeps up on a timid old woman saying, 'want to make your flesh creep.'"

In another notable remark, one spokesman for the Movement for the Ordination of Women (MOW), who said she was shocked by Austin's hard line, added "I certainly don't want to see the Church split. It's the most wonderful umbrella organisation for all sorts of beliefs."

But the *Reuters* report indicated that there is worry among some clerics that the C of E is in no shape to withstand controversy; the present church is already demoralized by internal wrangling over such issues as homosexuality and female priests, and church attendance

Moreover, since the C of E is a state church intertwined with the monarchy, schism within it would have chaotic effects, which would likely be felt to some extent among other of the 65 million Anglicans outside the Mother Church.



ARCHBISHOP CAREY

Carey Describes Anglo-Catholic Stance Against Women's Ordination As "Almost A Death Wish"

The Archbishop of Canterbury, Dr. George Carey, has advised Anglicans not to be too concerned with the opinions of other churches as they work through their position on ordination of women to the priesthood, according to a *Religious News Service* story carried in *Christian News*.

In speaking to a conference of "Affirming Catholicism"—a new movement in England which includes some supporters of women's ordination who still claim to be Anglo-Catholics—Carey, also a women's ordination proponent but generally connected with the evangelical/charismatic wing of the church, suggested that the historic Catholic position against the ordination of women amounted to an obsession and "almost... a death wish... a theological version of anorexia nervosa, a wasting away."

Underscoring the "claim of our Church to be both Catholic and Reformed," Carey told the gathering at York University that it would be a great tragedy if the Anglo-Catholic movement disappeared because "Catholicism in all its richness is vital for the progress of the faith in our land."

Most Anglo-Catholics oppose the ordination of women for several reasons, one of them being that it would be a stumbling block to eventual reunion with Rome and Eastern Orthodox churches. But Carey said that the Orthodox "do not submit developments in its life to Rome before ratifying change," though the story did not indicate that he cited any examples of such changes. "It's unlikely that the reforms of the Second Vatican Council would have taken place—certainly not as quickly—if Rome had waited for the approval of the Orthodox." The Reformers, he added, would not have waited for a General Council.

Evidently placing ministry apart from the definition, he

asserted according to *Church Times* that a church only ceased to be in essence Catholic when it departed from the *regula fidei* of the Church. Among Anglican Catholics he recognized that there was pain for those who felt that all progress with Rome would be wasted and greater unity of the Church lost. But the dilemma had to be seen in the wider context of existing disunity, and alongside the "pair of women baptised into Christ who feel disenfranchised, marginalised and unheard."

Carey said that one difficulty today (as can be seen in the Affirming Catholicism group itself, which evidently includes some traditional Catholics as well as newer "alternative" Catholics) is with terminology, because the word "Catholic" is used "with as many meanings as those who claim it as their possession." But the Archbishop paid tribute to six strands of Catholicism: incarnational and sacramental theology and loyalty to the deposit of faith; a vision of wholeness; the priority of social thought and action; and the evangelical spirit. These had not been lost, he said, but there was a need for revival.

New "Anglo-Catholicism" In The U.S.?

The movement represented by "Affirming Catholicism"—notably advanced by Bishop Richard Holloway of Edinburgh—has somewhat divided Anglo-Catholics in England, though English sources say the movement, apparently aimed at reviving the high church wing using a different approach, is something of a slow-starter; one source said only some 250 persons were at the July meeting of Affirming Catholicism at York, where Carey spoke, compared with meetings of the traditionalist Cost of Conscience, which draw thousands of clergy.

When the new breakaway Catholicism began to take hold in 1990, Holloway—chiming in as a few other English church leaders were challenging the claim that true Anglican Catholics have to oppose women's ordination—declared that rejection of the innovation is "a fundamental absolutism that cannot be negotiated with, because it is implacably convinced of its rightness." Claiming that the opposing stand involves a gospel premised upon "the fundamental inferiority and subordination of women," Holloway said that "At the core of the case against the ordination of women there is a sort of theological black hole that is breathtaking in its atavism and depressingly unresponsive to rational approach."

At the time, this understandably provoked several reactions, including that from the Rev. Edwin Barnes, principal of St. Stephen's House, the Catholic theological college at Oxford, who spoke of "this arrogant tone of liberal Catholic bishops which ridicules anyone opposed to the ordination of women." He said: "You may deny the divinity of Christ, celebrate gay 'marriages,' rewrite the Creeds, remarry divorced clergy; the only thing you may not believe, according to them, is that Christ might not have intended women to be bishops or priests."

In any case, Holloway is evidently bringing his message to the United States soon, via a conference entitled "Advancing Anglican Catholicity" to be held in Chicago November 14-16. Other speakers at the conference are due to include the Rt. Rev. William Wantland of Eau Claire, a bishop connected with the Episcopal Synod of America, and Bishop Frank Griswold of Chicago, among others.

There is as yet, though, no specific indication of whether or not the gathering is particularly geared toward promoting Holloway's brand of Catholicism. Distributed information on it states as a premise of the conference the belief of some that "life together as Catholics is still possible in the Episcopal Church" and that there is a desire to seek, discern and employ "the evangelistic and apologetic opportunities which will enable us to speak with an orthodox and classical Christian voice to the challenges and issues of the contemporary world."

"There is no doubt that the climate of the times encourages diversity of opinions, in religion and in other aspects of life," said the explanation of the meeting. "But are we ready to affirm and uphold the faith which unites us and to do so with sufficient strength and courage that our witness and proclamation of that faith can move forward? Or do we prefer to remain in the safety of several small catholic enclaves, each of which is proud of its own orthodoxy and is protected from significant interaction with others?"

"The conference will be a meeting of Americans and Canadians who are determined to go forward and again to make ourselves heard and felt as Catholics. We seek not merely united strength of numbers, but the deeper strength of united spiritual conviction and theological affirmation."

Bishop Of Durham Debunks The Second Coming

Christ's Return "Not To Be Taken Literally," Jenkins Says

The ever-controversial Bishop of Durham, Dr. David Jenkins—often seen as a counterpart to Newark's unorthodox Bishop John Spong—dropped another bombshell on the British church public not long ago in asserting about Christ's Second Coming that the "notion of somebody descending in clouds, and so on, is not to be taken literally." According to *The Times* of London, the remarks on Christ's return came on BBC local radio the day after Jenkins' new book, **Free to Believe**, co-authored by his daughter Rebecca, was released. Jenkins commented: "I am doing this because the issues have got to be faced and pursued." The statements, which were in the course of Jenkins' comments on a different matter, evidently were helpful in promoting interest in the book.

Then, shortly after the flap over his book arose, Jenkins took his views on the road to Richmond, Virginia, where he debated the retired Episcopal Bishop of South Carolina, C. FitzSimons Allison. According to a Richmond *Times-Dispatch* account, the views were exchanged in a series of meetings and sermons.

Emphasizing the need of allowing all forms of religious diversity, Jenkins noted that "Religion gives us the power and the joys, yet it also gives us the cruelties and the wastes." He stressed that the central theme of God is "God's love," which is shown for Christians in his "becoming one of us" through Christ and the Holy Spirit, and that God is "ready to persevere to get the best of the worst. . . . The immensity and the cost and risk to God is a sign to us. . . . that because of God all this is worth it."

English Bishops Asked For Report On Feminist Theology

The General Synod of the Church of England, meeting this summer at York in one of its three-times-a-year sessions, passed the hot potato of feminist theology to the bishops, who are due to come back later with a report examining the subject.

Church Times said the call for the study, which grew out of a motion brought earlier this year by the Rev. John Broadhurst, a traditionalist, went to the House of Bishops (in a substitute form) after an amendment stipulating that the views of women should be taken into account.

Broadhurst, in an article in *Church of England Newspaper* giving insight into the thoughts behind his motion, said that his interest in feminism arose from his study of the women's ordination question. His opposition to the ordination of women, confirmed in his studies, "surprised me because of my own perceptions of women's capabilities and a genuine feeling that anything that could be done to improve the position of women in society was to the good."

Broadhurst concluded that feminism goes well beyond the debate about ordination. "Feminism is a movement whose aim is to abolish patriarchy," he wrote. "To feminists, patriarchy is a cultural, social and religious system, which causes women to be undervalued, dominated, oppressed, and abused."

"Human patriarchy is manifestly part of the fall," Broadhurst confirmed, "and has to be questioned in the light of the gospel, just as all human institutions need to be subjected to God."

"If this were all there were to Christian feminism there would be little to worry about," continued Broadhurst, "but I am convinced that there is another much more serious line of attack."

"It is on Divine Patriarchy. Post-Christian feminism is an identifiable movement taught by those whose feminism has led them to reject the Christian Faith. For example, Daphne Hampson wrote, 'Feminism represents the death-knell of Christianity as a viable religious option.'"

"It would not be honest for me to use this group to prove my case, but much of what they have to say is found in those who call themselves 'Christian feminists.' Two of these have been quite explicit."

"Monica Furlong, a past moderator of [the Movement for the Ordination of Women (MOW)], has acknowledged that much bigger issues lie behind women's ordination and they will change the whole Christian landscape. Bishop Spong agrees that the women's movement is a fundamental break with history and tradition."

"In my view," said Broadhurst, "this break involves a complete rewrite of the Christian faith. For example, the language we use in worship. Words like Father, Son, Lord, are not acceptable to many feminists. They are either neutralised or replaced with feminine terms."

"In my paper to the General Synod I produced examples both from this country and overseas. The interesting thing is that no one sought to defend them, but many sought to minimise the challenge of feminism. . . ."

"Surely for the Christian the images and language of scripture have to be normative. As a Christian I have to be conformed to scripture and tradition. If I seek to conform them to my insights or prejudices I must be in error. . . ."

"I encourage you to read feminist literature and judge for yourself," Broadhurst concluded. "Is it true to our faith or not? The answer is of great importance to the Church."

In General Synod debate on the Broadhurst motion, speakers on the question were mixed: some (including at least one woman member) describing the debate as one "between those who believe revelation in Jesus is normative and should be normative, and those who disagree," but others who cautioned that the church should not "come jackbooting along and stamp on" the fingertips of feminist theologians.

Confirmation, Baptism Liturgy, Money

In other action at its July meeting, General Synod declined to cut off admitting children to communion before confirmation. At the same time, a motion to crack down on "easy baptism" by requiring that the rite be limited to children of committed Christians was overwhelmingly withdrawn on the motion of the Archbishop of York, Dr. John Habgood.

In another matter, the Synod heard its liturgical commission's first efforts toward a revision of the **Alternative Service Book** (ASB), the "optional" but increasingly mandatory replacement for the still-official 1662 **Book of Common Prayer**. The prayer book issue is only just beginning, with receipt of a commission report setting forth the options for the future in light of the fact that the ASB's term is due to expire in the year 2000. At least one observer, Peter Forster,

senior tutor of St. John's College, Durham, argued for a ten-year extension of ASB use, rather than embarking on a hasty and divisive process of wholesale general revision.

In other General Synod news, the Church Commissioners reported that the current economic recession is causing trouble for the Church, including the loss of a million-pound chunk of the Church Urban Fund's budget. The new chairman of the C of E's Board for Social Responsibility is to be Bishop David Sheppard of Liverpool, who succeeds Bishop John Yates, who now heads the staff at Lambeth Palace. Parochial fees—including charges for weddings and funerals—are to rise by 15 percent.



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Charges Levelled At ACC Archbishop Upset Over Unity Meeting, ACC Bishops' Group Seeks Coup

—Analysis—

A majority of bishops in the U.S. Anglican Catholic Church (ACC), upset over their archbishop's support for a conference on Continuing Church unity set this month in Florida, quietly took steps recently to depose him as ACC metropolitan and a diocesan bishop—though it was not clear at deadline how many ACC members supported or even knew about this radical move.

The charges filed against Archbishop Louis Falk, upon which trial was due in mid-September, represent the second major recent action by the ACC's episcopal majority which has heightened and accelerated divisions in the body, and with the latest move the break-up of the ACC is ensured. However, it appeared at this writing that Falk and the few other bishops who side with him, rather than Falk's accusers, may be retaining the allegiance of most ACC members who have learned of the impeachment action. Other Continuing Church leaders around the world are also supporting the archbishop.

While fragmentation in the Continuing Church has been a fact for over a decade—a situation the majority of traditional Churchmen in and out of the Continuum have wanted rectified—some ACC bishops have charged that Falk was pushing too hard and fast for Continuing Church unity, and for various reasons (including the view that it is insufficiently "catholic") specifically opposed his promotion of closer ties with the American Episcopal Church (AEC), with which the ACC has been in ecumenical dialogue since about 1987—even though the original proposal from Falk and the AEC Primus, Bishop Anthony Clavier, would have provided for an initial period of intercommunion to test the relationship, rather than outright merger.

In the spring, the ACC episcopal majority met on its own and issued the so-called "Indianapolis resolution," which went beyond the intercommunion plan to propose "unity" in accordance with a canon by which the AEC would be absorbed into the ACC under stringent and tenuous terms, rather than by a mutual coming together. It then having become clear that no workable approach to unity would come out of the ACC's September Provincial Synod in North Carolina—since the support of a large majority of the bishops would be necessary for any such plan to be approved—Falk agreed with Bishop Clavier to support the conference in Deerfield Beach, Florida, beginning October 2, as another avenue for advancing unity, largely through the action of laypeople, not only from the ACC and AEC but from other of the divided jurisdictions.

The "Charges"

In late August, the majority bishops' group, meeting in conjunction with a Holyrood Seminary Board of Governors' meeting and not as the College of Bishops, reportedly gathered at night in their rural New York venue to prepare canonical charges and a suspension order against Falk by seven of their number (apparently with the support of a minority of clergy and lay ACC members), in reaction to Falk's involvement with the Florida gathering (supported by four other bishops, and what appears to be a majority of ACC clergy and laity who were aware of the meeting). An eighth bishop, the Rt. Rev. Bruce Chamberlain of New England, who backs Falk's pro-unity stand, was also present at the same seminary directors' meeting attended by the others, but did not learn of the charges until he returned home the following week.

The numerous charges filed primarily accused Falk with having "incited schism" by co-sponsoring an AEC General Synod in October, while an ACC spokesman, Provincial Secretary Howard Hecht, points out that Falk is only co-



THE ACC's ACTING METROPOLITAN, as a result of the action against Archbishop Falk, is Bishop James Mote (at immediate left); the ACC's Bishop William Lewis (seen here in an earlier photo, since he is now sans beard) of the Diocese of the South, is one who charged Falk with "invading" his jurisdiction.

SPECIAL REPORT

sponsor of the concurrent unity meeting. As reported in the last issue of *TCC*, the archbishop had also supported full participation by church members in the ACC's Provincial Synod in September, in addition to urging an ACC delegation to be present at the subsequent Deerfield Beach conference.

Falk was also charged with receiving Holy Communion "with heretics" (meaning Bishop Clavier, and other AEC clergy and laity), though accusing bishops themselves have knelt and taken communion with AEC bishops at various meetings, including one just last fall in Victoria, British Columbia (where the Traditional Anglican Communion (TAC), which groups Continuing Anglicans around the world, was formally established). But the archbishop was further charged with ordaining a priest and two deacons in company with Bishop Clavier in Ireland (though, in an unplanned move, Clavier merely joined with other attending clergy in the laying on of hands); and of failing to stop the Church of Ireland (Traditional Rite), a separate Continuing Church, from declaring itself in communion with the AEC.

Falk was said to have "invaded" several ACC dioceses by attending (as an observer) AEC synods held in the latter church's territory overlapping that of the ACC jurisdictions (though the AEC predates the ACC's founding by nine years), and by encouraging people in dioceses other than his own to present a "unity resolution" he favored for discussion at their synods, something the accusing bishops themselves did via the aforementioned "Indianapolis resolution" in an effort to have the synods support their position. Another accusation claimed the opposite, that Falk failed to come to their dioceses for regular visitations.

In one charge, reported to have provoked considerable wrath among some ACC members who have read the document in question, Falk was deemed guilty of "disorderly conduct giving rise to scandal" by circulating copies of a letter by a Canadian priest in which "uncomplimentary" remarks were made concerning the Rev. F. Andrew Stahl,

the principal architect of the ACC's voluminous and frequently-criticized constitution and canons, and a key figure behind the current attempt to remove Falk.

In a later development, it was learned that additional counts had been added against Falk by the Rt. Rev. William Lewis, Bishop of the ACC's Diocese of the South, who accused the archbishop of (again) "invading" his diocese by taking several pro-unity congregations under his care, despite a provision for it under ACC canons, and despite the canonical questionableness of Falk's "suspension" by the secret gathering of bishops in August. (Lewis had also suspended some seven clergy who sided with Falk in his jurisdiction, and other such actions are probable elsewhere.)

All the cases cited by Lewis involve what Bishop Falk told *TCC* were "just helping people in need." He said he had in fact not acted as ACC Metropolitan—his Diocese of the Missouri Valley's standing committee had already severed relations with the ACC as well—but "in my person episcopal," in the same way that Bishop Graham Leonard of London did in coming to Tulsa, Oklahoma, in 1987 to administer confirmation to St. Michael's Parish after it was thrown out of the Episcopal Church.

While most of the ACC's own bishops fumed over the actions of their archbishop, Continuing Church leaders around the world had already given support to unity efforts such as those embodied in the Deerfield Beach "Conference on Anglican Unity"; notably, moreover, the bishops of what had been the ACC's second province in India notified Falk that they had met in joint episcopal synod with the bishops of the AEC in that country, and had acted to merge together into a single body in India, reaffirming Archbishop Falk as their metropolitan and primate.

Secretary Hecht, who backs Falk's policies, wrote recently of repeated attempts made within the ACC to work toward the union of Anglican loyalists in the U.S., which is necessary for the goal of Continuing Anglican unity worldwide. However, he said "every effort has been met only with obstructionism and schemes of opposition, not from

BISHOP ANTHONY CLAVIER, of the American Episcopal Church, introduces Bishop Louis Falk (standing behind) as the speaker for the banquet of the AEC's 1988 Provincial Synod. It was such occasions for which Falk—attended the synod in connection with the ecumenical dialogue which had begun between the ACC and AEC—accused of wrongdoing by one of his fellow ACC members. Seated, from left, are Walter Grundorf, suffragan of the AEC's Eastern Province, Roberto Martinez of Mexico, and Robert Mercer of the Anglican Church of Canada.



the people in the pews, but from a handful of men in positions of power. Even our efforts to *examine the problems* connected with unity (e.g., the question of validity of holy orders) have been blocked and rejected at every turn. This attack on our archbishop, with all the finger-pointing and legal nit-picking involved, is just the latest example of this creation of obstacles to unity. Such behavior is not healthy for Christians. It is better suited to a group of Pharisees pouring over their dusty tomes of law and seeking to catch one another missing a tithing of mint or cumin, while ignoring the claims of brotherhood, charity, and Christ's own expressed will for His Church. This can only lead to isolation and oblivion.

11th Hour Settlement Try Fails

In a late development, counsel for the accusing bishops, who suddenly seemed aware of the messy situation they had created for themselves, attempted a last minute settlement to avoid the trial. But though Falk agreed to their basic terms, negotiations broke down over certain provisos he felt reasonable for the agreement. Basically, the opposing bishops wanted Falk to resign all his posts within the ACC, and agreed to let him depart with his diocese, almost all of which has remained loyal to him, in return for which there would be no trial. Falk agreed on the condition that the will of the East Indians and other partners of TAC—who had affirmed Falk as their primate—be recognized; and that there be a policy of mutual non-interference which allows *all* individual ACC parishes, clergy and members to make their own decisions about what course to follow in the wake of the breach within the body. The litigating bishops refused the terms.

Commenting on the final, pre-trial drama, Falk pointed out that the settlement initiative had come from the opposing prelates, but "when it got down to working out acceptable terms, they rejected them. . . They are in the process of [isolating] themselves, and they wanted me to bail them out by simply stepping aside unconditionally," without consideration for the will of churchpeople in and out of the ACC. "In essence they were saying to me 'If you commit suicide, we won't have to kill you.'"

In the short term, Falk deemed the trial proceedings a "farce," but in the long term the policy being pursued by the other bishops is a "tragedy. . . Good people and clergy will find themselves being led into marginalization," he said.

Upon the charges listed, and on others more ambiguous, Falk was to be tried September 16 in Charlotte, North Carolina—site of the ACC's Provincial Synod which was due to begin two days later. Notably, though, Col. James Horn, a court member, was reported to have resigned, and Bishops Bruce Chamberlain and Charles Boynton had declined to take part in the proceedings. Horn and Bishop Robin Connors were also reported to have been "recused" by the bishops' supporters—disqualified from serving as judges—because of what accusers said was their status as "material witnesses." In the expectation that he would be fired by Acting Metropolitan James O. Mote, ACC Provincial Chancellor James A. Elkins resigned in early Septem-

ber, though he still had difficulty in getting ACC officials to recognize him as representing the archbishop.

Asked why he decided to appear in person to answer what were viewed as specious charges, rather than absenting himself from the trial, Falk said that "I don't like to encourage wrangling, but if I don't go it's possible the proceeding might be given more credence than it deserves." It is important that the record reflect more than just the assertions of the accusing bishops, he said. (The fact that the archbishop did decide to appear after all was evidently a major impetus for the "plea bargain" attempt.)

Overkill

The whole controversy would seem to be a case of "closing the barn door after the horse is gone," since the impasse between the outreach position of the Falk group and the more isolationist one of the other bishops' party had been sealed before the deposition move was initiated. Early on, ACC participants and their congregations were helping to swell the registration rolls of three Florida conference hotels (a month before the meeting total registration stood at around 500), and, if the Conference on Anglican Unity produces a formula for a "uniting" church acceptable to those present, the newly-combined church will quickly assume first rank in the American Anglican Continuum. And it would be this body, not the ACC remnant, which would be linked with other Continuing Churches around the world via TAC, which (ironically) some of the opposing ACC bishops helped create at the meeting in Canada last fall.

LATE UPDATE:

Trial Flounders; Settlement Made

At press time, it was reported that the ecclesiastical trial of Falk had bogged down rather quickly and had to be adjourned, prompting a return of the parties to the negotiating table. Witnesses said accusing bishops, who until days before the proceeding apparently thought Falk would not show, were not well prepared to press their charges, and among other things were vulnerable to delays from procedural challenges made by James Elkins, counsel for Falk. Sources now indicate that an agreement—essentially upon the same terms sought by Falk in the earlier negotiations—has been reached. The result confirms what had already been assured by the litigating bishops' action—that the top ACC leader, a few other bishops, and probably a significant segment of church members will be going their own way to seek unity with brethren gathered at Deerfield Beach in early October. TCC will provide a fuller report of the fallout from the trial, and of the ACC's Provincial Synod which was scheduled to follow immediately after, in the next issue, along with a brief preliminary report from the Florida meeting.

Newsclips

ANGLICAN—INTERNATIONAL

Voting in dioceses and deaneries (subdivisions of dioceses) on **PROPOSED LEGISLATION TO ADMIT WOMEN PRIESTS** in the Church of England is plodding along slowly, with not even half of such bodies having reported by early September, though voting is to be completed by November 27. According to one informed English source, at the time of writing 18 of 44 dioceses, and 163 of 740 deaneries, had considered the matter, with most giving approval to the change by a majority vote, which is all that is required for the measure to be approved at those levels. But this does not so far indicate the kind of consensus that will be needed for final passage at the General Synod level—where a two-thirds majority is required. Reportedly, the legislation would have been voted down in 54 percent of the deaneries which have decided the matter had the two-thirds vote been demanded. It is also the deaneries which elect representatives to General Synod, so decision-making at that level may be more indicative of sentiments in the top-level body. So far it appears that voting is running about 60 percent in favor and between 33-40 percent against. However, there has been a change in delegations due to recent elections (fought primarily on the women's issue), so there is speculation that higher tallies of those opposed may be registered in diocesan and deanery voting from here on out.

"Don't say I didn't warn you," wrote the Rev. Andrew Neaum, editor of the Australian Diocese of Ballarat's *Church Chronicle*, in August. "News of the impending visit to Australia of the **MUESLI-WUFFLING, JOGGING, PHOTOGENIC, HOMOSEXUAL-ORDAINING, CHASTITY BASHING, M.O.W. PIN-UP BOY**, media obsessed, media darling, Bishop John Spong, appeared first in *The Church Chronicle*! I learned of his coming months ago and let you know accordingly. And what a circus his visit has been," the editor wrote. *Church Times* said the Episcopal Bishop of Newark, on his second international visit this year, drew large crowds and extensive media coverage during a brief visit to Australia in mid-year. He preached and addressed public gatherings in Sydney, Melbourne, Canberra and Brisbane on a tour to publicize his latest book, **Rescuing the Bible from Fundamentalism**. Reportedly, Spong drew little opposition from fundamentalist Christians, despite his advocacy of non-literal interpretations of scripture. "We run the Church for the religiously insecure," the bishop was quoted as saying during his Australian stay. "We are so frightened of upsetting them that we have alienated the venturesome and the thinkers, the people who don't want to check their brains at the door." Among other comments, Spong called the Decade of Evangelism "a great big joke," saying that even during this time church leaders are not really interested in preaching to those outside the church.

Despite his opening salvo, Neaum conceded that, as a "diagnostician" of moral and sexual dilemmas facing church members today, "Spong is really rather good, if glib. It is his answers that are so appallingly easy. Far, far greater minds in the Church than his are dealing with these ethical questions and are feeling and working their way towards new answers, while respecting and indeed loving the tradition," he claimed. "How annoying it is that a glib upstart and iconoclast in purple should make a fortune out of easy answers, aided and abetted by the media and by haters of tradition within the Church." In a related story, *Church Times* said that Bishop Richard Harries of Oxford was in Australia at the same time as Spong to deliver a lecture series on Christian discipleship in a capitalist world. In a radio interview, Harries strongly affirmed his commitment to the ordination of women but refused to comment on the question of the ordination of homosexuals, raised days earlier by Spong on the same program. English bishops were still studying a report on the matter, Harries said.

THE REV. DR. WAYNE HANKEY, well known traditionalist and the former head librarian of Nova Scotia's University of King's College, has been deprived of office as an Anglican priest following conviction by an ecclesiastical court on a charge of immorality, according to *Anglican Journal*. The sentence, imposed by Bishop Arthur Peters of Nova Scotia, means that Dr. Hankey remains a priest but is suspended from functioning as one throughout the Anglican Church of Canada or from receiving any benefits of that office for an indefinite time; only the bishop who imposed the sentence or his successor can lift it. The ecclesiastical court, appointed by Peters and made up of two priests and a layman, was convened after a 32-year-old Halifax journalist, David Harris, made allegations of sexual impropriety against Hankey. A graduate of King's College, Harris, an editor with the *Halifax Chronicle Herald* who is married to an Anglican priest, lodged the complaints alleging sexual abuse with both the diocese and the university. Thus, in separate proceedings, Hankey was also faulted by a King's College disciplinary committee and suspended from the university for a year. Hankey, a graduate of the University of Toronto and of Oxford, has been a prominent member of the King's College academic community for over a decade, and also of the traditional Anglican church scene for a number of years. He was an associate professor of classics, as well as King's head librarian. In yet another recent case, the first Inuk (a kind of Eskimo) to be ordained to the Anglican priesthood in Canada has been granted an **INDEFINITE LEAVE OF ABSENCE** after being charged this summer with four counts of sexual assault. *Anglican Journal* said that the Rev. Armand Tagoona, rector of the Church of the Holy Comforter in Rankin Inlet, Northwest Territory, left that area after being charged and is now awaiting a preliminary hearing. The alleged incidents involve two 14-year-old girls, and took place in Baker Lake between 1978 and 1984, when Tagoona was on a former leave of absence from the Anglican Church.

"[W]hat we have achieved in our **LITURGICAL REVISIONS** is not a liturgy for the 21st century, not 'new rites for a new age,' but new rites for an age which is already passing away." So wrote Dr. Robert Crouse of the Anglican Church of Canada's modernized **Book of Alternative Services** (BAS), as compared with its official 1962 **Book of**

Common Prayer, in a recent edition of *Straight Talk*, the newsletter of the Windsor and Essex County Branch of the Canadian Prayer Book Society. "It's true that we have been promised revisions of the BAS but it's also perfectly clear that, for practical reasons, nothing of the sort can be expected until well into the next century," Crouse continued. "Thus, what was intended as a radical and progressive liturgy turns out to be reactionary and conservative. Conservative, that is, of the religious and cultural status quo of the mid-twentieth century. If there is to be a lesson learned from this circumstance perhaps it's simply the well-intentioned folly of the attitude which seeks to conform the gospel to the assumptions of the present age, which starts from an acceptance of contemporary culture as its standard and interprets the gospel in that light. Something of that sort was no doubt in Dean Inge's mind when he made that remark. . . The church that is married to the spirit of the age, will be a widow in the next. . . A truly radical liturgy is not one which reflects contemporary opinion and current values, but one which proclaims a word of prior and higher authority."

Meanwhile, leaders of the **ANGLICAN CHURCH OF CANADA** are pushing for final replacement of the 1962 prayer book (of the Cranmerian tradition), according to an article in the (Toronto) *Globe & Mail*. Michael Valpy wrote that "The bishops and conforming clergy are ratcheting up the pressure on their laity to replace **The Book of Common Prayer** basically in its 1662 form, with the 1985 **Book of Alternative Services**, whose title is as vapid as its prose. The BAS is being pressed with a subtlety akin to a coach's whack across the head. It was introduced in 1985 as merely an optional liturgy. Shortly afterwards, many Anglicans found the Common Prayer Books disappearing from their pews, leaving only the BAS. . . ."

While there has been a drop in candidates to enter **ENGLISH BOYS' CHOIR SCHOOLS**, one surprising thing about boy choristers today is that they are traditional in their musical preferences, and are attached to the 1662 **Book of Common Prayer**. According to a *Church Times* story a few months ago, Paul Hale, *Rector Chori* of Southwell Minster, said that one reason for a decline in candidates for the choir schools is that modern English schools have de-emphasized good singing. "The songs children sing in schools these days don't exercise the range of the voice. They're all in the middle of the voice range, and children are encouraged to sing too loudly and rather coarsely. That really does the voice no good at all. One of the troubles is that pop singers by and large use a chest voice. One of the strengths of the English choral tradition has been encouraging the head voice that gives the purity, the clarity, the proper projection, because it's resonant. It's hard to get that if boys have been singing songs by pushing up their chest voice." He also warned that singing is becoming increasingly a girls' activity. "Unless we keep boys' choirs going as strongly as we can, in future it's going to be much harder to get men. However beautifully girls sing, they don't turn into tenors and basses. Over the last ten years, the great parish-church choral tradition which has been built up over centuries has been crumbling horrendously quickly. With cathedrals still necessarily singing music that was designed for the liturgy and for the morning and evening office, parish churches are coming up with a more instru-

mental and chorus type of music for the Eucharist, for which there is no easy place to be found in the cathedral liturgy. The gap between the two, musically, is going to become very great, and the danger is that cathedrals will then become some sort of anachronism—which is quite wrong, and indicative of a totalitarian view of music, a religious intolerance of other ways of doing things." As to the views of choristers on the traditional music they sing, Hale said that the service the boys enjoy most is the full 1662 prayer book communion service where the choir sings everything, including the Creed and the Confession. He noted: "The fascinating thing is that when the boys have to be involved in a Rite A service, perhaps a big diocesan do, and we use the [**Alternative Services Book**], they don't like it at all. Whether it's familiarity or whether it's a natural response, I just don't know. And we're not talking about boys from landed gentry who have said private prayers in their chapels over the years. They're very ordinary boys. They would see themselves as very trendy boys. . . . But when it comes down to it, they like the traditional words." Concerning the future, Hale remains optimistic: "I still feel that there are enough people out there if we can reach them."

ENGLAND'S CATHEDRALS, 71 Anglican and 29 Roman Catholic, are in line to receive public money for urgently-needed improvements and repairs. According to an article in *Our Sunday Visitor*, the British government has agreed to help English Heritage (EH), a private charity, with a grant of \$20 million in tax-funded grants to be made available over the next three years. In an *Episcopal News Service* report, EH's chairman, Lord Montague of Beaulieu, characterized the government grant as a "drop in the ocean" but expressed optimism it would prompt much-needed donations from private sources. The grant came after former Archbishop of Canterbury Robert Runcie appealed for contributions to prevent the closure of many of England's historic cathedrals. Meanwhile, in a related story, **LONDON'S ST. PAUL'S CATHEDRAL IS NOW CHARGING ADMISSION**, after the church's court of advisers to the Dean and Chapter voted to establish a two-pound admission charge for ordinary visitors to the popular (and expensive) structure. According to *Church Times*, one member, Lord Kennet, resigned in protest.

IN BRIEF—

***THE FIRST WOMAN ORDAINED TO THE PRIESTHOOD IN THE PHILIPPINE EPISCOPAL CHURCH** is Julieta L. Taclobao, 35, a deacon for the past five years. She was ordained August 15 at the Cathedral of St. Mary and St. John in the Manila suburb of Quezon City by Bishop Richard A. Abellon, recently installed prime bishop and metropolitan, assisted by other bishops of the jurisdiction as well as Bishop John Makoto Takeda of Tokyo. Among leading bishops not present was Manuel C. Lumpias, Bishop of the Central Philippines since 1978 and former prime bishop, who opposed the ordination. - Special report to *THE CHALLENGE*

***CAPTIVE ANGLICAN ENVOY TERRY WAITE** is alive but had been seriously ill with asthma, according to fellow hostage John McCarthy, released in early August. How-

ever, McCarthy said that Waite had received some medical treatment for the condition and that he was in good spirits when last seen. Waite disappeared in Beirut January 20, 1987 during an attempt to negotiate the release of western hostages held there. - *Associated Press/The Washington Post*

***THE ARCHBISHOP OF CANTERBURY** was on hand in Papua New Guinea in August, 100 years to the day since the first missionaries (from Australia) landed on the beach at Kaieta, in what is now the Diocese of Dogura. Dr. George Carey went on pilgrimage to the same spot, accompanied by Anglican bishops from Australia, New Zealand, Malaysia, the Philippines, Japan, the Solomon Islands and Fiji, as part of the Anglican centenary celebration in the jurisdiction, which is led by the Most Rev. Bevan Meredith, a traditionalist. Notably, Carey said at one point during his visit that "England itself may need missionaries to come to us with the same verve and fervour as they once did 100 years ago to this land." - *Church Times*

***MEANWHILE, ARCHBISHOP CAREY**, speaking to Anglican clergy in Hong Kong on his way home from Papua New Guinea, asked the Diocese of Hong Kong and Macao and its Anglican neighbors to consider forming a new province of South-East Asia. Singapore, Sabah, West Malaysia, Kuching and Taiwan would be the other dioceses involved. All but Taiwan are at present extra-provincial dioceses of which the Archbishop of Canterbury is metropolitan. Taiwan is an extra-provincial missionary diocese of the U.S. Episcopal Church. - *Church Times*

***THE DIOCESE OF LONDON IS TO HAVE ITS FIRST FULL TIME COMMUNICATIONS OFFICER**, in the person of Yorkshire priest and media man Rob Marshall. He is moving south to take the job from his current post as communications officer in the Diocese of Bradford and priest-in-charge of Embsay and Eastby. Marshall will serve a fellow Yorkshireman, new Bishop of London David Hope, who while Bishop of Wakefield became acquainted with Marshall's work on TV, radio and in northern newspapers. Among other things, Marshall, 31, is an established BBC football commentator, a regular contributor to a well known radio program, and is writing a book on Christian communication. He takes up his duties December 1. - *Church Times*

***THE FIRST WOMAN PRIEST IN THE CANADIAN DIOCESE OF FREDERICTON** has been ordained by Bishop George Lemmon of the jurisdiction. The Rev. Patricia Brittain, ordained a deacon last year, was priested in June. She is assistant curate at St. Luke's Anglican Church in St. John. The ordination of women has been controversial in Fredericton, evidently one of the remaining few (if any) jurisdictions in the Anglican Church of Canada which have held out against the innovation, but there was no protest. - *Anglican Journal*

***A MELBOURNE THEOLOGIAN**, the Rev. Dr. Charles Sherlock, has been chosen to represent Australian Anglicans on the Anglican-Roman Catholic International Commission (ARCIC). Sherlock, senior lecturer in theology and worship at Ridley College, is a liturgist, author and ecumenist. His most recent book, **God on the Inside: Trinitarian Spirituality**, was written during recent study leave at St. John's College, Nottingham. - *Church Times*

***KESTON COLLEGE**, which faced a financial crisis over the summer, has turned the corner with an influx of cash from supporters amounting to over 100,000 pounds by the

beginning of August. Canon Michael Bourdeaux, director of the well known international religious freedom research center, originally based in Kent, said the assistance means work can be started in the College's new location, Oxford, with confidence. Because of the slowdown in the property market, the expected sale of Keston's house in Kent, valued at 800,000 pounds, has not taken place. Among other possibilities for Keston's future is an office in Moscow. - *Church Times*

***BISHOP K.H. TING**, former Anglican bishop who leads the China Christian Council, is optimistic about the future of his post-denominational, pan-Protestant church body. He said: "Every one of the churches was closed during the cultural revolution. . . now there are 7,000 church buildings used for public worship. . . tens of thousands of Christian groups are meeting in houses; but churches are being claimed back or rebuilt at the rate of three every two days." - *Church Times*

***THE NEW ARCHBISHOP OF CANTERBURY HAS NAMED HIS FORMER MISSIONER** in the Diocese of Bath and Wells to be Tait Missioner in the Diocese of Canterbury and to fill a new post as his Secretary for Evangelism at Lambeth Palace. Archbishop George Carey named the Rev. Brian Pearson to the posts "to make mission and evangelism a priority in his own ministry during the Decade of Evangelism," according to a palace spokesman. - *Church Times*

***THE RT. REV. JOHN IVOR REES**, 65, assistant bishop and archdeacon of St. Davids since 1988, has been elected to succeed retiring Welsh Archbishop George Noakes as Bishop of St. Davids. The Church in the Province of Wales must now elect a new archbishop. - *Church Times*

ANGLICAN—USA

Episcopalians in the Diocese of Quincy (Illinois) were stunned when the dean of their cathedral, the Very Rev. John H. Backus, pleaded guilty recently to a charge of possessing **CHILD PORNOGRAPHY**. Backus asserted that the materials found in a search of his home—which included 13 pornographic videotapes as well as literature and photographs of a homosexual nature—had been given to him by a fellow priest and another friend in connection with counseling a troubled man. Nevertheless, the dean agreed to plead guilty to a misdemeanor charge, rather than face trial on felony charges in a Peoria, Illinois, court. The *Peoria Journal Star* said that police reports cast doubts on Backus's counseling explanation, in that their search found far more than the two videotapes and four photographs Backus mentioned in a letter to parishioners explaining the incident, and that the photographs of naked boys were found in a paperback book ("A Guide for Gay Men") found on top of Backus's dresser in his bedroom. The materials were seized after they were discovered by four women from a cleaning service working at his home. The Rt. Rev. Edward MacBurney, Bishop of Quincy, said Backus has resigned as dean as of October 1. His court sentence was 45 days in work release and one year conditional probation.

In view of the bizarre variety of things that sometimes go on there, the suggestion might have been expected to come from conservative Anglican circles. But instead it was

a Muslim leader who recently called for the **CATHEDRAL OF ST. JOHN THE DIVINE TO BE "CLEANSED"**. According to *The Living Church*, the secretary general of the National Council on Islamic Affairs, Mohammed T. Mehdi, who recently resigned as vice president of an interfaith organization connected to the cathedral, announced that, because of a June 9 service at the cathedral held in conjunction with the city's Gulf War parade, a "service of atonement" would be conducted August 4 to "cleanse the temple, heal the wounds and undo the damages done to the cathedral when it was desecrated by the militarists." The suggestion, since it went beyond the intention the cathedral had set for the August service, did not meet with favorable response from cathedral officials. They said the June service, attended by Gen. Norman Schwarzkopf and other top Gulf War military leaders, was not a victory celebration but a memorial service for all who died during the Gulf conflict—so to cast the August 4 service as an atonement for the earlier service was viewed as inappropriate.

IN BRIEF—

***THE WITNESS**, the radical leftwing magazine serving the Episcopal Church, has moved its headquarters from Pennsylvania to Detroit, with the appointment of a new Michigan-based editor, Jeanie Wylie-Kellerman. Formerly the editor of the Diocese of Michigan's publication, *The Record*, Wylie-Kellerman succeeds Mary Lou Suhor, who retired as editor of *The Witness* in July. Four staff members lost their jobs in the magazine's move. —*The Witness*

***BISHOP JOHN-DAVID SCHOFIELD** of San Joaquin, who suffered a mild heart attack during the Episcopal General Convention in Phoenix over the summer, is said to have been released from the hospital a week after the convention concluded. Schofield, a bishop connected with the traditionalist Episcopal Synod of America, is working at home and will resume diocesan responsibilities shortly, although a spokesman says all engagements outside of the diocese have been canceled for the remainder of the year. —*Episcopal Life*

RELIGION—USA

Riding atop what is described as "the worst wave of moral scandals ever to beset Roman Catholicism in North America" is the latest civil lawsuit for **CLERGY SEX ABUSE**, this one—for the first time—against a member of the U.S. Catholic hierarchy, Honolulu Bishop Joseph A. Ferrario, 65. *Time* said the bishop's accuser in the federal suit is David Figueroa, 32, a cook living in Florida who has tested HIV positive. "No amount of money will make up for what he's taken from me," says Figueroa. "He used me. He ruined my life." According to him, he was molested from kindergarten on in Hawaii by his first parish priest, and Ferrario carried on the practice when he came to the parish while Figueroa was in his teens, an entangling relationship which continued even after Ferrario became a bishop, with trysts at church residences in Honolulu and Menlo Park, California. Figueroa's lawyers say other witnesses will corroborate the claims. This is the latest development in an unfolding scenario in which "dozens and dozens of priests" have been accused of sexually abusing underage boys.

Gases have erupted in most U.S. states and two Canadian provinces since the 1985 conviction of Louisiana's Father Gilbert Gauthe, who had molested 35 youths. "So widespread are the cases," said *Time*, "that by one informed estimate, Catholic institutions have paid \$300 million in settlements—with no end in sight"—leading one Notre Dame professor to remark that "We could be sued out of existence."

Though fundamentalists now have control over the Southern Baptist national convention, the power struggle with moderate Baptists continues at other levels, including at **BAYLOR UNIVERSITY** in Waco, Texas, the world's largest Baptist university. *The Washington Post* reports that a small group of fundamentalists bought up all of the reserved hotel space in Waco for the November Texas Baptist General Convention only minutes after it became available—meaning that there would be no room in the inn for moderates who wanted to attend the meeting. Fundamentalist Baptists, who have targeted the university for takeover for more than a decade, argue that the school has become too liberal and that the religion department fails to teach biblical "inerrancy," a belief that the Bible is the literal word of God and that it is scientifically and historically accurate. Baylor officials insist that "freedom of thought" is primary to the educational process. The fundamentalists' hotel caper has had one unintended effect, said Michael Bishop, vice president of communications at Baylor. "Some of the moderates in the state convention thought Baylor had exaggerated the threat of a fundamentalist takeover. Now we're saying, 'Okay, let's see them deal with this.'" At issue at the November convention is a change in the university charter, slipped through by moderates at the last annual state meeting, providing for the state convention to elect only 25 percent of the school's regents—as opposed to all of them under previous regulations—and the university to elect the remaining 75 percent. Until a decision on the matter is made by the convention, the latter is withholding its \$6 million contribution to Baylor. However, the school reportedly has enough of an endowment to continue without denominational support, and says it will sever ties with the state convention if it fails to approve the new charter, though it will remain a Baptist institution.

THE 40 AMERICAN ATHEISTS CHAPTERS IN THE UNITED STATES WILL CLOSE by the end of the year because of their ineffective recruiting, according to a *United Press International* story carried in *Christian News*. Founder Madalyn Murray O'Hair said the group's national headquarters will assume the recruiting task, after financial reports from the 29 more active chapters showed that they spent \$150,000 to recruit only 34 new members in 1990. Don Sanders, the group's national chapter coordinator in Houston, who said the organization's membership stands at around 35,000, explained that "We are closing the chapters down because it is the right business move. We are not broke. We're going to put our efforts in other areas like the magazine, *The American Atheist*, and getting back on radio with some type of talk format. We're just changing gears."

THE BOY SCOUTS OF AMERICA (BSA), that long-standing bastion of wholesomeness for boys and young men, has lately been plagued by reports of unwholesomeness and hard times. A blockbuster story in *Insight* magazine (Washington, D.C.) reports that at least 416 cases of

HOMOSEXUAL MOLESTATION OF BOY SCOUTS by scoutmasters and other adult male leaders occurred in the United States between 1971 and 1989, and that in the past five years, the Boy Scouts of America and local Scout councils have agreed to pay at least \$15 million to settle lawsuits brought by families of abused Scouts. In a related story, a California federal judge ruled recently that the Boy Scouts **CAN BAR AN OPENLY HOMOSEXUAL MAN FROM BECOMING A SCOUTMASTER.** An *Associated Press* story in *The Washington Post* says that the ruling came in the case of Timothy Curran, a former Eagle Scout who desires to become a scoutmaster, on whose behalf the American Civil Liberties Union is waging a courtroom battle to force BSA to comply with its wishes. The issue was joined in 1981, when Curran, who had been asked to leave the Scouts in 1980 because he took a young man to his senior prom, asked to return as an adult leader. His application was rejected because scouting's national policy statement calls homosexuals poor role models. Judge Sally G. Disco wrote in her opinion that she was not deciding whether the group's view on homosexuality is correct, but that the Supreme Court has long recognized the right of a group to exclude unwanted members. However, the ACLU has said it will appeal Judge Disco's ruling. On another front, *Our Sunday Visitor* reports that an additional dispute—**SHOULD ATHEISTS BE ALLOWED TO BE BOY SCOUTS?**—is about ready to move to the front burner of legal controversy, along with similar suits which would force the BSA to admit girls to membership. According to *The New York Times*, the BSA is charged with discriminating against potential members on the basis of religion (many troops are sponsored by churches or synagogues), sex (BSA admits only boys to its main wing) and sexual orientation (self-professed practicing homosexuals cannot be adult leaders). Of the legal assaults, the one favoring girls is given the best chance of prevailing, inasmuch as girls are already admitted to the pre-teen level of cub-scouting, and are involved in the Explorer program, for older teens.

IN BRIEF—

* **A FEDERAL JUDGE IN LOUISIANA** reluctantly struck down that state's new restrictive anti-abortion law, saying that while, in his opinion, the Supreme Court erred in finding constitutional protection for abortion rights, he was bound to follow what "is still the law of this land." U.S. District Judge Adrian Duplantier declared unconstitutional the Louisiana law, which allows abortions only to save the life of the mother and in certain cases of rape and incest, and provides prison terms and fines for doctors who perform illegal abortions. The law was passed this summer by the Louisiana legislature over the veto of Governor Buddy Roemer. - *The Washington Post*

* **NURSE-MIDWIVES MAY HELP MAKE UP FOR A LACK OF PHYSICIANS WILLING TO PERFORM ABORTIONS** under a proposal by the American College of Obstetricians and Gynecologists and the National Abortion Federation. In a related story, nurses in Maryland are discovering that a state law allowing conscientious objection to taking part in abortions applies only to nurses previously in practice, and that new nurses could be denied employment because they will not take part in such procedures.

- *Our Sunday Visitor*

* **ABORTION CLINICS IN WICHITA, KANSAS** have been the target of an intense effort by Operation Rescue to shut down the abortion industry there. More than 2,000 persons have been arrested, as the town has drawn nationwide attention, and is now deeply divided over the issue. - *The Washington Post*

* **PRO-ABORTION ADVOCATES HOPE TO USE AN 1871 CIVIL RIGHTS LAW** to protect legal access to abortion. The federal Justice Department has intervened on the side of access to abortion in the ongoing federal district court case, which is expected to be taken to the Supreme Court. - *The New York Times*

* **WITCHCRAFT HAS COME TO AMERICAN CABLE TELEVISION.** A computer consultant who is a high priestess has started a talk show devoted entirely to witchcraft at a station in Arlington, Virginia. The program is expected to be broadcast soon by a half-dozen other stations in the mid-Atlantic region. - *The Washington Post*

* **ARCHBISHOP RAYMOND G. HUNTHAUSEN OF SEATTLE**, whose liberal doctrinal positions led to an investigation by the Vatican, retired in August, five years before the mandatory resignation age of 75. He was succeeded by his coadjutor, Thomas J. Murphy, who has shared power with him since Rome imposed him on Hunthausen in 1987. - *The New York Times*

* **THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES (MCC)**, a mostly-homosexual denomination of some 27,000 members, is planning to hold evangelistic rallies to appeal to heterosexuals. Stating that about 15 percent of its members are heterosexuals, MCC leaders plan meetings for Dallas, Fort Lauderdale, and Orange County, California. - *The Christian News/Religious News Service*

* **THE UNITED CHURCH OF CHRIST HAS ENDORSED EUTHANASIA**, condemned American military action against Iraq, and called for toleration of homosexual lifestyles. The Rev. Paul H. Sherry, president of the 1.6 million-member UCC, which has 6,300 congregations, said the UCC had to "position" itself "to be an alternative community." - *The Washington Times*

* **ATLANTA'S ROMAN CATHOLIC ARCHDIOCESE HAS A NEW ARCHBISHOP**, James P. Lyke, who, like his predecessor, Eugene A. Marino, is black. Marino resigned last summer after revelations that he had an affair with a woman. - *Our Sunday Visitor*

* **FORMER ROMAN CATHOLIC PRIEST AUGUSTUS STALLINGS JR.**, who became the bishop of a breakaway African-American church last year, has announced plans to be married. He has also recently ordained a woman "priest" for the sect, called the "American Catholic Congregation." She is Rose Vernell, a 50-year-old former Roman Catholic nun, school teacher and social services administrator. An official Roman Catholic spokesman said that the "invalidity" of the ordination was "certain." - *Ecumenical Press Service/The Baltimore Sun*

* **CAN'T FIGURE IT, BUT BIBLE-STEALING SEEMS TO BE ON THE RISE**, prompting some booksellers to suspend orders of Bibles because of their losses. The motive? Quick resale at a discount, according to some store owners, who say they have seen leather Bibles being sold at bargain prices on street corners by persons they suspected of needing cash for drugs or alcohol. - *The Washington Times*

RELIGION—INTERNATIONAL

In what may be a ticking time-bomb for the Roman Catholic Church, the Vatican is struggling over how to handle **CLANDESTINE ORDINATIONS OF MARRIED MEN AND OF WOMEN IN CZECHOSLOVAKIA** in the period before Marxist persecution of the Church ended two years ago. In further developments on an earlier report in the *CHALLENGE*, *The New York Times* reports that Archbishop Miloslav Vlk of Prague, the nation's Primate, has confirmed that as many as 300 such ordinations had occurred. Secret ordinations were commonly done by bishops, some of whom were secretly consecrated themselves, so as to insure the church's survival under communism. But despite a rule of keeping higher church authorities informed, some otherwise-unqualified candidates were ordained by what Archbishop Vlk termed "over-excited people," who "overestimated the real dangers..." a situation which "led to some married men being made priests and one or two women." The remarks were translated and quoted in *Catholic Herald*, published in London. A Vatican commission is studying whether the irregular ordinations should be seen as valid.

An international conference of **OLD CATHOLIC CHURCH BISHOPS**, confronted with some member churches that want women clergy, has issued a statement calling for "coordinated continuation" of study of the question of women's ordination, after rival factions failed to reach agreement. According to a story in *God's Field*, the July meeting in Switzerland, which was attended by bishops of Old Catholic churches in Europe and North America, recognized a deep division between more liberal Europeans (who favor women priests) and the numerically-dominant Polish National Catholic Church (PNCC) in the United States and Canada, which is adamantly opposed to the innovation. An agreed statement, signed by all the bishops of the Union of Utrecht, said: "... the bishops have reached the common insight that this question, as in this century it is posed for the first time with such urgency, concerns all local churches. They therefore wish an intensified and coordinated continuation of the study of the question and of the common debate of it in all its theological and pastoral aspects... This will render possible a common responsible fundamental decision."

Three leaders involved in the **KWASIZABANTU AFFIRMATION**, a conservative evangelical declaration backed by a large section of South African blacks affirming Christian doctrine and disavowing liberal theological trends, have told South African President F. W. De Klerk that the violence which has swept their country has been promoted largely by clerics who back the liberation theology movement. According to a *Citizen* report, the three called on religious leaders who have endorsed or justified liberation theology to "apologise publicly for contributing to the wave of violence." The call seeks to counter the stance of those who endorsed the Rustenburg Declaration, a liberation-theology based document which made public apologies for the subscribing churches' involvement in or toleration of apartheid ideology in the past. The Kwasizabantu Affirmation, which was issued in the name of representatives of 71 denominations and Christian organizations with millions of black members, includes guidelines for a future South Afri-

can political settlement, calls the Church back to biblical principles, distances itself from racial and class discrimination, and condemns the forced redistribution of wealth and land as unbiblical. One of the three ministers, the Rev. Erlo Stegen, commented: "Recent events in Socialist countries have proved the disastrous consequences of the Socialist policy."

IN BRIEF—

* **A SWITCH:** President George Bush's performance during the recent Soviet coup attempt was hailed by the National Council of Churches, which has been a sharp critic of his foreign policy in the past. NCC General Secretary Joan Campbell wrote Bush commending what she called his "skillfully provided leadership" during the short-lived Soviet coup. Also commended by Campbell on behalf of the NCC was Russian Orthodox Patriarch Aleksii II, whose "courageous and pastoral role in these... recent developments" impressed leaders of the ecumenical body. - *The Washington Post*

* **AMNESTY INTERNATIONAL (AI)**, a prominent human-rights watchdog group, is being pressed to add homosexuals to its list of victim groups. While AI already treats those imprisoned for *advocating* gay rights as prisoners of conscience, it is undecided about whether it should protest arrests and executions for homosexual acts. - *The Washington Times*

* **ABORTION MAY BE ILLEGAL IN BRAZIL** under almost all circumstances, but its rate of abortions may equal that of the United States. There are roughly 3.9 million live births and 1.6 million abortions in the United States, while in Brazil, there are some four million births and between 1.4 million and 2.4 million abortions, despite the fact that most physicians do not take part in the procedure. - *The New York Times*

* **REPORTED USE OF CHILDREN FOR ILLEGAL ADOPTION AND ORGAN TRANSPLANTS** is being investigated by the Latin American Roman Catholic bishops' conference. However, rumors of the activity are still considered "inconclusive." - *Ecumenical Press Service*

* **CONGOLESE ROMAN CATHOLIC BISHOP ERNEST KOMBO** has been appointed president of the central African nation's State Council following the ouster of President Denis Sassou-Nguesso, ending 30 years of Marxist rule and twelve years of one-party dictatorship. - *Ecumenical Press Service*

* **A 14-MEMBER TAIWANESE CHRISTIAN DELEGATION** became the first official Christian group this spring to visit mainland China since the communist takeover in 1949. The visit, organized by the pan-Protestant China Christian Council, which was admitted to the World Council of Churches this year, included Presbyterian, Lutheran, Methodist, Mennonite, Anglican and Roman Catholic representatives. - *Ecumenical Press Service*

* **THE FIRST INDEPENDENT RUSSIAN ORTHODOX RADIO SERVICE**, "Radonezh," started broadcasting from Moscow in May. - *Ecumenical Press Service*

* **A ROMANIAN BIBLE SOCIETY** has been established by the Romanian Orthodox Church and four Protestant churches. An updated (and less "literary") translation of the Scriptures is planned. - *Ecumenical Press Service*

Continued on Back Cover

The Afterword

Editorials

Crisis/Opportunity

Anyone who still wonders who some traditionalists who remain within the structures of "official" Anglicanism are wary of the Continuing Church has only to look at the spectacle presented of late by the Anglican Catholic Church's litigant bishops. The Episcopal Church is assuredly a contender in the theatre of the absurd, but the attempted impeachment of Archbishop Falk with nonsensical charges and a bungled judicial proceeding must for the moment get the best review for entertainment value. Evidently, it never occurred to the litigants to take up except as a last resort that which should have been the first (and easiest) course: face-to-face negotiations striving to work out, reasonably and peacefully, the details of a parting of the ways that was already evident.

But any superficial amusement over recent events must surely give way to grief and pain that a major separation has taken place in the ACC, and over the tragedy of the ACC remnant's rejection of efforts for unity in the Continuum. It is that which most makes "official" Anglicans hesitant. It is that which, though the "Conference on Anglican Unity" may well unite most of the Continuing Church movement, still leaves it partially divided. It is that which leaves in isolation some Continuing Church brethren, who despite it all are still welcome at Deerfield Beach.

(It should be noted that there have been rumors that, while the bishops now leading the ACC have refused the alliance with the American Episcopal Church and others which may be available

via the unity meeting, another, less likely pact may be in the offing with a certain jurisdiction not participating in the Florida conference. If true, this, we fear, is likewise doomed, as it would attempt to join two rather dissimilar Continuing Anglican bodies whose common ground appears to lie mainly in a mutual distaste for the other proposed association.)

But the Christian life is, as always, full of paradoxes, and there is one here which makes the bishops remaining with the ACC worthy of some appreciation. The crisis created by their actions, particularly in proposing the Indianapolis resolution and initiating the trial proceedings, clarified and confronted the fundamental policy disagreement within the ACC, and was pivotal in creating the configuration which prompted the Anglican Unity Conference. The latter, in turn, now seems to be offering the most potentially fruitful and viable opportunity since St. Louis for the long-awaited reunion of many who went in different directions out of the Episcopal Church.

God's ways are indeed a mystery, and that of the present circumstance must elicit our awed gratitude. At the same time, we do dearly hope that Continuing Churchmen now traveling the road away from Deerfield may want to turn back, to rejoin their brethren in that mystery, or rather in what the Scriptures more precisely call "the fellowship of the mystery."

To all who gather at the unity conference, however, there is only one thing to say: *carpe diem*.



YEARS AGO Continued from Page 13

bishops told Bishop Pike, 'Look, we are sick and tired of trying to pick up the pieces after you. Why don't you behave?'

The bishops as a whole, said Dean Maxwell, "just patted him [Pike] on the head and said, 'Now, okay, watch it, Mac.'"

Meantime, Pike was predicting that he would be exonerated of (the latest) heresy charges, and had accused Louttit of improper procedure and unethical behavior. He took issue with the presentment's reference to him as the "retired bishop of California," and charged Louttit with "judgmentalism." Likewise, he said he had no intention of renouncing his ministry.

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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

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)

4795 N. Peachtree Rd., Dunwoody

Sun 11a

1928 BCP

The Rev. William Weston

The Ven. Carroll Simcox

404/483-6511

404/457-1103

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 sves 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

Springfield

St. Luke's Anglican Catholic Church

2654 W. Republic Rd.

Sun HC 10a

Holy Days as announced

The Very Rev. W.R. Hudson

417/887-3713

NEW HAMPSHIRE

Rochester

Trinity Anglican Church

(Anglican Catholic Church)

16 Nutter Blvd.

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

(1928 BCP)

The Rev. James von Fleckenstein-Curie

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

OKLAHOMA

Tulsa/Broken Arrow

St. Michael's Church

(United Episcopal Church)

8837 S. Garnett

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

Wed HC & Unction 7p

All services 1928 BCP

The Rev. John Pasco

918/252-1211

PENNSYLVANIA

Immaculata

Anglican Church of the

Holy Sacraments

(Anglican Catholic Church)

Marian Chapel,

Immaculata College

Sun HC 9a

1928 BCP

The Rev. Dr. A. David Seeland

609/424-4408

215/886-7096

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. Robert Peeples

803/785-3967

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

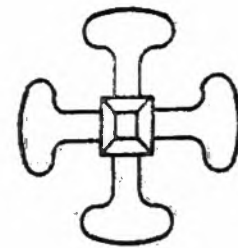
Sun HC 9:30a

Sat Benediction 7p

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