

attended by 79 delegates representing four churches, was carried over national radio and television in the Soviet Union. - *Episcopal News Service*

***WELL KNOWN FORMER MINISTER ALLAN BOESAK HAS JOINED THE AFRICAN NATIONAL CONGRESS** of South Africa, after discussions with ANC President Nelson Mandela. Boesak, the former head of the World Alliance of Reformed Churches, had voiced concerns over the influence of communists within the ANC. - *The Christian News/Religious News Service*

***WANG MINGDAO, THE LEADER OF CHINA'S 30 MILLION "HOUSE-CHURCH" PROTESTANTS**, has died at age 91. He started his movement, which is independent of communist party control, after being released from 23 years of imprisonment in 1980. - *Time/Christian News*

***THOUSANDS OF SOVIET BUDDHISTS** gathered in the Buryat Autonomous Republic near the Mongolian border for services led by the Dalai Lama of Tibet, following an agreement by officials to return more than 2,000 sacred objects seized by the communist government in the 1930s. The exiled leader visited Ulan-Ude to mark the 250th anniversary of a decree granting official recognition of Buddhism in the Russian Empire. - *The Baltimore Sun/Associated Press*

***THERE ARE NOW SOME 50 MILLION ORTHODOX CHRISTIANS IN THE SOVIET UNION**, with the Protestant, Roman Catholic and Jewish populations numbering three to five million each. There are also some 50 million Muslims, mostly in the Caucasus and Central Asian republics. - *The Washington Times*

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"To all other forms of sweetness or consolation, however pleasant or holy, if we may be allowed to put it this way, we should show a sort of indifference. If they come, welcome them, but do not depend on them because they are weakening things; it takes too much out of you for you to remain in such sweet feelings and tears. And you may even be tempted to love God for the sake of having them. You will know this is so by seeing if you complain unduly when they are absent. This all depends upon the purpose and ordering of God, and is according to the need or good of each different person." - From **The Cloud of Unknowing**

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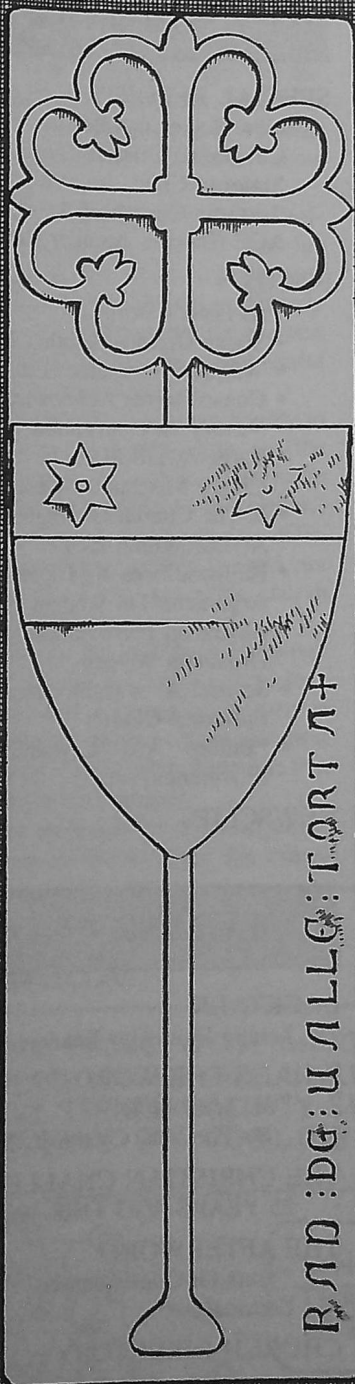
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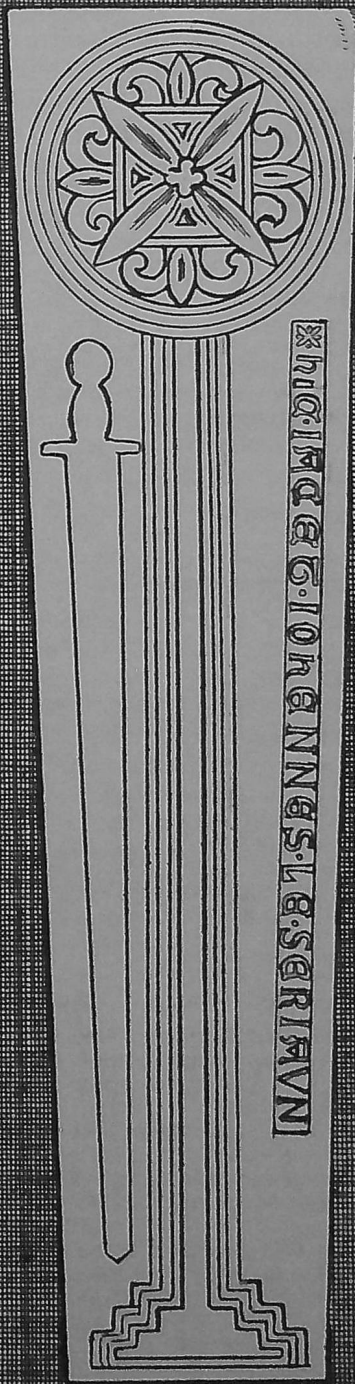
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The Christian Challenge

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to work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
to resist false teaching within the Church
to restore the Church to her primary mission of proclaiming the Gospel

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Backtalk

Letters From Our Readers

HOMOSEXUAL DEBATE LACKS LOGIC, RESPONSIBLE THEOLOGY

In my 25 years in the Episcopal Church, I have assumed that no matter how diverse the views of believers might be, the church was obligated to base all of its teachings on Scripture. The fact that the church is willing to continue debating whether or not homosexual behavior is acceptable for a Christian seems to me to be evidence that this commitment is not honored.

I agree that we must deal with the reality of homophobic feelings within our Christian communities and with the need for homosexuals to be received among us and affirmed as persons with gifts to offer as well as needs to be met. These are entirely different issues from the question of whether or not the practice of homosexuality can be understood to be other than sinful behavior in light of Scripture, Tradition, or Reason.

The defenders of homosexual behavior do not turn readily to Scripture or Tradition for direction. In a publication of [the homosexual Episcopal group] Integrity, the assertion was made that "we have not found Scripture to be helpful in this matter." John Spong, in his book *The Easter Moment* (p. 100), describes the ideal community as a place which "would not employ the authoritarian clichés—the Bible says or the church teaches"—to stifle the search for truth."

The Episcopal Church appears to be building a theology around the belief that the chief sin for a Christian is to hurt someone's feelings. The homosexual community in turn is apparently demanding that in order to relate to them we must first assure them that their behavior is acceptable. I assume that we have been allowed no other basis for dialogue.

Discussions on this issue have included the most appalling lapses of logic, not to mention responsible theology. For exam-

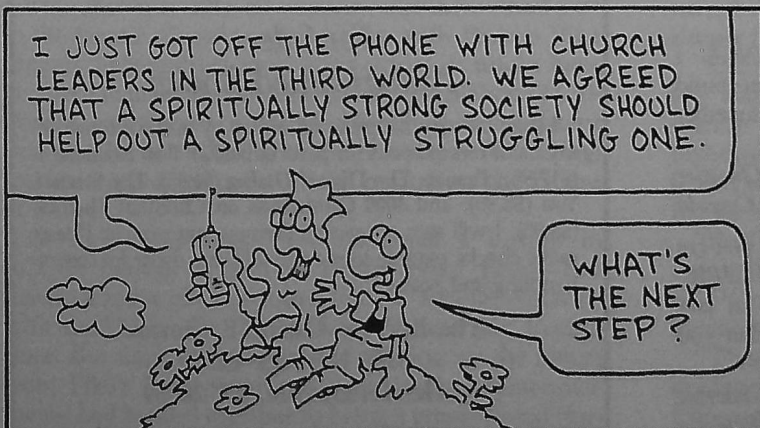
ple, one argument begins with a list of all the gifts homosexual persons have given society. Such an argument may be helpful in dealing with homophobic prejudices, but what on earth does it have to do with whether or not a particular sexual behavior is acceptable?

Another argument centers around the issue of whether or not one is born homosexual. Apparently the assumption is that if we can prove that the condition is genetic, we must conclude that it is a gift from God and that the person has no control over his or her behavior. Do we then assume that if someone is born with Downs Syndrome, the condition is a gift from God? Certainly the person is a gift and is precious and valuable, but the condition is not a gift—it is the result of a genetic abnormality.

The second aspect of this genetic argument is that if one is born homosexual then he or she has no choice concerning the living out of sexuality. Are we not by this argument depersonalizing homosexual people by implying that they do not have free will? Are we willing to encourage a behavior which may be destructive to people just because it may have genetic roots? If someone were born with a pre-disposition to alcoholism, would we encourage him to drink? Perhaps we need to remember that Lewis said: "Nonsense is still nonsense even if we talk it about God."

In 1979, a minority of the House of Bishops wrote a dissenting statement concerning homosexuality in which they said that if the church continued to teach that the behavior was sinful it would be "dooming people to a life of loneliness." Can it be that even bishops in our church believe as our culture does that we cannot have intimate and loving relationships without sexual intercourse? What do our bishops have to say about issues like self-control, chastity, celibacy, or conquering the various sorts of addictions that dictate our lives? Whatever happened to the notion that we could continue to love and accept people while disagreeing with their behavior? If this is not possible, then we

Pontius' Puddle



cannot love the prisoner on death row, or the racist, or the adulterer, or our own children and spouses when they hurt us or betray our trust in some way.

Another thing I would like to know is, if a pressure group can force our church to rethink its understanding of Scripture and Tradition on an issue which is as uniformly viewed as wrong by both as is homosexual behavior, then what other issues could groups force the church to re-evaluate? Surely those who practice pedophilia, produce pornography, steal, or kill feel rejected and alienated. There is even some evidence that sociopathic behavior may have a genetic linkage. On what grounds then do we as a church refuse to re-evaluate our belief that these practices are wrong? In the past, the church would have looked to Scripture and Tradition. Now the church appears ready to engage in any debate without regard to either. St. Thomas More's son-in-law in *A Man for All Seasons* boasted that he would mow down every law in England to get at the devil. More responded: "And what would you do when the Devil turned round on you—all the laws being flat?"

The majority of thoughtful, serious Christians with whom I am in contact believe that Scripture and Tradition are clear in their teaching concerning the practice of homosexuality. Unquestionably, the Church must respond to homosexual Christians in a pastoral manner. However, if the Episcopal Church changes its position concerning the ordination of practicing homosexuals or the blessings of their unions I believe that it will divide that church as nothing else has done. The majority of believers do not get involved in political pressure groups within the church. In contrast, it would appear that the people who are attempting to pressure the church to change its teaching on homosexuality are either unaware or unconcerned about the intensity of conviction among the vast majority of its members.

I am thankful that the '91 General Convention has restated the Church's teaching that "physical, sexual expression is appropriate only within the lifelong, monogamous union of husband and wife . . ." I am at a loss to understand why the Episcopal Church is at pains to "reconcile the discontinuity between this teaching and the experience of many members . . ." The Church does not base its teaching on experience but on Scripture, Tradition and Reason. Experience includes the gamut of human behavior and is entirely subjective. I am also distressed that bishops are to be permitted to defy the church at will in this matter and ordain people who are not living in accordance with its teaching.

Susan M. Lefler
568 E. Main St.

Brevard, North Carolina 28712

APPRECIATION

I really enjoy reading *THE CHRISTIAN CHALLENGE*. I appreciate its worldwide scope and the bridge you build between the various traditional camps. We must come together to help build up His Kingdom. . .

J.A. Chantler

Walkerville, Ontario, Canada

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The Christian Challenge— 25 Years Ago This Month

The Battle Of Wheeling, 1966

"It was curiously coincidental that the newspapers on the morning of October 23 [1966], the same day on which the [Episcopal] House of Bishops opened their annual meeting in Wheeling, West Virginia, should carry reports of the death of Dr. Hewlett Johnson in England," wrote *THE CHRISTIAN CHALLENGE* of November 25 years ago.

"Because of his belief that Christianity and communism were compatible doctrines, that Stalin was a great man, and that if Jesus were alive today he would be a communist, Dr. Johnson became known as the 'Red Dean' of Canterbury.

"Although his statements frequently embarrassed his superiors," the magazine continued, "they adopted the attitude of, 'Let the old man rave,' and in 1951 Archbishop Geoffrey Fisher advised Anglicans in foreign countries to ignore Johnson's visits.

"The Archbishop, while acknowledging the Red Dean's right to express his views, once stated: 'When he is at home I wish he was overseas, and still more profoundly, when he is overseas, I wish he was at home.'"

"There is no question," said *TCC*, "but that many of the members of the House of Bishops felt precisely the same way about the Rt. Rev. James A. Pike—and still others may have wished they themselves were overseas rather than in Wheeling, where they were faced, at last, with the issue: Heresy or not?

"For in every sense, it was not Bishop Pike who was on trial, but the House of Bishops. Could they or not identify 'erroneous and strange doctrine,' which they promised in their ordinations to 'banish and drive away from the Church'? And if there was no such thing as a false doctrine, can there be a true doctrine?

"The real question at stake was: What is the Episcopal Church? Is this the Church of which Jesus Christ, the Son of God, is the Head, or is it not—and if it is not, then whom does it serve and who will listen to it?

"The House of Bishops, our Fathers-in-God, replied—but the answer is still a bit unclear—due in no small part to the fanatic obsession of the press with Bishop Pike himself. Judging from most news stories, it might have occurred to many laymen that the retired Bishop of California (and former 'Auxiliary Bishop,' a non-existent title he relinquished prior to the meeting in Wheeling) had been appointed press official by and for the House of Bishops."

As earlier reported, Pike remained a bishop in ECUSA but—in a flash of controversial press—had departed active office within it to be a "scholar-teacher" with the Center for the Study of Democratic Institutions. But some bishops, tired of picking up the pieces from Pike's long history of unorthodox pronouncements, had banded together to bring a presentment (for-

mal complaint) against the pesky prelate.

Before the bishops convened in Wheeling, Pike was busy denouncing Bishop Henry Louttit of South Florida for initiating the petition to press for a heresy trial against him, and the Rev. Frank M. Brunton of Phoenix, a retired priest from South Florida, for the "doggerel, libel and slander" that has pursued him around the world. He had told a group of Eastern Michigan University students October 13 that Brunton, whom he identified as a member of the John Birch Society (which he was not), was the principal force behind the plans to try him for heresy. Defense of Pike was also taken up among others by the Rev. Dr. Frederick M. Morris in the pulpit of St. Thomas' Church in New York City.

But by the time the bishops gathered in Wheeling, 26 of them had signed the presentment against Pike, while parish priests tried to reassure their flocks that the bishops would do the right thing and put an end to the turmoil over what is to be believed or disbelieved.

In what the magazine described as "the most curious red herring in years," a petition put forward early in the bishops' meeting, drafted by the Association of Episcopal Clergy, Inc., a group of California priests and bishops, called for an investigation of Louttit and Brunton. This was disregarded by the bishops.

"One thing was decided almost immediately by the bishops: The issue of Bishop Pike would be decided behind closed doors," noted the *CHALLENGE*. "This proved to be wasted effort because Bishop Pike conducted lengthy press conferences each night, and what he did not reveal to reporters was 'leaked' by other bishops."

The magazine said one major difficulty with a heresy trial faced the House right from the start: Due to an administrative oversight at the 1964 General Convention, the House of Bishops failed to elect three judges to replace those automatically retiring from the Court for Trial of a Bishop. The subsequent death of one court member left the court with only five judges, and canon law required a quorum of six to conduct a trial. If a trial of Pike had been slated, it appeared it would have had to wait for the September, 1967, General Convention to act to replenish the court.

"But the development which overshadowed all else was the news that Presiding Bishop John E. Hines had appointed quietly an ad hoc committee which had produced, for consideration by all the bishops, a general statement of 'censure.'" Although Bishop Pike had been rebuked before by his fellow bishops, said the magazine, no public action had ever been taken, which made it quite simple for Pike to ignore the sentiments of his colleagues.

"Even more astounding was the fact that the committee was headed by the Rt. Rev. Angus Dun, retired bishop of Washington, D.C., one of the most 'liberal' bishops of the church and the same man who ordained [Pike] to the priesthood. It was enough to make a thinking man suspicious.

"But," reported *TCC*, "the statement from Bishop Dun's committee was so strong that it satisfied even Bishop Louttit's 'Committee for the Defense of the Faith,' and they agreed to drop their demand for a heresy trial.

"This decision was reached in part because it became evident, according to an informed observer, that Bishop Pike appeared to be delighted with the prospect of a

Continued on Page 8

EPISCOPAL ENDINGS: *An Anthology For All Saintstide*

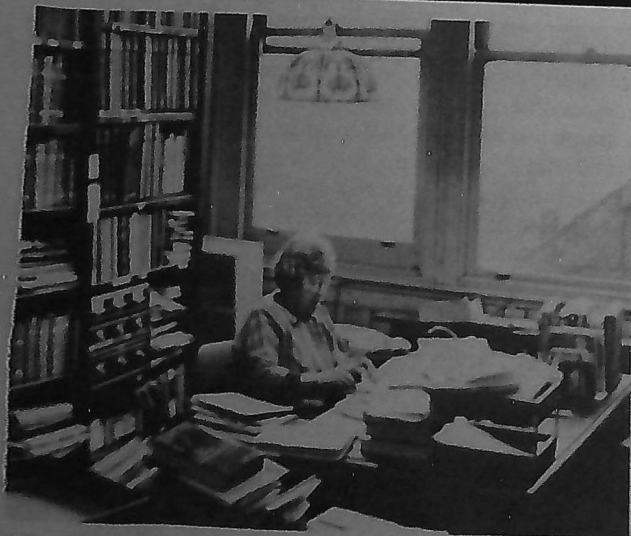
Several notable, recently-published biographies come to a close with accounts of the use of the Episcopal burial service, proving once again its intrinsic value as a fitting memorial for prominent persons from all walks of life.

The subjects vary, from First Lady Bess Truman, a life-long Episcopalian, to anthropologist Margaret Mead, a convert at an early age, to Nobel novelist John Steinbeck and Pulitzer Prize winner John Cheever, all of whom admired the prayer book for its abiding faith and literary merit. Then there's the news commentator Ed Murrow, who wasn't strong for organized religion, and the fashionable Babe Paley, wife of the late CBS chairman William Paley, perhaps a nominal churchgoer but a woman who did everything well and who, in her last illness, looked to

In current biographies, James B. Simpson finds that words from the prayer book are a fitting finale for the famous

her church for a liturgy that would be restrained but nonetheless comforting to her family and friends.

The Episcopal rites, in these instances mostly from the 1928 **Book of Common Prayer**, fall like solemn, reassuring benedictions in these widely-read books. Again and again, the traditional, dignified, but comforting cadences are eloquent and appropriate in widely differing circumstances. Here is a sampling:



Margaret Mead in her cluttered office in the American Museum of Natural History.

Margaret Mead: A Life by Jane Howard: "Remembering Margaret's having said that 'people should set the time when they die, so as to trouble other people as little as possible,' and that she would like... to be found dead kneeling in an unoccupied church, friends considered spiriting her out to a church, but she was too weak to leave the hospital... A visitor heard Margaret say, 'I just don't want that woman priest in here again.' She did take Holy Communion from Fr. Austin Ford... (then) her famous energy had given out. At St. Paul's Chapel at Columbia University, for the first of numerous memorial services, 450 mourners were gathered, and many found the traditional Episcopal liturgy unfamiliar... Agnostic academics did their best to join in the verses of rousing Victorian hymns: 'O'er moor and fen, o'er crag and torrent,' 'To faithful warriors cometh rest,' 'All is safely gathered in.' In the National Cathedral the congregation sang *O God, Our Help In Ages Past* and a kilted bagpiper marched down the aisle playing *Amazing Grace*."

Edward R. Murrow: His Life and Times by A.M. Sperber: "The funeral dispensed with speeches or sermons. Janet Murrow wasn't even sure he would have wanted a funeral, but then there had been their friends to think about. The Rev. Arthur Lee Kinsolving, paraphrasing Kipling, said, 'He reported the thing as he saw it, for the God of things as they were.' The coffin, carried shoulder-high, seemed to float above the mourners. Many faces were streaked as they emerged out of the half-light of St. James Church into the bright sunshine of New York in early May. A small party held back, for the long drive to the Brooklyn crematorium. It was April 30, 1965, 20 years almost to the day since the euphoric gathering around the Scribe Hotel bar in liberated Paris... To [one mourner], sit-



Edward R. Murrow

ting in St. James, thinking of that night in 1945, it seemed as though the generation burying Murrow was burying its hopes of that younger time."

The True Adventures of John Steinbeck, Writer by Jackson Benson: "When he was dying, he said to his wife, Elaine, 'I want the Church of England service—I want the "I am the resurrection and the life, saith the Lord" and I don't want a bunch of people getting together for a memorial telling yarns about me' . . . The funeral, which lasted 20 minutes, was held at St. James Church in New York and Henry Fonda read from Synge's *Petrarch's Sonnets to Laura*, Tennyson's *Ulysses*, and Robert Louis Stevenson's *Songs of Travel and Other Verses* . . . As the coffin was carried out, professional pallbearers lifted it high in the air, at

arm's length over their heads, and down the steps and out to the hearse . . . The afternoon before Christmas, his wife and son took the ashes to California and later there was a small service on Point Lobos, on a cliff overlooking Whaler's Bay, a spot that he and his sister Mary had loved and where they had played as children. A young priest with red hair read the service, took a handful of dust and let it drift with the wind. 'Ashes to ashes, dust to dust . . .' An otter played in the sea below and above, a gull circled and cried out against the sky."



Bess W. Truman by Margaret Truman Daniel: "[At Mother's funeral] simplicity was the keynote . . . even more than Dad's. Only 150 people were invited to the small church [Trinity, Independence, Missouri] where she and Dad were married . . . I invited the First Lady, Nancy Reagan, and a former First Lady of whom Mother was fond, Betty Ford. A third, Rosalynn Carter, arrived, uninvited. The photographers begged me for permission to take their picture, as they sat together in the front pew. I said no, at first. I had issued an edict banning all photographers from the service. I knew it was what Mother would have wanted. But my husband, ever a good newspaperman, persuaded me to let them take the picture, for history's sake."

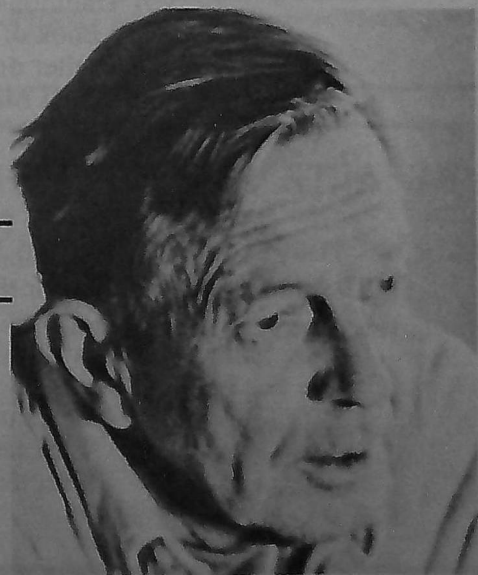
Bess Truman with her presidential spouse.

On the funeral of Babe Paley, wife of William Paley, from **In All His Glory: The Life of William S. Paley** by Sally Beddel Smith: "Four hundred mourners, including three Rockefellers, a Harriman, and a Vanderbilt, came at noon to pay their respects at Christ Church in Manhasset on Long Island. The family walked in, led by Paley . . . The Rev. Frank N. Johnston read the eulogy, a collaborative

effort by Paley, Slim Keith, and Irene Selznick that praised Babe as 'a beacon of perfection in this era of casual convenience.' After the 40-minute service of scripture readings and hymns, several hundred of Babe's friends assembled for an *al fresco* luncheon. Like the service, the gathering had been meticulously planned by Babe in the last year of her life . . ."

Home Before Dark: A Biographical Memoir of John Cheever by Susan Cheever: ". . . About 5:30 [p.m.], the minister came from Trinity Church to say the last rites. He put on his white robe and lit the candle and opened the ointment. The heat made sweat marks around the edges of his curly hair. 'Bless, O Lord, thy servant, John,' the minister intoned. It was dark and he had trouble reading the prayer book as he recited the service. Under the bedcovers my father kicked his legs and flailed an arm. Was he welcoming the minister or trying to banish him? . . . Finally the minister made the sign of the cross on my father's forehead. 'Our Father, who art in heaven, Hallowed by thy Name,' we prayed together, standing there at the end of the bed next to my mother's Chippendale desk, my husband holding the baby behind us. I watched my father's face, refined to skeletal features as he tossed on the pillow. It's just a precaution, I said to him silently. This doesn't mean you have to die. It was harder and harder for him to breathe. Afterward the minister stood over him for a moment and we all said 'Amen' . . . I heard a little coughing noise and when I turned around, my father was dead."

John Cheever



trial since it would provide him with a public platform and front-page publicity. As things developed, he was not to be denied.

"But there was first the matter of getting the statement through the House of Bishops, and the battle began at 3:30 on the afternoon of the third day of the meeting. It lasted until almost midnight—and during the intervening hours, tempers flared and words were said that may never be forgotten," reported the *CHALLENGE*.

"Two things resulted, only one of which was evident to on-hand reporters: In spite of the impassioned pleas from a small minority to soften the language, the strongest and most pointed denouncement, outside of a heresy trial, of an Episcopal bishop ever made in the Church was passed, with only two minor changes, by a smashing 104 to 35 votes—and a deep cleavage, which may not be healed soon, developed among the so-called 'liberal' bishops of the church. This division will bear watching."

The bishops' statement, which was to be sent throughout the Episcopal Church, presumably to be read from pulpits or published in parish papers, included a rejection of "the tone and manner of much that Bishop Pike has said as being offensive and highly disturbing within the communion and fellowship of the church. And we would disassociate ourselves from many of his utterances as being irresponsible on the part of one holding the office and trust that he shares with us."

The statement also declared that Pike's "writing and speaking on profound realities with which Christian faith and worship are concerned are too often marred by caricatures of treasured symbols and at the worst, by cheap vulgarizations of great expressions of faith. We are more

deeply concerned with the irresponsibility revealed in many of his utterances."

Recalling the last meeting of the House which had taken place, the statement noted that Bishop Pike had there "affirmed his loyalty to the Doctrine, Discipline, and Worship of this church and expressed his concern for the episcopal brotherhood he shares with us. We welcomed that assurance and the hope it gave. . . Nothing so troubles us now as the sense shared by most of us that this hope was in vain."

"A scant ten minutes after the vote was taken," said the magazine, "Bishop Pike strode to the rostrum and told his fellow bishops that he had, in effect, been found guilty of irresponsibility, which he considered to be more serious than heresy. Thereupon, he invoked the privilege provided by Section Four of Canon 56 and demanded a formal investigation [enabling him the chance to try to clear his name] on the grounds that 'there are in circulation rumors, reports or allegations affecting his personal or official character. . . .' Such an investigation is almost identical to a heresy trial and the section requires that two additional bishops give their 'written advice and consent.' " These two were reported to have been Bishop-elect Kilmer Myers of California and Bishop John Craine of Indianapolis.

Bishop Hines reportedly announced a "cooling-off period" before he would appoint a committee to investigate the charges. But the magazine noted as "significant" the fact that, before adjournment, the House of Bishops "voted to form a council of some of the nation's top theological minds to 'rethink and renew the Church's position for life in the world today'—a sort of Ecumenical Council for the Episcopal Church." ■

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What's the Word?

By The Ven. Dr. Carroll E. Simcox

We Are Not Yet

This year we get 26 Sundays after Trinity, and so on November 17 the propers at the Eucharist will be those appointed for the sixth Sunday after the Epiphany. This pleases me because we shall hear in the epistle these words of St. John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." (Thus the King James. It has one mistranslation. John's word *tekna* means children, not sons, and there is no definite article. So read "children of God" instead of "the sons of God." A minor point, but there's never any harm in being right rather than wrong about anything.)

Being adopted through Christ, we're not simply God's human creatures, all of whom are as infinitely dear to him as we are. But we have been adopted to a special destiny and inheritance. Our destiny is so to grow in the image of Christ that when we meet him face to face we shall recognize him instantly because we see him in our own selves as the result of having been completed by his grace in his likeness. The corollary of this is that we shall not see him at all until we have become complete in him.

Every single act of obedience to our Lord adds force and clarity to our vision of Him even as it adds force and clarity to the new Christ-character being formed in us.

We are already God's children, but we can have no idea at our present stage of what we shall be like finally. A normally bright child on his fourth birthday has already come to realize that his destiny is to grow up to be a man of 40 or 50 or beyond. He has no real idea of what it's like to be an adult, and he won't have it until he's an adult himself. Say then that he has some inkling but no real idea. The difference between us as we are now and us as we shall be is like the difference between being four and being 40, although of course the analogy is inadequate as all analogies are.

But we know that, when he shall appear, we shall be like him: for we shall see him as he is. What St. John means, and does not spell out as I wish he had, is that it is only through our saving, transfiguring, life-giving vision of Christ in our present life, through our steadfast obedience in discipleship, that we can become capable of seeing him as he is. We cannot presently see him as he is: see him, that is, in the sense that we mean when we see somebody not only with our eyes but with our minds and hearts. Somebody says: "You must see Governor Doe better than I do, because I can't see him as presidential timber." Such a statement expresses a realistic recognition of the speaker's insufficiency of vision. The people who saw Jesus in the flesh didn't

comprehensively see him at all. As H.G. Wells said of him, he is too much for our small minds.

But we can grow in our vision of him, and we shall, through our experience of trying to follow and serve him with our weak minds, weak wills, weak arms and legs, in this world which is as bent upon annihilating him in his followers as it was on destroying him in his person. In our very weaknesses he grows stronger in his indwelling of us. "Faith, our outward sense befriending, makes our inward vision clear." Every single act of obedience to him adds force and clarity to our vision of him even as it adds force and clarity to the new Christ-character being formed in us.

Forgiving the not easily forgivable people in our lives provides a convincing example of this growth in our vision of Christ. Your act of forgiveness is not easy for you. It is not at all attractive in prospect but rather repellent. You have to sweat it out doggedly out of sheer obedience. But once by God's grace you have accomplished it, there will be two permanent results: Your vision of Christ will be clearer, and you will be more like him.

So goes our becoming who we are not yet. Always hard, and always ineffably rewarding and fulfilling. The steep ascent of heaven.



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In The Continuing Church, Some

Anglican Church of America Unites Majority Of U.S. Continuing Church

Special First Report
By Louis E. Traycik

Years of work and prayers for the unity of Continuing Anglicans in the United States paid off in early October, as a special conference unanimously approved the formation of a new church body to combine the entire American Episcopal Church (AEC), a significant segment of the Anglican Catholic Church (ACC), and some individual parishes from other Continuing jurisdictions.

The some 500 delegates present for the Conference on Anglican Unity in Deerfield Beach, Florida, October 2-5 took only one day to reach accord on a name for the church—the Anglican Church of America (ACA); on its structure—two regional provinces, east and west, with three dioceses each and bishops to oversee them; a budget based on the tithing system; governing documents—an edited version of the 1964 Episcopal Church Constitution and Canons; and continued membership in the eight-nation Traditional Anglican Communion.

As had been planned for weeks before the conference, the AEC Primus, Bishop Anthony Clavier, nominated the Most Rev. Louis W. Falk—until recently head of the ACC—to be primate of the ACA, and the election was confirmed by immediate acclamation. Falk, who had agreed to resign as ACC Archbishop a few weeks earlier in accordance with a settlement with other ACC bishops who opposed his pro-unity stand, will also serve as metropolitan of the ACA's western province. Bishop Clavier was elected metropolitan of the church's eastern province.

The conference was preceded by a service of conditional consecration for the bishops of both major bodies (ACC and AEC) intending to be part of the uniting church, as an act of unity and humility and, though few had doubts, to remove any which remained. This was carried out by three distinguished bishops of undoubted succession and validity within Anglicanism. The chief consecrator was the Rt. Rev. Robert Mercer, former Anglican Bishop of Matabeleland in the Province of Central Africa and now head of the Anglican Catholic Church of Canada. Assisting him was the Rt. Rev. Robert Mize, retired Anglican Bishop of Damaraland, Province of Southern Africa, and more recently Bishop-in-Residence within the Episcopal Diocese of San Joaquin, through which position he has been affiliated with the traditionalist Episcopal Synod of America; and the Rt. Rev. Charles Boynton, former Anglican Bishop Puerto Rico and retired Suffragan of New York, who led the ACC a few years ago.

Bishop Mercer told the large congregation present for service that each of those being conditionally consecrated was taking part, not because of any doubt that any

one of them was not already a bishop, but "as an act of penitence for the divisions which have separated them, as an act of charity of each towards the others, as an act of humility in which none claims any status not shared by all, and as an act of unity so that all may walk together from a common waypoint."

Later on that day (October 3), the conference sliced through its agenda with a minimum of debate and a maximum of restraint, humor and good will, a welcome surprise to many delegates (especially those from the ACC, who had come to expect synods more ill-tempered and overly-occupied with details of canons and church government). The various elements combining to create the framework of the new body were provisionally adopted unanimously by conference delegates, and, since the entire AEC was represented, the latter's General Synod met separately to ratify the proposal the same day. (Ratification by other parishes and clergy came, and will come in the case of others, by affiliation on an individual basis.)

Friday, October 4, was dedicated to meetings of the six dioceses, two provinces, and national church, with budgets totaling more than \$250,000 being adopted and officers being chosen at all levels.

National leaders elected, in addition to the two metropolitans, include: the Ven. Louis Campese, the Rev. Joseph Spina, and the Rev. Wellborn Hudson, as president, vice

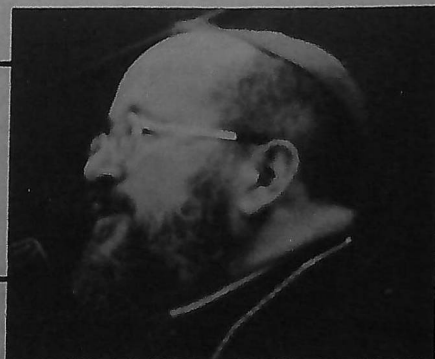
ACC Chooses Another Course, New Leadership

Special To *THE CHALLENGE*

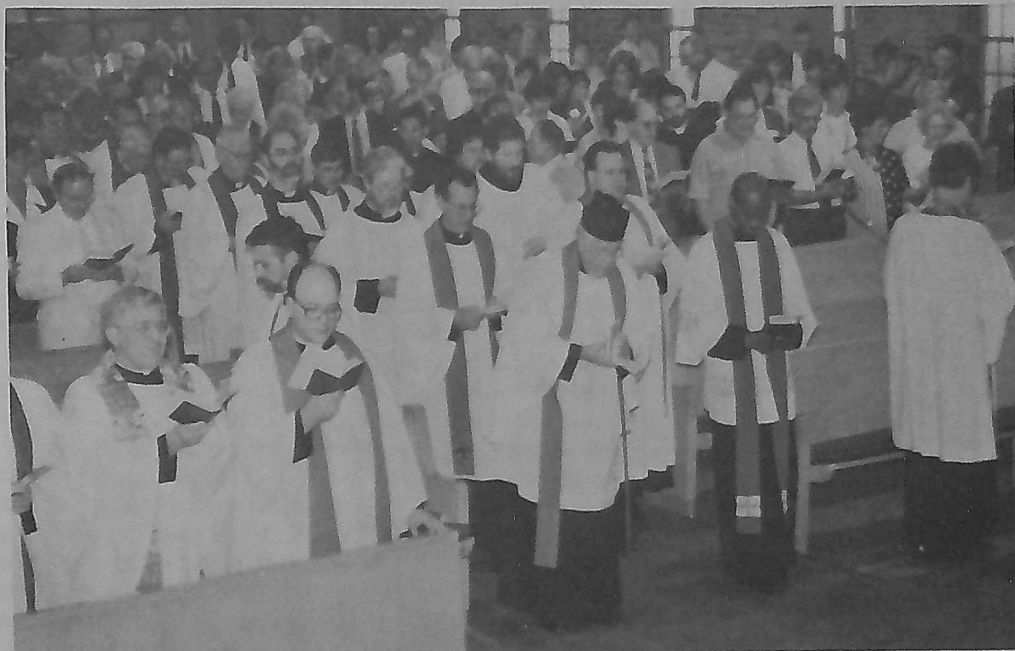
When the Anglican Catholic Church (ACC) met in Provincial Synod September 18-20 in Charlotte, North Carolina, it was with several less bishops and perhaps a hundred or so less clergy and laypeople than normally attend such gatherings.

Gone was Archbishop Louis Falk; Bishops Robin Connors, Charles Boynton and Robert Wilkes were also absent, along with two provincial officers and many other familiar faces. Bishop Bruce Chamberlain of New England

ELECTED TO TAKE UP THE REINS OF ACC LEADERSHIP following the departure of Archbishop Louis Falk was Bishop William O. Lewis, seen here at an ACC synod several years ago.



New Beginnings



CLERGY FILE IN for one of the main services of the Conference on Anglican Unity, joining a vast congregation of other delegates present at the Florida gathering in early October.

Conference Photos By
Marjorie Manning Vaughan

president and secretary, respectively, of the House of Clergy; John Taylor, Col. James Horn, and Annette Johnson, as president, vice president, and secretary of the

House of Laity; John Jacobs as treasurer; and James Elkins as chancellor. Hudson and Mrs. Johnson, in addition to Bishop Walter Grundorf, secretary of the House of Bish-

had come with a delegation from his jurisdiction only to make one last appeal for a change of course.

What started out as a disagreement over what Archbishop Falk, a few other bishops, and many clergy and laypeople saw as a divine imperative—the need to pursue unity with other branches of the Continuing Church—grew into a determined resistance on the part of the ACC's episcopal majority which would sunder the church that was once the largest in the U.S. Continuum. At particular issue was the first step in the process as Falk has seen it for the last several years: efforts toward unity with the second largest Continuing body, the American Episcopal Church (AEC).

"Even in retrospect," said one observer who attended the Synod, "it is difficult to believe that what had once been intended—a simple call for intercommunion with the American Episcopal Church—has so successfully divided the ACC. That issue may have been merely a smokescreen, a means by which the majority of its College of Bishops might rid themselves of those who did not share their vision of the nature of the Continuing Anglican Church."

While in the lobby, delegates at Charlotte disdainfully discussed the folly of those from the ACC and other Continuing jurisdictions who would be gathering in Deerfield Beach, Florida, October 2-5 for a meeting aimed at uniting most of the Continuing Church movement.

It was chiefly over Falk's involvement with just this "folly" that the controlling ACC bishops had, just a day or two ear-

lier and in the same place, attempted to try their archbishop in order to depose him.

The charges upon which Falk was tried, made by retired Bishop William Burns and Bishop William O. Lewis of the Diocese of the South, had been filed a few weeks earlier following a nocturnal, clandestine meeting of the majority bishops' group while they were in rural New York for the Holyrood Seminary Board of Governors meeting.

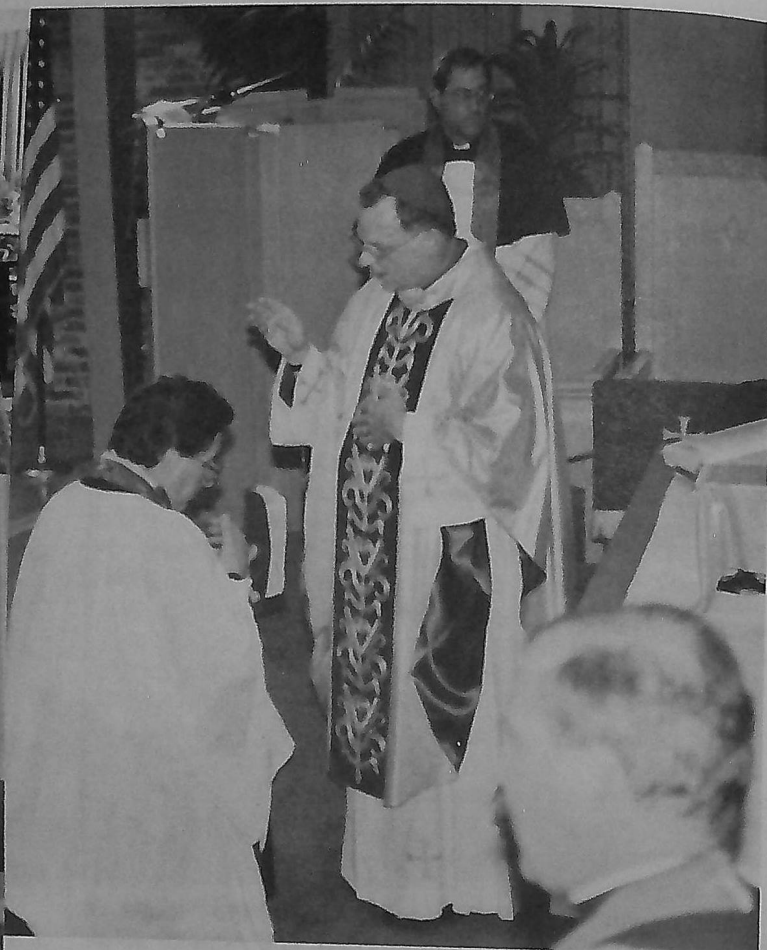
In brief summary those charges (more fully described in the last issue) included: The Archbishop's various acts of cooperation with the Rt. Rev. Anthony Clavier, Primus of the AEC, both here and abroad, including his involvement with the Florida unity meeting (though the actual charges incorrectly accused Falk of "co-sponsoring a Synod of the [AEC]"); Falk's "invasion" of dioceses within the church of which he was head, both via the mail and by his presence within them, often as part of the ecumenical dialogue which had been underway with the AEC for several years; contrariwise, Falk's failure to visit dioceses of the church with proper frequency; his neglect of canonical duties by failing to issue a writ of election for a vacant see in the Caribbean and New Granada; and violating the canons by taking under his authority parishes and clergy of the ACC who disagreed with the judicial action initiated against him.

Indeed, as word spread of the planned deposition proceedings, negative reactions among church members multiplied. Notably, in a letter to the majority party of the College of Bishops (which, in addition to Bishops Burns

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IN A POIGNANT MOMENT, above, three bishops of unquestioned succession—from left, Bishop Charles Boynton, a retired Episcopal bishop; Bishop Robert Mercer, former Anglican Bishop of Matabeleland, Zimbabwe; and Robert Mize, most recently Bishop-in-Residence within the Episcopal Diocese of San Joaquin, California—conditionally consecrate Bishop Anthony Clavier, formerly Primus of the AEC, as Archbishop Louis Falk (standing at left), formerly of the ACC, prepares to undergo the same rite following Clavier.



At immediate left, Bishop Clavier at the podium during the historic unity meeting; and above, Falk, elected primate of the new Anglican Church of America, serves as celebrant at one of the meeting's main services.

ops, will reportedly act as a joint secretarial committee for the national church.

The ACA's dioceses and bishops include: *In the eastern province:* Northeast—Bruce Chamberlain; Mississippi Valley—William Millsaps; and Eastern U.S.—Anthony Clavier, bishop, with Walter Grundorf, Robin Connors, and Norman Stewart, suffragans, and Charles Boynton, retired. *In the western province:* Missouri Valley—Louis Falk; Southwest—William Millsaps, episcopal visitor; and West—Mark Holliday, bishop, and Robert Wilkes, suffragan.

All of the foregoing, except Bishop Boynton, received conditional consecration, along with Bishop G. Raymond Hanlan, who was appointed missionary bishop for Latin America, and Bishop Samuel Prakash Jr. of India.

The consecration service followed services on two successive days earlier in the week, in which Bishop Boynton conditionally ordained Clavier, Grundorf and Hanlan to the diaconate and then the priesthood, acts which among other things served to dissolve additional objections earlier raised by the ACC bishops who opposed unity with the AEC, though, again, those gathered at Deerfield had few doubts about the validity of the orders to begin with.

Delegates to the conference, who filled the host Howard Johnson's hotel to capacity and spilled over into two other facilities, also heard addresses by several foreign visitors and a representative of the Episcopal Synod of America,

and took part in two services at a nearby church and two banquets at the main hotel.

At the conference's end, over 120 congregations and an estimated 7,000 members were committed to the new ACA, with others from the ACC, United Episcopal Church of North America, Anglican Rite Jurisdiction of the Americas and possibly other bodies as well as some independent congregations, expected to follow suit in the coming weeks.

A complete report on the Unity Conference, with additional photographs, will appear in the December *CHRISTIAN CHALLENGE*.



ACC Continued from Page 11

and Lewis, includes Bishops Mote, Willars, Rutherford, Kleppinger, Deyman, Burns, Stephens and Cahoon) dated September 14, the Rt. Rev. Charles Boynton, a former Episcopal Church bishop who joined the ACC a few years ago, wrote in part: "Publically, and for the record, I protest the charges you have brought against Archbishop Falk," which he termed to be "non-charges."

"The actions upon which these so-called charges are based are, if anything, nothing more than canonical infractions. From the fuller perspective of our Christian Faith and Anglican practice the actions in question are, in fact, demonstrations by Archbishop Falk of a clearer and fuller charity, forgiveness, humility and wisdom than most of us possess. If canons proscribe such actions, it is the canons that should be called into question."

Admonishing the litigant bishops and calling upon them to "repent," Boynton told them "Your actions are patently wrong. I urge you to withdraw from this destructive course."

But the bishops persevered, with apparent confidence, though this seemed to diminish a little when Falk changed his mind and decided to appear at the trial. Counsel for the accusing bishops, Bruce Shine, then made an eleventh hour attempt to avert the proceeding by reaching a settlement, an effort which failed because the bishops would not agree to terms proposed by Falk.

Moot Court

Thus, on the morning of September 16, Falk and his lawyer, former ACC Provincial Chancellor James Elkins, appeared before the Provincial Court for the Trial of a Bishop to answer the charges against him.

The proceeding quickly ran aground. Initial delays were incurred as Elkins made several motions designed to insure Falk received due process and a fair trial, all of which were denied by the Court.

There was already a shadow over the constitution of the court, dominated as it was by bishops who opposed Falk, partly because one or two court members favorable toward Falk had been disqualified from serving because they were deemed "material witnesses." But probably the most important of the motions made at the trial was that asserting that the six bishops present who had already signed a document purporting to "inhibit and suspend" Falk *ab officio* should not sit as judges because they were biased.

The acting "Official Principal," the Rev. Mark Haverland, then resorted to what in judicial terms is called a *voir dire* proceeding, which simply means he asked each of the bishop-judges in question if they had hard feelings against Falk or were biased against him. Each of them responded along the lines of, "Why no, of course not." Then one of the other judges had to decide if they should be allowed to judge the case. That responsibility was given to Dr. Jim Lipsy, who managed to make an honest and astute ruling about the absurdity which had just transpired. He stated for the record that he personally had heard some of those same bishops make statements indicating both hard feelings and bias, but since they had testified under oath that they had no such feelings, they therefore must have



BISHOP BRUCE CHAMBERLAIN of New England made one last attempt in Charlotte to urge those remaining in the ACC not to close the door on unity, to no avail.

"cleansed themselves" of the feelings before the trial. Thus, he would rule that they could be judges because he didn't see how he could rule that six bishops had just lied under oath.

A short time later, one of the court members, Bishop Joseph Deyman, had to leave for the unfortunate reason that his mother had just died. This, however, left the court with only six bishops as judges, while seven are required. Then, around midday, the court reporter said she had to leave, noting that she had been she hired for only half a day, evidently upon the assurance of the Rev. F. Andrew Stahl that the proceeding would be all wrapped up by then.

There was no choice but to recess the trial, virtually indefinitely, with nothing having been decided.

Not surprisingly, the prosecuting bishops then suggested that negotiations begin anew, and a settlement was ultimately reached.

"Apart from some cosmetic rewording, the agreement we reached was the same as what I had offered earlier," said Falk.

Basically, Falk agreed to resign all his offices within the ACC; that he would not interfere with the Provincial Synod in Charlotte; and that his diocese (Missouri Valley, virtually all of which remained loyal to him) would not claim to be part of ACC. The opposing bishops in return agreed to drop all charges against Falk permanently; that none of them would attend or interfere with the Continuing Church unity meeting in Florida in early October; that they will pay Falk \$5,600, representing salary promised him by the ACC but not yet paid; that they will recognize that he remains as metropolitan of the new body formed of the merger of ACC and AEC Anglicans in India; and that they will oppose the ACC Synod's ratification of the concordat of the Traditional Anglican Communion, the worldwide grouping of Continuing Churches of which Falk was elected primate last fall.

However, at deadline Falk had not officially resigned his posts due to the claim that the other party had already violated or failed to fulfill some terms of the agreement, including that the back due salary remains unpaid, and that two

Continued on Page 23

Focus

Spong Ordains Another Homosexual Priest

General Convention "Refused" To Block Gay Ordinations, Spong Says

Pointing out that the recent Episcopal General Convention "refused . . . to prohibit the ordination" of homosexuals, Bishop John Spong of Newark ordained another noncelibate gay priest September 14, just as he announced he would during the convention.

Episcopal News Service said the ordination of the Rev. Barry Stopfel in Tenafly, New Jersey, was a "low-key family affair," unlike that of Robert Williams in late 1989, which garnered a lot of publicity and controversy—especially when certain public remarks by Williams shortly after caused Spong to disown his gay priest. *ENS* said members of the upper-middle-class suburban Church of the Atonement, where Stopfel has served several years as an assistant, clearly saw the occasion as a celebratory affirmation of "one of our own," as one person said at a reception following the service.

"This congregation was ready to accept his sexuality because it has already accepted Barry," said the Rev. Jack

Croneberger, rector of the parish. While he admitted that some parishioners were "disappointed and unhappy" with the ordination, Croneberger said most members had accepted the "slowly developing relationship" and showed up on the sultry Saturday to give Stopfel and his companion, the Rev. Will Leckie (of the United Church of Christ), a boisterous welcome.

The ordination was formally protested by a former member of the parish, Austin Menzies, who called attention to the biblical condemnation of homosexuality. Since priests are "role models for all Christians," Menzies said, Stopfel's ordination "will encourage children to believe that there is nothing perverse or immoral about homosexuality." Some members of the congregation quietly began to sing a hymn until Menzies finished his statement and left the church.

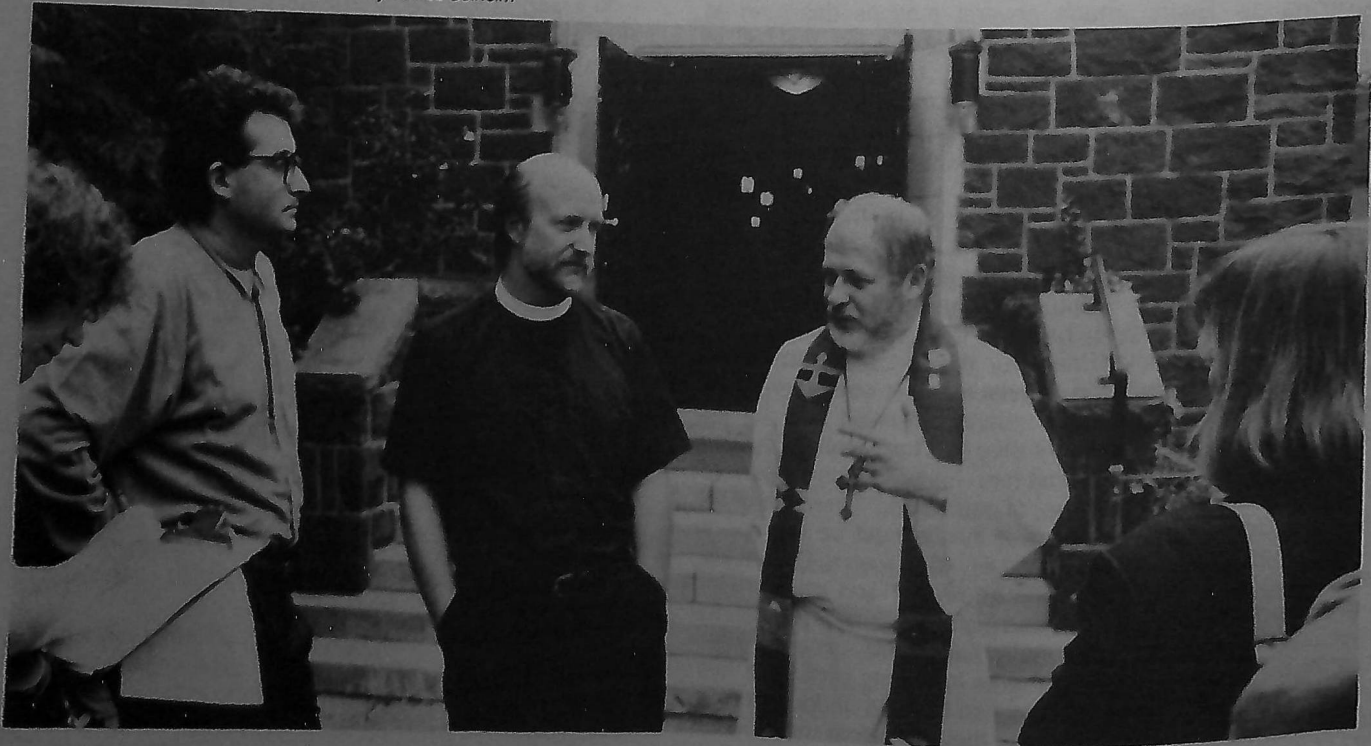
An Embodied Sensual Word?

Notably, the sermon was delivered by self-proclaimed lesbian, the Rev. Carter Heyward, professor of theology at Episcopal Divinity School in Cambridge, Massachusetts, and one of the "Philadelphia 11" women irregularly ordained to the Episcopal priesthood in 1974. She began her sermon with a tribute to the man who (with others) performed the illegal ordinations, Bishop Robert DeWitt.

Heyward urged Stopfel to use his priesthood to "call forth that special power we were born to share, celebrate, and pass on." She warned Stopfel that being gay "in no way removes us from the cluttered priesthood and its hierarchical process," but added that openly gay priests and their witness "could transform the church at its roots" by challenging the power structures of patriarchal religion.

"How do we find our sacred voice, how do we know that God is speaking through us?" Heyward asked. "The voice

THE REV. BARRY STOPFEL (left center), new gay priest, and the Rev. Jack Croneberger (right center), rector of Church of the Atonement in Tenafly, New Jersey, meet the press after Stopfel's ordination by Bishop John Spong September 14. Stopfel's partner, the Rev. Will Leckie (left), participated in the service. *Episcopal News Service photo by James Solheim*



of God calls us into mutually empowering relationships," she told the congregation of 400. That voice is distorted when it is spoken at us from above, and that makes priesthood a "spiritually precarious profession," she asserted—in an evident rejection of the idea of scripturally-based authoritative teaching of the Church and any pressure it may bring to bear on what an individual wants to do.

God also speaks an embodied sensual word, one of honesty and passion as we seek relationships with each other, Heyward continued. And that voice is often distorted by the anti-sexual voice of the church. Startlingly, she said that "Sexuality has more to do with where we put our lives than where we put our genitals." For gays and lesbians the issue

is not whether they act out their sexuality but "whether we will continue to be silenced by the church's duplicity."

Spong Says Diocese Was Acting With Church Authority

After the ordination, Spong presented "the newest priest in the church" and his life partner to the congregation and then spoke about what he believes the ordination means in the life of the church.

Evidently to stress his belief that this ordinand will not go the way of Williams, the bishop emphasized the extensive

Newark's First Openly Gay Priest Renounces Episcopal Church

The Rev. Robert Williams, the noncelibate homosexual whose December, 1989, ordination to the priesthood in the Diocese of Newark touched off an international controversy, has renounced his association with the Episcopal Church.

Episcopal News Service reports that, in a one-sentence letter September 9 to Newark Bishop John Spong, Williams wrote that he had publicly renounced "the doctrine, discipline, and worship of the Episcopal Church."

Speaking from his home in Provincetown, Massachusetts, Williams, 36, told *ENS* he had "no intention of renouncing Christianity or the priesthood," but had renounced the Episcopal Church and all "hierarchical structures, so that I could live out my vocation."

Williams confessed that he had been violating Episcopal regulations "for some time now—particularly when I have blessed the relationships of gay and lesbian couples." He said that if the Episcopal Church will not permit him to bless those relationships, then "it is standing in the way of my priesthood."

He asserted that "ordination, as a sacrament, is indelible. An ordination is conferred by the Holy Spirit—not by a bishop or the Episcopal Church. No bishop or church can take away what the Holy Spirit has done."

Newark's communications director, Karen Lindley, reportedly acknowledged that Spong had received Williams' letter and said the standing committee of the diocese was due to take up the matter in its regular October meeting, in accordance with church guidelines.

Williams said he assumed the Diocese of Newark would move forward with canonical procedures to depose him, but that the process would have little effect on him. "It is moot," he said.

Williams earlier said he would have to be forced out of the Episcopal Church, after he was compelled to resign his homosexual ministry in New Jersey and Spong distanced himself from Williams because of the latter's derogatory public remarks about monogamy and celibacy.

But, citing reasons for his change of mind now, Williams said "I have increasingly come to believe that gay and lesbian people, women, and ethnic minorities are not really welcome in hierarchical-structured churches. And so, I had to admit that I should not be a member of such an organization."

"The renunciation is making official what was already true at the level of the heart," Williams continued. "It is like a



ROBERT WILLIAMS: The Episcopal Church is "standing in the way of my priesthood."

couple that has been separated finally getting a divorce. For many practical reasons I haven't been an Episcopalian, and I felt it was a matter of personal integrity to make that official."

In a homily preached at the Palma Christi Institute in Provincetown, a new healing ministry recently established by Williams, he expressed sadness and regret about his decision but said he believed it is "the healthiest, most healing" thing he could do.

Williams denied that the recent rejection of his request to be licensed as a priest in the Diocese of Massachusetts was the reason for his renunciation. "It wasn't the last straw—but it was related," he said.

Last June, Williams had requested that Massachusetts Bishop David Johnson license him to lead an AIDS healing ministry in the Church of St. Mary of the Harbor in Provincetown, a small Cape Cod village with a large gay and lesbian population.

Williams, who was diagnosed with AIDS last November, responded to Johnson's refusal to license him with charges that Johnson was "homophobic."

Johnson declined to comment on the details of his decision but made clear that it was not "a censure of the healing ministry in our diocese," particularly to those living with AIDS.

Williams said the "whole encounter with Bishop Johnson taught me a . . . lesson about the inappropriateness of the whole concept of bishops. My own spirituality is moving in some new directions, although I remain explicitly Christian."

While considering future moves, Williams said he would continue to write and lead workshops and seminars on Christian healing in the near future. He did not rule out the possibility that he would continue to perform priestly functions, particularly presiding at informal Eucharists.

three-year screening process (including "no less than 12 separate votes" by various bodies of the church) and the long spiritual pilgrimage of Stopfel. "Because of the debate that has raged in our church over the issue of homosexuality, Barry Stopfel has become a unique symbol of the church's struggle," Spong stated.

He said he postponed Stopfel's ordination to the diaconate last June "in response to the personal request" of Presiding Bishop Edmond Browning, and then "watched in amazement as four other gay or lesbian people were ordained deacon or priest" by other bishops "with full knowledge of what they were doing and with no media attention at all."

Bishop Walter Righter ordained Stopfel to the diaconate after last year's meeting of the House of Bishops "disassociated" itself from Spong's 1989 ordination of Williams. Spong said he delayed Stopfel's ordination to the priesthood until after General Convention, again at Browning's request.

Spong pointed out that General Convention in Phoenix "refused to amend the canons to prohibit the ordination of qualified gay and lesbian people," nor did it pass any resolutions that would place hurdles in their path. The convention also failed to censure bishops who have ordained homosexuals or place a moratorium on such ordinations in the next triennium.

Spong called the convention's compromise sexuality resolution, which admitted there was "discontinuity" between the church's traditional teaching and the experience of many members, "the most honest statement our church has ever made on this issue."

The Diocese of Newark, he said, was therefore acting "with the authority of our church. . . an authority that the church nationally has now publically acknowledged to have been valid," Spong said.

Stopfel said after the service that his ordination was a celebration for all gays and lesbians in the church. "For a long time we have been silent," he said in expressing his own hopes that it would be possible in the future for the church's homosexuals to be more "honest and open."

In describing his "long process of spiritual formation," Stopfel, 43, said he spent 12 years in the business world before responding to a call to ministry that he first felt when he was 15 years old. A former member of the Evangelical United Brethren, he said he felt drawn to the Episcopal Church by the courageous position of bishops like Paul Moore of New York.

Conservatives Acknowledge Gay Victory At Convention, Says Integrity

The Episcopal Church's homosexual group, Integrity, reports it received "many, albeit grudging, congratulations from various conservative Episcopalians for its great success at the triennial General Convention" held in July.

"That success was often subtle," continued an Integrity news release, "but it led to numerous threats to leave the church because of the Episcopal Church's perceived 'abandonment of traditional morality.'"

The release cited the convention's defeat of the "Frey" canon which would have directed all clergy to abstain from sexual relations outside holy matrimony. "Instead, the con-

vention adopted a compromise and generally gay-friendly resolution on human sexuality," stated the release. "Integrity's success on the legislative front is well summarized," in particular, in a document released by the traditionalist Episcopal Synod of America, (previously reviewed in *TCC*).

Integrity's three main opponents—ESA, the Prayer Book Society, and Episcopalians United (EU)—together spent about \$1 million on the convention, the release claimed, while Integrity spent only \$35,000 on its convention presence. Over 50 Integrity members served as volunteers at the convention, staffing a booth, a hospitality room, and a "nerve center," as well as serving as lobbyists.

Moreover, Kim Byham, Integrity's director of communications, has predicted the EU, which was described as "the most vocal of the opposition groups," will fold before the next General Convention, slated for Indianapolis in 1994. EU's "annual budget of \$900,000 and their complete lack of success at this General Convention make it unlikely that they will be able to sustain themselves with the kind of fear-tactic fundraising that has proved successful for them in the last three years," Byham was quoted as saying.

The release noted that two deputies had "come out" on the floor of General Convention, several had proclaimed their sexuality in testimony before committees; about 30 Integrity members served as deputies for the meeting.

"The impact of having openly lesbian and gay deputies, a first at General Convention, helped minimize homophobic remarks" on the floor in that house, though the release claimed that "homophobic remarks were rampant" in the House of Bishops, "where none of the gay bishops [has proclaimed his] identity."

A "high point of the convention," said the release, "was the introduction in the House of Bishops of the Rev. Elder Troy Perry, moderator of the [largely homosexual] Universal Fellowship of Metropolitan Community Churches, on . . . July 17. The UFMCC convention was also being held in Phoenix. The introduction, which was arranged by Integrity, marked the first time that [Perry] had been introduced at a convention of a mainline denomination."

Also cited was a Eucharist, featuring Bishop John Spong of Newark as preacher, hosted by a local chapter which groups both Integrity and Dignity, the Roman Catholic homosexual organization. "A few days later. . . the Rt. Rev. Barbara Harris of . . . Massachusetts told an Integrity luncheon that the church is 'pimping' lesbians and gay men by using their talents without acknowledging them," the release noted.

"For the second time," it continued, "two Integrity representatives were seated as voting members of the 'third house' of convention—the 500-member Triennial of the Women of the Church.

"Integrity is the only lesbian/gay caucus with official voting status in a mainline denominational body."

The release noted as well the overwhelming passage by convention of a proposal—the consolidation of three introduced on Integrity's behalf—that clergy and laity be educated about homosexual issues. Gays and lesbians will also have a more direct role in a sexuality report to be considered by the next convention.

"Despite pre-convention predictions, the Episcopal convention was nothing like the Presbyterian convention in Baltimore earlier this year," the release said. "The only exceptions were activities by the Church Army, a right-wing

lay organization, based in Ambridge, Pennsylvania, They distributed a provocative brochure with the word "FAG" on the cover which suggested that 'healing of homosexuality' was possible. They also paraded around the exhibit area daily in an attempt to exorcise the demons which beset General Convention. These activities alienated most deputies, bishops and visitors . . .

"Several deputies and Integrity representatives noted that there had been a fundamental shift in the nature of the discussion at General Convention," concluded the release. "The consensus was that General Convention would never again return to the basic question of the appropriateness or inappropriateness of the full inclusion of lesbians and gay men, but rather would focus on how best to accomplish such inclusion and might begin to focus in the near future on the blessing of committed same-sex relationships."

Denver Jury Awards \$1.2 Million In Clergy Misconduct Trial

When Bishop William Frey proposed a canon spelling out standards of sexual behavior for ministers, he cited not only the need to make church teachings explicit but to clarify expectations and liability in judicial disputes involving clergy sexual misconduct—such as one pending in his former see of Colorado.

General Convention rejected his canonical amendment, but, in the case about which Frey was concerned, a Denver District Court jury has now found the Diocese of Colorado and its former bishop—Frey—liable for more than \$1.2 million in a case involving clergy sexual impropriety.

According to *Episcopal News Service*, Mary Tenantry, 35, claimed that she was emotionally, spiritually, and financially damaged by a 1985 affair with the Rev. Paul Robinson, a former priest of the Colorado diocese—and by the church's alleged subsequent "cover-up" of the affair.

In testimony during the trial, Tenantry said the affair began when she went to Robinson, then a curate at her parish, for counseling related to her own marital problems and her daughter's potentially fatal illness. Tenantry said the affair lasted several months, and that she later sought advice from Frey regarding the matter.

Frey, now the dean of Pennsylvania's Trinity Episcopal School for Ministry, testified that he advised Tenantry to seek additional psychological counseling, but that she should not "gossip" about the affair. He also maintained that Tenantry and her former husband requested he not take action against Robinson. Shortly thereafter, Frey confirmed Robinson's appointment to head a parish in Colorado Springs.

Tenantry's lawyer claimed that Frey's advice intensified the plaintiff's mental problems and amounted to silencing a victim. In her closing argument Joyce Seelan, attorney for Tenantry, stated, "This church, this diocese, is protecting its priests. . . We're here because of arrogance. Arrogance and lack of concern start at the top and filter down. . . Robinson was promoted, and Mary was silenced."

Miles Gersh, representing Frey and the diocese, argued that Robinson was not an agent of the diocese and his behavior was never approved; that prior to his ordination he had passed rigorous screening; and that a psychiatrist had testified that Tenantry would still require extensive hospitalization and years of outpatient therapy even if she had never met Paul Robinson.

Continued on Page 18

Episcopalians United Says ECUSA No Longer "Church Of Jesus Christ"

Though its response was slightly milder immediately following the Episcopal General Convention in July, the conservative Episcopalians United (EU) has now stated that the convention demonstrated that their church is no longer "the church of Jesus Christ."

According to a *Religious News Service* story in *Christian News*, EU, in a September 5 fundraising letter to constituents, pointed to what it sees as the convention's failure to uphold Christian standards of sexual morality and vowed to continue efforts "to restore the true Episcopal Church."

EU's strong indictment follows on the heels of a similar one from another leading conservative church organization, the Episcopal Synod of America (ESA), which, however, differs from EU in its recently-stated belief that further organized action would be unlikely to turn the Episcopal Church around.

Another prominent organization, the Prayer Book Society, has already called for the resignation of the church's liberal leaders, in reaction to General Convention.

All three organizations lamented the failure of the "Frey" canon which would have made clear that genital sexual activity by clergy should be confined to holy matrimony—a measure which among other things would have settled, at least in writing, the church's debate over ordaining practicing homosexuals. Instead, the convention passed a resolution affirming traditional church teaching but asking continued efforts to reconcile it with different experiences of some members.



THE REV. TODD WETZEL, EU executive director, speaks of "a church gone awry."

The EU letter, signed by its executive director, the Rev. Todd Wetzel, says "A church which ignores God's laws, condones homosexuality and will not even ask [of] its clergy a commitment to abstain from sexual intercourse outside the bonds of holy matrimony is a church gone awry!"

"The church represented in Phoenix is no longer episcopal (governed by bishops), nor any longer the church of Jesus Christ."

Wetzel's letter accuses bishops in the church's liberal wing of having "abdicated their leadership, perhaps even their membership in the Episcopal Church." He also suggests that "numerous" bishops disappointed in the convention's actions are considering withholding financial support (of the national church) from their dioceses in protest.

He said EU should begin building "a powerful confederation among orthodox individuals, groups, parishes and dioceses, both to support the protest and to elect bishops and convention deputies who will work to restore the true Episcopal Church."



THE LARGEST NORTH AMERICAN AUDIENCE ever for any Billy Graham crusade meeting gathered in New York City September 22 at the Great Lawn in Central Park. New York Mayor David Dinkins, welcoming Graham from the platform, said "This is the largest multi-cultural revival meeting the world has ever seen." The crowd reportedly consisted of whites, blacks, Hispanics, and Asian Americans, and included a surprising number of young people. With John 3:16 as his text, Graham said "Our social problems are basically moral and spiritual problems, and moral problems require a religious solution. Some ask, 'Why has God abandoned us?' God has not abandoned us, we have abandoned him." Graham's largest-ever meeting worldwide was in Seoul, Korea, with over one million.

DENVER Continued from Page 17, left column

Jury: Frey "Dropped The Ball"

The jury, however, agreed with Tenantry. After the verdict, jury foreman Jeffrey Dean told the press: "We sure hope it sends a message that if any entity is going to take the responsibility to counsel individuals, they darn well better think about what they are doing." He pointed to the need for responsible, well-supervised counselors, and definite guidelines to be followed should problems arise.

"Because of the way they viewed the church as being an authority and all-powerful, Mary and her husband were somewhat in awe of the situation and scared of casting stones at one of their own," Dean said. "They came to Bishop Frey in hopes they could pass the burden of discipline on to him. But he dropped the ball. At the very least, Fr. Robinson should not have been given his own parish."

Marita Keeling, a Denver psychiatrist who treated Tenantry after she filed the lawsuit, told the jury that Frey's handling of the affair "left the impression that church people are interested in protecting themselves, and the church, therefore, is not to be trusted."

"I'm disappointed in the verdict, and I'm surprised by it," Frey was quoted as saying. "I think I'm probably guilty of being naive, but I'm not conscious of maliciousness. . . I hope Mary gets the healing she needs. I will pray for that."

"If bishops are responsible for all the misbehavior of individual clergy, it seems church rules and regulations have to be strengthened to give us control over clergy," Frey continued.

From the legal standpoint alone, Frey wrote fellow bishops when he made the canonical proposal last spring that he believed such a measure would "lessen our liability and exposure in those cases where sexual misconduct is alleged," because, as Frey told *TCC*, the proposed canon would make clear "what the expectation is" so that clergy themselves could not be any doubt about it.

Some observers believe the Denver case could have far-reaching implications for the wider church.

Certainly, said one observer, simply the implication that clergy are now so ignorant, or the Christian faith so unclear,

about appropriate sexual behavior that they need a lot of specifics is testimony to the muddled state of the church. A top-level response which appears to be more concerned with avoiding liability than exercising pastoral care with proper discipline is also curious, the source said.

For now, the church's liability for sexual misconduct of clergy within it apparently remains unmitigated, and, in this particular case, the priest whose actions gave rise to the suit, Fr. Robinson, was originally named in it but filed bankruptcy two days before the trial, removing him from legal liability until his financial problems are resolved. He no longer functions as a priest, however, and currently resides in Florida.

Meanwhile, current Colorado Bishop Jerry Winterrowd said he anticipated an appeal of the decision. Both the diocese and the bishop are insured by the Church Insurance Company.

Winterrowd said he will be "very blunt and straightforward" about the issue of sexual misconduct when he meets with diocesan priests this fall, and that he expected the diocese would complete a "code of ethics" by year's end so that clergy "will understand the boundaries. There's a great concern among our people about this."

Is The Church Of England At War Within Itself?

Uncomfortably, The Question Prompts A War Of Words

Reactions are still being registered to the recent sermon by the Archdeacon of York, in which he called for formal recognition of the split between traditionalists and liberals in the Church of England in order to avoid a destructive period of discord.

Most church leaders have responded negatively to the Ven. George Austin's controversial comments, while letters to the editor of one prominent publication, *Church Times*, tended to be a bit more supportive though were still mixed.

Having stated his beliefs on the Virgin Birth, the Resurrection, the uniqueness of Jesus and the standards for Christian behavior set forth in the Bible, Archdeacon Austin charged in York Minster September 8 that "There are those in positions of power and influence, not least in the General Synod, who wish to impose upon us a substitute faith and morality which in the end can never satisfy."

Austin said that the differences go beyond the current debate over the ordination of women, that future debate in the General Synod on moral and political issues would create "a period of discord far more bitter and divisive than that experienced with the debate on women priests," and that the divisions are so deep and fundamental that "there is no hope of compromise." In a BBC radio interview, Austin cited "the questioning of various aspects of the orthodox faith of the church—homosexuality, single sex marriages, all coming in the United States already; the feminizing of God and making him male and female instead of, as the Prayer Book [says], a being 'without parts or passions,' New Age religion and so on . . ."

Asked whether his proposal threatens the unity of the church, he said that unity was already compromised by the current tensions. "I know from clergy and laity that many are feeling very cut off and marginalized and indeed in some cases threatened by the liberal establishment," he said.

"We're in a decade of evangelism, and I don't want to spend the next ten years in acrimony and inconclusive argument. We're never going to agree on these issues. There are far more important, positive things to do . . ."

An ESA Link?

The only solution, in Austin's view, is to recognize formally the division and separate liberals and traditionalists,

Archbishop Of York Sees "No Conclusive Arguments" On Women Priests

"Gut Feelings" Will Decide Issue In England, He Believes

The Archbishop of York, Dr. John Habgood, a supporter of the ordination of women in the Church of England, has found "no conclusive knock-me-down arguments" that can help church people decide the question of women priests—now expected to come up for final General Synod vote in November, 1992.

According to a *Church Times* story, Dr. Habgood wrote in his diocesan newspaper, *SeeN*, that "In the end, I suspect, most people will be guided by gut feelings about what is right and most faithful to the historic mission of the Church."

Habgood identified three main issues in the discussion. The first is the religious significance of differences between the sexes. He said that men and women were made by God to complement rather than to replace one another. "The crunch question is whether this differentiation enhances or destroys the symbolism of Christ's presence at the heart of the Eucharist. Are we tied at this point to male symbolism only, because Christ was a man and all

THE ARCHDEACON OF YORK, George Austin sees a "church within a church" as the only way to avoid years of rancor within the C of E.



allowing each group to practice its faith without discrimination. His proposal as further elucidated appears to be similar to the course the American traditionalist coalition, the Episcopal Synod of America, has attempted to pursue in the past.

He called for bishops and clergy to "stand up and be counted, not simply on women priests—for many have done that, bravely in some cases—but on the whole gamut of the liberal agenda."

Clergy and parishes, he said, will also "need the means to identify themselves with one outlook or the other. Already in the Episcopal Church in the United States, beset by the same problems and worse, there is the Episcopal Synod of America, with parishes and people clearly allied to it. We must follow that example—perhaps the beginning of a worldwide alliance of traditional Anglicans. Some of our bishops are already identifying themselves with the ESA, and it will be for them to give the lead in this country.

"It may be that before long we shall see parish notice boards and magazines proclaiming the parish as 'Church of England—Episcopal Synod,' or whatever title makes the

his apostles male? Or in his saving work did Christ transcend sexual differences in a way which makes it appropriate for both men and women to symbolise him? The fact that sincere and learned Christians have argued passionately but inconclusively over this question suggests to me that neither Scripture nor Tradition provide a clear and unequivocal answer to it. And this in turn suggests to me that it is perhaps not as fundamental as some people make it out to be, that it is not a matter on which the whole life and integrity of the Church depends."

A second issue concerns the legitimacy of change. Dr. Habgood says that no church has remained unchanged: "The crunch question is whether the Church can best remain faithful to its central tradition of ministry by refusing to respond to this new social role of women, or by developing the tradition to include women as equal partners."

A third issue concerns authority and ecumenism. He said that "On the one hand there are those who fear an irreparable loss of continuity and identity, and whose main worry about the ordination of women to the priesthood is that it will seem to demonstrate that the Church of England is no longer interested in membership [in] the wider Catholic community. On the other hand there are those who point out that developments in Catholic tradition have always sprung from local initiatives. Arrival at a Catholic consensus is usually the last stage."

distinction. It would be wrong for those so identifying to withdraw from the existing synodical structure, for it is important—if we believe that we stand for God's truths—to be there to proclaim those truths to those with whom we are in disagreement.”

However, Austin contended, those on the traditionalist side must also scrupulously avoid protracted and rancorous debate over disputed matters—evidently urging a kind of “live and let live” policy which yet avoids endorsement of or involvement with the liberal agenda.

He asserted that his vision of a comprehensive church able to cope with differences mirrors that of his critics. The Church of England is worth saving, he said, but “if that can only be achieved by some measure of disunity, by a ‘church within a church,’” better that, he said, than progressive conflict and alienation of those whose “‘only crime’” is to adhere to the church’s traditional faith and practice. Austin said he had been “astonished” by the hundreds of supportive letters he had received from Anglicans who feel they have been completely or virtually “driven out.”

A Solution Without A Problem?

Several detractors essentially claimed that the problem with Austin’s suggestion is that there is no even dividing line between traditionalists and liberals in the C of E: either that there is no one coherent liberal or traditional slate, or that there are three main church parties (Anglo-Catholic, Evangelical, and Liberal) and individual partisans of each may still hold some views characteristic of one or both of the other parties.

Ridiculing Austin’s view of the church as divided into two warring factions, the new Archbishop of Canterbury George Carey asked, sharply, “Where is the ‘liberal’ church? Where are these ‘liberal’ bishops? What are the grounds of [Austin’s] prediction that within five years our liturgies will be addressing God as ‘she’?”

Speaking of a recent bishops’ conference, Carey conceded in a letter to the editor of *Church Times* that “we are a diverse group of people representing many different shades of opinion, but each of us is passionately committed to the proclamation of the gospel and fully convinced that our comprehensiveness in the Church of England is authentically Christian . . .

“We are not the kind of church that sends unpopular leaders into Outer Mongolia if they speak unpalatable things,” Carey continued. “We are, however, the kind of church that expects leaders to act and speak responsibly,” wrote Carey (though he did not mention his own controversial “heresy” remark which rocked the church earlier this year nor the notorious utterances of the Bishop of Durham). “It is ironic that the Archdeacon’s text included the words ‘not provoking one another.’

“The [C of E] is not in a state of terminal decline,” Carey claimed. “We are at work with other churches in presenting Christ as Lord. We live that faith in loving service to others. The fierce and passionate commitment many of us have to different expressions of that faith shows not a church in death-throes but a living church which still has lot of work to do in establishing that inner unity so essential to mission.

“So instead of polemics, the dialogue of the deaf, let us start to listen to each other. You never know, we might just hear God speaking through people with whom we disagree.”

Australian Presbyterians Vote To Stop Ordaining Women

As earlier forecast in *TCC*, the Presbyterian Church in Australia in mid-September revoked a 1974 decision allowing women to become priests.

While the Presbyterian National Assembly confirmed the validity of the ordination of five existing women priests in Australia, according to a *Reuters* report, it evidently made the decision based on a resurgence of belief in a Bible-supported male headship.

“I believe that the Bible teaches that women should not teach and rule men in the church,” the Rev. Chris Bowser told the assembly before the vote. He quoted from the first letter of Paul to Timothy: “I do not permit a woman to teach or have authority over a man, she must be silent.”

The assembly, meeting in Sydney, voted 124 to 60 to prevent women from becoming ministers in the future.

The story said the vote is expected to split the church, just as the question of female ordination led some members to leave the church to form the Unit- ing Church in 1977.

As earlier reported, Austin was rebuked by his own Archbishop (of York), Dr. John Habgood. The Archbishop said more recently that he felt Austin was “overreacting to a few anecdotes he has heard. The Church of England he is describing bears very little relation to the church I know from the House of Bishops.”

Several letters to the editor of *Church Times* were negative, some fearing legal chaos over church property and related matters, but others hailed Austin’s remarks. One writer said Austin’s “proposal that we face up to our differences by institutionalizing them is not scaremongering, but an honest recognition of what is happening unofficially in the [C of E] already.”

Another writer said Austin has “dared to raise a vital issue and a pressing problem. This is obvious from the chorus of disapprobation he has received from the Archbishop downwards. . . I wish to learn in a congregation and from clergymen who appreciate the resources we have inherited down the centuries, and not to find myself contending with fashionable novelties, bristling and making mental corrections and reservations every time I go to church. . .

“The example of [the U.S. Episcopal Church],” wrote yet another, “shows that such matters as women in the priesthood, homosexual unions, and inclusive liturgical language rapidly take on the character of moral crusades—the request for toleration soon becomes a demand for compliance. . . The demarcation line between ‘orthodoxy’ and ‘liberalism’ may not always be sharply defined in the present Church of England, but there is a potent and frightening conflict of direction.”

Gummer: C Of E “Close To Disintegration”

And Austin’s contentions got a major boost later in September from prominent traditionalist churchman John

Selwyn Gummer MP, who, while not sharing the solutions proposed by Austin, joined him in warning that the C of E is "very close to disintegration."

Gummer, minister of agriculture and a member of General Synod, told the annual conference of the English Prayer Book Society September 14 in Leicester that if the advance of liberalism in the church is not halted, orthodox believers will be driven out and the C of E reduced to a sect.

Recounting a conversation he had with an unnamed English bishop, Gummer said he told the prelate he did not understand how the Bishop of Durham could hold the views he does and still go daily to church and say the Creed, including the passage "born of the Virgin Mary." The bishop told Gummer he must "understand that the phrase 'the blessed Virgin Mary' is much more a title than a statement of fact."

He also referred to recent statements by a leading cleric, Bishop John Yates, the new head of staff at Lambeth Palace, in which Yates contended that the present situation calls for a church "which travels light, unencumbered as far as possible by liturgy and dogma." Gummer said abandonment of traditional dogma and liturgy led to a "mix-and-match religion, where you pick out what you want, and if you find it's becoming too heavy, you drop it.

"When the bishop [Yates] worries about looking back it is

because he is worried about the central truth of our faith. There is nothing wrong in reminding the world that church doctrine cannot change. It is what Christ taught in Palestine. It was passed down from apostles to bishops and so down to Bishop Yates himself."

In remarks welcoming Gummer, Society Chairman Anthony Kilmister referred to another comment of Yates that "There is a lot to be said in the Decade of Evangelism for believing more and more about less and less." This, said Kilmister, "would lead to us believing very strongly in nothing."

In addition to *Church Times*, information for the foregoing story was drawn from other sources, including *Religious News Service/Christian News*, and *Episcopal News Service*

Are Americans Becoming A Nation Of "Bullies" And "Crybabies"?

Time Article Cites Growth Of Finger-Pointing And Blaming Everyone Else

In this new age of Political Correctness, are Americans caught up in a sick interaction between bullying busy-

Sex, Money, And Death Threats

Scandal Involving Former Rector Covers Just About All The Bases

Bishop William Swing of California has suspended the Rev Victor Wei, who had been rector of St. Luke's Episcopal Church in San Francisco, after allegations against Wei which include not only sexual and financial improprieties, but charges that he had threatened to kill a vestry committee member.

"For almost three years, the Rev. Victor Wei appeared to be a model rector of a model church," wrote *The San Francisco Chronicle* September 6. "His well-heeled Pacific Heights parishioners admired and trusted their charismatic leader."

All this began to unravel earlier this year when a former (evidently female) seminarian alleged that counseling sessions with Wei led to a four-month sexual relationship.

"Before long, growing gossip led to official concern, and a church investigation found that as many as 30 people had answered Wei's personal pleas for secret contributions to help Christians escape persecution in the Far East," said the story. Swing said Wei admitted seeking contributions by claiming he would make clandestine trips to China, North Korea and the Philippines to rescue persecuted Christians or that he was on a secret mission ordered by Archbishop of Canterbury Robert Runcie, but that he never made any such trips. Instead the church's eight-month investigation showed the rector deposited the money in his discretionary account and used it for personal expenses.

"Wei appears to have pocketed as much as \$150,000 in such collections during his association with the local diocese, according to church investigators," stated the article.

Among "other dark secrets" which began to emerge from the church was that Wei allegedly twice threatened to kill a vestry committee member who advocated greater accountability of church finances. The senior warden of the vestry committee said he heard Wei say, "I may have to kill her. I may have to cut her head off." Though an alarming statement, Swing reportedly said he doubted that Wei would actually follow through on the threat, saying he considered it to be a symptom of stress induced by the probe of Wei's activities which was then already underway.

On July 8, Swing suspended Wei as rector for three years. Wei was also dismissed as a budget advisor of the national Episcopal Church. The story said the scandal has rocked St. Luke's, dividing the 450-member congregation between those who believe the investigation should be pursued and those who want to put the ugly episode behind them.

Perhaps it is testimony to the latter sentiment that the story said no legal action had yet been sought against Wei by the church or any of the donors. Instead the church was said to be negotiating with Wei over continued benefits, such as his privilege of living at the rectory—in return for which Wei, who is of Chinese descent, would give the church a written pledge not to sue for racial discrimination. Wei has been asked to return all money he may have misappropriated, but so far he has not made such a commitment. He has told church leaders he may file for bankruptcy.

bodies and masochistic sufferers?

According to Lance Morrow, writing in *Time* magazine, "The busybody is the bully with the ayatullah shine in his eyes, *gauleiter* of correctness, who barges around telling the other kids that they cannot smoke, be fat, drink booze, wear furs, eat meat or otherwise nonconform to the new tribal rules now taking shape.

"The crybaby, on the other hand, is the abject, manipulative little devil with the lawyer and, so to speak, the actionable diaper rash. He is a mayor of Washington, arrested (and captured on videotape) as he smokes crack in a hotel room with a woman not his wife. He pronounces himself a victim—of the woman, of white injustice, of the universe. Whatever."

Morrow explains that "Both these types, the one overactive and the other overpassive, are fashioning some odd new malformations of American character. The busybodies have begun to infect American society with a nasty intolerance—a zeal to police the private lives of others and hammer them into standard forms. In Freudian terms, the busybodies might be the superego of the American personality, the overbearing wardens. The crybabies are the messy *id*, all blubbing need and a virtually infantile irresponsibility. Hard pressed in between is the ego that is supposed to be healthy, tolerant and intelligent. It all adds up to what the *Economist* perceptively calls 'a decadent puritanism within America: an odd combination of ducking responsibility and telling everyone else what to do.'"

Citing an enormous increase in lawsuits over the most trivial of causes, Morrow asserts that "Each approach, that of busybody or crybaby, is selfish, and each poisons the sense of common cause. The sheer stupidity of each seeps into public discourse and politics. *Idiot* in the original Greek meant someone who cared nothing for issues of public life. The pollster Peter Hart asked some young people in a focus group to name qualities that make America special. Silence. Then one young man said, 'Cable TV.' Asked how to encourage more young people to vote, a young woman replied, 'Pay them.'"

Morrow elaborated: "In her book *Rights Talk*, Mary Ann Glendon of Harvard Law School argues that the nation's legal language on rights is highly developed, but the language of responsibility is meager."

In one companion article in *Time*, Jesse Birnbaum cited examples of the "Blame Game":

"In Los Angeles, at least three cops who witnessed the notorious videotaped beating of a black motorist last March have filed for worker's compensation, claiming that they suffered anxiety and stress.

"In Tampa, Florida, Dennis Diaz, accused of failing to pay \$30,000 in child support, complained that his right to privacy was violated in 1989, when the state posted his name and photograph along with those of other delinquent fathers.

"In Ventura, California, Donna Roberts charged that a veterinarian severely injured her pet iguana in 1989; she sued for \$1 million in damages, contending that the animal suffered a broken back and that she endured emotional stress. The case is pending.

"In Cannes, France, black writer-director Spike Lee, miffed because his film *Do the Right Thing* did not win first prize at the annual film festival in 1989, implied that the judges' decision was racist.

"In Martinez, California, crew members of a U.S. Navy train that severed an antiwar protestor's legs in 1987 sued him, alleging post-traumatic stress disorder. The protestor went on to win a settlement in his own suit against the government.

"In Cincinnati, Ohio, Edward H. Winter sued a local hospital for 'wrongful living.' Winter argued that nursing personnel violated his rights when they saved his life after he experienced an episode of extremely rapid heartbeat—despite his instructions that no such effort should be attempted. Winter died about two years later; a judge last week threw out the case, which had been pursued by Winter's estate."

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ACC Continued from Page 13

ACC priests acting for the opposing bishops attended the Florida unity conference, to gather information and question several persons present. The remaining ACC bishops, meanwhile, are evidently disputing whether the Indian Anglicans actually merged, though minutes of their meeting, at least, are reportedly clear in indicating they did.

But as of the start of the ACC Provincial Synod, by which time Falk had returned to his home city of Des Moines, the separation had been effected: the remaining ACC bishops were in control, and there was no turning back.

The Synod's Farewell

The ACC's IX Provincial Synod was called to order by the Rt. Rev. James O. Mote of the Diocese of the Holy Trinity, who had been appointed Acting Metropolitan after Falk was "suspended" in August pending his trial.

Mote addressed the gathering at length, beginning with an emotional farewell to the Archbishop and "those who go with him."

While the Houses of Clergy and Laity stood in prayer, the College of Bishops retired to elect a successor to Falk. After a considerable length of time, the election of the Rt. Rev. William O. Lewis of the Diocese of the South was announced to both houses, meeting in separate sessions. The election was ratified by both bodies with few abstentions. Meeting again in full assembly, the new Archbishop was introduced by Bishop Mote and immediately received pledges of obedience from representatives of the laity and clergy.

Enthronement of Archbishop Lewis as Metropolitan of the ACC, Original Province, took place Friday morning, September 20. Evidently, however, some discomfort accompanied this ceremony, since Archbishop Falk had not yet officially resigned, giving rise to doubts about whether the installation could be seen as legally proper.

Not Even An Olive Branch

The long-awaited unity issue was finally taken up the same day.

Some few of the delegates and alternates had not yet seen the majority report of the Department of Ecumenical Relations, although it was to have been circulated by September 1. (In particular, it was noted that none of the New England delegation had received copies. It was explained that its diocesan secretary had submitted the names of the delegates too late for distribution, although documentation shows that he submitted the original list in June and a revised list on August 4.) Since the document is 47 pages of very fine print, its reading was impossible in the few minutes before its ratification.

In a final, last-minute attempt to keep the door open to ongoing unity talks, Bishop Chamberlain, who had earlier referred to himself as "just an Ordinary Bishop from New England," moved that in light of upcoming events, action on the majority report be tabled until the next Provincial Synod. By voice vote that proposal was soundly defeated and the Synod voted acceptance of the report. In so

doing, they rejected absolutely the draft concordat which had been proposed between the AEC and the ACC. (The AEC, in General Synod last fall, had already declared itself in full communion with the ACC, subject to ratification by the latter.)

Bishop Chamberlain left the meeting in protest.

The Fallout

The massive purge in the ACC seems to have brought with it a new church. Characteristics always present in some measure seemed to surge to the forefront: the 1928 **Book of Common Prayer** seemed to have been replaced by the Missal; the Holy Communion by the Mass; quiet prayer and meditation by the rosary; the humble dress of the clergy by fancy frock according to rank and importance.

The Synod adopted new and ambitious plans to rebuild the ACC in areas where parishes have been lost, and even where they haven't, including in territory now occupied by the Anglican Catholic Church of Canada.

Meanwhile, it has been reported that 72 percent of Archbishop Lewis's diocese (South) has withdrawn from the ACC, as have all but two parishes in the Diocese of the Missouri Valley. The parishes at Colorado Springs and Ft. Collins, Diocese of the Holy Trinity, have withdrawn, as have those in Washington. Bishop Robert Wilkes, suffragan of the Pacific Southwest—whose ordinary, Bishop Richard Willars, has just died—joined other ACC bishops, including not only Falk but assistant Bishops Boynton and Connors, at the Florida Conference on Anglican Unity, and it is thought parishes in Arizona will follow Wilkes' lead. Bishop Chamberlain also attended the Deerfield Beach meeting, and the Missionary Diocese of New England was due to vote on the unity proposal which came out of it on October 26 in Auburn, Massachusetts.

Bewilderment

The fast and furious events of recent days still leave bewilderment in their wake among many Continuing Anglicans.

Pondering them, the Rev. John Pasco of St. Michael's Church, Tulsa, focused the issue thus: "Archbishop Falk has made abundantly clear that he places in primary position the need to work to meet our Lord's prayer that His followers 'may be one' that 'the world may believe.' On the other hand, the bishops who disagree with the Archbishop have stated their case that there can be no unity which includes the American Episcopal Church, even though the Deerfield Beach Conference proposes to meet the chief objection of those bishops by a service in which three or more bishops of unquestioned episcopal validity (having derived their episcopate through the Anglican Communion) would conditionally consecrate all bishops of the uniting church and make up for any other perceived deficiencies in the holy orders" of those in that church. While noting the hope offered by the Florida meeting, the pronounced differences within the ACC and their results, he said, have been "disquieting to the faithful."

Newsclips

ANGLICAN—INTERNATIONAL

Bishop Clarence Pope of Fort Worth, president of the **EPISCOPAL SYNOD OF AMERICA**, took off for England to consult with traditionalist leaders there shortly after the Episcopal General Convention, and prior to a meeting of the ESA's Synodical Council November 7-8 in Fresno, California. According to *Foundations Newsletter*, Pope was due to attend the enthronement September 14 of the Rt. Rev. David Hope as the new Bishop of London, the Church of England's third ranking diocese. Hope succeeds Dr. Graham Leonard, who addressed the ESA's founding synod in 1989, and who the story said plans to maintain strong ties to traditionalist leaders in other parts of the Anglican Communion, including the U.S. Bishop Hope, also a traditionalist, "has told me personally and repeatedly that he is strongly in our court and will support us in every way," Bishop Pope was quoted as saying. Pope planned to consult with these and other English bishops, as well as with Scottish Bishop George Sessford, "about future efforts which we're internationalizing, which we contend would have the effect of conserving and propagating the historic faith," Pope said. "So the international connections are extremely important, because we're not a denomination, we're a world church, part of the Holy Catholic Church." Pope said Anglican Communion bishops with whom he had talked "are aware of the disaster of Phoenix and how critical the situation is in the [U.S.] Episcopal Church." Another story in the same publication noted over 200 phone calls to ESA headquarters in Fort Worth in just the first few days after General Convention.

ANGLICAN HYMNS REVERBERATED AGAINST THE VAULTED CEILING OF ST. ANDREW'S CHURCH IN MOSCOW July 14 for the first time in 71 years, as the late-Victorian church celebrated its first Eucharist since 1920, during the Russian Civil War, reports *Episcopal News Service*. Since 1964 the acoustically renowned structure has served as a studio of the Soviet state record company Melodiya. For now the latter remains the building's primary tenant, with monthly services planned for the St. Andrew's congregation of 100, though the group hopes for a more regular church life in future. The Rev. Tyler Strand, an American, is current chaplain of St. Andrew's. Representatives of the Russian Orthodox patriarchate, the Moscow city council, and Soviet television attended the historic service. The U.S. Episcopal Church and the Church of England have expressed a desire to jointly sponsor Anglican activities at St. Andrew's.

In the view of 66 Anglican liturgists from around the world who met in Toronto in August, **BAPTISM** is sufficient as a Christian initiation and should allow admission to the Eucharist, thus negating the need for confirmation. *Church Times* said participants in the fourth international

Anglican Liturgical Consultation convened at Trinity College in Toronto by Professor David Holeton found the renewal of baptismal practice to be "an integral part of mission and evangelism" and said that "Liturgical texts must point beyond the life of the church to God's mission in the world." After declaring baptism to be "a complete sacramental initiation and leading to participation in the Eucharist," they said that "Confirmation and other rites of affirmation have a continuing pastoral role in the renewal of faith among the baptised but are in no way to be seen as a completion of baptism or as necessary for admission to communion." The consultation approved the catechumenate as a model for preparation for baptism, and thought that the pastoral rite of confirmation could be delegated by a bishop to a presbyter (priest). Bishop David Gitari of Kirinyaga in Kenya and the Rev. Ruth Meyers (U.S.) were elected to the group's steering committee for two years and the Rev. Ronald Dowling (Australia) for four years. Prof. Holeton and the Rt. Rev. Colin James of Winchester, chairman of the Church of England Liturgical Commission, continue to serve. The liturgists' conclusions add to a growing trend toward disuse of the rite of confirmation among Anglicans in some locations.

ENGLAND'S LESSER-KNOWN CATHEDRALS ARE ENJOYING A TOURIST BOOM, showing the most marked increase in visitors of all the cathedrals, says the *English Heritage Monitor 1991*. Though Westminster Abbey, St. Paul's Cathedral, Canterbury and York Minster remain the most popular sites, with visitors in the millions each year, Guildford, Hereford, Lichfield and Rochester Cathedrals all estimated visitor levels of between 90,000 to 120,000 in 1977, when a previous survey was done, but by 1990 could all claim 200,000 or more. The development of visitor centres and other activities aimed at serving or drawing tourists is cited as a reason for the increase. In all, said *Church Times*, 12 million visitors a year, many of them from outside England, flock to English parish churches, according to the latest estimate by the English Tourist Board.

BUT THERE IS A DOWNSIDE FOR ENGLISH CHURCHES, in that, according to the Ecclesiastical Insurance Group, every four hours an Anglican church in England falls victim to thieves, vandals or arsonists. Not only are such things as poor-boxes, safes, antiques and leaded windows taken, but in particular cases cited two complete roofs and one churchyard wall were taken. Last year the EIG paid out 4.5 million pounds on 6,500 such claims and some 8,500 claims are projected this year, said *Church Times*. In one area, at least—South Yorkshire—police have promised special investigative efforts to recover stolen church property.

IN BRIEF—

***MORALITY HAS BEEN DISCUSSED "AT LENGTH"** by the Second Anglican-Roman Catholic International Commission (ARCIC II). Questions of authority, scripture and tradition, and apostolic succession are on ARCIC's list of future topics. - *Church Times*

***MEANWHILE, 75 MOSTLY HOMOSEXUAL YOUNG PEOPLE HELD A SERVICE OF EXORCISM** recently outside Lambeth Palace in London, to drive out the "demon of

intolerance" from the Church of England. Self-proclaimed members of groups such as the "Sodom and Gomorrah Residents Association" and the "Whores of Babylon" waved banners and participated in the ceremony to protest Archbishop George Carey's views against homosexual practice. "Let us purify ourselves of the poison heaped on us all our lives by the Church of England," chanted a woman dressed as a high priestess in a low-cut velvet gown. "We are here to cure an institution that is possessed by... the demon of homophobia." Carey was evidently away at the time in Papua New Guinea for the centenary of the arrival of Christian missionaries there. - *The Living Church*

***AND, A SO-CALLED "SERVICE OF OUTRAGE"**, organized by Integrity/Toronto, was said to have been held August 28 at Church of the Holy Trinity, Eaton Centre, in the city to protest the firing of a Canadian homosexual priest, the Rev. James Ferry, 38, because he refused to sever relations with his gay lover. An offering was to be taken up at the "service" to help defray costs of any legal action Ferry may take against the diocese. Ferry's license was withdrawn by Toronto Bishop Terence Finlay, who said he was following policy agreed to by the church's house of bishops, which allows for homosexuals in the ministry only if they agree to remain celibate. - *Toronto Star*

***THE FORMER BISHOP OF LONDON**, Dr. Graham Leonard, and his wife have become members of the English Prayer Book Society. - *Faith and Heritage*

***ST. JAMES'S GARLICKHYTH**, one of the best-restored Wren churches in London, was wrecked in late September when a constructor's crane collapsed on the building. A six-year, 200,000-pound restoration program had just been completed on the structure, for which damage is now estimated at between one and two million pounds. - *Church Times*

***THE DIOCESE OF JOHANNESBURG**, South Africa, has joined Namibia, Cape Town, Grahamstown and Pretoria in approving the priesting of women. The moves are apparently intended to encourage the Southern African provincial synod to approve the innovation when it meets next year, though the same proposal failed to garner the two-thirds majority vote needed when the synod met in 1989. The Church of the Province of Southern Africa contains 21 dioceses. - *Church Times*

***THE DIOCESE OF LUSAKA, ZAMBIA**, meeting at its synod in May, approved the ordination of women to the permanent diaconate in the Church of the Province of Central Africa. The vote is again, evidently intended to memorialize the provincial synod, which will take up the issues of women's ordination to the permanent diaconate and the priesthood at its next meeting. The Lusaka synod also discussed women priests but did not vote on the matter. - *Episcopal News Service*

***CENTENARY CELEBRATIONS FOR THE ANGLICAN CHURCH IN ZIMBABWE** were held in August, with Archbishop Desmond Tutu of South Africa on hand to preach to a congregation of some 10,000 gathered at the site of the first Anglican mission in Zimbabwe, St. Augustine's at Penhalonga in the country's Eastern Highlands. Archbishop Khotso Makhulu of Central Africa, which has four Zimbabwe dioceses within its province, was also present. Archbishop Tutu said the Church of God always has to be vigilant on behalf of the powerless in society; he also con-

gratulated Zimbabwe's ruling party on a decision accepting the principle of a multi-party democracy. - *CPSA report/The Advocate*

***MEANWHILE, BISHOPS OF THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA** have decided to convene an urgent consultation to discuss "when and how sanctions should be lifted" against South Africa "so as to bring the maximum possible benefit to all South Africans." - *Church Times*

***AN OLD BATTLE WAS RESUMED** between the British government and the Church of England recently as new Archbishop of Canterbury George Carey charged September 19 that government policies were at least partly to blame for recent disturbances by young people in economically bleak urban areas such as Newcastle. Prime Minister John Major retorted that rioters in mid-September "weren't all from deprived backgrounds" and that many of the incidents "were carefully pre-planned." Another conservative leader lamented that no senior churchman had condemned acts of violence by the "young hooligans." - *The Washington Post*

ANGLICAN—USA

EPISCOPAL PRESIDING BISHOP EDMOND BROWNING was due to meet in October with Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, to discuss the recent stunning decision by the Orthodox to suspend dialogue between the two churches. The move was said to have resulted from Orthodox objections to such things as the Episcopal Church's practice of ordaining women, including of one recently who is a lesbian, and the Bishop of Newark's claims that St. Paul was a homosexual. The decision was slated for review at a fall meeting of the Standing Conference of Canonical Orthodox Bishops, representing ten Orthodox churches. The bishops also decided to review membership in the National Council of Churches for what Iakovos said were "extreme liberties" taken by the NCC in recent years. Iakovos, whose church suspended its membership in the NCC indefinitely, met with NCC General Secretary Joan Brown Campbell and NCC President Leonid Kishkovsky on September 10 to explore the implications of the decision by the Orthodox Archdiocese and to try to resolve misunderstandings. A joint statement following the meeting said that both parties agree that "to remain faithful to its central task of Christian unity, the ecumenical movement and its agencies must address fundamental issues and proceed with dialogue and decisionmaking which will strengthen the ecumenical vision in its local, national and international expressions." Orthodox members of the World Council of Churches have also warned that they are reviewing membership in that international ecumenical body following its assembly in Canberra, Australia, early this year.

"Perhaps as many as **20 PERCENT OF THE CLERGY IN THE EPISCOPAL CHURCH ARE NOT TRULY SUITED FOR THE ORDAINED MINISTRY**," according to the national church's Deployment Review Committee in a report to last July's General Convention. The report was noted in *Hawaiian Church Chronicle*, the publication of Presiding Bishop Browning's former see. The *Chronicle* also asserted that while "General Convention kept the church from fracturing, [and] registered its opinions on various

national and international matters," it "did not address in any real way the fundamental problems which continue to beset the Episcopal Church." It noted that membership is down one million (about 30 percent) since 1967, while the clergy have doubled in number since 1955. The ratio is now one to 164 lay members; it was one to 351 in 1965.

In the wake of mixed reactions to decisions of the recent General Convention, especially on the sexuality issue, well known traditionalist priest, **THE REV. WILLIAM RALSTON**, rector of St. John's Church, Savannah, Georgia, has now written that "in order to continue being an 'Anglican Christian' it may be necessary to cease being an Episcopalian." In a recent issue of his parish bulletin he wrote that "I never imagined such a day might come. Even when some of my best friends went into what is called 'the continuing church,' by which is meant the various bodies formed by departure from the Episcopal institution, most of which have 'Anglican' in their titles, I still could not think I had no place in the Episcopal Church, my home, and the home of my family for too many generations to count. But the time has come," Ralston continued, "for me to face some hard distinctions and discriminations. I cannot say that I think the present Episcopal Church, as embodied and expressing itself through its General Convention, is congruent with its Anglican past or present. I am not sure what it is, but it does not feel like *home* anymore, and my heart is not in it. . . . And so we may come to the point where we must say 'I am an Anglican,' affirming our solidarity with the long history of our particular Christian way—the tradition of the Celtic Church, King Alfred, Cranmer and Hooker, the martyrs of Uganda, the missionaries to China and Japan, Bishop Kemper, and all the goodly company; and go our way, perhaps as a remnant within the Episcopal Church, perhaps as part of a larger and more inclusive Anglican province or presence. . . ."

Ralston is flanked by the Very Rev. Garrett Clanton of St. John's Church, Quincy, Illinois, who recently wrote that ". . . We may yet be 'one church' in some legal sense that shall shortly, I think, be seriously challenged from sea to simmering sea." The "glowing arrogancy of those who have brought the Episcopal Church to its near demise" will be insufficient "to still the aftershocks emitting from its still Christian people." Clanton said that he "cannot grasp how even heroic efforts by one or a few could undo within the Episcopal Church that damage that has invalidated its historic Orders, claim to orthodoxy, or adherence to a revealed faith. . . . I must conclude that, however well and sincerely intended, such suggestions [that individual parishes can reverse the heretical course of ECUSA] will but further erode the stamina of the faithful and delay, perhaps too long, our only real recourse." Clanton predicted events "that shall rapidly lead to an increasingly formal parting within the Episcopal Church. . . . The reality will be two religions: one of Christ and the other of mammon. . . . The words of Jesus that echo in my heart. . . are 'He that is not with me is against me. . . .'" Calling for action now, Clanton particularly urged "unity among those who trust Jesus enough to stand apart with Him in this world and, sad to say, in this Church. We cannot reason in good faith with those who openly despise and reject the faith. We err to fight under our separate banners however true. It is time to shake off the dust from our feet and leave those who will

not be conformed to our Lord to their own desires. It is time to be clearly Christ's Church and to mend our fences with those other Catholic bodies and individuals who have not been so distracted as we ourselves. We may have meant well but surely it is now plain to us that satan's house will not be divided and, if long inhabited, risks fouling the fairest soul."

The division is evident even in the Diocese of Fort Worth, which, despite its bishop, the Rt. Rev. Clarence Pope, president of the traditionalist Episcopal Synod of America (ESA), is not monochromatic in its viewpoints. This was noted again recently with the formation of a **COUNCIL OF THE LAITY**, representing 13 of the diocese's 57 parishes. According to *Episcopal Life*, the group's leader said the Council gives people "a chance to come and talk with no clergy influence. Clergy are controlling what's being said. There are so many people who are afraid to talk in their own congregations." Peter Tringham particularly charged that Bishop Pope's statement that "there are now two religions in the Episcopal Church" is not true. "We don't accept such a statement because it is not representative of the laity's point of view." He charged that many lay people are upset with the ESA's "rigidity." He said, "It distorts the national church's position on issues without benefit of any factual background." The Rev. Samuel Edwards, an ESA spokesman, said in response to Tringham that "the problem does not come with lack of respect for their integrity or lack of respect for ours. The problem comes because we have two different views of reality."

IN BRIEF—

***FORMAL STUDY OF A PROPOSAL FOR "FULL COMMUNION" WITH THE EPISCOPAL CHURCH** has been delayed, evidently for at least a couple years, by a vote of the Evangelical Lutheran Church in America's (ELCA) churchwide assembly. The body did, however, approve a general statement on ecumenism which urged the 5.2 million-member ELCA to strengthen relationships with other churches and to be "bold" in working for visible unity. - *Episcopal News Service*

***PRESIDENT BUSH HAS BEEN COMMENDED** for his "leadership in advancing the peace process in the Middle East" by Episcopal Presiding Bishop Edmond Browning, though Browning acknowledged he and the president earlier had "differences" over the Persian Gulf Crisis. - *Episcopal News Service*

***THE BISHOP OF SOUTH CAROLINA**, Edward Salmon, has reauthorized use of the 1928 **Book of Common Prayer** in his cathedral, according to *The Anglican Digest*.

***THE ORDINATION OF WOMEN AND HOMOSEXUALS HAS BEEN ENDORSED BY LEADERS OF 16 ANGLICAN RELIGIOUS ORDERS** in the U.S. and Canada. A statement said that "the call to ordination is from the Holy Spirit, who cannot be limited and who may therefore call any individual, regardless of race, sex or sexual orientation." - *Convention Daily*

***THE ANGLICAN ORTHODOX CHURCH** has elected a successor to founder Bishop James Parker Dees, who died on Christmas Day last year. George C. Schneller of St.

Louis, Missouri, was elected unanimously at an August meeting in North Carolina. - *Christian News*

***EPISCOPAL EXECUTIVE COUNCIL MEMBER NANCY LAWTON AND HER HUSBAND, THE REV. JOHN LAWTON** were killed in a September auto accident in Massachusetts. Mrs. Lawton served as a deputy to General Convention five times and had just been elected to the Episcopal Church's highest policy-making body. She and her husband had been active in the campaigns of former Governor Michael Dukakis, who served as a pallbearer. - *Episcopal Life*

***THE NORTH AMERICAN BROTHERS OF THE SOCIETY OF ST. JOHN THE EVANGELIST**, (SSJE), the oldest men's religious order in the Anglican Church, have celebrated their 125th anniversary. - *Episcopal Life*

***THE EPISCOPAL CHURCH'S EXECUTIVE FOR WORLD MISSION RESIGNED ABRUPTLY** after General Convention. Judith M. Gillespie, who had been reported pleased with convention decisions that had restored funds for overseas churches to their previous levels, gave no reason for her resignation. She had served in the post since 1986. - *Episcopal Life*

RELIGION—USA

A UNITED METHODIST PANEL HAS FAILED TO COME UP WITH A CLEAR POLICY ON HOMOSEXUALITY. According to *The Washington Times*, a 24-member committee said that "the church has been unable to arrive at a common mind" on the issue. But the panel's majority recommended that the church drop the condemnation of homosexuality from its Social Principles. "We would rather risk being wrong than being cruel," said the Rev. Philip Wogaman, a drafter of the report and advocate of the majority recommendation. Although a churchwide poll shows that up to 85 percent of United Methodists support a four-to-one General Conference vote in 1988 to retain the church's traditional view on homosexuality, the pressure is still on to change church policy anyway. The Rev. Daniel A. Seamands, a committee member who opposes changing the Social Principles or making the committee report the basis of a churchwide study, charged that "Most of the behavioral science experts that came in [to panel hearings] were stacked" in favor of homosexuality.

America's largest Lutheran denomination, the generally theologically-liberal Evangelical Lutheran Church in America (ELCA), has said that **ABORTION IS "AN OPTION ONLY OF LAST RESORT."** According to *Associated Press* reports in *The Washington Post*, ELCA delegates voted 905 to 70 that abortion is acceptable only when the life of the mother is endangered, when the fetus is so abnormal that it would soon die, or in cases of rape or incest. The position is contained in a 4,000-word policy statement adopted by the ELCA's churchwide assembly September 3. Among other things, the statement discounts claims of unqualified "rights" either of the pregnant woman or of the fetus, saying "other significant moral claims intrude." In another action, the 5.2 million-member ELCA voted to urge the U.S. government to put pressure on Israel to stop Jewish settlements in Arab territories it occupies, despite warnings that the action could offend Jewish Americans.

The U.S. Senate has joined the House of Representatives in passing a bill which would lift the **ABORTION COUNSELING BAN** from agencies which receive federal funds. According to *The Washington Post*, the 78 to 22 vote would reverse an administration-backed prohibition against federally-funded groups using tax money to advise clients to seek abortions in problem-pregnancy situations. An "override" of a threatened veto by President George Bush seemed likely, as both houses had passed the measure by margins of greater than two-thirds of their membership. At the same time, however, the Senate also added an amendment, by the same 78 to 22 vote margin, to transfer \$10 million from funds allocated to finance two sex surveys to a program designed to deter premarital sex among teenagers.

Meanwhile, despite advanced contraceptive methods and education available in the U.S., couples are still failing to use them, misusing them, or using unreliable methods—meaning that **ABORTION IS STILL BEING HEAVILY DEPENDED UPON AS A MEANS OF "BIRTH CONTROL."** Of some six million pregnancies in America annually, over three million are unplanned, according to *Time* magazine. The abortion rate—1.6 million per year—is one of the highest in the world, and teenage pregnancy in the U.S. is more than double that of European countries.

Arrests in **WICHITA'S ANTIABORTION PROTESTS** were resumed in early September with 57 more protestors taken away by local police. *The Washington Post* said that police, who made a total of 2,657 arrests from July 15 to August 26 at the Kansas city's three abortion clinics, described Operation Rescue supporters as "rude," in the words of one police major. At a taping of the "Donahue" television show in Wichita, Operation Rescue founder Randall Terry accused Planned Parenthood's black president, Faye Wattleton, of betraying her race. Terry charged that Planned Parenthood has racist underpinnings. "Margaret Sanger, the founder of Planned Parenthood, was an avowed racist. She wanted to eliminate the black community," he said.

REPORTS BY RELIGIOUS NEWS SERVICE (RNS), the nation's sole interfaith wire service, are now being made available to the public press by *The New York Times* Syndication Sales Corporation. Under the agreement, which took effect June 1, RNS materials are wired to about 1,380 newspapers and numerous broadcast outlets in the U.S. RNS also serves 200 publications and national Protestant, Roman Catholic, and Jewish organizations. "This arrangement with *The New York Times* is a giant leap forward for us," said Judy Weidman, RNS executive editor. John Brewer, president of the *Times* corporation, added that "There is no question that the time is right for increased coverage of religious news." RNS is an editorially independent service owned by an interfaith company in Dallas. Its flagship publication is *The United Methodist Reporter*, which in 1983 assumed management of RNS from the National Conference of Christians and Jews, owners of the service since its founding in 1934.

IN BRIEF—

***A LEADING COMPUTER SOFTWARE COMPANY IS OFFERING EQUAL BENEFITS TO HOMOSEXUAL**

EMPLOYEES. Lotus Development Corp. will now give "partners" of gay employees the same financial benefits as spouses of heterosexual ones. - *The Washington Post*

***THE VSN INTERFAITH SATELLITE NETWORK** has expanded to include 600 cities and 9.2 million households. The mainline church-run effort broadcasts 24 hours a day, and is supported by a consortium of 28 religious organizations representing 54 denominations. - *The Washington Times/Associated Press*

***"MODERATE" SOUTHERN BAPTISTS HAVE OPENED THEIR FIRST SEMINARY** in Richmond, Virginia. The school is supported by the Cooperative Baptist Fellowship, a group which dissents from control of the Southern Baptist Convention by fundamentalist leaders. - *Christian News/Religious News Service/Episcopal Life*

***A FEDERAL COURT HAS BANNED SPYING ON CHURCH GROUPS.** Four Presbyterian and Lutheran congregations in Arizona had sued over their complaint that undercover government agents infiltrated worship services, Bible study classes, meetings and discussions in search of evidence concerning involvement in the "sanctuary" movement conducted in behalf of Latin American refugees. - *The Washington Times/Associated Press*

***JIMMY SWAGGERT**, 56-year-old scandal-stained televangelist, was found liable, along with his ministry and his lawyer, for defaming rival TV preacher Marvin Gorman and for damaging his ministry. A \$10 million judgment was rendered in New Orleans. Although Gorman acknowledged sexual indiscretions with two women, he accused Swaggert and company of masterminding a smear campaign that drove him out of the Assemblies of God and bankrupted his ministry. Swaggert himself was defrocked in 1988 after Gorman revealed photos of the preacher with a prostitute. - *Time*

***SEVEN YEARS AFTER THE AIDS CRISIS LED TO THE CLOSING OF MOST SAN FRANCISCO "BATH-HOUSES,"** sex clubs are back and doing a brisk business in the area as gathering sites "for playful, anonymous public sex." A visit to sex clubs by two *San Francisco Examiner* reporters found that "some are clean, well-lighted places where unsafe sex is outlawed, while others are dark and dirty places where sex acts, if not visibly unsafe, are impossible to monitor." After learning of a month-long investigation by the *Examiner*, Mayor Art Agnos vowed to crack down on those clubs that violate health and safety codes. - *San Francisco Examiner/The Washington Times*

***MILWAUKEE ARCHBISHOP REMBERT WEAKLAND HAS ORDERED HIS PRIESTS TO STOP GIVING GENERAL ABSOLUTION FROM SIN** on Vatican orders. Weakland had allowed general absolution due to an apparent decline in auricular confessions among church members. Rembert, a leading theological liberal, said "a sense of obedience to the commands of the Holy Father is still very much a part of our belief and tradition." - *The Washington Times*

RELIGION—INTERNATIONAL

DEPUTIES AT THE RUSSIAN PARLIAMENT STREAMED OUT OF A CRUCIAL DEBATE recently after word spread that priests were giving away Bibles in the main hall. According to *The Washington Times*, politicians, cooks, policemen and scores of bureaucrats at the river-

side parliament jostled to join the line, which stretched 50 feet long and several rows wide. Priests and staff members from the Bible Society—a group founded in Russia in 1812 and operating with funds from abroad—doled out thousands of Russian-language New Testaments and children's Bibles. As the group's stocks ran low, however, the orderly line crumbled into chaos, with parliamentary staff trading insults and scrambling to get to the front. A Bible Society spokesman said that, after decades of religious suppression in Russia, he was "surprised at nothing. It is absolutely natural—even for Bibles."

In an action demanded by scholars for decades, the monopoly by a small group of international researchers on **THE DEAD SEA SCROLLS** has been broken by two American scholars and by a California library. According to an *Associated Press* story in *The Washington Times*, two scholars have released the first of five volumes of previously unpublished texts from the scrolls, as reconstructed from an already-released "concordance" listing words and phrases in their original context. In addition, *The Baltimore Sun* reports that the Huntington Library in San Marino, California, which has complete photographic copies of the famous Old Testament scrolls, has announced it will make them available to qualified scholars generally, denying the claims of the Israeli government that the library has no right to let the public see them. *The Washington Post* noted that the roughly 800 scrolls were discovered in caves near Jerusalem in the 1940s and 1950s, and have been translated and made public only in part. The scrolls, written in the period between 200 B.C. and about A.D. 50, are thought by many researchers to be the library of a single unorthodox sect of highly religious Jews, the Essenes, among whom Jesus may have lived.

IN BRIEF—

***AN AIDS AWARENESS CAMPAIGN WHICH DISTRIBUTES CONDOMS** has drawn opposition from the Roman Catholic and Free Presbyterian Churches in Scotland. Information packets are being distributed to drugstores, dental and medical offices and libraries, and include a condom and illustrated instructions telling how to use it. - *Religious News Service/Christian News*

***EVANGELICAL LUTHERANS IN CANADA** have adopted a statement permitting administration of communion to all baptized members from infancy. - *Ecumenical Press Service/Christian News*

***CONSTRUCTION OF THE FIRST CHRISTIAN CHURCH IN THE PERSIAN GULF REGION SINCE 1989** is underway. The 400-square-foot St. Thomas Church, a part of the Syrian (Oriental) Orthodox Church of India, is being erected in Dubai, United Arab Emirates, on land donated by the late ruler of Dubai, Sheik Rashid bin Saeed al-Maktoum, and will have a capacity for 1,500 worshippers. The \$410,000 needed for construction was raised by the church's 1,600 parishioners, who currently meet at a parish hall in Dubai for services. The structure is due to be ready for use next March. - *Episcopal News Service*

***THE UKRAINIAN BIBLE SOCIETY** was established in Kiev in June with the help of the United Kingdom-based United Bible Societies. The society's inaugural meeting,

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The Afterword

Editorials

Truth Or Consequences

The sharp and mocking reactions by Church of England hierarchs to the assertions of the Ven. George Austin protest too much, wethinks. For in fact Archdeacon Austin is only speaking prophetically to his fellow Church of England members about what has already proven to be true in the United States: traditional and liberal churchmen, like oil and water, will continue to repel each other, and no amount of the famous Anglican "comprehensiveness" can overcome this in anything more than a superficial manner. Fr. Samuel Edwards correctly identifies the problem in this issue in saying of those who disagree with Fort Worth's conservative Episcopal leadership that "the problem does not come with lack of respect for their integrity or lack of respect for ours. The problem comes because we have two different views of reality."

Certainly, Christian love for those who disagree with us should in no way be denied; that is a central part of God's word to us. Love should include charity, and may mean compromise in a variety of things—but truth should not be one of them, for hereby is truth defeated.

The legacy of that kind of compromise is keenly observed in this issue's reports on the aftermath of General Convention's acidifying sexuality resolution: Bishop Spong ordains another priest, noting that the convention refused to prohibit homosexual ordinations (so it follows that it must be okay); Integrity conservatives have conceded the gay victory at convention, as, indeed, Episcopalians United essentially does in its charge that ECUSA is no longer the church of Jesus Christ.

Unfortunately, those at odds with key church policies who continue in well-intended Christian peacefulness to work for change from within, cooperating as far as possible with the institutional system and with those at its controls, have over time and themselves and the true faith ostracized and decimated. One writer in response to Austin in *Church Times*: "The example of the [U.S. Episcopal Church] shows that such matters as women in the priesthood, homosexual unions, and inclusion of liturgical language rapidly take on the character of moral shades—the request for toleration soon becomes a demand for defiance . . ."

The church of Ireland traditionalists got their first taste of things some not long ago, as a carefully worked out statement assuring non-discrimination against those who opposed the surprise of the church's General Synod over a year ago to ordain men priests and bishops was only received rather than demanded by the Synod. Members of the body apparently feared church leaders might be legally obligated to comply with agreement, and that was simply asking too much of their defiance."

Attempts to restore the Episcopal Church or any other church gone astray are not in themselves to be denigrated. But if,

ultimately, there is no real penalty for lack of reform, there is no reform. Nor will there be much peace or ability to speak clearly the Church's saving message.

Certainly not everyone agrees on the need for, specifics or feasibility of Austin's proposal to separate liberals and traditionalists within the C of E in particular (though such a course is essentially what the 4,000-member Cost of Conscience has already decided it would have to follow, if worse comes to worse, via its plan for "alternative episcopal oversight"). Some have decried the possibility of any sort of split, others would suggest that integrity and practicality would demand the establishment of a completely separate church body by one or the other party; many would, we hope, urge delay in any radical action until it becomes clear, especially through the vote on women priests next year, which view of "truth" will prevail in the C of E.

But Austin is right in his general, basic assertion: that liberals and traditionalists still within the ranks of official Anglicanism are never going to agree on the several fundamental issues now vexing the Church and—in those venues where the historic faith has truly been overrun by new age religion—traditionalists must, for the sake of honesty, peace, and conscience, find a way of establishing at least *operational* separation.

Nothing less than responsibility to the task of proclaiming the Gospel and building up God's Kingdom is at stake. For those who in good conscience remained to fight on within the Episcopal Church, this mission, and the numbers to carry it out, have been *seriously* eroded over the last 15 years since the turning point 1976 General Convention. Progressive marginalization and dismantling of the traditional witness have recently been capped with a final slam of the door from the General Convention, which rejected further measures to provide orthodox Episcopalians a more unhindered and protected existence.

If a significant portion of the traditional Anglican witness is not to be totally lost in this country, leaders of the Episcopal Synod of America, whose executive body meets this month in Fresno, California, will have to take action in line with the advice offered by Archdeacon Austin, and establish (at the very least) some means to operate freely, without regard, if necessary, to the normal Episcopal Church protocol. Fortunately, all indications are that they are prepared to do just that. We will eagerly await word from what we hope and trust will be a decisive ESA gathering.



Christian Challenge Sponsoring Parishes

ARKANSAS

Hot Springs

St. Chrysostom's Anglican Church

(Anglican Church of America)

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 Cathedral

(Anglican Church of America)

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

(Anglican Church of America)

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

(Anglican Church of America)

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

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The Rev. Canon Robert Miller

The Rev. Kenneth Horne

407/657-2376

Jacksonville/Orange Park

Church of St. Michael & All Angels

(Anglican Church of America)

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

(Anglican Church of America)

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

IOWA

Des Moines

St. Aidan's Anglican Church

(Anglican Church of America)

4911 Meredith Drive

Sun MP 9:10a, HC 9:30a

Tues & Thurs EP 5:45p, HC 6p

The Most Rev. Louis W. Falk III

The Very Rev. Roger Rovelstad

515/225-7078

MAINE

Portland

Old St. Paul's Parish

(Autonomous)

279 Congress St.

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

High Mass 10a

1928 BCP

The Rev. Harold A. McElwain

207/773-8208

MICHIGAN

Detroit

Mariners' Church

(Autonomous)

170 E. Jefferson Avenue

Sun HC 8:30 & 11a, Sunday School

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

(All svcs 1928 BCP)

The Rev. Richard Ingalls

313/259-2206

MINNESOTA

St. Louis Park (Minneapolis)

Anglican Church of St. Dunstan

(Anglican Church of America)

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

(Anglican Church of America)

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 Church of America)

2654 W. Republic Rd.

Sun HC 10a

Holy Days as announced

The Very Rev. W.R. Hudson

417/887-3713

NEW HAMPSHIRE

Rochester

Trinity Anglican Church

(Anglican Catholic Church)

16 Nutter Blvd.

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

(1928 BCP)

The Rev. James von Fleckenstein-Curle

603/332-2235

NEW YORK

Hollis

St. Winifred's Anglican Church

(Anglican Church of America)

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 Euch 10:10a

Wed HC & Unction 7p

All services 1928 BCP

The Rev. John Pasco

918/252-1211

PENNSYLVANIA

Immaculata

Anglican Church of the

Holy Sacraments

(Anglican Catholic Church)

Marian Chapel,

Immaculata College

Sun HC 9a

1928 BCP

The Rev. Dr. A. David Seeland

609/424-4408

215/886-7096

Oreland

St. Paul's

(Reformed Episcopal Church)

800 Church Road

Sun 9a HC said; 11a MP

(HC 1st Sun); SS 10a

The Rev. George B. Fincke

215/836-5432

Philadelphia

Christ Church

(Reformed Episcopal Church)

33 Chestnut Street

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

9:45a (all ages)

3:30p "Christ Church Today"

WCH, 740 on AM Radio

Wed 7p Bible Study & Prayer

Thurs & Thurs 7a Intercessions

Holy Days as announced

The Rev. Geoffrey Hubler

215/387-8539

Church of St. James the Less

(Episcopal Church)

27 W. Clearfield St.

Low Mass 8a; Sung Mass 10a;

Summer Low Mass with Hymns 9a)

Weekdays Masses:

Mon & Thurs 6p; Wed 10a;

Sat 9a; Sat 9:30a

American Missal/1928 BCP

The Rev. David Ousley

717/229-5767

SOUTH CAROLINA

Florence

The Anglican Church of Our Saviour

(Anglican Church of America)

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

(Anglican Church of America)

Room #218, Marriott Office Center

off Greenwood Dr.

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

1928 BCP

The Rev. Robert Peebles

803/785-3967

803/671-7488

TEXAS

Alpine

Holy Cross Anglican Church

(Anglican Church of America)

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

(Anglican Church of America)

2425 N. Glebe Road

(St. Mark's U. Methodist Church)

Sun HC 9a (MP 4th Sun)

The Rev. Siegfried Runge

301/963-5726

AUSTRALIA

Melbourne

St. Mark's, Fitzroy

(Anglican Church of Australia)

250 George Street

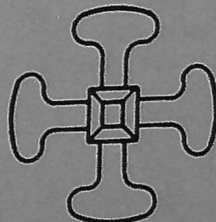
Sun HC 9:30a

Sat Benediction 7p

Mon-Sat Daily Mass

The Rev. Tony Noble

03/417-2751



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