

is expected to take up the issue again in three years. - *Ecumenical Press Service*

***THE DECLINE IN CANADIAN CHURCH MEMBERSHIP MAY HAVE HALTED**, at least temporarily. The 1991 edition of the *Yearbook of American and Canadian Churches* shows that church membership in Canada rose slightly in 1989, but that only one-fourth of the population attends church at least once a week. - *Anglican Journal*

***MEXICO WILL RECOGNIZE THE ROMAN CATHOLIC CHURCH** soon, reversing over 70 years of often-bitter government antagonism toward it. Although 90 percent of the nation is nominally loyal to Rome, the ruling Institutional Revolutionary Party has long barred the church from owning property or running schools, and has even forbidden the clergy from dressing as priests in public. - *The Washington Post*

***A COPTIC CHRISTIAN**, Butros Ghali, an Egyptian diplomat, has been chosen as the next secretary-general of the United Nations, succeeding Javier Perez de Cuellar of Peru, who has retired after two five-year terms. Ghali, 69, is expected to continue UN peace efforts while placing more emphasis on reforming the organization's bureaucracy. The former minister of state for foreign affairs, who is married to an Egyptian of Jewish origin, played a key role in talks that led to the Egyptian-Israeli peace treaty 14 years ago. - *Associated Press/The Baltimore Sun*

***BRITISH BROADCASTING'S RELIGIOUS TV PROGRAMS** have been moved from London to Manchester, leading to charges that they are being marginalized. One major problem is that the headquarters of religious organizations are in London, making it harder for programmers to have access to their sources. In a related report, BBC's chairman, Marmaduke Hussey, said there are now no plans for BBC to air the film *The Last Temptation of Christ*. - *Church Times*

***THE MOVE TOWARD DESIGNATING A FIXED DATE FOR EASTER** has been gaining ground, with most member denominations of the World Council of Churches welcoming the idea. Momentum for it is also building among the Orthodox, with the Sunday after the second Saturday in April being the date most widely offered. Easter is calculated according to principles set forth in 325 at the Council of Nicea. Varying interpretations of them account for the different dates for Easter observance in the Western and Orthodox churches. - *Episcopal News Service*

THE ANGLICAN MISSAL

(American Edition)

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

(Write for special terms on carton purchases)

Please send me _____ copies of the Anglican Missal Altar Edition

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

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

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

MAIL TO:

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

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

***A CHURCH OF SCOTLAND MINISTER** has been suspended for refusing to baptize babies. The Presbyterian pastor, Sandy Shaw, said he believes baptism should be administered only to those old enough to "repent and find faith in Jesus Christ." - *Ecumenical Press Service*

***FOOD FOR THOUGHT:** Ten city council members in the Brazilian town of Teresina have been excommunicated for earning too much money. Their Roman Catholic priest said they had "sinned against the good faith of the people who voted for them" because of their high salaries. - *Ecumenical Press Service*

THE Christian Challenge

A MONTHLY PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY
1215 Independence Ave. S.E., Washington, D.C. 20003

Address Correction Requested



JANUARY/FEBRUARY 1992

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

Christian Challenge

NATIONWIDE VOICE OF TRADITIONAL AMERICANISM—FOUNDED 1982

Volume XXII No. 10 Monday, February 1988



**White-Watching
Men And Now**
Page 6

American envoy Terry Waite
(now former) Arch-
bishop Robert Runcie stroll
the grounds of Lambeth
Palace.

Christian Challenge

This magazine is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY, and is published nine times each year. Opinions expressed in this publication are not necessarily those of the officers or directors of THE FOUNDATION FOR CHRISTIAN THEOLOGY, or of the supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Faber, founding editor.

THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

Copyright © 1992

SUBSCRIPTION POLICY

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

EDITOR

Auburn Faber Traycik

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

MAILING ADDRESS

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

DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

REPRINT POLICY

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

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

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

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

IN THIS ISSUE

FEATURES

WAITE-WATCHING THEN AND NOW

By James B. Simpson 6

NEWS AND REVIEWS

Special Reports:

- The ESA: Learning
Lessons From Liberals 8
- ACA Praised—And Panned—
As It Forges Ahead 14
- The Deerfield Addresses 18

FOCUS

This issue's stories:

- Queen's Sister Commends Prayer
Book Tradition
- Australian Church Court Rejects
Diocesan Action On Women Priests
- Diocesan, Deanery Voting Favors Women
Priests In C of E
- Reaction Continues On Interfaith Worship
- Oddie Takes On Feminist Service Book
- Canadian Homosexual Priest
Temporarily Reinstated
- More Cuts Made In National Church Support
- Browning "Encouraged" By Talks
With Orthodox
- All Saints, Ashmont, Survives Search Ordeal
- Hispanic Synod Launched
- Nashotah Names New Dean 26

NEWSCLIPS 33

COLUMNS AND DEPARTMENTS

BACKTALK

Letters from our readers:

This month, letters from Edwin Johnson;
Greg Diefenderfer; Tom Gardiner;
the Rev. Eric Lewis; Stanford Nelson;
Charles Morris; the Rev. Virgil Miller;
and the Rev. James Montgomery 3

WHAT'S THE WORD?

"The Light Of All The World"

By The Ven. Dr. Carroll E. Simcox 13

THE AFTERWORD

"The Fourth Decade Challenge"

Editorial 39

CHURCH DIRECTORY 42

Backtalk

Letters From Our Readers

HOMOSEXUALITY

Susan Lefler "Talks Sense"

I think your publication is superior to anything I've seen in the field of Anglican journalism. As soon as my issue . . . arrives I turn directly to the "Backtalk" column and am heartened by most of the responses you receive from readers.

The November "Backtalk" contains a letter from Susan M. Lefler (on the homosexual debate) which impressed me sufficiently so that I wrote directly to her. . . She expresses herself in a forceful yet compassionate way and to me she talks sense.

My most particular agreement with her centers on the paragraph which suggests a similarity between those afflicted (genetically?) with homosexuality and [those with] alcoholism. I'm an alcoholic, nine years plus into recovery, so I understand her meaning. Simply because I have the disease of alcoholism *absolutely does not mean* I may go out and get drunk because I don't care for the way things are going in my life. Were I to commit such a foolish act I stand to lose everything I've gained in these last years, and that price is too high. If I remain sober and do what my 12-step program tells me to do, I can manage to live a successful life, one which is reasonably happy, productive and useful, a life which will make at least one other person happy, after I'm gone, that I've lived at all.

I have "gay" friends and love them dearly. Nevertheless, it is *they* themselves I love, not their sin. All of us are sinful people and it is not I who judge their lifestyle. It has already come under the judgment of Scripture. I fear for the so-called gay men I call my dear friends; they are about as vulnerable to the hideous scourge called AIDS as anyone I know. Ms. Lefler calls for the Church to refer to Scripture and Tradition, and she herself manifests Reason.

What ECUSA seems to be doing is merely going along with the tide and accommodating to the climate of human opinion. . . I wish [bishops and deputies at General Convention] had had the guts to make some sort of decision, for if they had I would have more respect for all of them. Had they decided definitely in favor of ordaining homosexual men and lesbian women, I would of course have left. I intend to leave in any case, since I have no respect for those who cannot make up their minds and fear to express a possibly unpopular view.

If the "experience of many members. . ." is at variance with the orthodox teachings of the Church which are based on Scripture, Tradition and Reason, I suggest that is *their* problem. Let them either come to repentance or leave. I have heard that homosexual clergy have been ordained for many years, although it has been kept quiet. It is my view, harsh as it may seem, that if there are such and they are practicing a homosexual lifestyle they should be defrocked as soon as practicable. Likewise, such bishops as John Spong of Newark should be called upon to resign their office and get out. On the other hand, I have absolutely no objection whatsoever to homosexuals being ordained provided they remain celibate. Their doing so would

probably be a great sacrifice, but since when did Christian growth come easily?

I believe it is futile to attempt to fight the trend in ECUSA from within. I feel sure it has gone too far. . . It is my hope that those of us who hold traditional, orthodox beliefs can unite into a single Church, work together to spread the Gospel of Christ and be faithful witnesses for Him. Please—let's allow ECUSA to go its own way as soon as we can.

Name withheld by request because AA "has a tradition of remaining anonymous" in the media

Another View

In the November "Backtalk" section, Susan Lefler cites church teaching as based on Scripture, Tradition and Reason, but conveniently omits Reason when, along with the majority of her friends, she forms a supposedly religious opinion on homosexuality. There is no better book than the Bible for those who like to pick and choose when it boils down to bias, and every heterosexual is naturally biased against homosexuality. But heterosexuals and homosexuals alike should open a King James version of the Bible and read as follows: *1 Samuel 18:1-4; 19:1-7; 20:1-42; 23:14-18; and 2 Samuel 1:5-27.*

Since 1983 scientific evidence prompted the American Psychiatric Association to cease regarding homosexuality as an illness but to regard it instead as congenital. The unacceptance of homosexuality by self and/or society can produce a personality or emotional disorder that can result in suicide. Homosexuality is a variation within sexuality and falls within natural law. It is like being left-handed sexually. On the other hand, the scientific community rules out anal intercourse as falling within natural law, and for reasons obvious to everyone.

*Edwin Johnson
3900 Connecticut Avenue NW #204G
Washington, DC 20008*

THE ACA, THE ACC

Hope

There are glimmers of hope in the Continuing Church of late. Although it is too early to tell, perhaps the Continuing Church has finally left its selfish childhood and reached for some small level of Christian adulthood.

The Deerfield Beach conference [at which the Anglican Church of America was formed] was remarkable for its unity and humility. If we are to do the Lord's work, we need to build on the humble spirit evidenced there.

God has given us a purpose to attain, a mission to accomplish, a commission to fulfill. People need what we have to give. They need to hear God's loving word to them. They need to be ministered to by individuals who will lovingly share the gloriously

good news of Jesus' death and resurrection for *them*, personally. They need the healing and wholeness in the fullness of God's truth. Let us share our treasure with them.

In this "Decade of Evangelism," let us put aside our petty differences, and consecrate ourselves anew to the Lord's work. . .

Gregory J. Diefenderfer
786 Owego Drive
Pontiac, Michigan 48341

"All Bishops Created Equal"

This has been a year of pain and crisis for many [Continuing] Anglicans. Archbishop Falk has been forced from his job. The "winning" [Anglican Catholic Church] bishops are watching their denomination lose members, while those in the new Anglican Church of America have no immediate prospects of uniting the Continuing Church.

However, sometimes we have to look for silver linings. The Anglican Church of America will probably become the U.S. branch of the Traditional Anglican Communion. Because of the recent conditional consecrations, the new church's orders will probably be valid in the eyes of all Continuing Church jurisdictions—even the ACC. The orders of the former AEC were a nagging issue.

After the dust settles in the ACC, I believe it will find itself a stable, energetic, small denomination. The troubles of the past year have been distilled into a moral for the ACC faithful: *All bishops are created equal*. With this new emphasis on collegiality plus the church's longstanding acceptance of the seven ecumenical councils, I think the ACC may be a lot like the Eastern Orthodox Church. Could this be the birth of "Western Orthodoxy" some Anglicans have long predicted?

Tom P. Gardiner
4717 Radford Avenue
Richmond, VA 23230

About the ACC recognizing the ACA's orders? Guess again. (See the Special Report in this issue). - Editor

"Same Old Sheep Stealing"

I was in attendance at the Deerfield meeting in October and came away with a much different impression than your article in the November issue puts forth. I had greatly hoped that Deerfield would have been the avenue to assure the forward movement of the Continuing Church in unity between all its fragments. I came away feeling that it was just the same old, tired game of sheep stealing that was to transpire. I did not see the "significant segment" of the Anglican Catholic Church present, nor any of the other jurisdictions. It appeared to me that the greatest raid was in the ACC's Diocese of the South, and this was not for the issue of unity, but for other political reasons unrelated to the cause. The ACA's Diocese of the Eastern U.S. was the benefactor [sic] of these plums from the ACC.

What struck me in the face was the fact that the same old political maneuvering, power brokering, character assassinations, and wealth procurement of the same old cast of suspect leadership was in full swing. Any chance of objection was stymied by the fact that every meeting was attended by a Broward County deputy in full uniform, with a revolver on his hip, making it quite clear that those who objected to the agenda of the moderator may be asked to be guests of the Broward County Jail. I was hoping for a breath of fresh air, but instead got a

whiff of the same stale, toxic air that is suffocating the Continuing Church movement.

I was greatly disturbed by the use of one of the sacraments for political purposes. The idea that conditional consecration is for penitence and humility, not the bestowal of the grace of Holy Order is quite foreign. I believe that the Sacrament of Penance would do just fine, if this is the purpose intended. Why go through the process, if it was agreed that there was no doubt? This is tantamount to sacrilege. Was the purpose of these consecrations to thumb noses at the ACC leadership who objected and say so now what's the problem? If this is the case then this sacrament was used for a purpose that is political and not with the intention of the Church's teaching on the Sacrament of Holy Orders.

The Conference was run tightly on a schedule, with most of the important items likely hashed out in committees before the meeting. We were asked to rubber stamp most every item, with very little time for discussion. . . the most frequent expression from the podium was "trust us." Many of us have fallen for that line in the past and have been greatly deceived and shocked with the eventual outcome.

I hope that this battle between bishops has taught us all a lesson. If the Continuing Church is to survive, we cannot play the same political games we accuse our former allegiances of promoting. Politics is of the world, not of our Lord. If this scourge of the Church gains the high ground, all our efforts will fail. It is only when we imitate the life of Christ and put spirituality and charity first in order, that we can have any hope of success. . .

The Rev. Eric P. Lewis
7255 Lee Highway #403
Chattanooga, Tennessee 37421

Perhaps our reports in the last issue and this will offer you further information about some of your concerns. But surely you're not really suggesting that some 500 persons were coerced, practically at gunpoint, into approving the formation of the Anglican Church of America? Security guards with holstered weapons or clubs are everywhere these days. But we did check on this for you, and according to Fr. Frank Pannitti at St. Peter's Cathedral in Deerfield Beach, which worked on arrangements for the meeting, the off-duty deputy in full uniform was present for only one afternoon's session, having been engaged due to rumors that individuals or groups may try to disrupt business that many had come a long way to see accomplished. Disruption would not have included objections by registered participants, only attempts to thwart or halt the proceedings altogether. By all other accounts from those who were at the Florida unity conference, what you view as "rubber stamping" was unanimity stemming from a determination to unite. Any concerns could have been raised at any time, and we understand some were in hearings/committee meetings the night before proposals were taken up in plenary session. Fr. Pannitti mentioned, by the way, that, quite unexpectedly for St. Peter's, hundreds of letters of appreciation (and none of complaint) about the arrangements for and results of the Deerfield Beach meeting had been received from conference participants. - Editor

Politics At ACC Meeting

. . . It appears that certain individuals and groups are inserting politics and personalities into the forefront of the unity discussion, instead of the orthodox scriptural and theological teachings that should be the basis of all discussions.

Example A: At the recent [ACC Diocese of the Mid-Atlantic

States) Synod in Virginia, a get-together was published inviting those who were not active committee members to gather in a room ostensibly for the purpose of getting acquainted with fellow participants. To my shock and indignation, it turned out to be only a political rally for the anti-unity "party." As a layman, I was not apprised of the subject matter of this "friendly get-together." Others were likewise shocked.

Example B: At the final session of the same synod . . . [one diocesan leader] used unsound logic in his presentation against unity and refused to discuss salient points that were brought up questioning his presentation. He not only ignored these questions, but conveniently changed the subject in a vitriolic manner.

All of this in a meeting designed to express the unity of several elements of Christ's body as expounded in Holy Scripture.

We have seen the demise of ECUSA from a Church of God into an apostate body. The Episcopal Church as I knew it is no more. This should be a warning to us, that true unity means working together, sorting out differences and coming to common conclusions. This ensures a Christian Church that will grow and live in the Service of Our Lord.

Stanford C. Nelson
3611 Woodland Drive NW
Cleveland, Tennessee 37312

Errors

Although I am not a subscriber I read your [November] issue and found it so filled with inaccuracies and disinformation I am forced to write and inform you of your errors.

. . . I am the diocesan secretary for the Diocese of the South (DOS) of the Anglican Catholic Church (ACC) and was an elected and participating delegate to the IX Provincial Synod of the ACC at Charlotte, North Carolina. I therefore take issue with your reporting on our Synod.

1. The Provincial Synod was one of the most spiritual and loving ACC Synods I have attended in the last six years. It went extremely well in spite of the mean-spirited manner in which the former Archbishop and his supporters tried to scuttle the affair.

2. I felt that Bishop Chamberlain acted like a spoiled child—a petulant one at that—and did not reflect the views and sentiments of his own delegation from New England. His people and parishes are also repudiating him and his position with the "new" Anglican Church of America (ACA) by their actions in remaining solidly with the ACC.

3. The former Diocese of the Missouri Valley was well represented at the ACC's . . . Synod. More than 50 percent of the people of that diocese have reformed into a very viable Missionary Diocese of the Great Plains. From all reports they are doing exceptionally well without their former bishop. In December they [were due to hold] an electoral Synod to choose a new bishop ordinary.

4. You reported that 72 percent of the ACC left to join the ACA. From reports and contacts I've had with responsible individuals throughout the Province, I can only account for a nationwide loss of less than 20 percent of the *people*. Our own Diocese of the South was hardest hit by the loss of eight parishes—with exactly 52.8 percent of the people . . . if all the people in those eight parishes had gone with their clergy. *But* we have gained three new parishes, two created from the members of some of that 52.8 percent, since the creation of the ACA and still have a total of 20 parishes remaining within the diocese . . .

. . . In most cases, *unity* was never really the question . . . but

rather personal ambition, power politics, and avoidance of Episcopal displeasure for schism and other violations of their vows by the clergy concerned. . . .

Charles E. Morris
2306 S.E. 20th Circle
Ocala, Florida 32671

Thank you for being one of the first to list your objections; most of the few other "complaints" received to date just charge us with inaccuracy without much further detail. But, it has been enough of a task to document what we have reported without having to take the blame for what we haven't! We did not report that 72 percent of the ACC left to join ACA, but that 72 percent of Archbishop Lewis' diocese (South) had left. This was based, we believe, on early estimates of losses in baptized membership, and following our closer study of the diocese's 1990 Parochial Report Summary now in hand, this does need to be revised downward. We estimate the loss of baptized membership as higher than originally reported, but the overall membership reduction to be close to your own figures—59 percent. Considering total membership (communicants and baptized but not confirmed, together) within parishes listed in the 1990 report, most of the largest parishes in DOS have left, including St. Barbara's, Miami (262 members); St. George's, Ocala, FL (172); Incarnation, Orlando (267); All Saints, Palatka, FL (92); St. George's, Columbus, GA (89); St. Timothy's, Charlotte (213); and St. Francis, Spartanburg (104). The DOS retains 20 of the original 29 parishes, as you said, most of which are between 30 and 70 members each, with the exception of two with some 135 members each. Based on the numbers in the

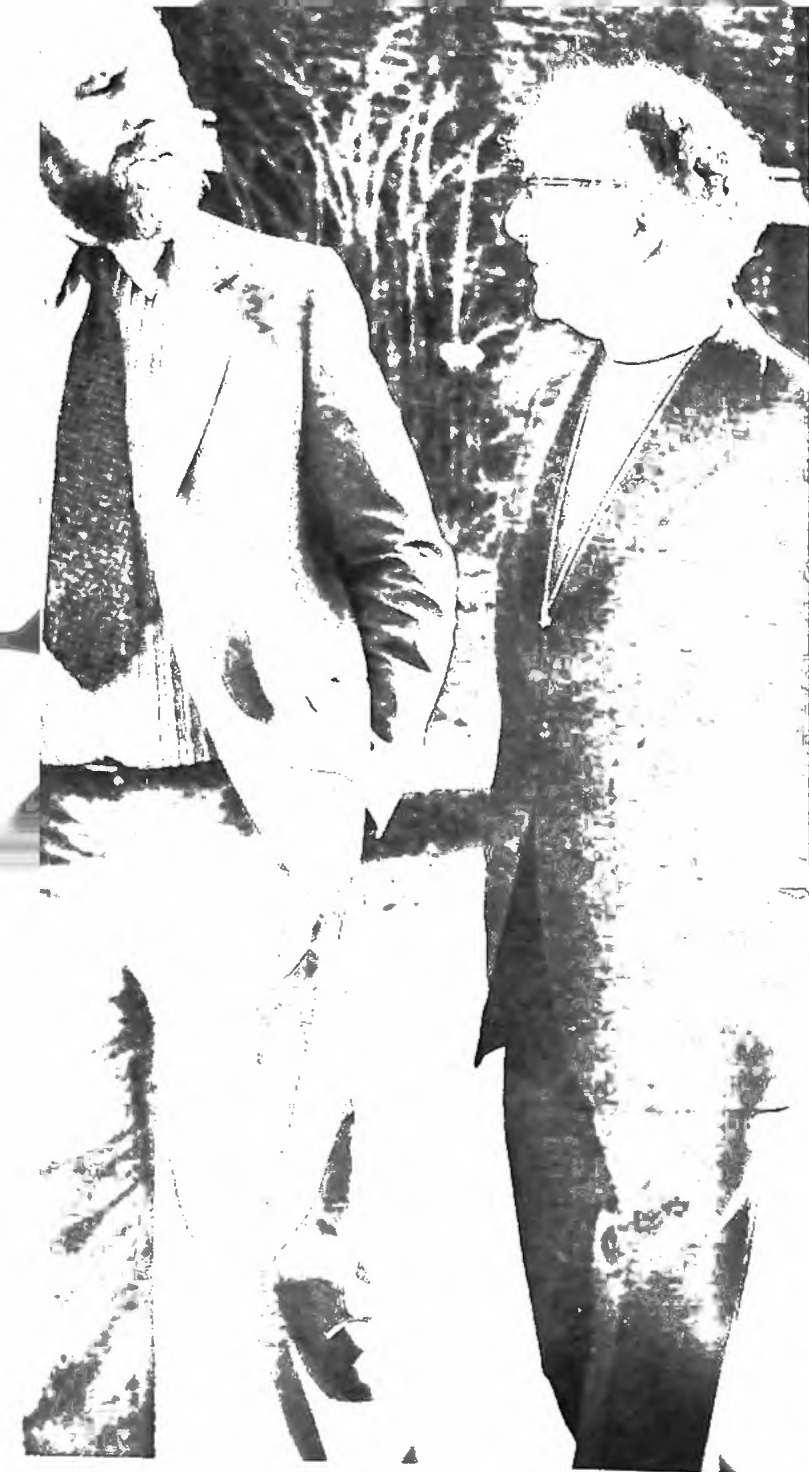
Continued on Page 40



Used by permission from Church is Stranger Than Fiction (InterVarsity Press) by Mary Chambers.

Chambers

. . . There being no other new business, the meeting was adjourned to the parking lot where members said what they really meant.



Waite-Watching, Then And Now

Priest-journalist **James B. Simpson** remembers his experiences with Terry Waite, the Anglican envoy whose buoyant spirit nearly five years as a hostage in Lebanon could not destroy

TERRY WAITE HAS HAD HIS FREEDOM FOR SOME WEEKS NOW, but one still wonders how those little Lebanese men, usually of short stature, captured and held him for so long. If ever there was a Jack and the Beanstalk, pinned down by Lilliputians with many ropes, it is Terry.

Waite as a looming, jovial presence—that was my first impression during Archbishop Robert Runcie's premier American tour in the spring of 1981. I first saw them at Sewanee and more closely several days later in the parish house of Trinity Cathedral in the City and Diocese of Easton, Maryland. I was, of course, completely unaware of the cloak-and-dagger reputation he was to develop as I engaged in a bit of personal spying myself, as all reporters must. I followed the Archbishop and Terry and their party as they sped along Maryland highways to a private estate deep in the countryside. Once the story seizes you, no detail is too small, and I was curious to know where they were settled in for the night with American hosts.

A few days later, at Washington Cathedral, I saw Terry's ebullience channeled into vigilance, and realized for the first time he was the Archbishop's bodyguard as well as his Assistant for Anglican Communion Affairs. He prowled the great cathedral from the side aisles, appearing near the Children's Chapel, then circling around and turning up a few minutes later on the other side of the choir, his eyes constantly scanning the huge congregation. He engaged in the same surveillance during a reception in the Bishop's Garden.

Waite as a looming, jovial presence—that was my first impression during Archbishop Runcie's premier American tour in the spring of 1981.

At the various dinners and receptions that weekend I began to learn more about Terry. He'd been suggested to Archbishop Runcie by the Rt. Rev. Oliver Tomkins, Bishop of Bristol, in whose diocese Terry had trained recruits for the Church Army. Terry had spent three years in Uganda, organizing leadership courses for senior clergy and lay people even during Idi Amin's tumultuous rule. His work brought him to the notice of one of the major Roman Catholic orders at a time when religious communities were changing dramatically, and he was engaged as a consultant. Based in Rome with his wife and four children, he had travelled extensively through the Third World for seven years, visiting and advising the houses of the order. By that time he needed a change and a rest, and his twin teen-aged daughters needed to return to England to finish their education. The Waites found a house in the Blackheath area of London and, despite the fact that Terry was hoping for a few quiet months, he was almost immediately asked to look after the African desk at the British Council of Churches on a part-time basis.

It was then that the invitation came from the newly-nominated Archbishop Runcie to discuss joining the staff at Lambeth Palace. His task was to handle the Archbishop's liaison with the other churches of the Anglican Communion, keeping in touch with their affairs, dealing with correspondence from their members. It was work that often involved contact with Anglicans living under oppressive political regimes and in trouble with their

authorities—a portent of Terry's future.

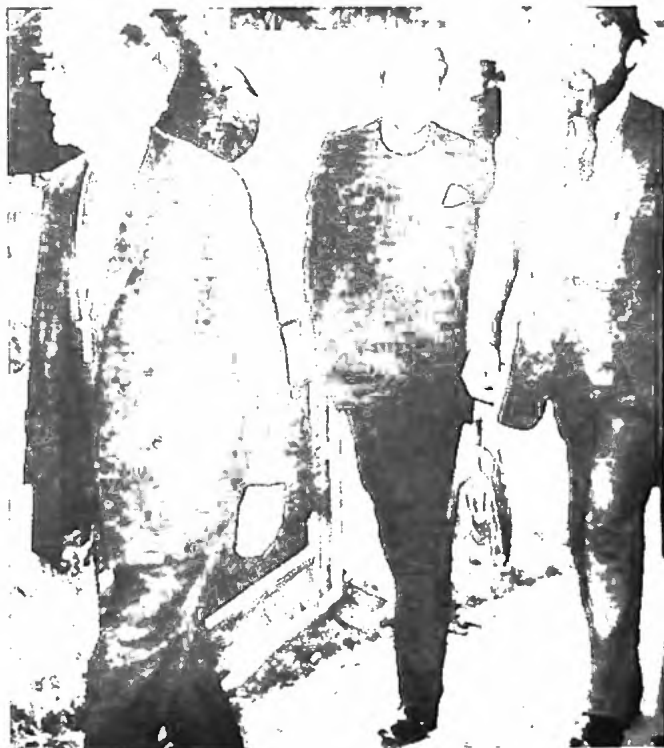
After an initial interview while the Runcies and their chaplain, Richard Chartres, were still living in St. Albans, Terry set up office at Lambeth. "They made a formidable trio when they appeared together in public," wrote Runcie biographer, Margaret Duggan, of Runcie, Waite, and Chartres.

"Each of them were more than six feet tall," she observed, "the Archbishop, elegantly precise of movement, flanked on one side by the gravely-bearded Chartres, and on the other by the six feet six inches of black-bearded Waite—soon to be known to the press as the 'gentle giant'—who almost dwarfed the other two by his extra height and huge frame."

As the U.S. trip continued on the flight from Washington to San Francisco I noticed that Terry always sat next to the aisle to shield the Archbishop from approach.

At Grace Cathedral, San Francisco, packed for evensong on a beautiful Sunday in early spring, Terry was again on the alert. It was difficult for him to watch from the sidelines because he was moment by moment becoming as interesting a figure as the Archbishop. Again and again people spoke of him as a man's man and a great *raconteur*. All of us were continually amazed at the mammoth proportion of his features; talking to him was like chatting with one of the great faces of Mount Rushmore.

Waite and Chartres were evasive about the Archbishop's travel arrangements but I managed to get aboard the small plane that they were taking down the coast to Los Angeles. We flew on to Des Moines, where I had to hitch rides with local clergy while the Archbishop's party skimmed the Iowa fields by helicopter. By then it had become a game on how I could keep up. Fortunately, on the flight to Chicago, I was in familiar territory and had no problem in arriving well in advance at the chapel of Seabury-Western Seminary in Evanston. Terry winked at me from one of the stalls as we



ON A VISIT TO NORTHERN IRELAND, the towering trio—from left, Archbishop Runcie and his aides, Richard Chartres and Terry Waite.

watched the Archbishop's procession to the altar. "You made it!" he exclaimed.

In New York, as the three-week tour came to an end, Waite and Chartres cornered me at a party at the Waldorf and with broad smiles presented me with a medal especially struck to commemorate the Archbishop's U.S. visit. Snug in a red leather pouch, it is a small bronze slab engraved with a likeness of St. Augustine, the first Archbishop of Canterbury, also a traveller.

"I seem to remember that you asked me about the title 'Captain,'" Terry wrote on returning to his office, unwittingly revealing himself as a proper Englishman and a man of integrity. "This is the title used by the Church Army, but I myself do not use it as I do not believe that pseudo-military designations are appropriate for members of the Church in this age."

There were many unanswered questions forever cloaked in secrecy.

"What order did you work for in Rome?" I asked.

"It is necessary to protect its privacy," he replied.

It was during those calmer months, back in his own country, that Terry indulged his fancy-free nature in making a parachute jump to raise money for charity. He came through without a scratch, but a few weeks later broke his leg while bicycle-riding in Blackheath.

In September, 1981, I again "covered" Runcie and Waite during their participation in one of the typically tedious meetings of the Anglican Consultative Council in a suburb of Newcastle in northern England. It was during that *confab* that we arranged for me to join the Archbishop's party for his visit to Nigeria. Waite was friendly but still protective of the Archbishop as the press dogged the prelate wherever he went. More than once Terry stopped us with the words, "The Archbishop wants a little private time, please."

Another year passed and I went to China with the archiepiscopal party and a delegation of the British Council of Churches. Always mindful of diplomacy, Terry warned us that the Chinese would be angry if we seemed to monopolize the Archbishop. In spare moments, Terry spoke frankly about advance planning for the 12th Lambeth Conference scheduled for 1988. "I keep three secretaries busy," he confided.

After stops in Peking, Shanghai and Sion, we returned to Peking for several days and went one morning to see the clay warriors, the Ming Tombs, and the Great Wall of China. A camel staked near the Wall patiently endured as some of us were photographed while perched between his humps. But when Terry took over, undoubtedly the *largest* Westerner ever encountered, the animal groaned audibly!

AS THE WHOLE WORLD KNOWS, Terry was not to be a part of Lambeth '88. He was by then a prisoner and all during those long years I contrasted his captivity to the frenetic pace he had known. If anyone could escape his captors, I knew it would be Terry, but that was not to be.

At last the hostages were released and I was astonished that my old friend was able to immediately resume his eloquent, bantering relationship with the press and the world. He'd had a long, long time to rehearse his greetings and he handled his news conferences with magnificent aplomb. With my fellow Anglicans I look forward to seeing what greater work for God will be undertaken by Terry Waite in the lengthening months of 1992. ■

The ESA: Learning Lessons From Liberals

Synod Plots Creative, Controversial New Course

Commentary Report
By The Editor And Special Writers

"Under the banner of inclusiveness" within the Episcopal Church (ECUSA), lamented Dr. John Rodgers, former dean of Pennsylvania's Trinity Episcopal School for Ministry, "all opinions and convictions on doctrine, all manner of worship, and all sorts of behavior are now appearing unrebuked."

So it is that General Convention may refuse to declare sexual standards for clergy, bishops may continue to ordain practicing homosexuals and (in 1974) ordain women priests before they are accepted by the national church, that ECUSA may (temporarily) ignore its constitution to effect the admission of women priests by majority vote, may consecrate a woman bishop despite the fact that the majority of the Anglican Communion would not recognize her, may challenge God's self-revelation in "inclusive language" liturgies, may link the "faith" of the church to Politically Correct convention resolutions, and so on and on.

Yet suffrage for such divisive acts of "conscience" is by no means universal. What is *not done* in the Episcopal Church of today is to let principles get in the way of the club—and traditionalist ones are virtually the only remaining potential offenders on the list. This means that those whose faith is violated by national church policies, even if

they have exhausted all internal recourse, are expected to refrain from taking any sort of conscientious action of their own, even a measured one addressing an already-existing lack of unified faith within ECUSA, if it would likewise mean a crack in the church's unified *institutional* facade.

The fact that the traditionalist Episcopal Synod of America (ESA) has decided on just such an action—after a restrained and less-than-successful 15-year "fight from within" for reform—puts the proverbial cat among the pigeons, setting the traditionalist movement within ECUSA on a bold new course, confronting the church hierarchy with a potentially maddening situation, and indirectly exposing the faulty basis for unity which now obtains in ECUSA.

Specifically, the point of high anxiety for Episcopal leaders in a four-point ESA "Action Plan"—which otherwise continues the Synod's ministry *within* ECUSA—is (as earlier reported) the 20,000-member organization's decision to establish a missionary diocese in the United States to spread the Gospel and minister to those within places "where the present Episcopal leadership continues to suppress and persecute biblical Christianity." The diocese would clearly develop in most cases without regard to the authority of liberal bishops already in place in various venues considered "hostile" to the historic faith.

Episcopal Presiding Bishop Edmond Browning and other ECUSA officials, worried about this threat to institutional authority, the church's image internationally, and a further rollback of the church's ability to keep traditionalists within the rank and file as relatively harmless paying customers, have regaled the ESA plan with a range of criticisms which might make even the notorious Bishop of Newark blush (though we doubt it): "theologically ungrounded," "uncanonical," "confusing the faithful," "sow[ing] disunity," and "point[ing] toward schism"—the latter being, again, applicable primarily to conservatives who wish to follow conscience and not to liberal prelates who have parted from the faith and the faithful by maverick actions. (Witness, for example, the current scene in Australia (see "Focus"), where liberal Anglicans are openly discussing ways to do an end-run around the national synod and the church's Appellate Tribunal in order to impose women priests on the church.) Do this, ECUSA officials are in essence saying to Synod leaders, and you will be deemed to have left the communion of the church.

ESA leaders firmly deny they are leaving the church because the Action Plan envisions a continuation of ESA's mission within ECUSA and no change in status for a significant number of its constituents. In fact, the mission statement is put forward as an unprecedented attempt to maintain, in an unprecedented situation, both the call to be faithful to the Gospel *and* to uphold the unity of the church to the greatest degree possible. Bishop Clarence Pope of Fort Worth, ESA president, acknowledged the canonically questionable nature of the extra-mural missionary diocese, but noted—after a "frank" meeting with the presiding bishop November 18 at the Dallas/Fort Worth Airport—that Browning "admitted that traditional Episcopalians have no institutional structure to support them in the Episcopal Church, [and] had no plan of his own to propose."



Presiding Bishop Browning (left) wants more delay and dialogue, but, Bishop Clarence Pope (right) reminds him, that's not the way liberals have often done things in the Episcopal Church.



Thus, contrary to Browning's call for ESA's plan to give way to delay and dialogue, Pope said any future talks aimed at reconciliation would be undertaken while the missionary diocese develops as well. "The established unwritten ground rules in the Episcopal Church include both talk and action," said Bishop Pope. "This is the same pattern followed by bishops who have promoted liberal causes over the past 20 years. We have learned a lesson from them."

Two-Track Approach

Unanimously adopted by the ESA's Synodical Council at a November meeting in Fresno, California, the Action Plan outlines a two-track approach in response to the ESA's conclusion following the July General Convention that there are now "two religions" within ECUSA, one accepting the Gospel and the other the ways of the world.

On the one hand, the five bishops with jurisdiction connected to the Synod pledge to continue serving their dioceses within the Episcopal Church and expect priests and parishes who are within sound or sympathetic dioceses to remain where they are.

At the same time, a missionary diocese is being set up under the oversight of retired traditionalist bishops, primarily retired Fort Worth Bishop A. Donald Davies, to minister (for the present) to the faithful in dioceses where the leadership and prevailing policies militate against traditionalist life. This appears to be a pastoral as well as institutional response to groups of Christians marooned in genuinely hostile dioceses around the country who wish to form congregations. The plan also speaks of accepting transfers of existing congregations into the diocese, evidently to be named the Missionary Diocese of the Americas, beginning in Advent last year. The use of retired bishops is apparently aimed at minimizing the effects of any censure or deposition action, which could be more severe (economically and psychologically) for active ESA bishops and their flocks.

Further, the plan alludes to negotiations with a foreign province of the Anglican Communion, now known to be Papua New Guinea, headed by the Rt. Rev. Bevan Meredith, one of some 30 traditionalist Anglican bishops from around the world aligned with a coalition to defend the apostolic faith formed in an ESA-sponsored meeting in London last year. The negotiations—which Browning claims have "failed" and Davies says are "still open for discussion"—are aimed at the linking the missionary diocese to the foreign province, meaning that it would be indisputably part of the Anglican Communion—and through that status (though this has not been well noted publicly) would retain, by more circuitous means, communion with the Episcopal Church. That is, were the missionary diocese under Papua New Guinea, it (in official terms) would not be in any less communion or degree of communion with the presiding bishop and the dioceses of the Episcopal Church than now obtains. The difference lies in the degree of ecclesiastical integrity and freedom of orthodox Anglican expression available via a top-level authority with which traditionalists agree.

This would mean that there would be overlapping Angli-

ESA ACTION PLAN: To Do The Work Of An Evangelist

The following is the text of the ESA Synodical Council's mission statement.

"For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths. As for you, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry." (II Timothy 4:3-5)

After the General Convention, the Episcopal Synod of America declared that "there are two religions in the Episcopal Church." One accepts the Gospel, the other the ways of the world. Those who promote the religion of this world dominate the leadership of the Episcopal Church and work ceaselessly to advance their religion. The survival of the Gospel within our church is threatened. More importantly, the church's ability to speak the Good News to a lost world is at stake.

Faithful Christians are called to act. After convention, the Synod pledged itself "to present a full plan of action" to respond faithfully to the current crisis. In this our mission statement, we:

1. Declare the establishment of a missionary diocese whose purpose is to spread the Gospel in places where the present Episcopal leadership continues to suppress and persecute biblical Christianity.

We declare that those bishops who reject the authority of Scripture or the Creed have in fact broken communion with the One, Holy, Catholic, and Apostolic Church. We invite the people of such places to join in our work. The diocese will accept transfers of existing congregations or institutions, and will begin new congregations in Advent, 1991.

Initial episcopal oversight of this diocese will be provided by the [ESA], and we are encouraged in this enterprise by our negotiations with another province of the Anglican Communion.

2. Work with others for the advance of the Gospel in the Episcopal Church.

In a church and world hungry for the Word, the Synod will work with other bishops, dioceses, and groups dedicated to the renewal of the Episcopal Church. While we will not agree on every issue, we recognize their commitment to the Scriptures and hope through our common witness to bring reconciliation.

3. Continue our ministry within the Episcopal Church.

The bishops of the Synod pledge to continue their ministry within the present structures of the Episcopal Church, and call on the Synod's clergy and laity who are in union with godly and orthodox bishops to do the same.

4. Pursue reconciliation with the "Continuing" Churches.

The Synod will work to bring together orthodox Episcopalians and those in the "Continuing" Churches to provide a united Anglican witness in the Americas.

SPECIAL REPORT

can jurisdictions within the United States, something which—despite the contentions of the international Anglican panel known as the Eames Commission—is not without precedent in the Anglican Communion (with examples including Europe, the Philippines, and Navajoland within the U.S.).

Since the missionary diocese would be outside of the Episcopal Church, it would seem to offer a promising avenue towards reconciliation with the Continuing Church, as is specifically sought in the fourth point of the ESA mission program. Among interested responses from Continuing leaders was that from Archbishop Louis Falk and Bishop Anthony Clavier of the new uniting Anglican Church of America, who issued a statement shortly after the Fresno meeting welcoming the Synod initiative as "an important step in the right direction" and saying they will urge ACA cooperation and "early discussions" with the ESA toward the mutual goal of a united Anglican witness in the Americas.

Backdrop

The ESA plan is similar to a major proposal made by the Synod in earlier negotiations—and rejected by ECUSA's leadership—calling for a "Province 10" within the church for traditionalists, to join the nine other regional provinces (each composed of several dioceses) already within ECUSA, except that this one also would have been non-geographical.

In fact, the only thing ESA has ended up with after several years of talks with ECUSA is the "episcopal visitors" resolution which allows visits by traditional bishops to likeminded parishes within liberal dioceses—if the local bishop permits it—and an on-paper acknowledgement by the House of Bishops in 1989 that the traditionalist position is a legitimate one within the church. (In fact it remains the majority position within world Anglicanism and the Universal Church.) But this agreement—like the 1977 Port St. Lucie conscience clause for bishops who did not want to ordain women—has most often gotten lost (or trampled) in

the shuffle. An agreement by Browning last year to another panel for more talks was never acted upon. The General Convention in July refused to consider further arrangements to ensure ongoing life within the church for traditionalists.

Despite this track record, Browning and his Council of Advice (nine bishops who are president of their respective provinces in ECUSA) maintained, in their statement of November 12 in response to the ESA plan, that "strong efforts have been made by ECUSA leaders to 'bring about reconciliation with those who have not been in agreement with actions of the Episcopal Church through General Convention,' and that further discussion was (now) expected at a special House of Bishops meeting in March.

Part of the problem here may lie in the word "reconciliation." The ESA says its plan leaves open such a possibility through action of the Holy Spirit. To the bishops, reconciliation seems to mean ultimate acceptance of the new order by traditionalists, whereas the ESA has continued to stress the need for some amount of autonomy precisely because of the two stances involved—the one asserting that the church is based on revealed Truth, and the other on a notion of "continuing revelation"—cannot be reconciled.

Likewise, Browning and the Council at least appear to discount somewhat the level of oppression the ESA is claiming, and perhaps to exceed the Synod's own assertions, in a statement in which they characterize ESA as saying that all "those who do not agree with them have rejected the authority of Scripture and the Creed and 'suppress and persecute biblical Christianity.'"

For its part, the ESA, in a longer theological apologia in its Action Plan published in *Foundations*, cites several examples of statements which endorse such departures on an institutional level, including a pastoral letter from the House of Bishops which declares that God "is fashioning a Church that is willing to lay aside all claims to the possession of infallible formulations of truth," a statement at odds with the orthodox Christian belief that God has spoken infallibly.



THE ESA'S FOUNDING SYNOD in 1989, shown here as the event's opening service was about to begin, laid the groundwork for the Synod's present initiatives.

In temporal terms, beyond the failed negotiations at the national level, persecution of traditionalists is sometimes hard to document, happening as it has in something of a piecemeal, often quiet fashion in various parts of the country. Generally speaking, a policy of attrition and "weeding out" of the opposition (traditionalists) has been pursued in many venues in the church, from the grassroots up. There are now only two Episcopal seminaries left at which the "new religion" does not prevail, making intense pressure and alienation likely for orthodox students attending any of the others. Traditionalist candidates have often either been refused admission to the ordination process or discriminated against therein. (Bishop John-David Schofield of San Joaquin recalled recently that the Port St. Lucie statement proclaimed the canon allowing women's ordination to be "permissive only. Unfortunately, it soon became mandatory in the minds of so many that seminarians whose conscience could not accept women in the priesthood were summarily dismissed by bishops and commissions on ministry.") Clergy with known traditionalist views are often unwelcome for transfer into many dioceses (e.g. the case of Fr. Gene Geromel and the Diocese of Central New York, noted last year), which means that traditionalist congregations within those dioceses may be inhibited as to their choice of rectors. Some bishops use other forms of influence, such as complex "diocesan regulations," as aids in attempting to effect replacement of retiring traditionalist rectors with clergy more loyal to the new order. In a number of cases, the "switchover" involves the final abolition of the 1928 prayer book, the teachings and worship patterns of which are often at cross-purposes with the new liturgical agenda. Chances for traditionalist clergy to be nominated for the episcopate are now quite slim.

Still, even ESA leaders would, we suspect, admit that that the largely ineffective program of the ESA's predecessor organization, the Evangelical and Catholic Mission, contributed as well to the marked erosion of traditionalist forces within ECUSA over the last 15 years. When the Synod was founded in 1989, and the groundwork laid for its current initiative, Bishop Pope remarked that he and his colleagues wish they had done something like it sooner.

This is not to overlook that some maintain that the ineffectiveness has been linked directly to a retention of the ECUSA connection, which drains the potential for traditionalist life and clouds the reality and intention Browning (for example) telegraphs when he has spoken of the possibility of saying "Godspeed" to those who resist the church's now-dominant agenda. While Browning always holds out hopes for keeping the "family" together, such remarks contain a correct underlying message to traditionalists which would go something like "Look, guys, 15 years ago we won, and if you can't accept that you're in the wrong church." Yet, the ESA itself, since General Convention, has finally admitted that further organized action alone would be unlikely to turn the church around, and that various actions document the hierarchy's "unwillingness" to work for real unity with biblical Episcopalians. These facts are clearly represented in the decision for the missionary diocese, which signifies a rejection of the disappearing act ECUSA would like traditionalists to do.



BISHOP A. DONALD DAVIES, former Bishop of Fort Worth and former ESA executive director, will lead the new "Missionary Diocese of the Americas."

Confrontation Likely

Since traditionalists are not only refusing to disappear but posing a decided threat to institutional authority, confrontation appears likely. Reaction from the presiding bishop and other Episcopal officials, as earlier indicated, has been swift and forceful.

While Browning still seeks "pastoral solutions," he and his Council called on the ESA to stop implementing its plan, "which clearly points towards schism." Without mentioning other recent lapses of episcopal discipline, the joint statement asserts that ESA can "only sow disunity in the church whose faith, unity and discipline we have promised to uphold." It called on the church "to pray for the reconciliation of those who would adopt the action plan, separating themselves from the Episcopal Church and the Anglican Communion."

Browning also sent a letter all diocesan bishops in which he cites ECUSA's constitution and canons, a resolution at Lambeth in 1988, and the Eames Commission, as ruling the missionary diocese out of order. Should an attempt be made to implement the proposal, he wrote, "we shall, of course have to be prepared for the unfortunate canonical implications." He has promised "help for dioceses in untangling some of the legal implications."

In the course of marshaling every institutional resource possible against the missionary diocese, Browning also quotes the Archbishop of Canterbury, Dr. George Carey as saying that "Any alternative episcopal oversight which is imposed without the good will and cooperation of the entire province is potentially schismatic." One may note, however, that the Archbishop's statement does not quite prove his point. A careful reading shows great circumspection. If one lays emphasis on the "potentially" rather than the "schismatic" it is clear the Archbishop has left himself an opening in the event he is faced with a link-up of the missionary diocese with the province of Papua New Guinea. Moreover, as it stands, it is actually a fairly modest statement, since (e.g.) the consecration of Barbara Harris was not just potentially, but actually schismatic, even if one prefers to speak of impaired communion rather than schism.

There are two other notations here. One is an earlier report that Carey viewed traditionalist plans for alternative episcopal oversight within the Church of England, should it admit women priests, to be worthy of consideration. Another is a local report in *The Fresno Bee* (and noted in *Eremos Odos*) that a representative of the Archbishop attended the Fresno ESA meeting "and was supportive of the efforts."

In any case, the thrust of the "815" counter-attack is that the action is schismatic and the missionary diocese will be outside the Episcopal Church, and the Anglican Church at large (even, apparently, if the Papua New Guinea deal goes through, since overlapping Anglican jurisdictions within one territory are unacceptable to the powers that be). This lays the groundwork for legal attacks upon any Episcopal congregations or clergy that join the missionary diocese. More seriously, it seems to imply that to be outside the Episcopal Church is to be outside Anglicanism, a position which seems to betray a rather odd ecclesiology—even for Anglicans. But since the adherents of the new religion have abandoned any more certain and profound source of unity, the institution is all that is left. Thus a threat to the institution is one which must be treated with greatest seriousness.

Time will tell whether the presiding bishop's implied threats of canonical and civil legal action against anyone participating in the new diocese is sabre-rattling or his intended course. A round of canonical trials at this stage—after the utter failure to discipline the errant and increasingly strident teachings of Bishop Spong—is likely to seriously undermine the credibility of the Episcopal Church abroad. Since credibility is essential to the continued export of the modernist package (women priests, inclusive language, revisionist morality, etc.) to the rest of the Anglican Communion, the prospect of numerous and well-publicized trials may deter the presiding bishop. Still, the extent of measures which may be taken to protect the institution should not be underestimated.

Bishop Pope said the ESA would continue to work with like-minded Episcopalians within the church, and work to reform the current structure, but that it will also "challenge structures and institutions that break the true communion of the church, which is founded upon adherence to the Gospel, not the canons. . . . Clergy who support this may suffer in hostile dioceses. Laity may have to make the painful choice between the Faith of their fathers or their fathers'—or grandfathers'—parish pews. Bishops affiliated with this enterprise will face further ostracism and ridicule from the church establishment. . . ."

Who Will Join?

Some have wondered, however, whether the struggle to get the missionary diocese up and running would lie more with "815" or the ESA's own constituency. But Bishop Davies told *TCC* that the missionary diocese garnered its first two congregations, both newly-formed parishes, within the first week of its existence: St. Peter's, Houston, with the Rev. Patrick Murphy in charge, and Christ the King, Fort Collins, Colorado, led by the Rev. Gerald Stremel.

In addition, there are "five or six" other congregations "in various stages of preparation" in the immediate line-up for the diocese. Independent Anglican parishes have shown particular interest in the new jurisdiction, Davies said.

Contacts with the Continuing Churches are well underway, including with the United Episcopal Church of America, which has specifically indicated favor toward the missionary diocese in some recent published statements. Davies said a starting point would be to pursue an agree-

ment of intercommunion and episcopal relations with interested Continuing bodies.

But, asked how he gauged the potential total membership of the missionary diocese within the next year or so, Davies said that, based on the "enthusiasm" and interest being expressed from around the church, the jurisdiction could attract "a couple hundred thousand members" in the near future. This may be so because, though the ESA has some 20,000 on its mailing list, the body of classical Episcopalians within the church is believed to be much larger.

Still, the Action Plan sketches broad goals without too many details at this point, leaving some questions as yet unanswered, or not fully answered. Will Papua New Guinea withstand the pressure being applied to it at present and take on the American affiliation? Will funds be available to help support any legal defense which may be needed on behalf of congregations transferring to the missionary diocese?

More immediately, how will the Synod be able to work with bishops who purport to accept the authority of Scripture but nevertheless ordain women to the presbyterate—as do a number of the bishops connected to the "Irenaeus Fellowship"? Can these bishops work together, or be expected to, with the ESA, especially if one of their own congregations desires to transfer to the missionary diocese?

Davies agreed that the relationship with the Irenaeus bishops had yet to be worked out, but that the intention was to "keep the lines of communication open" with the Fellowship.

Notably, a leading Irenaeus bishop, John Howe of Central Florida, has urged the ESA to give serious consideration to including him and a number of like-minded bishops in ESA membership, despite the fact that he (and they) support the ordination of women. "His reason for wanting to [do this]," wrote ESA Bishop John-David Schofield of San Joaquin, "was that—with the single exception of women's ordination—he remains in total agreement with the theological stands of the Synod and has recognized an ever-increasing departure from orthodox theology by the leadership of [ECUSA]. He made it clear that the Episcopal Church had only given lip-service to the Port St. Lucie statement." Schofield reported that, though there were very strong objections made by some ESA Council members, all the bishops on the Council and a good number of other members were "favorably disposed" toward Howe's request.

Other conservative church organizations don't seem quite ready for active involvement, but are giving the ESA moral support.

Prayer Book Society President, the Rev. Robert Shackles, termed ECUSA officials' criticism of the ESA plan "disinformation" aimed at confusing members of the denomination, and a case of the pot calling the kettle black. Discord and disunity in the church began long before the Synod came on the scene and were the reason for the ESA's formation, he said.

Society Executive Director John Ott told *TCC* his organization's goals and objectives "have not really changed," and that its purview is still seen as being within the Episcopal Church, but that, "Like a lot of people, we're still trying to sort this (the ESA's plan) out." He said the Society was awaiting "something more definitive" from ESA.

Continued on Page 41

What's the Word?

By The Ven. Dr. Carroll E. Simcox

The Light Of All The World

In the prologue to his gospel (1:1-14) St. John declares that Christ is the true Light who enlightens *everybody* who is born into this world. This and all the other statements in the prologue, and indeed throughout John's entire gospel, are capable of various interpretations. I emphatically come to rest on the interpretation which holds that Christ as the eternal Word of the Father is the bringer and source of all light of truth that comes to any human soul: *all* light, *all* truth; and it comes to *all*, and is welcomed and embraced by some. There are those who rise to meet the light and joyfully surrender to it; and others—God only knows who they are, though we sometimes presume to know them—who reject it. William Temple, the wise and great Archbishop of Canterbury earlier in this century, expressed his and my understanding of St. John's statement in these words:

"All that is noble in the non-Christian systems of thought, or conduct, or worship is the work of Christ upon them and within them. By the Word of God—that is to say, Jesus Christ—Isaiah,

**He is the light of every soul
who receives any light at all.**

and Plato, and Zoroaster, and Buddha, and Confucius conceived and uttered such truths as they declared. There is only one divine light; and every man in his measure is enlightened by it." (*Readings in St. John's Gospel*, p. 9.)

That is true whether the recipient and joyful servant of the Light knows Who He is or does not. Obviously Zoroaster and Plato and the Buddha did not. Nonetheless, when truth came to their minds they knew it for what it was, loved it for what it was, embraced it and made it their own—rather let it embrace them and make them its own. I offer no guess as to what was the spiritual and psychological process by which this union of truth with them took place. Of course I don't know how it takes place in me or you or anybody else. Only God does.

As orthodox Christians we must beware of any inclination to suppose that God comes to visit and to reclaim for God *only* us who through no merit of our own have been given to know him by his Name, *i.e.* his nature manifested in the Incarnation. Ultimately, all must come to know him as he is to receive his salvation. But there are some—actually a large majority of the human race from its beginning—who through no demerit of their own have not yet been given to know Jesus as the Christ, the Son of the living God. "Them also must I bring," he has said. Among these are some, in time either B.C. or A.D., whom he has most surely touched; and who are we to judge, or even to presume to guess, what he does with them once he has touched them in love

and they have lovingly responded? The Lord's business with any person of any age or clime or sect is strictly between them, and not at all ours. He is the light of *every* soul who receives any light at all.

I love to dwell upon the sure signs of Christ's presence in the hearts and lives of people far removed from Christianity conceived of as Christendom—the realm in which Christ is known and worshiped by His Name. Here I offer a couple of examples of what I mean, and I love and cherish them and revel in the glorious universal dominion of Christ whenever I recall them.

The first is that of the Greek woman poet Sappho of Lesbos, fl. 600 B.C. We know little of her life and have her works almost only in fragments. She is reputed to have been what we call a lesbian in the sexual sense, and she may well have been. Among the Greeks homosexuality was common. But what I want to speak of is a fragment attributed to her, which reads: "What is beautiful is good, and what is good will soon be beautiful." The truth that whoever or whatever is now good and true is destined to become beautiful is a truth which, I submit, bears the clear signature of its author, Christ the Word of the Father who for us and for our salvation was made flesh and dwelt among us.

The other choice item from my collection I find in the writings of a modern Hindu poet and playwright, Rabindranath Tagore (1861-1941). I have discovered him in my old age and find in him a wonderfully Christ-like mind and spirit. I find it hard to think of any modern Christian poet who excels him in this. I could quote for you a hundred or more specimens, but this one will do—one of his characteristic musings:

It was in May. The sultry noon seemed endlessly long. The dry earth gaped with heat.

Then I heard from the riverside a voice calling. "Come, my darling!"

I shut my book and opened the window to look out.

I saw a big buffalo with mud-stained hide standing near the river with placid, patient eyes; and a youth, knee-deep in water, calling it to its bath.

I smiled amused and felt a touch of sweetness in my heart.

I'm sure that Christ smiled too, and felt perhaps a touch of sweet triumph in His Heart.

He is the light of every man coming into the world.



THE ORDER OF ST. ANDREW

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

For information, contact:

The Father Or Mother General

The Order of Saint Andrew

2 Creighton Lane

Scarborough, New York 10510

914,941-1265; 762-0398

ACA Praised—And Panned— As It Forges Ahead

Detractors Dog Forward Movement Of New Uniting Continuing Church

Commentary Report By The Editor

The new Anglican Church of America (ACA) seemingly remains in the vanguard of the Continuing Church unity movement, having grown to some 8,400 members with the accession of the ACC's Central American Diocese and at least two more large parishes, including that formerly overseen by the Bishop of London, St. Michael's, Tulsa.

It is clearly also in the vanguard of controversy in some circles, where a plethora of counter-claims and counter-actions dispute and/or repudiate the ACA and its representation of the unity movement.

Though a sizeable part of the Anglican Catholic Church (ACC) in the U.S. joined with the entire American Episcopal Church (AEC) at the October Conference on Anglican Unity in Deerfield Beach, Florida to form the uniting ACA, so there remains an equally notable grouping within other Continuing jurisdictions, particularly the remnant ACC, which has not supported the establishment of the ACA.

The cause of unity promoted by the conference would seem a divinely mandated pursuit—that's how ACA adherents see it—or, at least unobjectionable on its face, but things are never that simple in the Continuing Church: one of the traditions among traditionalists within the Continuum is that there will always be those who object.

Some type of negative reaction was to be expected if only because the ACA represents another major shift and realignment within the Continuing Church, even though this one is intended to be corrective rather than fractious. In the ACC especially, emotions have understandably run high, as different viewpoints and loyalties collide with the manifest of Deerfield Beach.

The background to these events, largely because of the many detailed objections raised by opponents, is quite complex, which unfortunately leaves it more vulnerable to distortion, witting or unwitting, by omission or commission.

Both sides claim to have been misrepresented by the other, but some assertions seem to call their own validity into question more than others—such as informal ones circulated by opponents of Bishop Bruce Chamberlain, formerly head of the ACC's Diocese of New England and now of the ACA Diocese of the Northeast, claiming that the 1979 prayer book and women deacons will be accepted by Chamberlain and the uniting church—both complete falsehoods. Chamberlain lamented the "half-truths, lies and misinformation" which have plagued unity efforts. Of this particular "case study," one member of Chamberlain's diocese wrote *TCC* that divisions within the jurisdiction have been created in large part through the planting by certain parties of "so many rumors and doubts, none really substantiated, that as soon as one answers one charge, another is raised. This is the pattern the remaining ACC bishops have established. . ."

Likewise, new ACC Archbishop William Lewis has, for example, rightly challenged some reports (most apparently inadvertently errant) that the ACC and AEC "merged," since it is a fact that an ACC segment rather than the whole church came together with AEC. (In the process, however, Lewis also said that "not more than five percent" of ACC congregations "defected" to the ACA, which is another, at best, misleading claim in itself. Unlike some other reports we have seen, *TCC* has endeavored to "nail down" information on numbers as specifically as possible (additional documentation is contained in the "Backtalk" section of this issue) but, as the ACC started with some 170 congregations, and the ACA now lists over 60 of them (with the addition of the Central American diocese), the ACA now appears to include over 30 percent of former ACC congregations and 33-40 percent of its former members.)

But it remains that reporting on this matter has been somewhat difficult, as publications such as this have been left amid the struggle between information and disinformation to try (as we have) to separate fact from fiction and to present a basically accurate overall picture, though in such an emotive milieu some have viewed *TCC's* coverage critically. Likewise, numerous questions have been raised about whether a few other information sources, including at least one other key publication, have made any attempt whatsoever to provide complete and valid coverage, a sentiment reflected by letters of complaint the *CHALLENGE* continues to receive regarding reporting by the ACC's publication, *The Trinitarian* (see the "Backtalk" section in this and recent issues). Some fairly straightforward reports have been issued by media not connected to the Continuum, but, sadly, channels of communication within it have generally been clogged by quite contrasting sorts of information, some reliable and some not, leaving some rank and file members, especially, it seems, in the ACC, unsure



BISHOP ANTHONY CLAVIER, formerly of the AEC and now a metropolitan bishop in the ACA, here prepares to undergo, followed by other bishops of the ACC and AEC, conditional consecration by Bishops Robert Mercer, Robert Mize (right) and Charles Boynton (left), in a rite which has been repudiated by the ACC's remaining leaders. (Vaughan photo)

of whom to believe, and so widening the difference of perception between opposing parties stemming from the ACC that each is left to stare at each other and wonder: "Why can't they see what we see? It's perfectly obvious."

Perfectly obvious to the remaining ACC bishops and their followers was that they were acting in the best interests of their church by resisting what for various reasons they believe was an unwise movement toward unity with the American Episcopal Church. There were in their mind problems of ministerial orders, of insidious personalities, of clergy training, of insufficient catholicity, just to name a few.

The unrelenting and piercing objections elucidated against the unity effort have struck those on the other side as at best, misinformed and very regrettable, and at worst, irrational, hateful, and obsessive, not to mention narrowly sectarian and therefore profoundly damaging to the Continuing movement. (One of the key representations of some of the qualities on that list in the view of ACA leaders may be the report of the ACC Department of Ecumenical Relations received by the body's Provincial Synod in September which—among other subjects covered in 47 pages of fine print with attachments—verbally pounds out of existence that which was already declared dead by ACC panels concerned with ACC/AEC ecumenical efforts in the past several years: the holy orders of the AEC, and particularly of its former primus, Bishop Anthony Clavier.)

However, the unity move was supported by—and the orders question fully examined to the satisfaction of—a few other ACC bishops, other leaders within the Traditional Anglican Communion, and, most strongly, by former ACC Archbishop Louis Falk. In September, Falk agreed to leave the ACC because the policy differences had become too great—the opposing ACC bishops' bungled attempt to bring him to trial in order to depose him notwithstanding.

Behind the move by the majority of the ACC prelates to impeach Falk was the belief that his actions in supporting the unity conference with the AEC's Bishop Clavier, and not their own actions to ensure that several years of ecumenical work would come to naught, were unlawful and had caused the crisis in the ACC and, ultimately, its break-up. Now, the alliance with the AEC and Bishop Clavier is seen by the remaining ACC bishops and many of their followers as entirely sinister, the conditional consecrations of ACC and AEC bishops at Deerfield—undertaken in large part in response to persistent objections about AEC orders within the ACC—as of no and even negative effect, and the Deerfield meeting itself as simply another harmful, manipulative power play by the same cast of suspicious characters within the Continuing Church—a political move rather than essentially a spiritual one.

Archbishop Falk, now ACA primate, told *TCC* recently that the actions taken at Deerfield Beach "have nothing to do with political power plays, with 'stealing' congregations from other jurisdictions and gloating about being the biggest or most powerful. The motivation behind the Florida meeting was a call many felt about the need to provide the means to fulfill, in our branch of the Church, our Lord's command that his followers may be one. These people simply wanted to be together, for the sake of our Lord's will,

BISHOP BRUCE CHAMBERLAIN of the ACA's Diocese of the Northeast, contrary to rumors, has no plans to introduce the '79 prayer book or women deacons.



for their own sakes, and for the sake of the survival and growth of a healthy traditional Anglican witness in this land. Deerfield was the evidence that this desire of the people—after many past efforts, all foiled by the obstacles of the former situation—would no longer be prevented. It was Jesus himself who gave a solemn warning against calling evil that which has come from the Holy Spirit.

"We were all going nowhere marching in parallel columns," Falk added. "Somebody had to do something to take a more constructive turn, so those who wanted to make that turn did. My regret since Deerfield is that those who wouldn't make the turn with us, instead of continuing on happily as they were, have now taken to harassing the uniting column as a primary activity."

Clash In Canada

With the ACA, and the verbal sniper war against it, both up and running, one of the first major clashes came recently when the ACC's Archbishop Lewis formally demanded in a letter that Continuing brethren in Canada and Australia reject the ACA and the conditional consecrations performed for it by Bishop Robert Mercer, head of the Anglican Catholic Church of Canada (ACCC), that the Canadian church "discipline" Mercer for his participation in the consecrations, and that the ACCC declare that it desires to remain in communion with the "Original Province" of the ACC.

Those who thought the conditional consecrations at Deerfield—performed by three bishops of unquestioned succession and validity within Anglicanism so as to finally put any remaining doubts to rest—would satisfy the reservations of those still in the ACC were to find that they would not be so easily relieved of their objections. Rather, the grasp on them—as Lewis indicates in his letter to Bishop Alfred Woolcock, former head of the ACCC, and Bishop Albert Haley of the Anglican Catholic Church of Australia (ACCA)—is the more firm and determined.



ARCHBISHOP WILLIAM LEWIS, new ACC leader, believes "nothing" occurred in the Deerfield consecrations to remedy problems in AEC orders, and demanded that brethren in the Anglican Catholic Church of Canada "discipline" Bishop Mercer for his participation in the rite. (Photo courtesy of Stuart Casper.)

According to Lewis, the conditional consecrations have rendered AEC orders beyond repair, and are also void because they came through "invasions" of ACC territory and, in the case of ACC bishops who underwent the rite, because they were "second ordinations without any good faith reason"—a statement which may reflect some of the apparent defensiveness about ACC orders which has emerged as a result of the Florida meeting. Lewis cited "the Canons of the ancient Councils and Fathers" as the basis for his assertions.

Lewis spoke in his letter of the "sad and futile spectacle put on by Archbishop Mercer and Bishops [Charles] Boynton and [Robert] Mize when they laid sudden hands on Bishops Falk, Chamberlain, Wilkes, Connors, Prakash, and Mr. Clavier and his colleagues. Needless to say, the position of the ACC (Original Province) is that *nothing* has occurred to remedy the defect in the orders of Clavier and most of the AEC 'bishops,' for the gross irregularity of the Deerfield Beach proceedings casts their validity into doubt."

He termed Archbishop Mercer's explanation for the conditional consecrations (printed in full in the last issue) "a clear disavowal of any but the most frivolous, political reasons for doing what he did. Ironically, what he in fact did was to make any future cure of the defective orders of the AEC impossible, when prior to this Clavier had, in the persons of [Mark] Holliday and [William] Millsaps, bishops who, while irregular, were in fact validly consecrated," though the letter did not mention that Clavier acted as chief consecrator in each case. Lewis claimed that these two bishops "by themselves, could have cured the defects of the AEC's orders by consecrating (not reconsecrating) the AEC 'bishops' and by ordaining those AEC clergy whose orders depended from those other 'bishops.'"

Now, charged Lewis, Holliday and Millsaps have "rendered themselves ineligible for participation in any future valid, regular sacramental ministrations... by submitting themselves to a 'second ordination' without cause, and *not* in conditional form..." (As noted in the last issue, the prayer book provides no conditional form for consecration, so Bishop Mercer made that intention clear in remarks

before the service.)

"Our erring former brethren, who did not leave this Church before Deerfield Beach, will be dealt with by our own canonical procedures," Lewis vowed. "That leaves us, however, with the serious problem created by Archbishop Mercer's personal participation in that scene," which Lewis termed "grossly inconsistent" with the relationship of sacramental communion between ACCC and ACC. He said the ACC has "no choice... but to deem him to have breached and, in fact, to have terminated, our sacramental relationships with him."

But Lewis went on to express the hope that that would not "mean that relationships with the Churches in Canada and Australia are breached." However, he indicated that there was great unease among ACC leaders about what appears to have been support for the Deerfield meeting by bishops in the two churches. He claimed to have had requests from parishes and clergy within both to come under the oversight of the ACC. He said he was "reluctant promiscuously [sic] to accede to them, for I do not wish to be guilty of the same sorts of invasion that caused Bishop Falk to be charged before our Court and which we so resent in Archbishop Mercer." But he said he would have to consider acting favorably on those applications unless an "express written declaration" came from leaders of the two churches making the demanded assertions about the ACA and Mercer earlier listed.

"Candidly," Lewis wrote, "I must tell you that silence on your parts will be taken by the members of our Church here as your countenancing and ratifying Archbishop Mercer's evil acts."

In a response on behalf of himself and Bishop Woolcock of the ACCC, Bishop Robert Crawley wrote Lewis that he wished to remind him that "The ACC/USA has never been regarded by Canada as the one and only true continuing church in USA. Beginning with [first ACCC leader] Bishop de Catanzaro's firm admonitions over your attempts to pressure us into your exclusive 'corral,' we have been forced to make this very clear to you on several occasions

"Right from 'day one,'" continued Crawley, "from the time the Dallas constitutional meeting resulted in the break-up of the Anglican Church of North America and the splitting of the USA continuum, Canada established its own, quite separate jurisdiction. We then established and have *maintained* a policy of *communio in sacris* with all bodies descended from St. Louis and the 'Denver Four' bishops, while at the same time enjoying a close working relationship with your jurisdiction—especially since the time Archbishop Falk became your Metropolitan, because he fully understood, accepted and respected our position.

"Canada has maintained a *de facto communio in sacris* with AEC since the date of Bishop de Catanzaro's formal agreement with Bishop Clavier on March 27, 1981.

"Consequently," Crawley wrote, "it follows that Bishop Mercer's acts at Deerfield Beach were in keeping with our consistent policy. We have never recognized your claim that the whole of the USA is your exclusive 'territory' and therefore we have not in any way 'invaded' it."

Crawley then referred to an Ascension Day "Statement of Unity" which makes clear that the ACCC intends "to

keep clear of factional disputes within USA jurisdictions. At the same time we want it understood that we definitely plan to associate with, be in Communion with, and work with, all whose primary aim is the unity of Traditional Anglicans on the basis of principles expressed in the Affirmation of St. Louis and the Chicago-Lambeth Quadrilateral, not just in the USA, and not only in the Continuum, but in all Anglican jurisdictions worldwide."

"This is simply a summary of our stated policy [earlier described] and maintained since our beginnings," Crawley stated. "Therefore we have no intention of breaking communion with you and 'switching' it to the body which emerged from Deerfield Beach. *We are already in communion with all the participants there (emphasis his).* Should you decide to excommunicate Canada and send raiding parties north of our border we will of course be very sad indeed, but it will be entirely at your own initiative and not due to any acts of our jurisdiction . . .

"I can well understand your anger at the turn of events in your country," Crawley told Lewis in conclusion, "but I beg you not to let the sun go down upon it, and especially not to blame and then attack foreigners for the results of your own policies. No good will come of it."

Bishop Mercer Responds

Response also came in a newsletter from Bishop Mercer, who credited American Continuers for "getting the Continuing movement started" but criticized some of them for being "devoted, not to achieving unity, but to justifying and perpetuating . . . rivalries . . . This disunity is a grave scandal that makes the movement a laughing stock all round the world . . .

"The majority of bishops in the ACC are displeased with Archbishop Falk because of his efforts to achieve unity [in the U.S.]," Mercer continued, noting the union of part of the ACC and the entire AEC at the Florida meeting, which was also attended by observers from "independent parishes, not affiliated to anybody; from other jurisdictions; from other parts of the world; from the 'official' Anglican Communion. It is possible that in the next few years increasing numbers may join this united jurisdiction, calling itself simply [the Anglican Church of America] . . .

"One of the problems about uniting with the AEC was that some suspected, or even claimed very firmly, that some in it did not have valid orders. (Bishop de Catanzaro took the contrary view.) So in order to allay any fears some might have, there was a conditional consecration in Florida. Those AEC bishops about whom doubts had been expressed, received conditional ordination to the diaconate and to the priesthood at the hands of Bishop Boynton, who had been a bishop in [the Episcopal Church (ECUSA)] and who was now a bishop in the ACC. Those same AEC bishops received conditional consecration at the hands of Bishop Boynton; of Bishop Mize, who had been a bishop in [Southern] Africa, and who was now a traditionalist bishop still within [ECUSA]; and of me.

"The question of AEC orders had been finally laid to rest—though not among those determined never to unite even if the AEC is conditionally ordained by the Bishop of

BISHOP ROBERT MERCER: "Among those determined never to unite" the AEC orders question will not be put to rest "even if the AEC is conditionally ordained by the Bishop of Rome, the Patriarch of Constantinople, and the Archbishop of Canterbury . . . Disunity is sin."



Rome, the Patriarch of Constantinople, and the Archbishop of Canterbury. You have seen on TV the allegations and machinations connected with the appointment of Judge Thomas to the Supreme Court . . . ? Well then, this is the same milieu in which ecclesiastical allegations are made and machinations take place. At the conditional consecration some ACC bishops also chose to submit to the laying on of hands. The intention of the service was, 'God. You alone know the truth. Please supply whatever is lacking as to validity, please confirm whatever is right in Your sight.' I cannot accept that this generous and simple act of trust in God angered Him, even though it will anger some of the contestants in the American rivalries.

"You can argue with logic that there's little point in achieving unity at the cost of more disunity," Mercer wrote. "I can only reply that the [ACC] participants decided, 'Our bishops and canon lawyers . . . are determined we shall never unite. Let those of us who want to unite do so. Time, growth, peace, evangelism, will tell whether we have done right.'

"Disunity is sin. If people prefer disunity to unity, then they must suffer the consequences of their preference. Such suffering is the wrath of God. I shall be called a smug limey for saying this. A structure has been set up [ACA] which can facilitate other moves towards unity."

As of this writing, TCC was not aware of any response to Archbishop Lewis' letter from Bishop Albert Haley of the Anglican Catholic Church of Australia, nor had the response of Archbishop Lewis to Bishop Crawley been publicly released.

Falk Takes On ACC Claims

But Archbishop Falk also took up ACC claims, partially elucidated as well in its official publication, *The Trinitarian*, that the conditional consecrations were an "invasion" of the ACC Diocese of the South and that since, (in the ACC's view) there could be no good reason to doubt the validity and regularity of the orders of the former ACC bishops conditionally consecrated, therefore the act amounted to a "second ordination," and was thus an act of "sacrilege." The ACC reportedly claims that such an act "would not only be

Continued on Page 23

THE DEERFIELD ADDRESSES

As promised in the last issue, we here bring readers, with minor abridgement, the texts of the major addresses delivered at the Conference on Anglican Unity October 2-5 in Deerfield Beach, Florida, where the uniting Anglican Church of America was established. We begin with the address of the Most Rev. Louis Falk.



Archbishop Louis Falk

Opening Address of the Conference on Anglican Unity, October 2, 1991, by the Most Rev. Louis Falk, former Archbishop of the Anglican Catholic Church and now Primate of the Anglican Church of America

As I was trying to think of what to say you . . . at the beginning of this perhaps historic reassessment of what we "Continuers" have and have not accomplished up to now, two Bible verses kept running through my mind: Matthew 11:7 and Deuteronomy 32:18. "What did you go out into the wilderness to see? A reed shaken by the wind?" and "You were unmindful of the Rock that begot you . . ."

In talking with bystanders about John the Baptist, Jesus used rather a nice pun in getting into his subject. Why had they gone out to the Jordan where John was baptizing? Just to look at the cattails? Or the other meaning of the pun: had they gone expecting to find a man who went with the prevailing breeze of opinion, who had no convictions he would hold to, whatever the cost? John was sturdier than that, says Jesus in beginning his praise of the greatness of his forerunner.

When we asked how it came about that the old-time religion had been snatched from us, we came up with different answers . . . We got so carried away with our private remedies that we forgot the Rock that begot us; we forgot what we had been, and tried to become something else.

We find ourselves in times which require the sturdiness of John. The Church seems to have forgotten what it is she was put on earth to say and do. We are to speak to the world—all agree on that. But what are we to say? "Whatever the world wants to hear," is the answer of many . . . I will not preach to the choir today. That won't do, and everyone here knows it.

But if not that, what in its place? "Gimme that old-time religion," is our theme, but, oh, what a time we have had in agreeing what that is! When we asked how it came about that the old-time religion had been snatched from us, we came up with different answers. "They didn't have enough rules on the books," was one response. And off a number of us went (myself included at that time) on a veritable treasure hunt through dusty tomes of yore, snatching bits and pieces of text from here and there which, we were assured, when

... tied together, would provide a recipe for perfection . . . It didn't work. (I even got my own fingers pinched in that machine, not very long ago!) "They allowed too much leeway in the services of worship," was another answer. And many went poring through other old manuals to find just that one way, and no other, in which things must be done. (Usually that meant either the way in which we had been forbidden to do it "before the revolution," or else it meant forbidding others to do what we did not wish to do ourselves.)

... We got so carried away with our private remedies that we forgot the Rock that begot us; we forgot what we had been, and tried to become something else. We became Traditionalists who rejected our own tradition. Such confusion begets chaos, and all across the alphabet-soup of "jurisdictions" we have created, we have paid the price for it.

And what a price it has been! From the bright mountaintop of St. Louis we were plunged almost at once into a swamp of legalistic nitpicking. We have never really managed to get out. We of the ACC came near to breaking free at Denver [in 1988], but since have been pulled back. Our movement was stolen from us by those who sought a Church of their own design. Our confusion, in the early days of an unfamiliar situation, left us vulnerable to "lions greedy of their prey" who came to ravage. The carnage they have left behind is fourteen years of division, hatred and war where peace, love and unity should have been. Instead of clinging to the Rock of our strength, we were bamboozled into casting stones at one another. No more!

The Rock which begot us as Anglicans was firmly anchored in essentials which cannot be changed without losing our religion. It is a rock, not a tumbleweed. But it is also a multifaceted rock, not a monolith or a bowling ball. It will show its face differently from aspect to aspect, while always remaining solidly in place. We tried to reinvent our religion. It should have been enough just to have kept on with it.

Having thus established our separate camps, we kept on attempts to "have it our way," how do we break that in our now, and come together again? We must be as sturdy in our witness as was John, and we must be mindful of our heritage and faithful to its ethos. The former of these will be the easier; we are a toughened, veteran lot, hardened by 23 years of desert existence. We are unlikely to be lulled by the flesh pots of comfortable ambiguity. Our Anglicanism is no reed, shaken by the wind.

But can we all stand each other in those differing perspectives which led us into different camps? Have we the theological perspective to distinguish "adiaphoristically" the essential and the peripheral? Do we have the philosophical ability to be mindful of the Rock that begot us? I am quite sure

that we have. I know enough of the people in this room to know that we do not lack for sheer theological acumen.

Have we the will to make it work? And have we the charity to forget what we have done to one another and come together with that trust which simply must inform our early and probably somewhat unstructured days together? Perhaps we do. After all, we are here trying. And if we have not yet got all the way there, maybe if we all pray together and with all our might, God will give it to us. I believe he will.

Presidential Address of the Most Rev. Anthony Clavier, Primus, American Episcopal Church, at the opening of the special session of the AEC General Synod, Wednesday, October 2, 1991

... **T**he strength of a Christian community depends on a number of factors. It must generate clergy, trained and able to continue the work. At the level of the lowest common denominator, that is what Apostolic Succession is all about. Priests move on for many reasons. They must be replaced. The Christian community needs a well-instructed laity. It needs to be active in evangelism and church growth. It must inspire heroic giving of time, talent and money. It must win respect in the community at large. It must be united in its central belief with a tradition stronger than its strongest leaders.

At our best we have done moderately well in some of these areas. The fact remains that our sins have outweighed our virtues. Let me swiftly list these sins.

Each continuing jurisdiction, some of which have a few thousand adherents, some a few hundred at best, seeks to maintain bishops and dioceses, synods and agencies, newsletters and clergy training schemes. In a highly mobile society, members move to areas where there are no parishes, or to areas where a rival jurisdiction provides the only parish available, in which Christians may be asked to renounce their former allegiance and even the validity of the sacramental rites they have received. . . .

Nearly five years ago, Archbishop Falk came to see me in Charlottesville, [Virginia]. At that time the AEC and the ACC were at daggers drawn. In one day we both came to a common mind. As leaders of the two largest jurisdictions we believed we had a solemn responsibility to take the first steps to redress the awful danger of fragmentation and decay.

We hoped and prayed that our churches had reached the point of stability and maturity which would permit real movement towards unity. As we travelled abroad we knew just how much damage our churches had done to the traditionalist cause. We should have been demonstrating to the watching world that the Continuing Anglican option was a viable witness and a means to bring Anglicanism to its senses. The truth was quite opposite. Our divisions, our legalism, our obsession with ritual, with a resurgence of bitter party spirit, our willingness to attack each other in per-

In our Continuing Church life to date we have created a splendid case against the Anglican Communion and the Episcopal Church. We failed to preserve an equally splendid case for Anglicanism.

sonal terms, our internal schisms, only told one story. Continuing Anglicanism produces only fragmentation and decay.

Two Steps Forward, Three Back

At first we made remarkable progress. We agreed to respect the integrity of each other. Our bishops set up mechanisms for the transfer of clergy and parishes. We agreed not to begin parishes on each others' doorsteps. We established a joint commission to work on a plan which would bring the two churches together by stages. We cooperated in establishing a worldwide body, the Traditional Anglican Communion. . . . We sought to resolve the problems faced by our Indian brethren who had inherited our divisions.

In 1989 the Provincial Synod of the ACC received the plan for a two-stage union process and seemed to agree in principle to this plan. Twelve months ago this General Synod unanimously endorsed such a plan. I shall not spend time evaluating the history of the past year. I must address the major criticism which has been levelled at us for calling this Synod and for sponsoring [this] Conference. . . .

We have been accused of encouraging schism in the Movement. Those who level such a charge have nerve. For the past two years we have all known that the Provincial Synod of the ACC was to consider unity plans at its 1991 meeting. That body has extraordinary built-in mechanisms



Bishop Anthony Clavier

which permit its bishops to effectively veto legislation. Those opposed to the plan for unity we had adopted had the power to delay or even destroy such a plan. True, the Metropolitan of the ACC [Falk] could have delayed the impact of an outright veto for another two years, leaving the process in abeyance. This would not have been an ideal situation, but we would all have been obliged to live with it.

Nevertheless the ACC Provincial Synod would have been able to debate the matter fully and freely. Representatives of the parishes and dioceses of the ACC would have exercised the freedom to hear from both sides, seek ways to narrow the divisions they experienced and reach decisions. But this was not good enough for those opposed to unity.

In a succession of moves these people sought to predetermine the outcome of the Provincial Synod's debate on unity. In the name of Canon Law, they staged what can only be called a coup d'etat. They deprived their Metropolitan and other bishops of access to The Trinitarian, sought to act for the ACC by assuming control of its agencies and boards and finally, in a monumental act of folly, suspended and inhibited Archbishop Falk, charging him with a number of allegedly mortal sins against the Church and its Canons.

We meet here [because we] cannot defend our separation, and our separation hurts the cause for which all orthodox Anglicans stand, the cause of Christ and his Church.

Of what were these people frightened? As we have seen, they had the ultimate power to derail the process towards unity. In Provincial Synod, even if the arguments for unity had gained support, the majority of bishops had merely to vote no and they would have won, at least for the moment. In diocesan synod after diocesan synod, by use of the veto, by use of strange ways to elect delegates to Provincial Synod, by use of seemingly compromise resolutions, they had ensured that perhaps a majority of delegates to Provincial Synod were worried enough by the plan for unity proposed to ensure its delay if not [its] total defeat.

Of what were these people frightened? It seems that they distrusted the ability of their people to listen to the arguments presented in debate. Their fear of opposition has recently led to the suspension of clergy who support unity and [object to] the trial, if one may use that term, of their Metropolitan.

Faced with this crisis, Archbishop Falk and I called together this meeting. Your House of Bishops enabled us to provide a place and time. We invited the leaders of the major Continuing jurisdictions to join us in sponsoring this conference. Unhappily our overtures were rejected.

We have been accused of sponsoring schism because this meeting may produce the means by which the Continuing Movement may discover unity... Is it perjury, is it schism, is it disloyalty to assert that the unity and stability of an Anglican witness in this country is of infinitely more importance than fidelity to structure and rules we have created to enable us to function as we were?

But many say that our Conference ignores vital considerations. The plan which emerges may be deficient. It may propose a uniting church which has defective Orders, or faulty doctrine, or inadequate canons. But if this actually occurs here in Deerfield Beach, we shall have failed and those opposed to unity will be vindicated. If we succeed in these areas, what then is the sin? Shall we have sinned merely because we ignored roadblocks placed in our respective laws, the purpose of which was merely to create order in that which we had?

And yet, we should exercise charity. There is plenty of ammunition abroad waiting for us to indulge in bitterness as we are attacked by those opposed to what we do. We must rather pray for those who spitefully use us, and even now seek to reach out to our detractors, praying for the grace to know our own faults and to turn the other cheek.

The Common Vision Betrayed

When the American Episcopal Church was founded 23 years ago, its purpose was to provide a home for people who wished to be Anglicans. When the Congress of St. Louis met it adopted an Affirmation, to which we all subscribe, clearly articulating the intention of those who formed the Anglican Catholic Church: they intended to continue in the Anglican tradition as it had been known in the Episcopal

Church. The other major bodies which were founded after St. Louis made the same determination.

In two major ways we all betrayed that vision. Some partisan Churchmen wished to reform Anglicanism. They feared. They feared bishops and clergy and wanted congregational parishes linked by a structure which was not traditionally Anglican. They feared "protestants" or "catholics" whose door they placed all the ills which had beset the Episcopal Church. They sought to create party churches excluding Anglicans with whom they did not agree. They feared disorder and thus they created barrow-loads of laws legislating almost everything. In some way each of us feared and fear has no place in a Christian assembly. Secondly, our fears made us seem to hate that which we professed to love. We created a splendid case against the Anglican Communion and the Episcopal Church. We failed to preserve an equally splendid case for Anglicanism. Our attacks on its comprehension, its breadth, its essential tolerance, its reliance on tradition and precedent rather than law, brought us to the point where we seemed to be saying that something was essentially defective in that which we call Anglicanism. We could not draw a distinction between the errors of its members and the essence of Anglicanism.

We forgot its history. We ignored its catalog of achievements which made it a major worldwide body. We failed to remember its treasury of sound theology, unparalleled liturgy, robust spirituality, its pastoral heart, its saints and pastors, hymn writers, poets, preachers and confessors, and the great cloud of witnesses, ordinary men and women who through their faith did great deeds. We betrayed our own inheritance.

A Second Chance

Now we have a second chance. Set before you in the next few hours is the possibility to reassert our determination to be mere Christians, devoted Anglicans, united in a structure which will enable us to go from here as the people of God in mission.

I want to say a few words at this moment to those who have come here, filled with hope, from other branches of the Anglican Continuum [besides ACC and AEC]. It is tragic that most of the leaders of other bodies have not endorsed this meeting and come here to participate. I realize that some of you risk much wrath from your colleagues merely by being here. Yet I am sure you are right to have taken this risk. We want you to feel part of that which will now happen. At first we thought we had the leisure to review our short history and perhaps draw up principles which might govern a uniting church. Events overcame us. But in considering concrete plans to achieve union now, we do not exclude those who may not be ready to make such a decision. You can help us make decisions which both speak to the needs of those here who [want to] unite and also provide a blueprint for those bodies which may wish to consider such a structure in principle.

I hope the body which continues what we are will leave the door wide open to all sincere and rational Anglicans who may wish to campaign for unity in their own jurisdictions during the next months.

I would also like to say something to those who are here representing traditionalists who remain within the Episcopal Church. We have not always been very understanding of

each other. You may have felt that the establishment of the Continuum was premature. You must have thought our divisions and pretensions to be a clear warning to you about the dangers of hasty action. Many of us have criticized your willingness to remain within the Episcopal Church and to tolerate its departure from traditional faith and morals.

I would make two points. Separation is the most difficult decision Christians may make. The unity of the Church is one of its hallmarks, one of its precious ideals. The history of the Church is littered with the tragedy of schisms embarked upon in haste, perpetuated in hubris which later, sometimes much later, proved to be unnecessary and harmful. On the other hand as Anglicans we do believe that in the last resort, faith and unity cannot be divorced. Apostolic Succession itself speaks to a continued preservation and proclamation of the faith once delivered to the saints. It makes nonsense of the doctrine if we reduce it to a genealogical ancestry chart. I have great sympathy for protestants who reject the historic episcopate because it seems to them to have nothing much to do with the transmission of the Gospel.

In most important areas the faithful members of the Continuing Church and those who belong to the Episcopal Synod of America are at one. It is that oneness we should cherish. Events in the Episcopal Church move apace. Staying and fighting becomes more difficult day by day. We meet here to seek our own unity for two reasons. We cannot defend our separation, and our separation hurts the cause for which all orthodox Anglicans stand, the cause of Christ and his Church. Thousands of Episcopalians are bewildered. They do not understand the issues. They know something is radically amiss. It is not merely that we need to cooperate more and more in the area of strategy. We need to be about the business of showing forth Christ. He is more compelling than any issues. He alone is Saviour and Lord. The people cry, "Sirs, we would see Jesus." They must see him in Word and Sacrament and in the mutual love and fellowship discovered in the Body of Christ. We must be about building that Body.

Again I want to say to all here that we must recognize the terrible harm we have done to each other. We have gossiped. We have excluded. We have damned with faint praise. We have sullied the office of bishop by regarding the occupants of the office, as people, rather than the office itself. Bishops have become modern Chinese warlords, each with a following and each with a company of dedicated detractors. All that must go. We must repent, make amends, apologize, forgive and forget. Our Lord tells us that the altar is barred to those who accept a lower standard. If we unite we must "intend to lead a new life, following the commandments of God and walking from henceforth in his holy ways."

Before I conclude I want to pay two heart-felt tributes. The first is to Archbishop Falk. Louis Falk is a Christian leader. His vision for us all, and for traditional Anglicanism abroad is Christian and sure. In the past few years I have grown to respect his qualities of fairness, his sound learning, his patience under adversity, his sense of proportion and humor and his utter dedication to the cause of Christ and his Church. In the past few months he has had every reason to indulge in self-service, or in attacks on those who have so savagely sought his ruin. Yet he has held firmly to the course before us.

Secondly, I want to pay tribute to my friends and col-

leagues in the American Episcopal Church. We have much of which we can be proud in our time together. We have grown from a tiny beginning, weathered together many storms, given heroically of time, talent and money and kept before us the vision of a united, growing Anglican Church. Some of you may fear that unity will bring about a loss of our fellowship and security. We may fear loss of position, or livelihood or security.

"Except the Lord build the house, their labour is but loss; that built it." If what we do in the next few days is the Lord's doing, we have nothing to fear. We have to take no pride in ownership or believe that what we now do is in our strength, with our might, forged in the crucible of our own brilliance.

Rather we must do the following simple things.

We must repent of the part we have played in the divisions and follies of the past. We must make restitution to those here today who we have harmed in thought, word and deed. We must give back to God all those things we think we created whether they are dioceses, parishes, canons, ways of worship and our security itself. We must then pray devoutly that our Lord will be with us, filling us with his love to conquer fear and with his mission to lift high the Cross that all may believe. In the last resort we are not Christians, or Anglicans, or American Episcopalians to save ourselves or to give us the things we think we need, or deserve. We are all these things simply to serve the Lord our God with all our hearts, all our minds and all our strength and mind. We are all these things in order that, in God's love we may truly love our neighbours, whatever their faults, as ourselves.

In the next few days we should be in constant prayer as we consider the proposals before us. If these proposals honour God, seek to preserve that which he has revealed to us in the Scriptures and in the life of the Church, authenticate our claims to be Anglican and enable us to serve our Lord devoutly then they are sufficient for the task. If this proves to be the case we must accept God's leadership in humble thanksgiving and then go forth in his grace.

Sermon At Evening Prayer during the Conference on Anglican Unity by the Rt. Rev. Anselm Genders, retired Anglican Bishop of Bermuda

In... the village of Staunton Harold in Leicestershire, where a church was built in 1643, over the porch there is an inscription which I hope will inspire and encourage you. 1643 was the second year of the Civil War in which both Monarchy and Church were for a time overthrown, to give

The Rt. Rev. Anselm Genders



way to the Puritan Commonwealth of Cromwell. The reaction of the local Squire was "We shall build a church." The inscription was added later as a memorial to him: it reads, "When all things sacred were throughout ye whole nation either demollisht or profaned St Richard Shirley Baronet founded this church whose singular praise it is to have done ye best things in ye worst times and hoped them in the most calamitous. The righteous shall be had in everlasting remembrance."

It might be an exaggeration to call our circumstances calamitous, but they are certainly difficult. We are here not to talk about a merger or a takeover between corporations, but to try to heal wounds in the mystical body of Christ. For 937 years there has been grave division in the Church, since the East and the West separated and excommunicated one another; but even before then there were heresies and schisms—almost as soon as our Lord (so to speak) turned his back. And it is a sadly familiar scene today. These divisions and breaches are . . . the work of . . . Christ's own disciples—of people just like us, who profess and call themselves/ourselves Christians. Did not our Lord warn us of false prophets (inwardly ravering wolves)? And St. Paul echoes the warning, of savage wolves who would distort the truth in order to draw disciples after them. There may be no savage wolves literally; but in the continuing jurisdictions we have had more than a fair share of those undesirable qualities from which in the Litany we pray to be delivered—envy, hatred, malice, and uncharitableness!

In our present deliberations and negotiations we . . . must be ruled by the essentials and the highest motives—by a realisation of what the Church is about. It is about the glory and glorification of God in the redemption, re-creation and sanctification of mankind through Jesus Christ our Lord and Saviour.

Why is this so? Because the Church has two natures, like two sides of a coin. She is both divine and human. On the divine side of the coin it is Christ, perfect and spotless; on the other side of the coin, in the other nature, the human side (you and me), it is imperfect and very spotty indeed. So it is sin that we are talking about, and the effects of sin; which can be put right only by God—with our cooperation.

We must realise that God, or God-in-Church, is greater than his Church. There is a danger in the Catholic tradition of exalting the Church to such a height that it almost leaves the Church's Lord behind! Ecclesiology is a human invention, not a divine revelation in its entirety, and all of us, theologians, ecclesialogists, jurists, canon lawyers, liturgiologists—will have a lot to unlearn when we find our selves in the unveiled light of truth itself—of truth bare!

We must recognise that every Christian is, always, penitent; and in our circumstances there is a demand not only for penitence but for charity and humility. It is, because you do recognise that, that you are here this week. For some times (alas!) hear people disparage the word 'charity' as if it means something soft or silly, and there is a counterfeit or cheap imitation; but true charity and true humility do not conflict with truth. For God's, Love and Grace, both, to meet

love and face truth, requires humility.

We still meet the "I am of Paul" and "But I am of Apollos" mentality and confrontation, and something like the 'circumcision controversy'. On both sides of the Atlantic I think we have had enough of that, even in trivial matters of language and ceremonial. And we must beware that the Catholicism which we want to hold on to does not degenerate into sectarianism. 'Catholic' is a word sometimes misused as a convenient cloak in which to disguise imitations.

In our daily lives we often get our priorities wrong, putting inessentials first and important obligations way down the list—earthly things at the top, and things spiritual to fit in if there is time left over—things of the stomach before things of the spirit. Or we sometimes substitute the means for the end—so concerned with the means, that the end or purpose escapes us! In our present deliberations and negotiations we must not make any such mistake, but must be ruled by the essentials and the highest motives—by a realisation of what the Church is about. It is about the glory and glorification of God in the redemption, re-creation and sanctification of mankind through Jesus Christ our Lord and Saviour. We must in this light see the agenda, the codes and canon laws, the resolutions and the decisions—against that background of the glory of the kingdom of God, Christ in glory. For everything else on earth is subsidiary, derived: everything else in human life is to be directed as a means to that end—no matter what the cost.

Sacrifices may be required—as they were of Christ. Sacrifices of what? We must discern between what is divine truth revealed, which we cannot sacrifice; and our own personal and human opinions, prejudices, likes and preferences, above all our pride—these we can and must sacrifice. Yes, it may be costly; but our Lord knows all about that—from experience!

I can in this introductory sermon speak only of the general principles, and ask you to apply them in your debates: it is not for me in the pulpit to propose schemes. And I will leave you with the inspiring words which I quoted to begin with, of one "whose singular praise it is to have done ye best things in ye worst times and hoped them in the most calamitous." May you, in Christ's name and for Christ's sake, "Go and do likewise" (Luke 10:37).



ACA Continued from Page 17

void, but would constitute grounds for excommunication of consecrators and consecrated alike."

Falk, in his own recent writings, said "Many ancient Canons with language using terminology about 'invasion,' 'reordination' and 'invalidity' have been cited [by the ACC] (in English translation). How sound is the case?"

"As to the first argument, it is sufficient to point out that the ancient Councils and the Canons issued by them presupposed a situation in which there was only one Catholic Church, and where, as a consequence, the dictum of 'One Bishop for one city' could be applied not only to jurisdiction over souls, but over territory as well. That situation patently no longer applies. We have, at the very least, Roman Catholic, Orthodox and Anglican Christians, all Catholics, occupying the same geographical areas. Dare I say that, every time he ordains a priest, Bishop Bullock (Roman Catholic, Diocese of Des Moines) 'invades my diocese?' The argument depends upon the claim, absurd on its face, that the 'rump-ACC' (as one English correspondent now calls it) is the only Catholic Church in the [U.S.].

"In our century, the concept of 'jurisdiction' can apply only to people, not to turf. And it can apply only to those who submit voluntarily to the claim of any bishop to some authority over them. . . ." Those at Deerfield did not recognize any claim by Archbishop Lewis, and the conditional consecrations "were done on behalf of another church body, independent of and not a part of the ACC," said Falk.

"The second argument contains two premises," said Falk: "that ACC Orders are absolutely valid and regular" and "that any further ordination (even conditional) of someone in such orders is invalid and further subjects both ordainer and ordained automatically to degradation from Holy Orders, so that not only that ordination but any future ministerial acts of such persons are absolutely null and void. . . ."

He then reviewed the abnormal and in some instances questionable circumstances which surrounded the election of some of the original "Denver Four" bishops, and the lack of warrants and testimonials in some cases (an accusation made by ACC bishops about the Deerfield consecrations).



ARCHBISHOP FALK and the Very Rev. Wellborn Hudson, in one of the services during the Florida unity conference at which the ACA was formed.

"Any or all of these unusual goings-on may be perfectly well justified on grounds of expediency based on the highly unusual circumstances in which they took place," but they were hardly "regular," he said.

"The same may be said of the actual consecrations themselves." Referring to ACC charges that Mercer did not have authority from his fellow bishops or church to act as he did, Falk noted that, at Denver in 1978, "Two bishops (Albert Chambers and Francisco Pagtakhan), neither acting with jurisdiction or with the permission of his own church, consecrated one bishop-elect (Dale Doren). A telegram from Bishop Mark Pae of the extra-provincial Anglican Diocese of Taejon, Korea, indicated his assent to Bishop Doren's consecration, but was later repudiated (but after the fact) by Bishop Pae.

"The newly consecrated bishop then joined the other two in consecrating three more (Robert Morse, Peter Watterson and James Mote). This is a most unusual and irregular proceeding. Further, the question of the intention and state of mind of Bishop Pagtakhan has been raised, inevitably, by his activities since that time in consecrating, and often shortly thereafter repudiating, some dozens of men in and for at least three different 'continuing Anglican' jurisdictions. . . ."

"Does this mean that 'ACC orders' are invalid? No, it certainly does not," said Falk, going on to explain the distinction which developed in church history between "valid" and "regular," noting that an ordination might be the first but not the last. This distinction became a commonplace of theology in the Western part of the Church. "Prior to that time, however, the word 'invalid' could be taken to mean *either* 'of no effect' and 'uncanonical.' It is so used in the 'ancient canons' cited against the Deerfield consecrations. But that is an anachronism. It can no longer be used in that way by those of us in the Western Church." The Christian East, he said, still tends to regard sacramental acts done outside Orthodox canonical requirements as of no effect whatsoever.

"Are the opponents of the Deerfield consecrations, then, adopting an 'Eastern position' on this question? . . . Hardly that, for then the Denver consecrations would be struck down equally. You cannot say, 'One set of rules for me, but a stricter set for you.' Nothing is gained by shooting your opponent with a bullet that must first pass through your own heart. So ACC orders, then, are surely valid, but hardly regular, and one widely recognized good reason for conditional ordination (or consecration) has been exactly the matter of 'regularizing' Orders where some question of 'canonicity' could be raised.

"As to the second premise, that 'reordination' of those in valid Orders is a sacrilege and vitiates all further sacramental acts of those involved: it begs the question by assuming, falsely, that the [Deerfield rites] were 'second ordinations' in the sense used by the Councils. They were not."

But, after reviewing in some detail past practices involving reordination in other parts of the Universal Church, Falk remarked that "if the simple act of reordination were sufficient to vitiate all future sacramental acts by those involved, the whole matter of the Apostolic Succession might well be brought into question, so frequently has it occurred. There is also the matter of what such a theory would have to say about thousands of faithful Christians having been

deprived of true sacraments throughout the course of Christian history.

"Thus neither basis of the attack on the conditional consecrations at Deerfield Beach can stand examination. That the ACC had such exclusive possession of 'Catholicity' as to make any act by any other Church an 'invasion' of its rights and territory is a claim of almost unimaginable arrogance. It betrays the very attitude that, once it became pervasive among the ACC hierarchy, caused many to give up on that body and seek another home. That an act of humility and pastoral intent, the willingness to give up to God whatever claims to 'better Orders' one might think one has and proceed with one's brothers within a common heritage, and to minister to the consciences of those who held sincere (even if misguided) doubts; that such an act should be deemed 'sacrilegious' says more about the 'religion' of those who so name it than we are comfortable in knowing. It appears to be a religion in which man-made laws must bind even God, so that He must reject the prayers of those who seek to do His will and come together. Such claims violate not only the facts of the case and the logic of the argument, but also the spirit in which we are required by our Master to approach each other: 'See how these Christians love one another.'"

Pre-emptive Strikes

Not all the counteractive efforts surrounding the Deerfield meeting have come since it concluded, however. Though there was little attempt, as had been feared, to disrupt the meeting on-site, there were attempts to sabotage it beforehand, in one case quite a bit beforehand, while general ecumenical efforts were underway.

The main case in point involved one Florida reporter who, after having been provided with some initial information from a source never clearly identified, worked on an investigation of the AEC and Bishop Clavier for something like a year. (There were also some signs that he might have been paid by someone on the side to do the probe, though this was never confirmed.) During that time, he called the CHALLENGE office on a number of occasions, and indicated more than once that he had been urged on in his investigation by allegations of various sorts made by at least two Continuing bishops who were not at the Deerfield meeting—even to the point that it was suggested by one of these bishops that the former Bishop of London "appreciated" and was awaiting the article the reporter was doing. As the latter doubled his efforts to complete the article for publication a day or two before the Florida meeting began, the CHALLENGE office was made aware that a fair amount of advertising had been undertaken, evidently by the same episcopal parties, to alert certain parishes and persons around the country to the impending "expose" which would, one supposes, finally tell the "real" story on Bishop Clavier, the slippery English con-man with the "chequered" past.

In one sense, it did tell the real story. After months of investigation, during which the reporter ran down the collection of leads and allegations of scandalous behavior provided to him, TCC was given to understand that he found



BISHOP RUBEN RODRIGUEZ MOLINA, head of the ACC's Missionary Diocese of Central America, which just joined the ACA.

they could not be substantiated. The only thing the reporter could substantiate and use as the basis of his resulting article was essentially that Bishop Clavier had an impulsive and foolish youth (which Clavier, now 51, himself admits) and had made some personnel mistakes in accepting clergy into the AEC—though among Continuing Church leaders Clavier certainly holds no monopoly in this area.

These points, however, were blown out of proportion and combined with garbled and improperly connected information in the story. In one case, it attempted to document its contentions by referring to a clergyman who had never been in the AEC. Primarily, the article suggested that Clavier hoped to become king of the new Continuing Church mountain (untrue, since he had already planned to nominate Falk for the top post), and that this aspiration was jeopardized by the results of his personnel mistakes. This included one development recently involving alleged violation of federal immigration laws by two members of an order of hispanic priests within the church (a matter in which Clavier had already taken disciplinary measures). The story claimed that, as a result of this latest development and Clavier's response to it, AEC clergy were badly divided over the unification proposed at Deerfield, a suggestion which caused considerable mirth among the clerics in question, whose real feelings on the matter were certainly reflected in the unanimity which characterized the unity conference's actions.

Despite the many distortions in the article, however—and despite subsequent articles by the same writer which were slightly more balanced—the original article has been given substantial distribution, particularly by one ACC bishop.

Growth

In spite of it all, though, the ACA continues to show steady growth.

St. Michael's, Tulsa, since its connection with Bishop Leonard a parish within the United Episcopal Church of North America, voted unanimously December 8 to join the ACA, retaining a spirit of cooperation and communion with the UECNA and their diocesan bishop, John Gramley. The some 110 members of a former ACC parish, Holy Cross, Webster, New York, have been received, as has a Seattle parish of the Anglican Orthodox Church and its clergyman, Richard Boyce. Boyce, who had been an AOC bishop, was conditionally ordained deacon and priest by Bishop Mark Holliday of the ACA's Diocese of the West, with the approval

of the standing committee of that jurisdiction.

Other U.S. parishes which have recently acceded include All Saints, Palatka, Florida; St. George's, Columbus, Georgia; and St. Anne's, Boulder, Colorado.

But the largest influx in recent weeks has come with the affiliation of the former ACC Missionary Diocese of Central America, with 11 parishes and missions (an estimated 500 people since even their missions tend to be larger than in the U.S.) centered in Guatemala.

The leader of the jurisdiction, the Rt. Rev. Ruben Rodriguez Molina, wrote Archbishop Falk in November notifying him of the decision to join the ACA and stating his and the diocese's "solidity and loyalty" to the Word of God, the Affirmation of St. Louis, the ACA and to Falk as their primate.

In noting therein some of the reasons for the move,

Rodriguez wrote that "The attitude of the Anglican Catholic Churches of Australia, Canada and India has been a reason of reflection and consideration for us in the MDCA."

He said he and his people came to the view that "The procedures and attitudes from our brothers of the Anglican Catholic Church in the [U.S.] have never been the best and that they are separating themselves from the essential, as it is the real search of dialogue and reconciliation between the affected parts; they have forgotten the middle way that always characterizes Anglicanism. The automatic repulse to . . . unity with other ecclesiastic bodies of similar heritage has also been forgotten. The oppressing prospective of a ghetto [does] not correspond to the Catholicism of Anglicanism."

Have You Been Saved. . .

. . . from the extra cost and time of renewing your subscription to the CHALLENGE each year? Now you can make sure the CHALLENGE will come to you, uninterrupted, for two, three or five years at a time, AND save money on the basic subscription rate at the same time. Consider this:

A Two-Year Subscription: \$37 (a savings of \$3)

A Three-Year Subscription: \$55 (a savings of \$5)

A Five-Year Subscription: \$90 (a savings of \$10)

Think of it: no renewal notices during the extended subscription period, and more money in your pocket. If you're interested contact the CHALLENGE at 1215 Independence Ave. S.E., Washington, D.C. 20003, 202/547-5409.



A fresh breeze blowing in from the North. . .

THE ROCK

Independent + Feisty + Orthodox

You'll enjoy this outspoken, quarterly "religious samizdat" personally edited by the Rt. Rev. R.C. Crawley, SSC. \$12 annually; \$22 overseas air mail; UK: L7 surface, L12 airmail

The Rock
10989 Hilsea Crescent, R.R. 4
Ladysmith, B.C.
V0R 2E0 Canada

SOCIETY OF KING CHARLES THE MARTYR ANNUAL MASS AND MEETING



REMEMBER!

Saturday 1 February 1992
11 a.m. SOLEMN HIGH MASS
Church of the Ascension
and Saint Agnes,
Washington, D.C.

Preacher: The Rev'd Fr. Perry Michael Smith, Rector

Mass for Four Voices—William Byrd

Followed by LUNCHEON & ANNUAL MEETING

Luncheon Reservations: Call the Church (202-347-8161);
or write, Church of the Ascension & Saint Agnes,
1217 Massachusetts Ave., N.W., Washington DC 20005
by 20 January. Cost of luncheon payable at the door.

Membership inquiries: Dr. Mark A. Wuonola, Bellevue Manor,
1503 Spring Lane, Wilmington DE 19809-2240

Focus

Princess Margaret Commends Prayer Book Tradition

The Queen's sister, Princess Margaret, was forthright in support of the traditional **Book of Common Prayer** during the November 4 Cranmer Awards ceremony in London, organized by the English Prayer Book Society.

"I was delighted to have been asked to present the Prayer Book Society's Thomas Cranmer Awards," the Princess remarked, because the Prayer Book received by the Church from the great archbishop and martyr "has done so much to form the thought and language of our fellow countrymen for four and a half centuries. It is a priceless jewel in our inheritance."

She went on to note that "Until quite recently many school children had Cranmer's prayers and above all his collects etched in their minds. With Shakespeare, the Prayer Book lay at the centre of our common memory as a people. When ordinary people said 'so be it' or that they

had 'erred and strayed' they were drawing on this common memory.

"Alas it is no longer so! In order to be 'up to date and contemporary,' and in a vain attempt to make the incomprehensible mysteries comprehensible, the use of Cranmer's incomparable liturgy has been largely abandoned. For those who had this treasure and have now lost it, a Church can feel only empty, shorn of what truly and naturally belongs to it.

"I have no quarrel with serious and creative additions to our resources of prayer and praise," continued the Princess. "But about those who have wished to deprive us of the [Prayer Book] we might feel tempted to use one of those curses to be found in the service of Communion, 'Cursed is he that removeth his neighbour's land-mark!'

"I warmly commend the determination of the Prayer Book Society to see that this land-mark remains, and this competition for the Thomas Cranmer Awards is part of their effort to see that it does."

Princess Margaret's nephew, Prince Charles, awarded the first-ever Cranmer prizes in 1990, when he also delivered a splendid defense for the Cranmerian prayer book tradition.

The Cranmer Awards competition among English secondary school pupils asks entrants to learn passages from the traditional (in England, the 1662) Prayer Book by heart and to recite them with feeling and understanding. First prize in this contest went to Sarah Jones of Nottingham

LATE-BREAKING NEWS

Australian Church Court Rejects Diocesan Action On Women Priests; Proponents Look For Ways Around

At presstime, it was learned that the Appellate Tribunal of the Anglican Church of Australia (ACA) has announced its ruling, by a four-to-three vote, that individual dioceses do not have the authority to ordain women priests unless and until the national authority, General Synod, approves the innovation by a two-thirds vote of the houses of bishops, clergy and laity.

According to Australian newspaper reports and other sources on the scene, some sort of "revolt" is expected by disappointed proponents, who may pursue civil litigation to force the change on the church, as it is believed the General Synod, at which the matter will be taken up again in July, will (for the third time) probably not produce sufficient majorities for approval. Illegal ordinations of women priests are also a possibility.

The Tribunal—which consists of three bishops (including the Primate, Archbishop Keith Rayner, a women's ordination supporter), and four other judges, all lawyers—took over a year to consider 11 questions put by several bishops regarding the authority, or lack thereof, in church governing documents for individual dioceses to move ahead on women priests. The church already has some 150 women deacons, the "vast majority" of whom wish to be priests.

Dr. Rayner, who said he believes women priests are inevitable, urged the disappointed female deacons to wait until the July synod.

Women Priests Legislation Approved By Most C Of E Dioceses; Consensus Questioned, However

A consultative process among dioceses and deaneries in the Church of England has ended with an overall vote in favor of General Synod giving further consideration to pending legislation to admit women priests.

The result is, of course, being hailed by the Movement for the Ordination of Women and other women's ordination proponents, while traditionalists say the voting figures do not reflect the level of consensus needed for a change in ministry to be approved by the Synod, in which a two-thirds vote of each house would be required.

Although 38 of 44 dioceses approved the legislation, most were by a simple majority, eight of them by slender majorities, Church Union General Secretary Arthur Leggatt told TCC. "Had the two-thirds [rule] applied, then some 21 out of 44 dioceses would have said no."

Likewise, in results of voting in deaneries (subdivisions of dioceses, numbering 727 in all), 69 percent were in favor and 30 percent against with the majority vote standard, Leggatt said. If a two-thirds vote had been required, 57 percent of deaneries would have rejected the legislation. The lack of higher consensus in the deaneries is also seen by traditionalists as indicating the possibility of the same lack in the General Synod, since Synod members are elected through the deaneries.

The Synod is due to take a final vote on the measure in November.



ACTRESS PRUNELLA SCALES, one of the Cranmer Awards judges, curtsseys as she is presented to the Princess Margaret by Prayer Book Society Chairman Anthony Kilmister (left). Miss Scales starred in the hotel comedy "Fawlty Towers" and countless other productions. Standing next to her is the now well-known Archdeacon of York, the Ven. George Austin, and beside him, Canon Roy Porter, emeritus professor of theology at Exeter, and Col. John Hall.

Girls High School. The second and third prizes were divided this time between two winners in each category: Victoria Gant of St. Hilda's School, Westcliffe by Sea, and Lucy Baker of Sandown High School, Isle of Wight, placed second; and Simon Hickman of St. Mark's, Pennington, and Emma Maggs of City of London School for Girls placed third.

In thanking Princess Margaret for her presence at the awards ceremony, Society Chairman C.A. Anthony Kilmister remarked that "the *Book of Common Prayer* has a resilience which enables it to stand its ground, to survive and to enter once again into the affections of contemporary people." He presented a specially bound volume of collects from the Prayer Book to the Princess as a memento of the event.

Reaction Continues To Campaign Against Interfaith Worship

The Open Letter opposing interfaith worship issued recently by several church leaders in England touched off a storm of reaction, pro and con.

The Letter (more fully detailed in the last issue) has drawn both fierce opposition from Christians who think its stance insensitive or who believe non-Christian religions are just as valid as Christianity, and strong support from those who affirm the unique claims of Jesus Christ, regardless of the culture or ethnic background of the persons confronted with the gospel.

A sampling of reactions in favor of interfaith worship, taken from letters columns of *Church Times*, is as follows:

"Dialogue must never claim that one religion has a monopoly of truth. . . . Nor can dialogue involve, openly or as a hidden agenda, a deliberate attempt to entice or pressurise others to change their religion to one's own. Proselytism is the opposite of dialogue. Historically it has involved violent compulsion. . . . The Open Letter is both negative and unhelpful. It reads like a document from the 19th century, rather than the 1990s. . . ." (Canon Jim Richardson and Mr. Michael Latham, MP)

"Should we not be still and listen—listen to what God is telling us about our new multifaith situation? Do we have to close our doors and build walls to keep non-Christians out? . . . Is it not possible that we could learn something from those of other faiths—yes, even when it comes to worship? Are we so pure that we fear any form of contamination?" (Anne Davison)

"The context from which the signatories of the Open Letter write is that of the closed cultures of Catholic and Evangelical dogmatism and the strictly controlled patterns of interpretation which those cultures sanction. The context, by contrast, in which scripture and tradition speak to those committed to interfaith prayer and worship is experienced relationships, the sharing of the joys and pains of those whose paths are not ours but who on their journey draw from deep wells of spiritual wisdom. In entering such relationships of genuine openness and with those of other faiths, we discover that the way things seemed when we kept to ourselves simply does not do justice either to the integrity or to the religious perception of those who have different stories to tell" (Maggie Butcher and John Pridmore).

Among letters to *Church Times* in support of the Open Letter were the following:

"For Christians to be involved in interfaith worship means encouraging people of other faiths to worship in a way which ignores Jesus Christ." (The Rev. Tony Higton)

"Many people already believe that all ways lead to God; interfaith worship may well finally convince them. I am tempted to ask how much those who advocate interfaith worship really know about other faiths. Have they ever been inside a Hindu temple and seen how the gods are woken up daily, washed, dressed, fed, and bowed down to? Do they know that the average Tibetan Buddhist is a firm believer in the practice of the occult? Do they realise what it has cost some present-day Christians to convert from another faith? As Christians we believe that God is holy; he can only be approached through Christ. This immediately places Christian worship on an altogether different plane from the worship of other faiths. They cannot go together." (The Rev. David Kitley)

"The Open Letter's signatories are affirming two things. One is that there is a profound and final incompatibility amongst exclusive claims to secure eternal fellowship with God. For Christians, this means that, as St. Peter said, 'Of all names in the world, there is only one (Jesus) by which we can be saved.' It does nothing for dialogue, in the Decade of Evangelism or at any other time, to fudge this. Orthodox Muslims and Jews would make equally exclusive claims to the final validity of their own faiths." (Richard Wilkins, General Secretary, Association of Christian Teachers)

"... Jesus was God's once-for-all means of putting the world right with himself and inaugurating his reign in the world. Jesus was God's final answer, even if we are still working out the question, let alone the answer's meaning. And the fallible Christian tradition is the only one which can tell people about Jesus and about the gospel which is for all. Christian faith has long made the extraordinary claim that what God did in Christ was of decisive importance for the whole human race over all time. The claim was first made in a multi-faith context: the question of the relationship between the gospel and other faiths is not a new one which the Church has had no chance to think through before..." (The Rev. Dr. John Goldingay, principal of St. John's College, Nottingham, and one of the Open Letter's original 89 signatories)

Oddie Takes On Feminist Service Book, Archbishop Carey

Dr. William Oddie, the Anglican-turned-Roman Catholic priest-writer whose journalistic efforts have spearheaded the intellectual resistance against modernism within British Christianity, has taken on a radical English feminist organization, and Archbishop Carey's reaction to it, in print.

Writing in *The Daily Telegraph*, he warned that the St. Hilda Community, a radical offshoot of England's Movement for the Ordination of Women (MOW), has published a service book which carries depatriarchalized prayer to new heights—or depths—and scores Carey for not doing more than declaring that the service book has no official status.

Examples from the service book include three versions of the Lord's Prayer, two of which exclude the term "Father" entirely, with the most moderate reading in part: "Beloved, our Father and Mother in whom is heaven, hallowed be

your name, followed by your royal way."

A creed included in the book reads: "We believe in the presence of God in the world. She is our mother, source of deep wisdom... she is our lover and is allowed to touch our pain... she is our friend who stands alongside us"—in an understated but clear parallel to scriptural references to the persons of the Trinity.

Oddie notes that another text, apparently referring to an unnamed fertility goddess, which was published several years ago by MOW, reappears in the St. Hilda book: "In the beginning was God... yearning / God moaning / God, labouring / God, giving birth / ... And God loved what she had made / and God said... Let there be bread! / And God's sisters, her friends and lovers, knelt on the earth / planted the seeds / prayed for the rain / sang for the grain / made the harvest..."

Oddie concluded: "There is much more like this; it is hardly surprising that the Archbishop of Canterbury has announced that the book has no official status. But he should go further than that and repudiate it entirely. If he does not, he should tell us why."

The report comes fairly soon after concerns about feminist theology were raised in General Synod by the Rev. John Broadhurst, former chairman of the Synod's Catholic Group, who pointed out the tendency of the movement to lead beyond acceptable Christian norms and into post-Christian belief. In a compromise move, the Synod agreed to ask English bishops to prepare a report on feminist theology for review later (though some traditionalist English sources predict the report will not appear until *after* the Synod votes on legislation to admit women priests, probably in November this year).

In the meantime, several English sources have told *TCC* that Suzanne Fageol—an England-based woman priest from the U.S. Episcopal Church who has garnered press notice in the past due to her activities in connection with the St. Hilda group—has gone "post-Christian" and has parted ways with the St. Hilda Community, or they with her. Fageol has not yet been located for comment.

Canadian Homosexual Priest Temporarily Reinstated; But Bishops Retain Policy On Noncelibate Gay Ordinands

A fired homosexual priest has been reinstated on the payroll of the Anglican Diocese of Toronto, at least temporarily, pending review of his case by a Bishop's Court, reports *Anglican Journal*.

Meanwhile, though, the Anglican Church of Canada's House of Bishops is "standing pat" for now on a 1979 decision to ordain homosexuals only if they pledge to remain celibate.

Bishop Terence Finlay of Toronto first withdrew the license of the Rev. James Ferry after the priest reportedly refused to end relations with his homosexual lover. In taking the action, Finlay referred to the bishops' policy on homosexual ordinands.

Ferry filed suit for wrongful dismissal against the diocese and bishop, seeking reinstatement as rector of St. Philip's-on-the-Hill Church in Unionville, Ontario, and financial com-



DR. WILLIAM ODDIE: Archbishop Carey should repudiate radical feminist service book



Bishop Terence Finlay of Toronto

pensation exceeding \$500,000. Ferry's lawyers claimed in a statement to the Ontario Court that the diocese broke its own laws by firing the priest without a hearing before a Bishop's Court.

Finlay denies that he intended to deprive Ferry of the opportunity to put his case to such a judicial body, and has in fact submitted the matter to a Bishop's Court. Ferry will be inhibited from functioning as a priest until the court reaches a decision, but he will continue to be paid by the diocese, said the story.

In his charge to diocesan synod last fall, Finlay referred to the firing of Ferry as "one of the most agonizing decisions of my episcopate." He noted the national bishops' policy and said that as bishop he has a responsibility "to guard the faith, unity and discipline of the church."

Finlay also noted that the Anglican Church of Canada's National Executive Council had asked the bishops to review their policy statement and he urged members of the diocese to become involved in the discussion. He saw some of that involvement during the synod when the issue of gays and lesbians in the church dominated a two-hour discussion of members' concerns.

But, after closed sessions recently, the Canadian bishops voted to let the current policy against practicing homosexuals in the ministry stand while they spend the next year studying the issue further.

More Cuts Made In National Church Support

Texas Dioceses Lead Way And Others May Follow

The Episcopal Diocese of Dallas has voted to reduce its support for the national church by nearly 50 percent, and to redirect the \$225,000 in diverted funds to a new local evangelism initiative.

The action, approved 41-38 among clergy and 108-84 among lay delegates, came about the same time as that (earlier reported) by the Episcopal Diocese of Fort Worth, which slashed \$171,000 from its apportionment for the national program.

In each case diocesan officials said the actions were taken to provide support needed for local ministries,

though, at least in Fort Worth, some clergy and laity acknowledged that their vote for the cutback was in response to General Convention decisions—or lack of them—on sexuality issues.

According to *Episcopal Life*, some clergy in the Diocese of Texas have asked Bishop Maurice Benitez and the diocesan executive to find a means to bypass the national church and allocate funds for other causes, or to keep the money in the diocese, as a protest for the failure by convention to act decisively on questions of human sexuality or to forbid ordination of gay clergy. That diocese's convention is slated in February.

Bishop Sam B. Hulsey, bishop of the neighboring Diocese of Northwest Texas and president of Province VII, said he had also heard reports that some Episcopalians want to redirect diocesan apportionment funds from the Domestic and Foreign Missionary Society, the national church's official name, to other causes. Hulsey expressed concern about this idea, saying it was due to be discussed when he met with Presiding Bishop Edmond Browning and other church leaders last November.

In a few dioceses in the rest of the country, attempts to cut back national church funding for economic or political reasons failed, such as in Springfield and Quincy (the latter of which, however, went on to pass a resolution admonishing all clergy to abstain from genital sexual relations outside holy matrimony.) Elsewhere, such as Province I (New England), economic factors seem to have compelled significant cutbacks. But in one northeastern diocese, Pittsburgh, support of national church programs was again seen in light of recent actions by the General Convention and House of Bishops. By a 2-1 margin, delegates registered protest in a resolution charging that some "bishops have deliberately and publicly chosen to ignore our polity and discipline, thus violating our unity. In addition, many other members of the House of Bishops have been silent about this and thereby have given . . . tacit permission for variant practices." The resolution will permit parishes in the Diocese of Pittsburgh to designate a portion of their national church allocation to an alternative ministry of outreach within the church if they so desire.

'Why Have A National Church?'

Lean times have already hit the Episcopal Church's headquarters in New York, where recently 52 positions were eliminated or combined with other jobs, reducing staff by 18 percent, from 291 to 239 positions.

It was probably no coincidence in light of that and some recent diocesan actions, then, that Bishop Browning and the 38-member Executive Council, meeting in New York October 31-November 4, seemed both chastened and defensive about the existence and value of the national church. *Episcopal News Service's* report on the meeting was titled "Executive Council asks and answers, 'Why have a national church?'" Through a number of actions which carried out the will of the local church and General Convention at the national or international level, the story said the council demonstrated how the local and national church are interdependent.

"We need to affirm that the function of the national church's ministry is to deliver services to congregations and dioceses," Browning said.

But at the same time, Browning said that the council "has the possibility of refocusing how we have done things in the past, and how we will do them more effectively in the future."

Browning suggested that the church was undergoing a "re-envisioning of what the institutional church is all about," and asking some hard questions. "For several years I have said that we must use our resources to do fewer things better. . . I think that the [recent restructuring] process at the Episcopal Church Center is only a beginning," he said, adding that "I think that one of the most important things to come out of our planning process will be a clearer answer to the question, 'What is uniquely the ministry of the national church?'"

In small groups and plenary sessions, the council's planning committee prodded members to abandon preconceived notions and ask bold questions, seeking out areas in which there are opportunities for reform.

Council members expressed a great deal of interest in what Browning called "decentralization" in his address from the chair at the beginning of the meeting. "A major piece of the ministry of a national church, of a presiding bishop, of an executive council is to inspire and empower individual Christians to carry out their ministry in faith, where they are, and in the knowledge that they are not alone," Browning said. "In this triennium we must think in creative new ways about how our ministry as a church can be carried out at the congregational, diocesan, and provincial level."

But not surprisingly, Browning criticized those who believe that withholding funds from the national church is an appropriate way to register disagreement with actions of the General Convention. "This. . . is not what the church is all about; it is not what good stewardship is all about; it is not what living together in a faith community is about," Browning said. "I hope and pray that those who have considered such a response will have second thoughts. I believe we have a sacred responsibility as members of this church to meet as best we can our common responsibility while we work out together how we are to serve Christ."

Browning "Encouraged" By Conversations With Orthodox Despite Freeze In Relationship

Four More Orthodox Communion Also Suspend Talks, However

Episcopal Presiding Bishop Edmond Browning has said he is "encouraged" by a recent conversation with Greek Orthodox Primate Iakovos following the decision by the latter's church last June to suspend dialogue with the Episcopal Church.

According to *Episcopal News Service*, the two leaders met in October in New York, and announced that they had appointed a committee to discuss common issues that are producing tensions.

Earlier this year, the body Iakovos represents, the Greek Orthodox Archdiocese of North and South America, suspended its membership in the U.S. National Council of Churches (NCC) and its participation in the Orthodox-Anglican dialogue process in the U.S. Liberal trends,

including the ordination of women or of practicing homosexuals, were cited among objections.

Iakovos charged that the NCC, of which the Episcopal Church is one of some 30 denominational members, has "abandoned" its proper spiritual activity for a social activism that "leads from one mistake to another" and furthers disunity. Iakovos, long involved in the ecumenical movement—including as representative of the Ecumenical Patriarch to the World Council of Churches in the 1950s and as a WCC president from 1961-68—said he was disturbed by the new developments, including the ordination of homosexuals and an increased emphasis on political action coupled with a deemphasis on orthodox Christian doctrine. "That is why I am so hurt," he was quoted as saying in a report by *Ecumenical Press Service*.

Browning asserted that last summer's General Convention demonstrated that the Episcopal Church is "equally serious about ecumenical relations" by passing a resolution that calls for dialogue with ecumenical partners on common issues that can lead to misunderstanding, including the ordination of women.

Meanwhile, though, four other Orthodox churches in the U.S. have followed the Greek Archdiocese's lead in suspending membership in the NCC as well participation in ecumenical discussions with the Episcopal Church.

The four churches are the Orthodox Church in America,



THE REV. DR. NATHAN BAXTER has been elected the seventh dean of Washington National Cathedral by the cathedral chapter, in confirmation of Baxter's earlier nomination to the post by Washington Episcopal Bishop Ronald Haines. Due to be installed February 13, Baxter comes to the cathedral from Episcopal Divinity School in Cambridge, Massachusetts, where he has been serving as administrative dean and associate professor of pastoral theology and as priest associate at St. Bartholomew's Church in Cambridge. He was former dean and associate professor of church and ministry at Pennsylvania's Lancaster Theological Seminary, which is known for its commitment to ecumenism and globalism.

the Serbian Orthodox Church in the U.S.A. and Canada, the Antiochian Orthodox Christian Archdiocese of North America, and the Ukrainian Orthodox Church in America.

Among "liberal" tendencies prompting the moves are (again) the ordination of women and homosexuals as well as differences on abortion and Christian theology in general. The action came at an October 24 New York meeting of the Standing Conference of Orthodox Bishops (SCOBA), an umbrella group, chaired by Iakovos, involving ten Orthodox churches. NCC president Leonid Kishkovsky, who is a priest of the Orthodox Church in America, was authorized by the meeting to complete his presidential term, which ended in December. Meanwhile, a six-member committee has been named to review the NCC and Anglican relationships for SCOBA and to report back when SCOBA meets in March.

All Saints, Ashmont, Survives Search Ordeal In Good Form

Parish Has New Rector As Well As The Man First Chosen For The Job

Commentary Report

Following a controversial move by the local bishop to disallow his election as rector of All Saints, Ashmont (Boston) last April, the Rev. Jay James is again serving as a priest at All Saints—having been appointed by the man who has now been elected as rector there, the Rev. Richard Sterling Bradford, SSC.

Bradford, with the consent of Massachusetts Bishop David E. Johnson, became rector of the Anglo-Catholic parish September 15, according to *Foundations*.

Though various violations of diocesan procedural demands were cited, the vestry's election of James as rector last April was vacated by Johnson essentially because James was serving as the parish's curate at the time, and it was claimed diocesan "regulations" prohibit consideration of someone in that post for the rectorship.

Such stipulations are typical to lengthy and complex search procedures now imposed on parishes in some dioceses when they are seeking new rectors, a trend which some traditionalists believe is designed to exert more top-level deterrence to a traditional parish's attempts to call a likeminded clergyman. In the past, vestries had a good deal of freedom in searching for and calling new clergy to serve them. Though there was still consultation with the bishop, "any requirements of the procedure were never intended to prevent the calling of any qualified clergyman in good standing the parish desired," said one seasoned church observer.

In Massachusetts, James could not be considered for rector under diocesan rules unless he left All Saints, meaning that an interim rector would likely have been appointed (since the former rector, the Rev. J.F. Titus Oates, had already left to serve as executive director of the Episcopal Synod of America). Noted church writer David Peter Mills, commenting on this in *Parson and Parish* not long ago, said that, though it is hard to prove, "episcopal attempts to foment dissension in orthodox parishes seem to have increased."

An "increasingly popular episcopal tactic," he said, "is to appoint an interim rector while forcing the parish into an exhausting and divisive search process lasting a year and often two. For some bishops, the 'interim pool' helps them employ otherwise unemployable clergy, but for many it lets them mold parishes and 'bring them into the diocese.' The tactic, in other words, is to make a parish as vulnerable as possible and then to insert one's agent," in order to change the character and witness of the congregation.

Fortunately, All Saints seems to have averted any such scenario this time. Father Bradford, who is also provincial treasurer of the Society of the Holy Cross, is former rector of St. James' Church, Goshen, Indiana, a parish affiliated with the Episcopal Synod of America, said *Foundations*. He is a graduate of Washington & Lee and the General Theological Seminary, and was ordained in 1970. He has previously served parishes in Illinois and Michigan. He and his wife Judith are the parents of three children.

Father James, who is also married, is a graduate of the University of Maine and the General Theological Seminary, and was ordained in 1985. He became curate of All Saints', Ashmont, at the invitation of Father Oates. Father James has assisted on the staff of the Church of the Advent, Boston, and has been guest preacher in several other parishes as well.

All Saints is now preparing for the centennial year of its church building in 1992-93. Designed by Ralph Adams Cram, the church's cornerstone was laid by then-Bishop of Massachusetts, Phillips Brooks, on November 9, 1892. The building was first used for worship on December 27, 1893. The church has often been listed among the ten most influential buildings in America, said the story.

International Hispanic Synod Launched

Continuing Churches In Colombia, Ecuador And U.S. Lead Coalition

A coalition of Spanish-speaking clergy and lay leaders of Continuing Anglican churches in the United States and several Latin American nations met in Orange, New Jersey, October 25-26, and launched the "Sinodo Internacional Hispano," or International Hispanic Synod.

The Synod is intended to unite in one body the now-numerous but ecclesiastically-separated Hispanic congregations which are one with English-speaking Anglicans in faith but differ from them in language and customs.

According to preliminary reports and translations of documents and releases provided by an organizer of the meeting, the Synod, which aims to put an end to the separation of Hispanic Anglicans within different, mainly "Anglo-Saxon" church bodies, intends to seek membership in the Traditional Anglican Communion (TAC), the international body which unites Continuing Churches worldwide, including in the United States, Canada, Australia, India and Ireland.

Meeting under the chairmanship of Puerto Rican Bishop Jose Delgado of the Anglican Rite Jurisdiction of the Americas (ARJA), the Synod adopted the 1964 Constitution and Canons of the Episcopal Church, affirmed the Spanish translation of the 1928 American **Book of Common Prayer**, and authorized a 1982 Eucharistic rite devised by late Anglican Catholic Church Bishop Justo Ruiz of Puerto

Nashotah Names New Dean Dean Of Albany Tapped For Job

The Very Rev. Gary W. Kriss, dean of All Saints Cathedral in Albany, New York, has been named the 17th dean of Nashotah House, the Episcopal Church's last remaining Anglo-Catholic seminary.

According to a seminary release, Kriss, who assumed his duties at the 150-year-old Wisconsin seminary January 1, is "a man of proven gifts who will bring fresh and energetic leadership to Nashotah House," said Bishop William L. Stevens, the institution's president.

Bishop Charles T. Gaskell, provost, said: "Dean Kriss's reputation as an excellent preacher whose proclamation of the Gospel, teaching, and personal words reflect his theological convictions and strong commitment to the catholic faith, whose organizational and pastoral skills are evident in the life and witness of [Albany] Cathedral, and [as one who has] wide acquaintance within the Episcopal Church and overseas, give great promise for the future of Nashotah House."

A Baltimore native, Kriss is a graduate of Dartmouth College and the Divinity School at Yale University. He had served as dean of All Saints Cathedral since 1984.

The appointment is the latest move by the seminary board to rededicate the school to Anglo-Catholic principles and to resist attempts to bring Nashotah into line with the new order in the Episcopal Church at large. A power struggle for control of the seminary culminated earlier last year, when the school's board reaffirmed a previous policy stating that, because the question of women's ordination remains unsettled within Catholic Christendom, only ordained male clergy would be allowed to act as celebrants at seminary services. The action was further secured by the addition to the seminary's board of four members of the Episcopal Synod of America (ESA), the leading traditionalist group in the Episcopal Church. The triumph of traditionalism at the school set off a chain-reaction of threats and further boycotts by disappointed and disapproving church officials and alumni.

According to Dr. Thomas C. Reeves, a Nashotah House



The Very Rev. Gary W. Kriss

trustee, 16 new students began studies last fall, reversing an enrollment decline in recent years. Writing in *Foundations*, Reeves said that many on campus delight in what one senior faculty member calls "the healing process" now underway, despite a boycott by many "establishment" bishops.

Reeves, a member of ESA's legislative assembly, is former literary editor of *THE CHRISTIAN CHALLENGE* and now the author of a best-selling biography of President John F. Kennedy, *A Question of Character*.

SYNOD Continued from previous page

Rico. In addition, the choice of bishops by churches in Colombia and Ecuador was approved, with Tito Jesus Mora being consecrated by Bishop Delgado and two other American Continuing bishops for Colombia Interior, and Alfredo Cespedes as Bishop for Guayaquil in Ecuador.

The Synod is believed to hold the allegiance or support of Continuing Anglican congregations in Puerto Rico, the Dominican Republic, Ecuador, Colombia, and the U.S., with the largest numbers of members currently concentrated in Ecuador and Colombia. Actual numbers are hard to pin down, but "several thousand" persons may be involved.

The meeting followed on the heels of some two years of discussion and negotiations with the chief bishops of the Anglican Catholic and American Episcopal Churches (the AEC and part of the ACC now having become the Anglican Church of America (ACA)), but ultimately took place without their support. Objections of "Anglo" leaders center on the involvement in the Synod of the U.S. constituency, which

they see as establishment of an ecclesiastical body on the basis of language or culture. However, as the primate of TAC, the Most Rev. Louis Falk, and the church of which he is now head, the ACA, are in favor of a unified Latin American church organization, it was considered possible that differences which do not affect the faith may be worked out in discussions which are expected to follow the Synod's application for TAC membership.

Not involved directly in the Synod's formation are Hispanic congregations which are directly connected with the ACA.



Newsclips

ANGLICAN — INTERNATIONAL

On the heels of a report showing marked membership losses among Anglicans in British churches comes another survey which reveals that the **CHURCH OF ENGLAND** is steadily losing the children it baptizes. *Church Times* reports that one-third of all English children are baptized by the C of E, and around half a million children and young people attend Anglican churches on Sundays, with more than a million involved with church through Sunday schools and connected groups, according to statistics published by the National Society. But while the numbers involved make the C of E the biggest provider of children's activities outside the school system, they represent only a tiny proportion of the child population. Regular attendance on Sundays peaks among children between the ages of six and nine at less than seven percent of the age group, dropping to below six percent between the ages of ten and 13. Only three in 100 of those aged 14-17 regularly attend Anglican services. Fewer than two percent of young people seek confirmation in the C of E. According to the Rt. Rev. Nigel McCulloch, Bishop-designate of Wakefield and chairman of the Decade of Evangelism steering committee, the findings demand a total rethink by the church of its resources for and message to children. "Individual parishes must take these figures very seriously. They imply that, unless we take action, within two or three generations there will be very few worshipping Anglicans."

The British High Court has ruled that commissioners overseeing **THE CHURCH OF ENGLAND'S INVESTMENT PORTFOLIO** need not follow General Synod directives to divest in companies doing business in South Africa, reports *Episcopal News Service*. Bishop Richard Harries of Oxford and two other clergy had filed suit against the church commissioners for their failure to sever all economic ties with such firms, suggesting that "ethical" concerns should outweigh aims of obtaining the best return on investments for the church. The commissioners defended their investment policy by citing the Charities Law that mandates nonprofit organizations to channel their investment funds into the highest-yielding securities. In reacting to the decision, Harries reiterated his belief that the commissioners' financial obligations should be conditioned by "ethical principles which are fundamentally within Christian faith and practice." Bishop William Westwood of Peterborough, a member of the church commissioners' assets committee, countered that the controversy was grounded in "a political difference over South Africa" rather than a question of ethics.

IN BRIEF—

***BISHOP MICHAEL MARSHALL**, director of the St. Louis-based Anglican Institute, is to be called back to his

native Church of England next fall to help mobilize clergy and laity for outreach in the Decade of Evangelism. The Archbishops of Canterbury and York have called on Marshall, former Bishop of Woolwich, and another well known C of E evangelist, Canon Michael Green, currently a professor at Regent College in Vancouver, to lead the work of a new partnership called Spearhead, funded from private donations. The aim is "to reach beyond the doors of the Church into the life of those who, in their search for God, have found the Church irrelevant," said a release from Archbishop George Carey. - *Church Times*

***THE NEW LEADER OF WOMEN AGAINST THE ORDINATION OF WOMEN (WAOV)** in England is Mrs. Norah Wilkinson, who succeeds the late Dr. Margaret Hewitt. A member of General Synod, she says that WAOV "is recruiting members at a high rate, which indicates that feeling at the grass roots of the Church of England is opposed to this innovation." - *The Evangelical Catholic*

***MORE THAN TWO MILLION POUNDS** in government grant money has been allocated to 35 English cathedrals by English Heritage to assist with a long program of repairs. A survey shows that 42 Anglican and 19 Roman Catholic cathedrals face a total building, conservation and repair bill of over 185 million pounds in the next decade. - *Church Times*

***ADVERTISEMENTS FOR CONDOMS HAVE BEEN DROPPED** by the Ugandan government after Anglican, Roman Catholic and Muslim leaders complained about an anti-AIDS information campaign. - *Anglican Journal*

***PRINCE CHARLES** has sparked controversy by suggesting that the Koran gives better guidance on proper stewardship of creation than the Bible does. In the preface to an environmental book, *Save The Earth*, the Prince of Wales wrote that Genesis provides a license to exploit the environment by implying that the world was created to be at man's disposal, whereas the Koran "specifically mentions the fact that the natural world is loaned from God." Criticism from at least one church leader asserted that Charles has not paid proper attention to biblical teachings on the environment and that his statement raises constitutional problems within the English context. - *Anglican Journal*

***THE CHURCH OF ENGLAND SHOULD BE DISESTABLISHED**, according to two former chairmen of the governing Conservative Party. Cecil Parkinson and Norman Tebbit both objected to the church's entanglement with the state. - *Episcopal News Service*

***A PROMINENT ANGLICAN PRIEST** is among the 100 people detained under the state of emergency recently instituted in the black-run (Xhosa) South African homeland of Ciskei, governed by Brigadier Oupa Gqozo. The Rev. Alf Dlamini, an open supporter of the African National Congress, was arrested November 1. The president of the Border Council of Churches, the Rev. Bongani Finca, termed Dlamini's detention as "tantamount to a declaration of war to the church." The government imposed the state of emergency following attacks against both state-owned sites and property belonging to supporters of Gqozo's African Democratic Movement. - *Episcopal News Service*

***LABRADOR**, the mainland portion of the Province of Newfoundland, has been established as a separate diocese in the Anglican Church of Canada. There are some 7,000 Anglicans in the sparsely-populated area. - *Anglican Journal*

***BISHOP EDWIN LACKEY OF OTTAWA** has been elected metropolitan of the ecclesiastical province of Ontario in the Anglican Church of Canada. - *Anglican Journal*

***ARCHBISHOP OF CANTERBURY GEORGE CAREY** recently joined popular recording artist Cliff Richard and General Eva Burrows, head of the Salvation Army, as patron of AIDS Care Education and Training (ACET), one of the leading AIDS charities in the United Kingdom. - *Episcopal News Service*

***"NO VISIBLE CHURCH IS THE TRUE CHURCH,"** said an editorial in *Crossway* (England) recently. "Once that claim is made, it becomes a snare and a delusion. The only true church is not any visible, institutional church but the invisible church of all true believers, which is known only to God himself. 'The foundation of God standeth sure having this seal, the Lord knoweth them that are his' (2 Timothy 2:19). We enter that true church not by being baptized and confirmed by a priest, but by saving faith in the Lord Jesus Christ..."

***THE WAGES OF SIN?** A member of the British Parliament has suggested that clergymen who use an unauthorized Lord's Prayer that refers to "Our Father and Mother" should have one pound deducted from their salary for each offense. - *Church Times*

ANGLICAN—USA

It was once enough to contend with the fact that everything one enjoys is either illegal or fattening, but now an Episcopal priest warns that you may not be safe even in feeling satisfied with your religion. *Our Sunday Visitor* reported recently that "'addictionspeak' took a giant step forward with the publication of a new book, **WHEN GOD BECOMES A DRUG: BREAKING THE CHAINS OF RELIGIOUS ADDICTION AND ABUSE.** The author... Father Leo Booth, has diagnosed the warning signs of this dangerous addiction, *Catholic News Service* reports: If you think your religion has all the answers, if you avoid those outside your own religion or see your religion as a cure-all for pain and loneliness, then you may be a religious addict. Father Booth also makes the assessment that for each religious addict, there may be dozens or even hundreds of the religiously abused." According to the OSV story, Booth writes from experience as "a self-confessed religious addict" who suffered from the affliction for a time after his 1971 ordination in the Anglican Communion. "I set up the church (meaning myself) as the absolute authority on all aspects of life," he said in his book. "I all but forbade people to ask questions, think for themselves or doubt the church." Among relatively recent examples, he cited the 1978 mass suicide in Guyana by followers of the Rev. Jim Jones and the Islamic fundamentalist movement of Iran's Ayatollah Khomeini. But any religion can have members who are religious addicts, Father Booth says. The religions most likely to attract those with such tendencies are the "most rigid, restrictive and authoritarian" ones, including "the more rigid elements of Roman Catholicism."

The Board of Trustees of **PHILADELPHIA THEOLOGICAL SEMINARY**, the Reformed Episcopal Church's theological institution founded in 1887, has appointed Dr. Ray R. Sutton as its president. According to a *PTS* release, Sutton, who assumed his duties in December, has degrees

from Southern Methodist University, Dallas Theological Seminary and the Central School of Religion in Worcester, England. A former Presbyterian, Sutton was a priest in the American Episcopal Church (AEC), before transferring to the Reformed Episcopal Church. He leaves the rectorship of Good Shepherd Church in Tyler, Texas. The author of three books, Sutton succeeds Dr. Milton Fisher, newly-retired professor of Old Testament, who had served as interim president following last spring's resignation by then-president, Dr. David Schroeder, who has returned to active ministry in the Christian and Missionary Alliance.

IN BRIEF—

***THE PLANNED 1993 RESIGNATION OF ROBERT M. ANDERSON AS BISHOP OF MINNESOTA**, reported in the last issue, has given rise to speculation that that diocese may become the first in the U.S. Episcopal Church to elect a woman as diocesan bishop. The speculation is fueled by the fact that a woman, the Rev. Margo Maris, was runner-up for suffragan bishop in the jurisdiction three years ago. Maris now serves as canon to the ordinary. - *Episcopal Life*

***THE RT. REV. HORACE W.B. DONEGAN**, bishop of New York 1950-72 and a noted champion of the rights of blacks, women and the poor, died of throat cancer at his Florida home November 11, at the age of 91. Notably, Donegan halted construction work on the Cathedral of St. John the Divine in 1967 and redirected funds to housing and development projects in nearby Harlem. "This unfinished cathedral... shall be the prophetic symbol that our society is still as... incomplete as the building itself," Donegan said. He was also a strong advocate of pluralism, and deplored efforts to inject "a religiously grounded ethic" into the public schools. A native of Derbyshire, England, Donegan was educated at Bard College, Oxford University, and Episcopal Theological Seminary in Cambridge, Massachusetts. - *Episcopal News Service*

***THE DIOCESE OF PENNSYLVANIA, FOUNDED IN 1784**—known for not being able to agree in diocesan convention on key parts of the Christian faith—is nevertheless going to have its first cathedral. Pennsylvania Bishop Allen Bartlett announced November 8 that the Church of the Saviour in West Philadelphia—site of the most recent diocesan convention—would become the cathedral church as of January 1, 1992. "This church will become a 'house of prayer for all people,' a center of unity for this diocese, a place of programs that will strengthen the ministries of us all," Bartlett declared. The Very Rev. John Hardwick, current rector of the church, will become the first dean of the Cathedral Church of the Saviour. Located at 38th and Market Streets, the church was built in 1903 in an Italian Romanesque style. - *Episcopal News Service*

***AND, THE PENNSYLVANIA DIOCESAN CONVENTION**, in keeping with its pattern of recent years, defeated three resolutions sponsored by the Scriptural Coalition of Pennsylvania which sought to commit the convention to biblical standards on sexuality, though one at least got the support of laity but not clergy. A fourth resolution declaring Jesus Christ as "God's only provision for salvation for all persons" was debated after opponents moved to delete the word "only" from its text, but was referred to diocesan coun-

and later withdrawn for introduction at next year's convention. - Based on an interview with Colin A. Hanna, a spokesman for the Coalition

***THE BISHOP OF TENNESSEE**, the Rt. Rev. George L. Reynolds, died suddenly of a brain aneurysm November 3 at the age of 64. He had led the diocese since 1985, after serving for nine years as rector of a Minnesota parish. He is survived by his wife and two children. A funeral service was held November 5 at Christ Church, Nashville. - *The Living Church*

***THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF** has made a "historic" humanitarian grant to aid local churches in former Soviet Republics. The grant of \$100,000 was presented to His Holiness Aleksy II, patriarch of Moscow and all Russia, during his recent visit to the United States. - *Episcopal News Service*

***BY SPECIAL INVITATION, A LEADING BISHOP OF THE NEW ANGLICAN CHURCH OF AMERICA**, Anthony Clavier, metropolitan of the eastern province within the uniting Continuing Church, attended a Washington, D.C.-area Orthodox parish service in November marking the American visit of Aleksy II, and met with the Russian patriarch briefly afterward. Clavier and an attending cleric, both of whom remarked upon the courtesy with which they were received by their hosts, were seated at the front of the nave with other Orthodox clergy present for the packed service. - Special to *THE CHALLENGE*

***HOLYROOD SEMINARY**, the clergy-training institution of the Anglican Catholic Church in the United States, has announced it is facing a serious financial shortfall for the current student year. With \$21,000 in unpaid bills, the Liberty, New York, seminary has an annual budget of \$260,000, and had an income in 1991 of about \$150,000. (The loss of support from congregations now in the Anglican Church of America is expected to further strain the situation.) Four students, including one from Canada and another from India, are enrolled for the current year. - *Holyrood Seminary release*

***LATIMER THEOLOGICAL COLLEGE**, the United Episcopal Church in North America's (UECNA) seminary in Fullerton, California, has reported 24 students enrolled for the fall term in its residential program. - *Glad Tidings*

***BISHOP JOHN GRAMLEY**, ordinary of the Missionary District of the South in the United Episcopal Church is recovering from surgery for cancer, and is reported to be making a "remarkably robust recovery." On a sad note, two other UECNA priests, the Rev. Paul C. Habliston of Jacksonville, Oregon, and the Rev. Richard A. Genders of Easton, Maryland, were reported to have died. - *Glad Tidings*

***DAVID BEERS OF WASHINGTON, D.C.** has been appointed chancellor and chief legal adviser to Episcopal Presiding Bishop Edmond Browning, succeeding the Hon. Hugh Jones, a retired judge from Syracuse, New York, who just completed his service on the Executive Council. Among other church service positions, Beers has been chancellor for the Diocese of Washington and served on the church's Standing Commission on Constitution and Canons. He garnered press notice in *The Washington Post* in 1988 when, as Washington chancellor, he declared that "the battle in this country [over women's ordination] is over," and that if the American church should soon consecrate a woman (as it did in early 1989) "there is nothing the other parties in the Anglican Communion can do about it except

be pained." - *Episcopal News Service/THE CHRISTIAN CHALLENGE*, April, 1988

***CHURCH OF THE REDEEMER, DETROIT**, has joined at least one other Michigan Episcopal parish, St. Elizabeth's, Redford, in withholding its diocesan apportionment until Michigan Bishop Stewart Wood drops the appeal of the diocese's lawsuit to obtain control of the traditionalist Mariners' Church, Detroit. Another parish, St. Andrew's, Livonia, is withholding its support for the diocese largely over Wood's refusal to address parishioners' concerns, mainly about homosexual ordinands. - *Various sources*

***THE EPISCOPAL DIOCESE OF SPRINGFIELD** (Illinois) has elected a new bishop, the Rev. Peter H. Beckwith, 52, to succeed Bishop Donald Hulstrand, who retired September 1. Currently rector of St. John's Church in Worthington, Ohio, Beckwith—who did not immediately confirm his acceptance—will be consecrated in February if he decides to accept the post. - *Episcopal Life/Episcopal News Service*

***CHRISTIANS FROM THREE DENOMINATIONS** signed an historic covenant last summer, launching what has been called "the first of its kind" ecumenical congregation in Smith Mountain Lake, Virginia. Members of Trinity Ecumenical Parish include about 100 Episcopalians, Lutherans and Presbyterians who use Resurrection Roman Catholic Church for worship services. Local denominational leaders have recognized the congregation as one ecumenical parish. Visiting clergy provide liturgical leadership at the Sunday services, rotating monthly among the three denominations. - *Episcopal News Service*

RELIGION—USA

While the U.S. is still trying to sort out one major life issue—abortion—another, **LEGALIZED EUTHANASIA**, has been moving to the forefront of American thought of late, confronting American Christianity in particular with a new and divisive question. Its appeal was evidently lost to the majority of voters in Washington state, who recently rejected by 54 to 46 percent a proposal to allow physician-assisted death for terminally ill patients requesting it. However, *Our Sunday Visitor* reports that proponents of a measure permitting dying patients to request that their doctors help them to die have begun collecting signatures to get the issue on the ballot this year in California. Supporters of the proposed initiative titled "Terminal Illness Assistance in Dying" have until March 5 to submit 384,974 signatures of registered voters. The story said the Oregon legislature is also considering legislation to permit physician-assisted suicide. Another report in the same publication states that suicide among the elderly is on the increase. The national Centers for Disease Control in Atlanta reports that the suicide rate for Americans aged 65 and older rose 21 percent from 1980 to 1986, with the rates for black men up 42 percent and white men up 23 percent. Meanwhile, the ex-wife of euthanasia promoter Derek Humphry, author of the best-selling book, *Final Exit*, has committed suicide, leaving a note blaming him for precipitating her death. Ann Humphry, 49, wrote: "What you did—desertion and abandonment and subsequent harassment of a dying woman—is so unspeakable there are no words to describe the horror of it."

A measure to suspend the present **BAN ON FEDERALLY-FUNDED ABORTION COUNSELING** has failed in the Congress, as the House of Representatives fell 12 votes short of overriding a presidential veto in November. According to a *Washington Times* vote, the measure, which would have restored the right of family-planning and counseling agencies receiving federal funds to discuss or recommend abortion to their clients, was originally passed by a vote of 272-156 in the House, and 73-24 in the Senate. Some lawmakers voting in favor asserted their opposition to abortion, choosing to regard the politically-popular measure as essentially a question of freedom of speech, rather than protection for the unborn.

In an unprecedented action by a liberal denomination, the Rev. Michael Kinnamon has been narrowly defeated in an election for general minister and president of **CHRISTIAN CHURCH (DISCIPLES OF CHRIST)** after he refused to condemn homosexuality, according to a *Religious News Service* story in *Christian News*. A week before his defeat, 18 ecumenical officials representing six Protestant denominations and the National Council of Churches sent a letter to CC/DC officials praising Kinnamon's "exceptional biblical faithfulness, spiritual depth, theological clarity, pastoral sensitivity, personal integrity and unwavering commitment to the unity of the church." A six-year-old evangelical movement within the church, Disciple Renewal, said the rejection of Kinnamon indicates that "the people in the pews are rising up and are going to be heard." Later, *The New York Times* said the Rev. C. William Nichols, who was elected to the post intended for Kinnamon, declined to take a position on the controversy while the denomination continues to study it.

It seems, incidentally, that **THE NEW YORK TIMES HAS GOTTEN RELIGION**—of a sort. According to a column, "The Public Square," in *First Things*, published by Richard John Neuhaus, the *Times* has written warmly of feminist theology. Neuhaus says that the newspaper, in an editorial called "The Ultimate Mother," comments that "goddess worship . . . is rooted in reverence for the ultimate mother, for woman as the giver of life" and that in societies that practiced goddess worship "life was peaceful, cooperative, and egalitarian, while in societies focused on the male gods it was violent, authoritarian, and stratified. In addition, the goddess-based cultures cherished earth as nurturer of humankind." It goes on to say that "goddess worship resonates with modern environmentalism, and in particular with the Gaia Hypothesis—the theory, named for the earth goddess of the ancient Greeks, that the Earth and its biosphere behave like a single living organism." It notes that "Much goddess worship centers on the classic elements—earth, water, wind, and fire—and recognizes spirits resident in animals and trees." Admitting that goddess worship has prompted ridicule from some quarters, the *Times* goes on to assert: "But if it appears flaky on the surface, it still warrants sympathy and respect. For it proceeds from values of nurturing, peace, and harmony with nature—values as profoundly humane as motherhood itself." Neuhaus says that "it does seem worth remarking . . . when—in a society where 94 percent of the people say they believe in the God of Abraham, Isaac, and Jacob—the country's most prestigious paper editorially declares itself against the 'male gods' and in favor of goddess worship." "The Ultimate

Mother' should be kept in mind when reading the *Times'* frequent editorial frettings about how our nation's leaders are out of touch with the American people."

A controversy may be brewing in "Paradise," as **HAWAII'S NEW GAY-RIGHTS LAW** confronts the practice of Christian churches which affirm biblical teaching on homosexuality. According to information provided with a resolution presented to last October's Episcopal diocesan convention in Hawaii, a new state law, "Act 2," may make churches open to lawsuits by aggrieved persons who assert their rights are being violated by church teachings and policies. Lloyd James Hochberg Jr., deputy vice chancellor, wrote that "The requirements of Act 2 include prohibitions against the presence in the work place of published materials which contain language which reflects discrimination based on sexual preference or orientation, which is defined in terms of conduct or association. Such materials would include portions of the Holy Bible, **Book of Common Prayer**, and other publications which set forth the Biblical, Christian perspective on homosexuality . . . In addition, Act 2 prohibits anyone, including churches, from preaching or teaching lessons which contain language which discriminates against homosexuality." The diocesan convention passed a resolution calling on the Hawaii legislature to amend the law to exempt "any religious or denominational institution or organization . . ."

Speaking on religious freedom, **SUPREME COURT JUSTICE SANDRA DAY O'CONNOR**, an Episcopalian, addressed a General Convention dinner sponsored by Episcopal seminaries last summer. According to *Crossings*, the publication of the Church Divinity School of the Pacific, Justice O'Connor said of the high court's divisions over religion: "Commentators have had field days in their criticism of the Court's religion clause jurisprudence, and in my view, the Court's jurisprudence is confusing, not because the Court is confused, but because there are inherent tensions in the religion clauses of the First Amendment." She said she believes that American history has made it almost inconceivable to separate church and state, at least in an absolute sense: "There is an unbroken history of official acknowledgement by all three branches of government of the role of religion in American life from at least 1789," she said, citing examples such as religious slogans on money, a reference to God in the Pledge of Allegiance to the flag, national recognition of religious holidays, and legislative sessions opening with prayer. Her solution? "The Constitution forbids the government from making people's religion at all relevant to their standing in the political community. Government can't endorse religious practices in a way that creates insiders and outsiders."

Meanwhile, though, an influential lobbyist says the beginnings of a shift by the U.S. Supreme Court to give states the right to control **RELIGIOUS LIBERTIES** should put all religious groups on alert. According to a *Religious News Service* story in *The Washington Post* and *Christian News*, Rabbi David N. Saperstein, co-director and counsel of the Religious Action Center of Reformed Judaism in Washington, said the Supreme Court is moving to allow religious liberties to be regulated by the states, citing recent cases allowing Oregon to forbid the use by Native

Americans of a narcotic, Peyote, in religious rituals, and a school-prayer case from Rhode Island. The trend toward state power, Saperstein said, may affect such things as faith practices (such as the use of wine for minors during Holy Communion), zoning laws governing places of worship, and laws regarding excuses from public schools for religious holidays. "All this is now open to government regulation. This is a full-scale assault on 200 years of protection of religious freedom and religious activity in America."

On another front, a theologically-conservative Presbyterian institution, **WESTMINSTER THEOLOGICAL SEMINARY** near Philadelphia, found itself in a flap over accreditation by the Middle States Association of Colleges and Schools. According to a *Crisis* report, "Middle States, lending its weight to the multiculturalism movement, insisted that Westminster include women on the seminary's governing board, even though board members must be ordained Presbyterian elders and thus male, according to traditional Presbyterian practice. Westminster cried foul, and its attorney, William Bentley Ball, remarked, 'It's a distinct threat to religious liberty and an equally severe denial of academic freedom to revoke accreditation on grounds that you cannot in conscience conform to a requirement that you violate your religion.'" The article continues, "Fortunately, Middle States has withdrawn both the demand that Westminster put a woman on its governing board and the threat to remove accreditation. Ironically, it is now Middle States that could lose accreditation. The Council on Postsecondary Education and Education Secretary Lamar Alexander are both concerned with Middle States' new accreditation criteria, which include an insistence that institutions reflect societal diversity of race, ethnicity and sex. Pending an investigation, Alexander has delayed reauthorization for the Middle States Association. If Middle States doesn't meet the Council's 'principles of good practices,' Middle States will be asked to bring its procedures into conformity or lose recognition. The accreditors are in danger of losing their accreditation."

U.S. ROMAN CATHOLIC BISHOPS UPHELD A TRADITIONAL LINE during their semiannual meeting by resisting proposals for ordaining married men and women and for reducing the number of obligatory days for attending mass, reports *Episcopal News Service*. Representatives of Catholics Speak Out told the bishops, meeting in Washington November 11-14, that only by ordaining married men, and possibly women, could the church reverse the trend of parish closings and fewer masses brought about by a shortage of priests. The bishops debated expanded roles for the laity in response to the issue, but in the end turned down guidelines for lay preachers. On the question of holy days of obligation, the bishops decided to retain the six the church now observes, rejecting a number of proposals, including one urging the retention of only the Immaculate Conception, on December 8, and Christmas. Surveys have indicated that modern working schedules make Roman Catholics less inclined to honor the designated days through attendance at mass. But the prevailing opinion on the issue was summed up by Cardinal Anthony Bevilacqua of Philadelphia: "We need to hold on to our Catholic identity." In a related story in *The Washington Post*, **VATICAN LEADERS** likewise reiterated the church hierarchy's earlier rejection of married priests as a way of alleviating the

clergy shortage worldwide. In calling an American bishop's proposal on the matter "out of place," a papal spokesman said the pope would address the priest shortage with other suggestions at a future date.

IN BRIEF—

***YOUNG WOMEN SELLING THEIR EGGS TO INFERTILE COUPLES** have now joined men who sell their sperm to reproduction-for-profit businesses. The fees seem to be running about \$2,000 per viable ovum. - *The New York Times*

***THE TOP JUDICIAL BODY OF THE UNITED METHODIST CHURCH (UMC)** has ruled that a church agency is within its rights in declaring itself "open to the full participation of all people, including gay men and lesbians." The UMC's Judicial Council ruled that the Commission on Christian Unity and Interreligious Concerns acted within church law in making its declaration in 1990. The commission declared itself to be a "reconciling commission," a term used by Methodist congregations—now some four dozen in number—to show openness to homosexuals, in pursuance of the church's Social Principles, which say the church should be "in ministry for and with all persons." - *Religious News Service/Christian News*

***OPENLY GAY MEN WERE NAMED TO THE OHIO STATE UNIVERSITY HOMECOMING COURT** for the first time last fall. Seniors Marc Conte and Mike Scarce—the two top leaders of the Bisexual, Gay and Lesbian Alliance on campus—were among five men (including two blacks and an Asian-American) named to the homecoming court, and were eligible to be named homecoming king in late October. Scarce said his and Conte's appointment to the court signifies the university's recognition of their local work on gay issues. - *Colorado Dispatch/Christian News*

***A ROMAN CATHOLIC JUDGE** from North Carolina may not open his daily proceedings with a prayer, a federal appeals court has ruled. District Judge William Constangy said after the ruling that he would appeal to the Supreme Court: "I'm very optimistic of our chances." - *Catholic Review*

***AND WHAT'S MORE:** A death sentence for the murderer of a 70-year-old woman robbed for her social security check has been thrown out because the prosecutor quoted the Bible in remarks to the jurors. Justice Nicholas Papadimos of the Pennsylvania Supreme Court warned prosecutors they could be subject to disciplinary action if they used the Bible or any other religious work in support of a death penalty. - *The New York Times/Associated Press*

***THE RIGHT TO ABORTION** has apparently been approved by voters in Washington State, after absentee ballots put a referendum proposal over the top in November's elections. Though a recount was due because of a close vote, the initiative, which would guarantee women in the state the right to an abortion if the U.S. Supreme Court overturns the 1973 *Roe v Wade* decision, was carried 756,554 to 752,240. - *The Baltimore Sun*

***A TEXAS SCHOOL HAS BEEN SUED FOR URGING A GIRL TO HAVE AN ABORTION.** A 17-year-old high school student suffered a severe uterine infection and psychological distress after having an abortion without her parents' knowledge on the advice of a school counselor, according to a complaint filed in the case by the Rutherford

Institute. - *Christian Observer*

***KANGAROOS ARE HUMAN**, according to a speaker at a meeting of 4,500 Presbyterian women in Iowa last July. "Yams are human. . . kangaroos are human," said Christine Morris, who is of Australian aboriginal ancestry, while one evening's meeting began with a prayer from Chief Seattle which said that ". . . the earth is our mother. . . We are part of the earth, and the earth is part of us. . ." - *The Presbyterian Layman*

***HOLEY WILLIAMSBURG:** The day before Thanksgiving, authorities were investigating the mysterious appearance of a second hole in the Bruton Parish churchyard in Williamsburg, Virginia, where a New Mexico group claims a 17th century vault is buried. The Ministry of Children group believes the vault contains such things as religious artifacts, 17th century documents and writings by Sir Francis Bacon and Jesus's apostles. The hole, some six feet deep, was in the same location where another hole was found last September. Though no one has owned up to the second dig, the Ministry group claimed responsibility for the first unauthorized probe, and had pledged to continue pushing for excavation of the site despite a November 18 Bruton vestry vote not to allow it. No charges were filed against the Ministry group for the first dig, but church officials obtained a court injunction barring group members from church property. - *Associated Press/The Washington Post*

RELIGION—INTERNATIONAL

RELATIONS BETWEEN THE RUSSIAN ORTHODOX CHURCH AND THE VATICAN took a dismal turn when the Orthodox announced they would not send a delegate to the special meeting of the Synod of Bishops for Europe last November, reports *Our Sunday Visitor*. The story said the Orthodox "attacked" the Vatican in an October 11 statement, declaring that it is seeking to proselytize Orthodox Christians. In particular, the Orthodox protested continuing disputes in Ukraine over church buildings, and the decision of the Vatican to install Latin-rite church jurisdictions in several regions of the Soviet Union, including Moscow. (Many of the hard feelings have grown out of the re-establishment of the Ukrainian Catholic Church loyal to the Vatican, which was forcibly merged into the Orthodox Church in 1946 and has an eastern rite liturgy and character.) In a report by *Ecumenical Press Service*, Aleksy II, leader of the Russian Orthodox Church, was more direct, saying that the Roman church was involved in an "almost indecent" proselytism in violation of an earlier agreement. In an October 14 response, the Vatican defended its efforts to rebuild Catholic life in the Soviet Union as it had earlier existed and called the accusations "unjust." The Vatican had invited major Orthodox Anglican and Protestant leaders in Europe to send "fraternal delegates" to the November 28-December 14 synod, scheduled to discuss the Church's role in European unification. The Orthodox refusal was viewed as a major setback in Vatican efforts to present a united Christian approach to dealing with European problems in the post-communist era.

A 30-YEAR BAN ON THE WORLD COUNCIL OF CHURCHES IN SOUTH AFRICA ended later last year with a 90-minute meeting between South African State President F.W. De Klerk and the WCC's General Secretary, Dr. Emilio

Castro. The WCC has taken a leading role in the anti-apartheid movement for the last three decades. Meanwhile, at a meeting of WCC and **SOUTH AFRICAN COUNCIL OF CHURCHES (SACC)** representatives during the WCC's South African visit, veteran church leader Beyers Naude said that the SACC is divided. According to *Church Times*, Naude told the meeting that "There are warning signs of a SACC which is divided and weakened. Some people go so far as to say it is disintegrating. If these are the signs of deep discontent, lack of openness to one another and to church leaders, we must find out what they mean." As to the meeting itself, *CT* said an observer termed it "the worst organized event I have ever attended" and commented that "There was a total and visible lack of leadership at the highest level." *Ecumenical Press Service* reported that, while in South Africa, Dr. Castro met with Chief Mangosuthu Buthelezi, President of the Inkatha Freedom Party, to discuss widespread intergroup violence in the nation. Castro condemned what he termed the "toleration of violence" in South African society, and said that although he recognized the beginning of change in the country, he claimed "the edifice of apartheid, regrettably, still stands firm." In a related development, Dr. Allan Boesak, a former Reformed Church leader now active in the African National Congress (ANC), has become a leading anti-communist figure in the national mass movement often cited to have communist intentions or connections. Boesak, who has enjoyed the support of ANC President Nelson Mandela since joining the organization in July, recently was elected president of the ANC's Western Province region despite communist opposition. He said he was urging Christians to join the ANC.

IN BRIEF—

***CARDINAL JOSEPH RATZINGER**, the Vatican's top doctrinal official, is resting at home following hospitalization for an as-yet undiagnosed medical problem, though a "heavy workload" is suspected to have contributed to it. The cardinal, 64, had no immediate plans to resume his regular work as head of the Congregation for the Doctrine of the Faith. His absence has prompted anxiety among officials in the Congregation as well as for the Pope, who was so concerned about the cardinal's health that he sent his personal physician to see him. - *Our Sunday Visitor*

***THE ENTHRONEMENT OF BARTHOLOMEOS I** as Ecumenical Patriarch of Constantinople drew church dignitaries and state officials from around the world to Istanbul November 2. Previously the metropolitan of Chalcedon, Bartholomeos, 51, was elected patriarch by the holy synod on October 22, succeeding Dimitrios I, who died at the age of 77 earlier in the month. The new patriarch spoke of his intention to continue the ecumenical outreach of his predecessors, but, among other things, has been critical of the World Council of Churches for abandoning essential Christian beliefs. The patriarch is 'first among equals' of the heads of the Eastern Orthodox churches. The patriarchate itself counts about 4.7 million members in Europe, Australia and North and South America. - *Ecumenical Press Service/Our Sunday Visitor*

***KOREAN PRESBYTERIANS HAVE REJECTED WOMEN'S ORDINATION.** However, the 1.4-million member Presbyterian Church of Korea, the nation's largest church,

Continued on Back Cover

The Afterword

Editorials

The Fourth Decade Challenge

As we start toward what we hope will ultimately be a *fourth decade* of *THE CHRISTIAN CHALLENGE*, we have endeavored to provide an information-packed issue for our usual combined January/February edition—enough, we hope, to keep readers “challenged” until the next issue in March.

And we hope this issue demonstrates once again our commitment to bringing you what we believe you won't find elsewhere—comprehensive, indispensable coverage of news and views of Anglicanism worldwide, and of religious news generally, from the traditionalist standpoint. It has been three decades since *TCC* founding editor Dorothy A. Faber took up the journalistic struggle for the soul of Anglican Christianity, and now *TCC*'s modest circulation nevertheless reaches readers in over two dozen countries.

During the *CHALLENGE*'s 30-year existence, however, it has, as a non-profit operation, always had to struggle to keep going. There have been a number of “close calls” which threatened the magazine's existence in the past.

But this year, the *CHALLENGE* faces its own, most grave, challenge yet—as many of you have learned (or will shortly) from our special Christmastide mailing. Very simply, despite loyal support from many of our readers and friends over the years, income has not been providing the full amount needed just to keep going in our already understaffed, minimal conditions, and reserve funds have been rapidly depleted. The recession, and rising postal and other costs, have accelerated the financial crisis.

Now our reserve funds are dangerously low, and we believe we will need to raise at least \$50,000 in the first 90 days of 1992 just to keep publishing through the middle of the year.

So, we ask of you three things:

1. Please *pray* that God will provide the financial means to erase our deficit (and also to relieve the editor, who has worked without any full-time help, for five years straight);
2. Give as generously as you can, as soon as you can, a special gift to save the *CHALLENGE*. It would only take 100 gifts of \$500, 200 of \$250, or 500 of \$100 to meet our immediate goal.
3. If possible, share with other Christian friends or relatives the means to act as informed church members by sponsoring gift subscriptions for them (only \$20 a year each for U.S. readers), or by urging your congregation to become a “Sponsoring Parish” (starting at \$230 a year, which provides during the subscription term a free ad for your congregation in each issue and 15 or more copies of each edition of the magazine).

Only by such means can we hope that we'll be meeting you on this page in January of 1993 at the start of our 32nd year. Can you imagine the *CHALLENGE* being absent at that time? No human institution is indispensable in fulfilling God's plans, but

if there were no *CHALLENGE* wouldn't the current situation demand its reinvention in some form or another? This magazine, or something like it, is badly needed as common information source for churchman often separated geographically, or jurisdictionally as a result of the fallout from the advance of modernism. It is far easier to keep something proven and long-standing going than to start up a publication anew.

So, we thank you in advance for every prayer, contribution, and subscription. We ask you to rejoice with us at what has been—over 300 issues hammering away at error and building up truth—and of your charity pray fervently that we can continue to strengthen the work of the Church of Christ militant here on earth, and together, all of us, to be made meet partakers of the kingdom of heaven.



PLEASE REMEMBER THE CHRISTIAN CHALLENGE IN YOUR ESTATE PLANNING

Faithful Anglicans, in planning their estates, are asked to give serious consideration to remembering—by bequest in their will, or by testamentary or living trusts—their home parishes, faithful church organizations, and *THE CHRISTIAN CHALLENGE*, “the only worldwide voice of traditional Anglicanism,” which has carried on its ministry since 1962. Consult with your attorney, who can assist you in formalizing your desires. The *CHALLENGE* staff will be happy to cooperate with you or your attorney as you prayerfully approach the ordering of your worldly affairs. Bequests and trusts should be made in favor of “The Foundation for Christian Theology (FCT), a Texas not-for-profit corporation.” Our business office is located at: FCT, 1215 Independence Avenue, S.E., Washington, D.C. 20003; telephone number (202) 547-5409, fax number (202) 543-8704.

diocese's own report, and the list of parishes now with the ACA, we come up with losses from the DOS as follows: 75 percent of baptized members, 52 percent of communicants; 42 percent of total attendance; 18 percent of clergy; and 64 percent of income. You don't say how many people are involved in the recent gains, so we can't figure that in to the total.

We don't dispute your contention that a sizeable delegation from the Diocese of the Missouri Valley was present at the Charlotte Synod, but so far just "two and a half" (since one split) of the DMV's original 15 parishes left the ACC, according to Archbishop Falk, whom we think would hardly risk such a claim in print if he thought it could be easily disproven. Those that left include St. John's, Columbia, Missouri, with some ten members, St. James, Kansas City, with some 100 members, and part of St. Joseph's, Wichita, which originally had some 30 members. The rest, involving about 550 parishioners by our rough count, stayed with Falk, and two new parishes from the old American Episcopal Church (some 115 members) are now part of the jurisdiction.

Based on this and other accumulated information, we stand by our most updated report that 33-40 percent of former ACC members are now in the ACA (see this issue's Special Report).

Our report of the Charlotte Synod was based on an eyewitness account, and was indeed written from the viewpoint of sadness that a split had occurred in the ACC, which we thought to be reasonable. You are welcome to view the Synod differently. Likewise, our report simply cited what Bishop Chamberlain did, and you are free to make your own judgment about his behavior. Your statement about diminished support for him from those in his diocese is partially true, since a local campaign to quash movement to the ACA has met with some success. However the more correct situation is that most of his people and congregations have followed Chamberlain's leadership. Five of his 14 parishes dissented from the move to ACA, but three of those split, according to reliable sources in the diocese.

We are a bit stumped by the charge that Falk tried to "scuttle" the Charlotte Synod, since he had already returned to Des Moines before the meeting started, following the failed attempt to try him. Since he was present for his trial, he could hardly have been attempting at the same time to "avoid" episcopal displeasure for his actions, and clergy who have been disowned for "schism" would still have been disowned if they had stood trial in person for it. Charges of "personal ambition" and "power politics" have been applied to both parties of the current dispute, and that debate will continue. ACC bishops clearly felt overly pushed by Falk's agenda, and have tried to pick up the pieces of a situation they see as imposed upon them. On the other hand, it can be noted that Falk absented himself from the ACC, and Bishop Clavier had already planned on relinquishing his own top spot in favor of Falk, several weeks before Deerfield, when it wasn't known for sure whether or not the outcome would be such as to allow an opportunity for ongoing leadership by either of them. - Editor

Questions On ACC Assertions

Note to readers: We continue to receive letters from persons responding to articles in the Anglican Catholic Church's (ACC) official publication, *The Trinitarian*, evidently due to doubts that the latter will allow very much in the way of critical response in its pages. Here are another couple such letters, the first made in response to assertions in the *Trinitarian* discounting the conditional consecrations of bishops at the Florida Conference on

Anglican Unity, at which the Anglican Church of America was established. (Further information on this subject can be found in this issue's Special Report.)

I read with interest and dismay an article in the recent special edition of *The Trinitarian* entitled "Reconsecrations at Deerfield Beach raise fresh doubts." I am not an authority on church law. I am a simple parish priest of the Polish National Catholic Church. I am very confused by statements made in this article. Perhaps other readers are equally confused. Dear and distinguished editor, would you please answer the following questions?

Isn't there a difference between "reconsecration" and "conditional consecration"? Why are they and "redone" used as synonyms in the article cited? Why weren't Bishop Wilkes and the other [Anglican Episcopal Church of North America] bishops conditionally consecrated when they came into the ACC? Why were Bishops Stephens and Kleppinger conditionally confirmed... ordained deacon and priest and... consecrated bishops when they came into the ACC?

How did Bishop Mercer "cast doubt" on the validity of ACC orders, [American Episcopal Church] orders or the AECNA orders of Bishop Wilkes when his written statement previous to the conditional consecrations explicitly stated that he did not intend to do this?

Wasn't Bishop de Catanzaro's consecration [as the first bishop to head the Anglican Catholic Church of Canada] quite different from the Denver consecrations? Did not three Philippine Independent Catholic bishops serve as consecrator and co-consecrators? Didn't the bishops consecrated in Denver also join in the consecration?

Is it necessary for a bishop to be consecrated to a see? If so, to which was the Rt. Rev. Robin Connors consecrated by the ACC bishops? Didn't the diocesan bishops who were conditionally consecrated already have a see, to which they had been duly elected with all the required testimonials, certificates of election and warrants for consecration? Did the men consecrated bishops in Denver, with the exception of Bishop Mote, really have all these required papers? Were not the other "dioceses" in those days largely patchwork, paper organizations hurriedly put together by men who later separated from one another?

Is it really necessary for a bishop to be authorized by his Church or synod for him to confer valid episcopal orders? If so, wouldn't the men consecrated in Denver lack valid orders, since neither Bishop Chambers nor Bishop Pagtakhan had such permission? Wouldn't all Old Catholic orders be invalid since they are derived from one retired bishop who had been deposed and excommunicated by the Roman Catholic Church? By extension, how about the ordinations and consecrations performed by St. Augustine of Canterbury? Did he have the consent of the bishops who were in England long before he arrived?

Can any woman have credentials that are as good as those of a man when it's a question of Holy Orders? Isn't referring to Barbara Harris as a lady bishop or a woman bishop of Massachusetts equivalent to recognizing the validity of her Holy Orders? Isn't it true that any woman lacks the three absolutely essential credentials for being made a bishop? Why not refer to Elizabeth II as the female king of Great Britain?

Two more questions, dear editor: Did Bishop Lewis really excommunicate Bishop Mercer? If so, where did he receive the authority to do so?

And my last question is this: Since Archbishop Falk has neither resigned nor been deposed as Metropolitan of the ACC,

how could Bishop Lewis be elected to and enthroned in this office?

*The Rev. Fr. Virgil Miller
Blessed Sacrament National
Catholic Church
3425 Florida Drive
Fayetteville, North Carolina 28311*

Trinitarian "Sanitizes" Synod

... I have read the [recent 'Special Issue'] of *The Trinitarian* [concerning events in the Continuing Church] and can hardly believe [it]. To say that this publication is both hostile and unreliable is putting it mildly.

I attended the Charlotte Provincial Synod of the ACC and know what transpired both before and during the Synod, and the sanitized version in *The Trinitarian* does not tell it like it was. You would think that the ACC was stronger than ever to read [that] issue, when in truth it has just split down the middle. They have lost six bishops and over one-third of the congregations of what has been the ACC. Nothing has been said on the so-called "trial" of the Archbishop.

This debacle is and will remain a scandal in the ACC. One from which I doubt they will ever recover.

*The Rev. James Montgomery
4501 Chickasaw Road
Kingsport, Tennessee 37664*



ESA Continued from Page 12

The Rev. Todd Wetzel, leader of Episcopalians United, called the ESA initiative a "bold strategy" with the potential to reform the church and said he "deeply sympathizes" with the move, according to one press report. But he said it remains to be seen how practical the plan might be in the face of stiff opposition from the church hierarchy.

In England, the plan reportedly drew mixed reaction, with observers saying they will be watching the development closely. The Rev. Francis Bown of the staunchly Anglo-Catholic Ecclesia movement criticized the Synod plan for not going far enough, saying it will legitimize "heretical pluralism." But one leading cleric, Archdeacon of York George Austin, praised the ESA's action and said it was necessary because ECUSA has been "unwilling to come to terms with traditionalists."

In any event, interesting times are ahead in the coming year. ■

In addition to interviews and named publications, information for the foregoing story was also drawn from Episcopal News Service, The Living Church, Religious News Service/Christian News, St. Michael's Wings, and other published sources.



St. James School of Theology

**Bachelors, Masters
and Doctoral degrees**

*Recognizing Life Experience Credit, Transfer Credit, Credit
by Examination and with work in Individualized Study
Programs, Correspondent and Directed Home Study*

For more information contact

*The Rev. Robert L. Rector, PhD, Provost
1410 Lake Tarpon Avenue, Tarpon Springs, FL 34689
Phone (813) 938-5924 Fax (813) 942-1278*

The St. James School of Theology is a religious degree-granting institution
authorized by the Florida State Board of Independent Colleges and Universities

THE BOOK OF COMMON PRAYER FOR COMPUTERS Entire text is online!

For liturgical planning, study,
word processing, and much more:

Send for details:

Software Sharing Ministries
2020 North Fremont Street, Tacoma, Washington 98406
206-756-7980

PRIEST SOUGHT

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

For Sale— **Autographed Books**

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

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

Christian Challenge Sponsoring Parishes

COLORADO

Colorado Springs
St. Athanasius
(Anglican Church of America)
2425 N. Chestnut St.
Sun HC 8a; MP 9:30a; Sung HC 10a
Children's SS 10a
Wed MP & Intercessions 9:30a. HC 10a
The Rev. Robert Grassberger
The Rev. Mr. Roscoe Reed
719/473-7950

CONNECTICUT

Fairfield
Trinity-St. Michael's Parish
(Province of Christ the King)
554 Tunxis Hill Rd.
Sun HC 8a; SS 9:45a-11:30a;
HC Sung 10a; Bible Study 11:45a
Wed HC (Lady Chapel) 7:30p
Daily MP 7:30a
All services 1928 BCP
The Rev. Rocco Florenza
The Rev. Daniel J. Griffin III
The Rev. Robert Haux
203/576-0303

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
The Rt. Rev. Walter Grundorf
The Rev. Canon Robert Miller
The Rev. Kenneth Horne
407/657-2376

Jacksonville/Orange Park
Church of St. Michael & All Angels
(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 Rowelstad
515/225-7078

Dubuque
St. Thomas of Canterbury
(Anglican Church of America)
1480 S. Grandview Ave.
Sun 10a
Weekdays and Holy Days. Call
For Information
319/582-3264

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)
2854 W. Republic Rd.
Sun HC 10a
Holy Days as announced
The Very Rev. W.R. Hudson
417/887-3713

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)

4233 Chestnut Street

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

SS 9:45a (all ages)

3:30p "Christ Church Today"

WVCH, 740 on AM Radio

Wed 7p Bible Study & Prayer

Tues & Thurs 7a Intercessions

Holy Days as announced

The Rev. Geoffrey Hubler

215/387-8539

Philadelphia (Continued)

Church of St. James the Less

(Episcopal Church)

3227 W. Clearfield St.

Sun Low Mass 8a; Sung Mass 10a;

(Summer Low Mass with Hymns 9a)

Weekdays Masses:

Tues & Thurs 6p; Wed 10a;

Fri 9a; Sat 9:30a

American Missal/1928 BCP

The Rev. David Ousley

215/229-5767

RHODE ISLAND

Newport

Church of St. John the Evangelist

(Episcopal Church)

Washington & Willow Streets

Sun MP 7:40a; Low Mass 8a;

Sung Mass 11a

Weekdays MP 7:15a; Low Mass 7:30a;

EP 5:30p

Saturdays MP 8:30a; Low Mass 9a

Additional Holy Day Masses at 6p

American Missal/1928 BCP

The Rev. Jonathan Ostman

401/848-2561

SOUTH CAROLINA

Florence

The Anglican Church of Our Saviour

(Anglican Catholic Church)

2210 Hoffmeyer Road

Salvation Army Chapel

Sun 3:30p MP 1st, 3rd;

EP 4th, 5th;

HC 2nd

Contact: Louise Sallenger

803/669-6615

The Rev. F.H. Holck

704/859-2264

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 Peeples

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

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