

**\*A NEW ORGANIZATION, "ISLAM IN AFRICA," HOPES TO ELIMINATE CHRISTIANITY FROM THE CONTINENT.** Twenty-four governments are reported as supporting the project, not by direct violence, "but ongoing discrimination and constant pressure." - *Critique/The Religion and Society Report/idea spektrum*

**\*AT THIS TIME, CHRISTIANS NUMBER 1.8 BILLION OF THE WORLD'S 5.5 BILLION PEOPLE,** of whom 906 million are Roman Catholics. In addition, there are 917 million Muslims, 722 million Hindus, 338 million Confucians, 329 million Buddhists, 19 million Jews and 17 million Sikhs. - *Anglican Journal/The Tablet*

**\*THE FRENCH COMMUNITY OF DEACONESSES OF REUILLY IN VERSAILLES** has marked 150 years of existence. The community has sisters working in Cameroon and Tahiti. - *Ecumenical Press Service*

**\*THE NATIONAL COUNCIL OF CHURCHES IN KENYA** has welcomed the government's decision to reintroduce multi-party politics in the East African nation. The decision of the Kenya African National Union to allow formation of opposition parties after ten years of one-party rule drew the Council's thanks to God "for having responded favourably to our prayers and for having softened the hearts of our leaders..." - *Ecumenical Press Service*

**\*AFRICANS CAN EVANGELIZE THEMSELVES,** Pope John Paul II told listeners in Senegal, a mainly-Muslim West African nation. "You Africans are now missionaries of yourselves," he said. "Africa is now recognized for itself, for what it can offer to the whole world." - *The Baltimore Sun*

**\*NAMIBIAN LUTHERANS HAVE VOTED TO ACCEPT WOMEN PASTORS.** The Evangelical Lutheran Church in Namibia, whose members make up half of the southwestern African nation's population, passed the resolution unanimously. - *Christian News*

**\*CANADA NOW BANS BROADCAST MEDIA CRITICISM OF HOMOSEXUALITY.** A new law restricts broadcasters from making negative remarks on the air about homosexuals, drawing charges from Christians that they will be subjected to fines of \$20,000 to \$50,000 for expressing the biblical teaching on the subject. - *Calvary Contender/Christian News*

**\*AN IRISH GIRL RAPED BY A FRIEND'S FATHER WAS ALLOWED TO GET AN ABORTION IN ENGLAND,**



**DR. BILLY GRAHAM,** world-renowned evangelist, plans to slow down this year, probably for the first time in his life, on the advice of doctors. After a blockbuster series of crusades that took him all over the globe on a demanding schedule which doctors said was "too heavy," and following recent outpatient surgery on his left foot, Dr. Graham has said he will now devote more time to his family and his memoirs. However, reports *Ecumenical Press Service*, the 73-year-old evangelist said he has no plans to retire from his ministry, saying he found no reference in the Bible "where any of God's servants retired. So, I will keep on going until God removes me..."

after a supreme court decision lifted a lower court ban on her travel. The 14-year-old's case has sparked a firestorm of renewed pro- and anti-abortion activity in the mostly-Roman Catholic Irish Republic, stirring demands that a referendum be held to loosen the nation's constitutional ban on all abortions. - *The Washington Post*

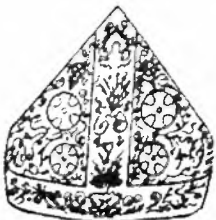
**\*THE KILLERS OF SIX JESUIT PRIESTS IN EL SALVADOR HAVE BEEN SENTENCED TO 30 YEARS IN PRISON.** The six, together with their housekeeper and her daughter, were slain in 1989 during a huge urban offensive by leftist guerrillas in the national capital of San Salvador. - *The Washington Times/Associated Press*

**\*CHRISTIAN MARTYRS IN THIS CENTURY MAY TOTAL OVER 26 MILLION**—more than at any other time in history—according to a World Evangelisation Database estimate. - *Frontline Fellowship News*

## THE Christian Challenge®

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

Address Correction Requested



APRIL 1992

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

# THE Christian Challenge



THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXXI, No. 3/April, 1992



*The Body of  
our Lord  
Jesus Christ,*

*which was  
given for thee.*

## IN AUSTRALIA

Ten Women  
Ordained Priests  
In Unilateral  
Action By  
Archbishop  
Of Perth

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# Christian Challenge

is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY, and is published nine times each year. Opinions in this publication are not necessarily those of the offices of THE FOUNDATION FOR CHRISTIAN THEOLOGY, supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Heath, Editor.

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Christian Faith as embodied in traditional Anglican Holy Scripture, and enshrined in the Historic Book of Common Prayer, is the life-giving Word of God, the Word of the Church under Christ, based on sound doctrine, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88. The Foundation's primary mission is to proclaim the Word of God within the Church.

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Subscription rate of \$20 for U.S. readers; \$25 for Canadian readers; \$30 for readers elsewhere is requested to THE CHRISTIAN CHALLENGE. All subscriptions are handled under the provisions of section 501(c)(3) of the United States Internal Revenue Code.

**EDITOR**  
Dorothy A. Heath  
c/o E. Simcox, 3206 Heritage Circle, Herndon, VA 22049

**MAILING ADDRESS**  
The Foundation for Christian Theology, Editorial Office and News: Washington, D.C. 20003; Telephone: (202) 775-7041

**THE FOUNDATION FOR CHRISTIAN THEOLOGY**  
Peggy (Mrs. Gordon A. T.) Heath, Editor; Stephen Higgins, Auburn, MA; Peter Van Zandt Windsor, the Rev. Dr. Donald Hook, Washington, D.C.

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**CHURCH DIRECTORY**

**COVER PHOTO:** By Marjorie Manning Vaughan.

# Backtalk

## Letters From Our Readers

### ACA, CONTINUED Response To Bp. Nutt

Perhaps Bishop Nutt (*TCC*, March) gives the conditional consecrations at Deerfield Beach more prominence than they deserve. The "main act" there was the attempt to see if those gathered could agree on essential matters of faith and practice in the Anglican tradition and, agreeing, come together. Some were invited to participate at Deerfield Beach who chose not to do so. From their necessarily more distant perspective, and relying as they must on the statements of others, it is easy to see how their view of the events there may lack proportion.

In creating diocesan and provincial structures for the Anglican Church of America (ACA), the uniting body had recourse only to such bishops who participated fully in the process, and without any preconditions. In doing this, each such bishop resubmitted his name [to] the appropriate diocesan or provincial synod, which could accept or reject the candidate at will. So far as we know, this is the only instance in the American Continuum where bishops once in office have been willing to step aside for the good of the whole. Surely, those who rejected the invitation to participate at Deerfield Beach have not offered to do so.

Note also that the bishops who were consecrated conditionally at Deerfield Beach did *not* "maintain the validity" of their former ordinations. They simply stated that they themselves did not harbor any doubts, but recognized that others did. In England in particular, even among those supportive of the Continuum, certain questions had been raised on this point. The same sources publicly expressed satisfaction and relief that the conditional consecrations in Florida had resolved the matter once and for all.

No less an Anglican theologian than C.B. Moss, whose own familiarity with Orthodox theology gave him the ability to use the term "Tradition" with a capital "T", with accuracy and precision, has stated that:

*"...The Church must have her rules about what makes baptism, or any other sacrament, valid. If someone claims to be a member whose baptism is not such as the Church can recognize ('invalid'), or even doubtful, he must be baptized afresh, in order that there may be no doubt about his membership, in his mind or anyone else's (emphasis added). It is the same with confirmation, and ordination, and marriage; if there is any doubt, the rite must be gone through again." (The Christian Faith, p. 334)*

It was this Anglican opinion, not the customs of Old Catholicism (concerning which Moss was also an expert) which lay behind the actions at Deerfield Beach.

Well aware of the 68th of the *Apostolic Canons* (and of the position of the Synod of Capua in 391 AD), and of the general principle that indiscriminate repetition of sacraments which impart character is impermissible, and equally aware of the principle adduced by Moss, those involved opted for *conditional* consecration simply because that places the whole matter in

God's hands to let *Him* decide what man cannot with perfect clarity resolve to the satisfaction of all concerned.

That there is no long history of conditional ordinations is not surprising (though there is some evidence of discussions between Anglicans and Roman Catholics on the topic back into the 19th century). The question of merging two whole groups of Christians, and the subsidiary question of how to do so in a manner which allows all involved to recognize the Orders of all of the clergy, regardless of which of the merging bodies they have come in from, is a modern question. Solutions were attempted or suggested, *e.g.* in connection with COCU and the "Anglican-Methodist Union" scheme in England, and in North and South India, all of which met strenuous objection on the ground that there was *not* any clear act of ordination involved. In the case of Deerfield Beach that defect was remedied, only now to meet the carping that there was.

*"We piped to you, and you did not dance; we wailed, and you did not mourn." (Matt. 11:17)*

Far from departing either from Anglican tradition or from Tradition (the terms are not identical), and equally far from taking away from God the honor due Him, those responsible for the Deerfield Beach conditional consecrations stressed in words and actions obvious to all actually present, that God was asked to do that which might be well pleasing in His sight, to the end that the uniting Church would emerge with a Ministry consecrated by Him and owing its service to God and His mission to mankind.

*The Most Rev. Louis W. Falk  
4807 Aspen Drive  
W. Des Moines, Iowa 50265*

*The Most Rev. Anthony F.M. Clavier  
2788 Hydraulic Road #3  
Charlottesville, Virginia 22901*

### An English View

May we say clearly from these distant shores how delighted we are to see the formation of the Anglican Church of America...? The forces ranged against Traditional Christianity are now so great that we can no longer afford disunity among those who profess to share the same fundamentals.

To many of us here, the Anglican Catholic Church was beginning to look and sound more and more Roman—and pre-Vatican II at that! The ACC is perfectly entitled to take this direction, but it cannot in all conscience call itself the natural home for Traditional Anglicans...

However, the bully-boy tactics used by some ACC clerics against Bishops Mercer and Haley are quite disgraceful. How on earth can the ACC bishops accuse two uniting Christian bodies of schism, an act of tearing up the Body of Christ? If we have to use that overworked word, then it is the ACC who are guilty of it. We in England were very moved to see all the ACA

bishops submit to conditional consecration at the hands of three [unquestionably valid] Anglican bishops. Nobody can argue about their orders now, least of all the ACC.

Mike Keulemans  
Secretary  
Traditional Anglican  
Action (TRACTION)  
The Poplars, Porthywaen  
Oswestry, Salop SY10 8LR  
England

## "Make Disciples Of All Nations"

The same day that I received my copy of the January/February TCC, I participated in an Ecumenical Prayer Service for Christian Unity here in Gettysburg. I thought it interesting that, after reading all the praises and pans of the ACA and the Deerfield Beach Synod, I would then hear a sermon which centered on St. Matthew 28:16-20: *And Jesus came and said to them, "All authority in heaven and on earth has been given to Me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."* (RSV)

Basically what the preacher told those gathered at St. Francis Xavier Roman Catholic Church was that the Lord promised to be present, with special power and blessing, to those who:

1. Recognized that all power, authority, honor, glory, and worship belong to Jesus Christ alone and were willing to renounce all human "power" as pride and vanity;
2. Spread the Gospel of salvation in Jesus Christ to as many

people as possible, stressing not only belief but discipleship and sacrificial service;

3. Baptized, instructed, and bonded in fellowship in the name of the Blessed Trinity, teaching the fullness of orthodox doctrine which is inseparably tied to that foundational doctrine;

4. Taught by admonition and example the commandments of Jesus Christ to break the Eucharistic Bread together and to love each other as He has loved us;

5. Prayed without ceasing, with the hope and confidence [that] God would reward the faithfulness of His Church and their concern for others.

... I suggest that those of us who attended the Synod at Deerfield Beach and became part of the Anglican Church of America knew exactly what we were doing and why we were doing it. It is not necessary for us to explain or defend our actions any further. Those who refused to attend Deerfield, or to be a part of the United/Uniting Church we helped put together there will not be persuaded, convinced, or brought to repentance by any further apologetics. The mentality which keeps them attacking, threatening, and insulting those who took part is the greatest reason the [original] ACC/AEC unity [plan] failed, and one of the principle reasons so many of us left the ACC.

It is time for us who are part of the Anglican Church of America to dedicate *all* our efforts to worship, evangelism, instruction, Eucharistic life, Christ-like love, and prayer. That is how we will grow, and that is how we will "prove ourselves" if indeed we need to prove anything. If the ACC can accept the reality of our departure and move on to build their own efforts by the same cornerstones of church activity, perhaps a new generation of ACC leadership can bring us all together ten or 25 years from now (it will take that long). If, as in the past, they only find their *raison d'être* in the reactionary's pride and the canonist's scandal-mongering and constant controversy, that too will become even more clearly evident as time passes. We have done what we did in order to be better able to do the Lord's work. Let's get to doing it now and always!

The Rev. Stephan Heimann  
373 Buford Avenue  
Gettysburg, Pennsylvania 17325

## ECUSA: EPITAPHS

### Tale Of Lost Love

He had met her as a young man in his twenties when he was going with a foreigner and after affairs with several Americans. She was different—foreign in many intriguing ways as well as solidly American. He marveled at her motions, listened as she talked, admired the beauty of her dress, savored her perfume, heard the soft clink of her jewelry.

He had received the approval of her father whose wisdom he heeded. Her house was lovely; all was in order. She was also wise, gentle, kind, and assuring. He had his doubts at first, but she urged him to trust her, and together, she said, they could conquer any problem.

And they lived happily ever after?

Almost, but not quite. There were rocky times now and then, to be sure, but their marriage endured nearly four decades. Together they nurtured their children, worked and suffered as a team and, on the whole, seemed as happy a couple as the world could imagine.

Yet, even after less than 20 years he began to notice her attrac-



We are pleased to announce that in spite of our reduced budget, we were still able to afford a church organist.

tion to others, particularly to younger people and to new and trendy things. To him she had not seemed to age at all, and still he sensed that her beauty was deluding him, that she could not age gracefully. One Sunday she was not properly dressed, and not long after that he found he could not always understand what she was saying. She even denied her background.

When she asked for a divorce, he was not surprised, for her love was no longer an end unto itself but a means to some selfish end. The mutuality of concern and trust were drained out. There was no communication, no compassion, no further growth and satisfaction in their relationship. She said she could not accept him in his entirety—as a whole. He acquiesced.

Four years later she became gravely ill, but for a while recovered sufficiently, with the help of new supporters, to carry on. She even had the energy to berate her former mate and her children. Later, she urged her sisters to commit suicide with her.

All of this—and more—passed through his mind as he stepped disconsolately back from the grave site through the thin group of mourners and watched as the diggers tossed on shovelfuls of dirt and quickly erected a tombstone-like sign that read:

*God lives. ECUSA is dead.  
Long live God!  
A.D. 1994*

*Donald D. Hook  
205 Talcott Notch Road  
Farmington, Connecticut 06032*

## “Betrayal”

Perhaps a major impetus to the downfall of the Episcopal Church in the U.S. was Vatican II, beginning in 1958. We should be aware that, while the Roman Catholic Church has not fallen as far as the Episcopal Church, it has fallen to serious depths. One who continuously comments on the status of the Roman Catholic Church is Malachi Martin, and his many insightful books should be *must* reading for Episcopalians who want to increase their understanding for what is happening to all mainline Christian churches in the U.S.

Martin's latest book, *The Keys of This Blood*, should be sought out and read. Chapter 34, “The Judas Complex,” includes observations such as that following, which apply equally to the Episcopal Church:

*“...today, when obviously there has been gross betrayal of the Roman Catholic Church on an alarmingly wide scale by bishops...of the Church, there is no good reason for supposing that any particular bishops...guilty of that betrayal started off with any less good intentions or less devotion to the Church than those who have not betrayed their calling...”*

He goes on to analogize them to Judas, pointing out that *“...Judas cannot have started off as more worldly, more cowardly, less enlightened than the other members of that special group...Judas was something classical: the anti-hero who insisted on implementing his own plan...in a way eerily reminiscent of the error Judas committed, some bishops...have set themselves up as anti-Church within the Church...it is, by now, trivial in their minds that their plan is irreconcilable with God's plan as revealed...they have successfully shattered the unity of the Church...and gravely debilitated the entire Roman Catholic institutional organization...Judas had committed the one sin Jesus said was unpardonable, the sin against the Holy Spirit...”*

This is just a taste of what this expert, himself a Jesuit, has to say about the situation that Roman Catholics and we Episcopali-

ans (Anglicans, if you will), find ourselves in. For the laity it is sad, heartbreakingly sad!

*Robert L. Cornish  
4109 Polstar Drive  
Plano, Texas 75093*

## LETTER FROM NAMIBIA

...We are concerned about the direction of the Anglican Church, especially in the U.S. but in other countries as well, and found your publication gives good information on both the Continuing Churches and those struggling to follow orthodox beliefs in the Anglican/Episcopal Church, and we enjoy the well prepared theological articles.

*Diane A. Brown  
Windhoek, Namibia*

## 1991

Thank you for reprinting “A Christmas Story” (December) from the December, 1966, issue. It touched me then and it touched me again—and brought memories of Dotty Faber.

*Virginia Peterson  
Fairfax, Virginia*

Thank you for another great year. It is refreshing to know that there are some good souls on this planet who are truly trying to keep the light lit!

*Donald Ray Barnes  
Rockville, Maryland*

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

A few months ago James B. Simpson gave us his personal recollections of encounters with Terry Waite before his nearly-five-year captivity as a hostage in Lebanon. Here, in a remarkable story by Peggy Landers, Waite relays with poignancy how he dealt as a Christian with the suffering and hopelessness of his imprisonment. In so doing, he presents what we thought was a particularly timely message: as we with awe and gratitude reflect upon the Crucifixion and Resurrection of the only Son of God to reverse the doomed destiny of man, Terry Waite reminds us of how this loving gift of transformation and salvation may live within us now in any circumstances as well as at our life's end, and how even present tragedy may be turned into triumph.

## TERRY WAITE: *Faith Was At Root Of My Survival*

Chained to a wall in a sealed room, coughing, gasping for breath, watching helplessly as fumes from the generator next door seeped into his cell, Terry Waite couldn't help himself.

He questioned God.

He entertained doubts in the dark, forbidding stillness of almost four years of solitary confinement.

And when sleep refused to bless him for two, three days in a row, because the bronchial infection from the fumes had gotten so bad he couldn't lie down and breathe at the same time, Waite, like Job, wondered why God allowed such things to happen.

And yet Waite, 52—the Anglican who was kidnapped by Shiite fundamentalists in Beirut on January 20, 1987, and released last November—says he never lost his faith. Doubt lingers in the shadows of the staunchest belief, says the Archbishop of Canterbury's envoy. If he doubted more during the 1,763 days of his captivity, it was only because he had the time to question.

### *Faith Deepened*

"I think my faith was really at the root of my survival," he says. "It provided me with hope for the future."

The faith Waite holds in his heart today is deeper, more complex and textured than the one he had before.

"A lot of people look to Christian faith almost, one might say, to ease suffering. Well in some ways it *doesn't* ease suffering," he says. "Suffering has to be faced and experienced. What it *does* do is give you the strength to go through it, to endure it, to proceed."

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*"A lot of people look to Christian faith almost, one might say, to ease suffering. Well in some ways it doesn't ease suffering," Waite says. "Suffering has to be faced and experienced. What it does do is give you the strength to go through it, to endure it, to proceed. And that seems to me to be the whole message of the cross, of the crucifixion."*

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And that seems to me to be the whole message of the cross, of the crucifixion."

When hope was at its lowest ebb, he would "link" with other people. He would tell himself that he was not alone in his awful circumstances, that others in the world were sick and solitary and perhaps undergoing torture at the same moment. He imagined that many were in worse situations.

"I'd say, 'Well, there are all those other people suffering around the world and here's a chance, somehow, to link my suffering with theirs—mentally and spiritually,'" he says. "And one would pray and almost go off in a trance-like state, and not feel alone. . . . That says something about the reality of spiritual life, and the reality of being linked through prayer with other people. Prayer is not, to me, so much asking something for yourself, but somehow trying to be linked with God and hopefully with other people in a way that has some meaning and substance to it. And I think that is something I learned from this experience."

Terence Hardy Waite is *such* a Brit. Unfailingly polite. Utterly calm. Whole, round thoughts articulated in a clipped, precise version of Her Majesty's English. He looks relaxed in a navy pullover sweater and tie. His large, intelligent eyes are peaceful; his almost baby smooth face shows no signs of the torture and anguish he so recently endured. His handshake is firm.

### *Controversial Character*

At six feet-seven inches, Waite towers above the television camera crews and overdressed TV reporters who hover around him in a reception room at the Hyatt Regency in Coral Gables, Florida. For 33 minutes—but no more—he will answer their questions while representatives from the Bahama News Agency look on. Fresh from a recent three-week vacation in Nassau, Freeport and elsewhere in the Bahamas, paid for by the Bahamian government, Waite is returning the favor, in a way, by making himself available to the press, at the News Agency's request. In one hour, he will board a plane and jet back home to England.

Before his capture, he had become a controversial character in hostage release negotiations. Critics called him a self-promoter, a man who overstated his role in hostage releases. They complained that he coveted fame and had his eye on the Nobel Peace Prize. Others praised his altruism and his courage, and many hostage



*"...conversion of  
your circumstance  
has to take place  
deep within you..."*

Photo by Al Diaz. *The Miami Herald*.

families spoke of his patience, sensitivity and diplomatic skills. Waite had spent most of his church career working on humanitarian projects in Third World countries.

In 1984, he sat for hours on the carpet in Libyan leader Moammar Gadhafi's tent, trying to convince the mercurial Gadhafi to release four Britons held in Libya. Two months later, Gadhafi let them go. In 1986, the White House publicly credited Waite with winning the release in Beirut of the Rev. Benjamin Weir and David Jacobsen. Waite had met Lt. Col. Oliver North during those negotiations. Later, when the U.S. arms-for-hostages deal with Iran became public, many observers concluded that Waite had been duped into providing a convenient cover for North's secret arms swap. But Waite denies knowing anything about North's clandestine activities.

In 1987, despite warnings from British and U.S. intelligence agencies that he had become a target, Waite returned to Beirut to try to negotiate the release of Terry Anderson and Thomas Sutherland. "I was told they were very sick and I would be allowed to visit them as a member of the church," he says.

Before leaving, he made four vows to himself.

"I said if I were captured there would be no bitterness, no over-sentimentality and no regrets. And no self-pity, because self-pity is a killer—to anybody—whether you're a hostage or sick of just suffering as a result of the depression and unemployment," he says. "I kept those vows."

### *Discussing God With Muslims*

He tried to discuss God with his captors, devout Muslims. "But I think some of them were told not to discuss it with us, and I think

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*When hope was at its lowest ebb, he would "link" with other suffering people around the world, mentally and spiritually. "And one would pray and almost go off in a trance-like state, and not feel alone... That says something about the reality of spiritual life..."*

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they were told that because they recognized that they were doing something that was fundamentally wrong.

"I mean, I used to say that, for example, in Islam it's wrong to steal isn't it? and they'd say 'Yes.' Well then I would say, 'How is it that you can steal hostages, and take them? What you're doing is you're stealing their lives. You're robbing their families.' And there was no answer to that."

In captivity he read Hemingway, Virgil, Graham Greene, the Koran, the Bible. Hemingway was more comforting than the Old Testament.

"What you see again and again in the Old Testament that is so utterly true about human nature is its corruptibility," he says. And that was depressing.

"And also, here I was sitting in my captivity and outside there were battles raging, and I was reading about battles that had raged in that very part of the world for hundreds and hundreds of years. One couldn't help but say, 'Do we never learn?'"

The New Testament sometimes was no better. Reading it "one could get a bit irritated," he says. "You read about people in prison and how the bars of their prison are broken open and they are put free, and you think, 'Goodness me, here am I, year after year.'"

But it was in the New Testament, in the Gospel of John, in the story about how Christ changed water into wine at a wedding in Cana, that Terry Waite found the anchor he needed. "The real inner meaning of that story came clear to me, which is that a conversion of your circumstance has to take place deep within you," he says.

"Like water into wine, the most miserable situation and most miserable surroundings can be transformed—if you allow the transformation process to take place inside you. Although that's not easy, it is possible. Slowly. Slowly."

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*This article is reprinted by permission from the January 19 edition of the Miami Herald.*

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THE ARCHBISHOP OF PERTH, Peter Carnley (seated, right), is assisted in the laying on of hands as he ordains one of ten women made Anglican priests in a breakaway action at St. George's Cathedral March 7. Those claiming to be the first women priests in the Anglican Church of Australia are Elizabeth Arney, Elizabeth Couche, Kay Goldsworthy, Jennifer Hall, Constance Holbert, Teresa Milne (ordained with her husband, Robert), Judith Peterkin, Joyce Polson, Robin Tandy and Catherine Tinner. RNS Photo/Reuters

IN AUSTRALIA—

## TEN WOMEN ORDAINED PRIEST IN UNILATERAL ACTION BY ARCHBISHOP OF PERTH

—News Analysis—

After years of unsuccessful attempts to get top-level approval for women priests within the Anglican Church of Australia (ACA), the Metropolitan of Western Australia, Archbishop Peter Carnley, has presented the ACA with a fait accompli with the March 7 ordination of ten female deacons to the priesthood at a packed service in St. George's Cathedral in the see city of Perth.

The action came after the failure of an eleventh-hour try for a civil court injunction against the service, in which opponents asserted that a diocesan bishop has no authority to ordain a woman as priest in the absence of national canonical approval. The refusal to grant the injunction stands in contrast to one granted in February by a court in another Australian jurisdiction, which blocked the Bishop of Canberra and Goulburn from proceeding to ordain 11 women.

The latest action, reminiscent of 1974's unauthorized ordination of the "Philadelphia 11" in the United States, drew quick reaction from traditionalists in the ACA, who were grieved but not surprised by the unilateral action. It had come not long after a church tribunal ruling which said that a two-thirds majority vote in each of the ACA General Synod's three houses was the only clearly legal avenue for admitting women priests. Some liberals saw loopholes in the ruling, which dismissed, but (they said) did not definitively address, go-it-alone female ordinations within individual dioceses.

The former Dean of Perth, David Robarts, charged that the court decision not to grant an injunction was "a victory for secessionist and isolationist thinking," and said the March 7 service was not valid because "the Archbishop

has disregarded the constitution. As the bells of St. George's Cathedral peal out, they'll be tolling the death of the unity of the Anglican Church. It's that grim."

It was "a terrible day," one ACA traditionalist clergyman told TCC.

Dr. Carnley defended his initiative, which had the official backing of his diocesan synod, by saying the ordinations were intended to liberate women from "well-intended but humanly diminishing stereotypes," and that the day was "as historic for us as that day which marked the beginning of the modern world." He said the church had "systematically deprived itself of half of its potential talent," and asserted that women priests are essential to its future survival. "Until now the church has been able to struggle on with an exclusively male priesthood." He added that many of the women he ordained said they had entertained a calling to priesthood from an early age "but have suppressed it under the pressure of the belief that women, God bless them, cannot possibly be called to such a vocation."

## What Now?

Sorting out the mess created from Carnley's action now falls to the General Synod, which meets in July, and most traditionalists are evidently waiting for the results of that gathering to take any further action of their own, whether individually or corporately.

For their part, pro-priestess leaders were confident. The Australian Primate, Keith Rayner of Melbourne, an advocate of female clergy, had earlier urged delay on ordaining women priests until the synod, but has predicted that women will be priests in Victoria State by the end of the year.

A spokeswoman for Rayner, the Rev. Heather Marten, a deacon who is likely to be among those ordained, said Carnley's ordinations had provided a crucial change of sentiment in the Anglican church. One orthodox Australian priest seemed to confirm this, saying that he thought the irregular ordinations might be persuasive enough to weaken some opposed Synod members and bring about ultimate approval for the innovation—as happened in the U.S.

Dr. Muriel Porter, a leader in the Movement for the Ordination of Women (MOW), even claimed that the General Synod had no authority to intervene. "No synod has the power to take that away from them. They are ordained priests for life," she asserted.

Meanwhile, at this point, traditionalists—though they had grown accustomed to a decade of controversy about the subject, in which women priests were defeated by slim margins in the General Synod on at least two occasions—do not seem to have a clear common strategy in response to the new reality. Thus, they may risk division through different reactions, as has occurred elsewhere, when traditionalists cannot agree on the level of "separation" from unorthodox ordinations and ordinands necessary for the maintenance of integrity and conscience. If the Carnley ordinations cannot be officially repudiated, do they disassociate themselves entirely, even if that means separating from the ACA, or accept a compromise of some sort within the institutional church?

Conversations with one well-placed observer, a tradi-

tionalist priest in Victoria state, suggested these possible scenarios:

1. The Diocese of Sydney, a strongly Evangelical diocese which represents nearly one-fourth of all Australian Anglicans, will "opt out" of General Synod, and some dioceses (such as the Anglo-Catholic Diocese of Ballarat) may join with it;

2. The liberal dioceses may opt out of General Synod, if it fails once again to pass a national canon authorizing the ordination of women, a compromise measure allowing them under certain circumstances; or refuses to accept the women already made priests;

3. In the absence of any firm agreement, or in the face of synodical rejection, other bishops favoring women priests will carry on the process of acting without authority while purporting to remain in the ACA, and total chaos would follow (indeed, this could occur between now and the Synod meeting);

4. The General Synod, Solomon-like, will "divide the baby in half" and pass legislation to permit dioceses to choose for themselves whether they will ordain women, in effect legislating a *de facto* schism without bothering to separate formally.

This last course would seem at this point the most likely, given the fact that a majority (if not yet two-thirds) of all three Synod houses (bishops, clergy and laity) favor women priests and would almost surely be open to such a "compromise" to "prevent schism."

Certainly formal vitiation of the Perth ordinations is improbable: Archbishop Carnley, asked about the possibility General Synod could act to undo women's ordinations on the diocesan level, said he believes that the die has already been cast. "I don't believe they can stop it now. It's a very important victory and one I have been fighting toward for 20 years."

So traditional Anglicans—Evangelicals and Anglo-Catholics—have their work cut out for them, and will have some hard decisions to make in the coming months; doubtless, too—as has been the case elsewhere—one of their biggest challenges (if not an impossible task from the outset) will be to find consensus on a single course of action.

## Gain For Continuing Church?

Prospects for the Continuing Church in Australia as a result of fallout from these events will also become clearer after the July Synod, but at present are a matter of speculation. The Anglican Catholic Church of Australia (ACCA), which has been organizing congregations around the country since 1988, stands as an obvious alternative to the continued decline of the ACA, and for those within it who now find themselves more hard-pressed to "hang on."

But just as some Churchmen *may* be looking more seriously at the Continuing Church there, it is, through no fault of those remaining with the ACCA, presenting what might be a somewhat discouraging picture, since it has undergone a small split caused by the exportation of grievances from the Anglican Catholic Church (ACC) in the U.S.

ACC leaders were upset when Canadian allies sup-

ported the October conference in which some 40 percent of former ACC members and the American Episcopal Church united as the Anglican Church of America; thus the ACC ended its communion relationship with the Canadians (the ACCC) and gave brethren in Australia the choice of retaining communion with the Canadians or the ACC, but not both. ACC leaders also demanded that the Australian Continuing Church accede to the ACC's constitution and canons. Those demands were not met by the recently-held special meeting of ACCA Synod members, who clearly resented being asked to choose sides in a foreign dispute in which they were not involved. As a result, the ACC went forward with a missionary operation of its own in Australia, staffed by a few former ACCA clergymen who sided with the ACC-U.S. (More on this in the next issue.)

It is unclear whether or how much this development—a small and limited fragmentation but nevertheless a split—is affecting any current considerations of the Continuing Church among ACA Churchmen, but at least one Australian Anglican priest lamented the situation in a recent communication to TCC.

### Effect In England?

So far the Australian event appears to have had no measurable knock-on effect in the Church of England, which is due to make a final decision on whether or not to admit women priests in November.

There has been press mention of it, of course, but "I don't really think anybody's paid much attention to it," said one traditionalist English cleric, and "I shouldn't think it would turn a vote." (This would seem corroborated by the fact that a church newspaper poll found that even recent voting in English dioceses which showed a majority in favor of women priests had not had a vote-changing effect among General Synod members.)

TCC's source said the argument about women's ordination "goes on and on and tends to lead to boredom." And, currently, not only is England's upcoming election holding sway, but people are "much more interested in the cricket and rugby scores, especially since, for the first time in ages, the country's done very well in both!"

(Sources for this article include reports from the *Sunday Herald-Sun* (Melbourne), in addition to personal reports to the CHALLENGE.)

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# What's the Word?

By The Ven. Dr. Carroll E. Simcox

## Bonus-collecting + Looking-ahead

God-willing, on Tuesday of this Holy Week I shall celebrate my 80th birthday. My 60th was very special because I had planned it so in advance. As a youth in my late 50s I believed, and still do, that any Christian aware that he's approaching that "last of life, for which the first was made" should fix upon one day lying ahead, preferably his next birthday, and decide that on that day he will enter his bonus situation. In basketball, when your opponent has committed enough fouls against you, you go to the line for one or two free shots as a bonus. Actually, every day since your conception has been a bonus, a free and unmerited gift of God's grace. But once you've reached that starting point of your old age you will count each day from there on in as a special bonus. (Unless of course you're one of those people who refuse to admit they're old even when they're falling apart from galloping obsolescence. If you're that, I can recommend only prayer for return to sanity.)

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**God gives clear and sufficient vision of his will through the Precious Death and Mighty Resurrection of His Son, my Savior and Healer. What I see leaves me with no doubt that he intends to replace my old, weak, decaying tenement with a new and glorious one, eternal in the heavens.**

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On 4/14/92, if I'm still here, I shall have logged and enjoyed 7,200 special bonus days. Every one of these has been happier and better because of this game of mine. I commend it to you, whoever you are, whatever your age. Try it; you'll like it.

On his 80th birthday, Archibald MacLeish said: "At 80, it's time to start looking ahead." That's what I intend to do: add looking-ahead to collecting bonuses, hoping I can play both games at once.

At present I am taking instruction on looking-ahead from two mentors widely separated in time and other ways: John Quincy Adams and St. Paul. I love all those Adamses about whom I know anything. When John Quincy was my age he was in the last lap of his long and illustrious career. He had survived a severe stroke and was in failing health when a friend asked how he was doing. He replied: "I inhabit a weak, frail, decayed tenement, battered by the winds and broken in by the storms, and, from all I can learn, the landlord does not intend to repair."

The great bodily bane of my life is arthritis. Over the past three years its painfulness has constantly increased and has

spread to almost every nook of my protesting body. The Lord is my Shepherd, not my Landlord; and I do not look to him for repair of my decaying tenement at this stage. I pray for patience and trust to see me through, and I am abundantly answered. With Adams and with St. Paul I am sure that God is giving me only what is the best for me, and the abolition of my arthritis is not it. What he is giving me is his request that I bear with it for the present and trust him for that perfect healing which is his alone to give, in his own time and way. I recall that this is what he said to St. Paul who had earnestly prayed to be delivered from his "thorn in the flesh," presumably epilepsy. He gives me this clear and sufficient vision of his will through the Precious Death and Mighty Resurrection of His Son, my Savior and Healer. What I see leaves me with no doubt that he intends to replace my old, weak, decaying tenement with a new and glorious one, eternal in the heavens.

As I get down to my new habit of looking-ahead, added to my bonus-counting, I find my scriptural base in *2 Corinthians 4:16-18*: "Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

My body decays because it has worked long, hard and well. It would have worked even better had I treated it better, but that's water under the mill and I'm more than satisfied.

There are some pains of body and distresses of spirit in this winding-down process, but as we grow in eternal perspective we see them as but for a moment. Of each of them we say "This too is passing. I can stand it a bit longer."

The inward man is being renewed daily and momentarily: renewed and primed for its coming career. It's still in its fetal stage but it's batting about in a gleeful spirit, eager to get out and get going.

As we train our minds to focus upon the things not seen that are eternal, most of all upon holy love in God and for God, what is ahead grows clearer and lovelier and more solid: our new and permanent home taking shape and substance. Here I recall my favorite epitaph, on a grave somewhere in England: "Here lies Estella, who transported a large fortune to Heaven in acts of charity, and has gone thither to enjoy it." Quite obviously she had mastered the habit of looking at the things not seen that are eternal, and it gives me a valuable tip on how to begin.

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# Focus

## Canadian Trial Pits Gay Priest Against Bishops' Policy

Canadian Anglican bishops' scripturally-based policy on homosexual ordinands—which allows them in the ministry if they agree to remain celibate—and one bishop's removal of a homosexual priest who refused celibacy, were put on trial recently before a rarely-convened church court.

During four days of testimony—including that from the Episcopal Church's leading champion of homosexuals, Bishop John Spong—a Bishop's Court in Ontario considered the question of Toronto Bishop Terence Finlay's dismissal last summer of 39-year-old James Ferry, former rector of St. Philip's-on-the-Hill, Unionville, Ontario (north-east of Toronto).

Ferry—in effort to get to the bishop before parishioners who had threatened to expose him—had gone to Finlay and confessed his active homosexual relationship with another man (since ended by the latter). Reportedly, Ferry refused to discontinue the relationship. After prayer and reflection, Finlay asked for his resignation, and when the priest refused to give it, the bishop fired him—based on the policy established by the Anglican Church of Canada's House of Bishops in 1979. In a recent review, the bishops reaffirmed the policy (similar to that just issued by Church

of England bishops), but decided to study the issue further over the next year.

Ferry's lawyers claimed the diocese broke its own law by firing the priest without a hearing before a Bishop's Court. Finlay denied that he intended to deprive Ferry such a hearing, and did submit the matter for ecclesiastical adjudication.

Ferry also launched a wrongful dismissal suit in court, seeking reinstatement and compensation \$500,000—but dropped the claims against Finlay (but not the diocese) prior to the church court hearing. Ferry had been inhibited from functioning as a priest until that court decision, but has continued to be paid by the diocese.

The Bishop's Court, convened for the first time in decades, was presided over by former Chief Justice of Ontario and Anglican layman William Parker. Other members of the court were Canon Gordon Baker, the Rev. Victoria Matthews, John Graham and Dorothy Ley. At press time the court was due to send its verdict and suggestions about further disposition to Finlay, agreeing not to make the findings public until the bishop has acted upon them. The court was due to decide whether Ferry was guilty of breaking ordination vows of obedience and of behavior "unbecoming of the clergy" in rejecting the bishop's authority or directing the process. If the court decides Ferry is innocent the process is finished. If he is judged guilty, the bishop is free to make his own decision about the sentence, regardless of the parish recommendations; a withdrawal of Ferry's license would be a likely result.

The case was outlined in more detailed charges brought against Ferry by Finlay in convening the Bishop's Court. However, Finlay was not present, at least at the start of proceedings. Robert Falby, counsel for the bishop, said the basic issue was whether there had been a breach of

## Gay Couple "Blessed" In Rite At California Episcopal Parish

The Episcopal Diocese of Los Angeles' largest parish moved unilaterally January 18 to bless the union of two gay men, causing a new wave of controversy among Episcopalians.

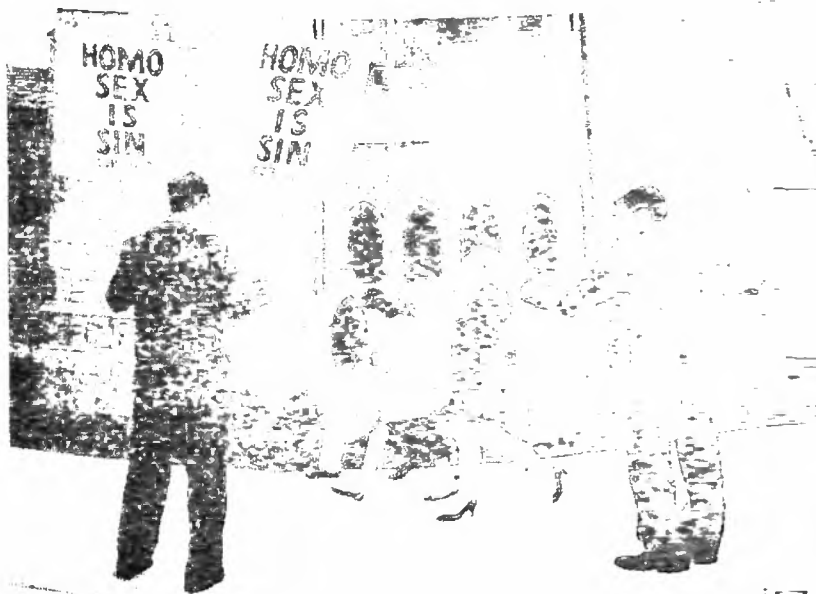
With the support of the 3,500-member congregation of All Saints Episcopal Church, Pasadena, the rector, the Rev. George Regas—mentioned in Fr. Kenneth E. Hunter's feature article in the last issue of *THE CHRISTIAN CHALLENGE*—officiated when the eight-year relationship of two homosexuals was blessed in a "private" ceremony attended by more than 500 persons.

"Blessed" according to *The Los Angeles Times* were Mark Benson, 47, a physician's assistant, and Philip Straw, 45, a postal worker.

"It was a warm, loving service conducted with great dignity," said one parish vestry member, "and deeply moving for all of us."

The action came after a year of study and debate in the parish. Regas said he earlier affirmed the holiness and goodness of homosexual love between couples in committed and faithful relationships, according to *Episcopal Life*. In a November, 1990, sermon, Regas said he was "solidly committed" to blessing same-sex covenants, but only after the parish engaged in dialogue on the matter.

A nine-member church committee appointed Regas—the "Task Force on God, Sex and Justice"—unanimously endorsed the concept of blessing same-sex relationships after 11 months of study, reported *Episcopal News Service*.



FUNDAMENTALIST PROTESTERS outside All Saints Church in Pasadena, where a gay couple's union was blessed. Photo by Axel Koopman, *The Los Angeles Times*



THE REV. JAMES FERRY (right) consults with his lawyers prior to the opening of the Bishop's Court. *Anglican Journal*/Bill Glisky.

duct as prescribed by the bishops of the diocese, and of canon law. At issue was a bishop's power to exercise authority and discipline as well as the concept of collegiality among the bishops who approved the 1979 guidelines. Falby contended that the guidelines are binding on all bishops so that they can act together and preserve collegiality.

Ferry, who pleaded not guilty, centered his defense

around the status of the 1979 resolution as the church's only formal position on homosexual clergy, which the defense asserted had no legal (i.e. canonical or statutory) standing, and was unjust regardless of its status.

"The real issue here is not discipline, it is discrimination," declared defense lawyer Valerie Edwards in her opening remarks. "It is about what it means to be Christian."

"For too long we... have remained silent and inactive while gay and lesbian people have suffered injustice in society and in our churches," said the task force's 23-page report. "We will no longer exclude them from any sacred rites and symbols of our faith."

Nevertheless, the parish has not gotten complete support from its bishop, Frederick Borsch, an advocate of church sanction for "committed" homosexual couples. Borsch reminded the parish that the service was not in accordance with Episcopal Church canons.

"While I personally believe the church should move forward to affirm the covenants of all persons seeking a lifelong relationship of committed fidelity, and believe this would be beneficial for them and for society," Borsch said in a statement from his office, "this understanding has not been accepted by the Episcopal Church at this time, and therefore, as bishop, I cannot approve or grant permission for all such blessings."

Others in the diocese condemned the action by All Saints. The Rev. James Stanton of St. Mark's, Glendale, saying the move will create "further division in the church," said homosexual behavior is "certainly not condoned" in the Bible and is "certainly not to be blessed."

The parish was even picketed a week after the ceremony by a group of fundamentalist Baptist Christians who carried signs reading "Homosex is Sin" and shouting "God is against you." The 15 protesters from a local 300-member congrega-

tion tried to hand out flyers reading "What's worse than dying from AIDS? Dying without Jesus," but were largely ignored by hundreds of parishioners arriving for services, reported *The Los Angeles Times*. A spokesman for the protesters said it was time "to stop pretending that the Bible doesn't have anything to say about homosexuality."

Officials at All Saints insist the parish will move prudently in blessings of same-sex relationships. "The rules will be the same as for heterosexual couples," said the Rev. Anne Peterson, senior assistant.

According to Peterson, couples must be involved in a mature relationship in the context of a Christian life and with a commitment to lifelong fidelity; they must meet several times with a priest for counseling prior to the blessing; and they must be established members of the parish. A 1989 survey of the congregation showed that eight percent identified themselves as homosexual.

The commitment service, attended by parishioners as well as family and friends of the couple, included celebration of the Eucharist, followed by a blessing rite, developed by the couple in consultation with the church committee.

While Borsch noted Regas' action did not have national church acceptance, at deadline there were no indications that any disciplinary action would be taken by the bishop, though there were rumors of a possible presentment of (filing of formal charges against) Regas by other clergy.

"Is there within the Anglican Church of Canada a law clear enough to prohibit this behavior?" she asked in closing remarks. "If there is any doubt, the panel must acquit Jim Ferry."

In public proceedings which attracted heavy media coverage and numerous clerical and lay spectators, she introduced some startling testimony, including that from a homosexual priest, the Rev. Douglas Fox of Regina, who claimed the Canadian Primate, Archbishop Michael Peers, had (in 1981 while bishop of Qu'Appelle) ordained him without requiring a commitment to celibacy. "I told [him] I was gay and that I did not consider celibacy a just requirement for ordination," Fox revealed under oath. On cross-examination from Falby, Fox said he was not in an active relationship at the time of the ordination, but that his conversation with Peers indicated the bishop fully understood the likelihood that that would change.

Peers has declined comment until the court has reached a decision.

Witnesses also included bishops, theologians and experts on church law.

In his testimony, Bishop Spong told the court that he honors those persons who have chosen celibacy, including St. Francis and Mother Teresa (specifically offsetting the disparaging remark about the latter by the open homosexual, Robert Williams, he ordained a couple years ago and then disowned; Williams has since left the Episcopal Church). However, Spong said celibacy must be a choice freely accepted and not one imposed by the church, something which he said can be seriously damaging. "We are not talking about a choice between celibacy and promiscuity," he claimed, "but [between celibacy and] a faithful, loving, life-giving, committed relationship."

Spong shared some of his observations of homosexual clergy in the Episcopal Church and expressed his view that the exclusion of practicing gays and lesbians from the



FORMER CANADIAN PRIMATE, Archbishop Edward Scott, testified on the role of bishops as upholders of church discipline and symbols of unity.

priesthood was morally unjust and a violation of the spirit of Christ.

Ferry himself, married in 1975 but separated three years later, said he did not consider himself a homosexual when he was ordained in 1981. "I was in a state of denial," he asserted. The defense sought to show that Ferry's ministry was not adversely affected by his gravitation into active homosexual behavior, and that he continued to be appreciated and valued by many in the congregation.

The relationship that led to his firing Ferry described as "loving and faithful . . . nourishing and supportive of my ministry." He said he had been unable to give up his ministry or his relationship. "I could no more choose between the two loves of my life than I could chop off my arm . . . my sexuality is a gift from God. To talk about homosexual activity without talking about love is to trivialize the feelings of ten percent of the population and to condemn them to lives of isolation and loneliness."

Ferry complained of the "conspiracy of silence" which allowed dishonesty and a sort of double-standard to exist in the church on the homosexual question. "Everyone knew there were gay clergy, gay bishops, gay laypeople. Everyone was pretending. Everyone knew there were two sets of guidelines that said it's okay to be gay and in a relationship as long as you don't offer the information to your bishop. He, of course, will not ask any questions. It's all fine . . . till someone blows the whistle, and then it's a set-up for blackmail."

Falby said it was not homosexuality but "the order and discipline of the church" which was on trial. "Mr. Ferry knew the rules when he took up his relationship and breached them knowingly and without any real concern about his conduct. He chose to ignore the rules because they got in the way of his own self-interest."

The effectiveness of the prosecution's argument that the bishops' guidelines have legal weight may rest mainly on the testimony of former Canadian Primate, Archbishop Edward Scott. He spoke at length about decision-making processes and the role of the bishops as upholders of church discipline and symbols of unity.

"The oath of bishop involves guarding the faith, unity and discipline of the church," he said. "As bishops we must work to maintain the church as a community of different opinions."

"The focus of discipline in the church is in the house of bishops. The power of discipline originates in the concept of the order of the church."

"One limit is that nowhere is it spelled out explicitly what the power and authority of a bishop are. We have to rely on tradition."

He said development of church policy was "based on Scripture, tradition and consciousness."

However, he said the bishops' guidelines should not be considered the church's final position. "We can never make final statements because we are accountable to God for more knowledge, said the archbishop. The archbishop had earlier asserted his belief in continuing revelation, and amused onlookers, by refusing to tell "the whole truth" since "no one person can know the whole truth." God, he said in his testimony, "presents knowledge to us. Unfortunately he does not present it to all of us at the same speed."

Sources: Anglican Journal, Episcopal News Service, The New York Times, Church Times

## Meetings Help Ease Dispute Over San Joaquin Bishop's Support For ESA

### *Pique Over Missionary Diocese, However, Far From Over Within ECUSA*

Some of the steam which had built up among some members of the California Diocese of San Joaquin over the support of their bishop, John-David Schofield, for the Episcopal Synod of America's new missionary diocese was vented over the course of two recent meetings with Schofield.

Still, while expressing loyalty to the Episcopal Church, Schofield, an ESA bishop, stood by his traditionalist convictions, which more than 300 members of his diocese essentially wanted him to disavow, causing one "moderate" Episcopalian there to say that people are now more aware of the issues but that "we are not closer to a solution."

The meetings were held after some 50 clergy and laity last December issued a three-page letter titled "Good Order in the Church," which has since garnered more than 250 additional signatures. The document reportedly expressed concern over Schofield's involvement in the ESA, and the latter's recent establishment of the Missionary Diocese of the Americas (MDA), formed, as ESA bishops recently explained, primarily to serve and hold within the Anglican



BISHOP JOHN-DAVID SCHOFIELD of San Joaquin said he intends to remain "a loyal Episcopalian" but also will "remain honest to the faith I have received."

Communion traditionalist parishes, clergy and people who have already left the Episcopal Church (ECUSA) or who can no longer remain within it. It is being overseen by retired Fort Worth Bishop A. Donald Davies. While the ESA's "Action Plan" adopted last fall urges its constituency to remain within ECUSA if possible, and offers help to facilitate that, the separate missionary diocese, intended as an ECUSA adjunct, was felt necessary to provide a level of redress for the increasingly adverse situation of traditionalists which had been refused within ECUSA, despite numerous attempts to negotiate a solution. Since MDA does not have national church approval, it has been rejected by church officials and many members as "potentially schismatic."

The three-page letter charged that Schofield's outspoken support of the ESA was "corroding the morale and discipline" of the diocese, and expressed distress at his "divided loyalties" and "inconsistent statements."

Among demands of San Joaquin's complainants, according to *The Living Church*, were that Schofield meet with them, that he work to improve collegiality with his fellow bishops, that he distance himself from the actions and statements of the ESA, accept female priests and allow

them to concelebrate at functions within the diocese, accept homosexuals in the church, allow editorial freedom for the diocesan newspaper and that he disavow comments that Episcopal moderates were "unbiblical, heretical and apostates."

An initial, closed-door meeting of Schofield and diocesan clergy was followed by some conflicting reports on whether some clergy had walked out in protest of the bishop's opinions or had merely "left early."

"There were obviously disagreements," Schofield was

## Word Awaited As ECUSA Bishops Attempt Further Patch-Up At North Carolina Meeting

The Episcopal House of Bishops was due to gather in mid-March for closed-door sessions, evidently intended to continue attempts—begun in executive sessions at last summer's General Convention—to hold bishops together despite growing disagreement on key issues.

Early at General Convention—riveted by disputes over the ordination of homosexuals and related issues—debate became so rancorous that bishops held several private sessions before business over the course of several days in an effort to improve working relationships—sometimes called "collegiality."

Unofficial sources also anticipate that the patch-up efforts may be harder in light of liberal bishops' agitation over the sure-to-be-discussed non-geographical missionary diocese recently created by the Episcopal Synod as a last resort for disenfranchised traditionalist Episcopalians. The presiding bishop and other top leaders think the diocese dilutes their authority and "points toward schism."

Plans for the special March meeting, slated for the Kanuga Conference Center in Hendersonville, North Carolina, were made at the convention.

According to *Episcopal Life*, Presiding Bishop Edmond Browning said bishops are aware of the concerns that divide the church, but cautioned that the meeting was not planned as a legislative or problem-solving session, particularly concerning sexuality issues.

"We expect to discuss how we conduct our life as a House, how we might better conduct our life and how we might move from where we are to where we want to be," Browning said. He added that such a session may also be helpful in view of the fact that 40 percent of bishops are relatively new, having been elected within the last three years.

*EL's* report said the "fact that one of the most homogeneous and powerful groups in the Episcopal Church... needs to meet behind closed doors to discuss how it works together is clear evidence that the church as a whole faces a crisis in its sense of community, in its ability to deal with differences."

In an editorial, *EL* termed the meeting "critically important... for those Episcopalians who were embarrassed by the name-calling" among bishops which caused the executive sessions at convention. "These people will be looking—and praying—for an indication that the leadership can resolve their differences and once again provide the effective pastoral leadership the church desperately needs."



quoted as saying, "I felt the good thing was that they felt free to express disagreements and they know they have my support and love and encouragement, even though we don't always agree."

In the second round, more than 300 laypeople and clergy gathered at St. James Cathedral in Fresno, California, January 27, at a public meeting called by Schofield in response to the circulating letter. According to *Episcopal News Service*, several at the Fresno meeting compared the diocese to a "dysfunctional family," saying that there is denial, a lack of communication and trust. "I thought there was room in the Episcopal Church for all of us," said one member of St. Columba's Church in Fresno, who said she sometimes felt "betrayed," and was angered by ESA's opposition to the ordination of women priests. A Stockton churchwoman asked Schofield "to restore our faith in you by setting a positive example of respect for the Episcopal Church and by responding to our concerns and questions. This meeting is a beautiful start."

Schofield also termed the gathering "a very positive meeting," in which, among other things, copies of ESA's latest statement on the missionary diocese were passed out for clarification. And he said he agreed with the speakers who complained about the "hyperbole, the name-calling" saying it was "hurtful," and that he hoped rancor would end. Schofield pledged that he would continue to work within the structure of the Episcopal Church and to be in dialogue with his fellow bishops. "I am a loyal Episcopalian. I intend to stay that way," he said.

But the bishop defended his actions and gave no indication of changing diocesan practices. "I remain honest to the faith I have received," he was quoted as saying, including an all-male priesthood and a respect for Scripture and tradition. However, he has ordained two women as permanent deacons, and is helping a female candidate for the priesthood find another diocese where she can be ordained.

### From "Catholic-Bashing" To "Christ-Bashing?"

In the last issue we had a story about an interesting turnabout—Roman Catholics in Massachusetts filing a complaint under the "hate crimes law" there which was instituted mainly at the urging of gays who wanted to stop "gay bashing."

The Roman Catholic complaint did not even involve some of the more noteworthy exhibitions of loathing against the Catholic Church and its stands against homosexual practice, abortion, and so forth, which have included confiscation of consecrated hosts from church services as "booty" and throwing condoms at churchgoers.

We thought we had heard or read it all until we came across an account in *Christian News* of six cartoons which appeared in the December 6 issue of *The Washington Blade*, a homosexual publication. Under the title, "Naughty Things To Do With Communion Wafers," the cartoons which evidently focus on lesbian activity, suggest everything from inserting them in a bodily orifice for purposes of sexual pleasure, to using them as pasties, pizza crust and jewelry. One is a cartoon of a woman in a church taking communion which is captioned "Dads Gets Together With A Man In A Dress And Enacts Fantasies of Cannibalism."

reported *TLC*. Schofield noted that his efforts on behalf of the woman candidate have not been matched in neighboring dioceses for candidates who oppose the ordination of women priests. He also said that San Joaquin was current in its apportionment payments to the national church.

"A number of people wish it had never happened," Schofield said of the missionary diocese, according to *TLC*, but said they realize that he and the diocese "have no intention of leaving the church and that ESA is reaching out only to those who have already left." He added that "people feel supported by this diocese and understand a little better that ESA's purpose is to build people up, not tear them down."

\*MEANWHILE, THE ESA MISSIONARY DIOCESE NOW HAS 11 CONGREGATIONS—INCLUDING ONE IN CANADA. A small congregation in Richmond, British Columbia, St. Saviour Christian Episcopal Church, has come aboard, marking the beginning of expansion beyond U.S. borders. Other just-affiliated congregations, in addition to ones reported before, include those in Leesburg, Virginia; Griffin, Georgia; Mattawan, New Jersey; and Norwich, New York. These are all newly formed or formerly independent parishes.

\*"IT FEELS LIKE A BURDEN [IS] VERY MUCH OFF MY SHOULDERS NOW... ALL OF THESE THINGS JUST BECAME TOO MUCH." So said the Rev. Patrick Murphy, the retired Episcopal priest who—having been threatened with deposition by Texas Episcopal Bishop Maurice Benitez for ministering to MDA's parish in Houston—renounced his ministry in ECUSA recently for reasons of conscience, taking the action on the 44th anniversary of his ordination in the Episcopal Church. According to *Religious News Service*, his letter to Benitez cited, as weighing in among his concerns about ECUSA, the ordination of women, the "acceptance of sexual aberrations as the norm," the "inability to make clear statements about morality" and "insertion of inappropriate language into liturgical services."

Though *The Living Church* noted the bishop said conflict over the Houston MDA congregation would be lessened once Fr. Murphy renounced his ministry, other reports had said Benitez had also ordered the MDA parish to disband, even though he does not recognize it as part of his diocese and therefore under his authority. So, it was not clear whether further action would be forthcoming. However, an MDA spokesman said other developments were unlikely until after Episcopal bishops had met to try to hash out differences at a special mid-March meeting in North Carolina.

### Some Dioceses Defend 815, But Recession, Political Backlash Still Taking Toll On ECUSA

A worsening economic recession coupled with the decision by a handful of dioceses to register a protest against liberal trends in the Episcopal Church has resulted in further reductions in financial support to the national church program.

Following up on earlier economy-related cutbacks in other dioceses, the Central Florida diocesan convention in January approved a 1992 national apportionment budget of \$176,170—a decrease of \$276,500 from the 1991 budget.



**BISHOP ANSELM GENDERS** (right foreground), retired Anglican Bishop of Bermuda and noted traditionalist, joined Bishop Walter Grundorf of the Anglican Church of America (on left, second to last in line) and other Continuing Churchmen from the Orlando area last fall in protesting abortion as part of the International Life Chain Day. The event also drew participation of Continuing Anglicans in other places, including West Des Moines and (in Canada) Ottawa and Vancouver.

get—and much less than the \$518,000 requested by the national church.

According to *Episcopal News Service*, the diocese's finance commission chairman explained that the amount requested by the national church represented one-third of the total sum pledged by parishes to the diocese. He asserted that the diocese could only meet the request of the national church if parishes gave 20 percent of their income to the diocese. Last year, parishes gave 11.4 percent of net disposable income to the diocese.

The reductionary trend has had some combatants, however, with some dioceses attempting to come to the rescue, even if it hurts local programs, by increasing their support for the national church (such as was done in the Diocese of Southern Ohio) or at least by resisting proposals to reduce it (as in the Diocese of Springfield, Illinois). More recently, the Diocese of Washington, D.C. voted to maintain its level of giving to the national church (a total of \$629,000), despite the fact a 15 percent cut was applied to all other programs, in the face of a projected \$94,000 deficit in the jurisdiction's '92 budget, reported *The Washington Times*. Other dioceses which have stood by the national church at budget time include Southwestern Virginia and Newark.

Still, the national church operation, which already suffered substantial staff cutbacks at the 815 Second Avenue, New York City, headquarters, is visibly limping. *ENS* says that, though the 1992 national church budget was adopted in anticipation of a financial shortfall, further significant trimming by dioceses may affect the level of current support to domestic and overseas mission work. A more recent report indicates that income will be some \$3 million below that budgeted for 1992 by General Convention.

Among earlier reductions in support was a big loss of income—nearly \$400,000—incurred by sharp cuts in this year's apportionment by the dioceses of Dallas and Fort Worth, the latter of which was partly in protest against the General Convention's weak stand on sexual morality. The Diocese of Pittsburgh registered similar disapproval when it voted to permit parishes to redirect money for the national church to charitable funds within the church. One

of those behind the effort in Pittsburgh, reported *Episcopal Life*, was the Rev. Dr. John Rodgers, former dean of Trinity Episcopal School for Ministry, which has protested the convention's decision not to ban the ordination of active gays. "If we can't draw a line in so biblically plain a matter as sexual morality, one wonders if there is any line we can draw," Rodgers said.

Notably, *Anglican Digest* reported that the rector of the 4,000-member St. John the Divine in Houston reminded his flock recently that "815 was born to assist us in our ministry and mission, not to shape the church's agendas and hand them down for unquestioning response."

Presiding Bishop Browning and the Executive Council have criticized the practice of protest withholding from the national church.

## Women Priests' Legislation Goes Ahead As Is In C Of E

Draft legislation for women priests in the Church of England is to continue on course toward its final vote in General Synod this November—sidelining a late-proposed plan to achieve greater coexistence on the issue which would have necessitated lengthy reconsideration.

In a late January conference, the House of Bishops concentrated on pastoral care of both those for and against women priests, which had already been stressed in a paper from the Archbishop of York, according to *Church Times*. Debate was wide-ranging, and the so-called "Ripon plan" to help hold the C of E together was discussed as a possible way forward, but in the end there was no move to change the existing draft legislation, or even the code of practice which the bishops have attached to it.

Earlier reports indicated that resistance to the Ripon proposals was due to the fact the C of E is nearly through a consideration process of some three years on the present legislation and amendments are quite limited at this stage; substantive additional changes would mean a final vote on the matter would be significantly delayed.

While concern for pastoral care of opposed factions was heightened, and the traditionalist Bishop of London, Dr. David Hope, is said to have argued well the case for what the story termed the "minority" (bishops opposed were outnumbered by those for), the general feeling is said to have been that the debate has gone on long enough and the church should now vote.

The Ripon plan, a combination of ideas from the Bishops of Ripon, London, Southwark and Newcastle, had gone beyond existing draft legislation in proposing that bishops sympathetic to views on both sides be provided in each diocese, thus enabling both proponents and opponents to have compatible episcopal care within their own jurisdiction. That is, a diocesan bishop not in favor of women priests would arrange for an assistant or suffragan bishop to ordain them, and one in favor would similarly arrange for alternative episcopal ordinations or care for those against women priests within his jurisdiction.

The leading women's ordination opposition group, *Cost of Conscience*, had earlier rejected the Ripon proposals because, as spokesman the Rev. Geoffrey Kirk put it, they fail to address "the fundamental theological problem"

because they concede that some bishops would have the right to ordain women.

A spokesperson for the Movement for the Ordination of Women (MOW) took an equally strong stand for her side in criticizing the unworkability of the Ripon plan, saying that the C of E must unequivocally recognize the validity of the ordinations of women to the priesthood.

At its London meeting in mid-February, the C of E's General Synod noted results of diocesan voting on the Priests (Ordination of Women) measure and sent the legislation forward virtually unaltered, said *Church Times*. A request for a debate on the Ripon plan was turned down. "We might as well get on with it and see what happens," said the Bishop of Durham, Dr. David Jenkins.

The legislation now goes to the House of Bishops in June, and then (again probably without much amendment) returns to the Synod in November for a final decision.



## The Christian Challenge— 25 Years Ago This Month

### Pop Goes The Pulpit

The loquacious Bishop James Pike, resigned Episcopal Bishop of California, was continuing his meanderings across the country and away from recognizable Christianity during the spring of 1967, and was joined in his radical world by at least two other newsmaking clerics.

Pike, said columnist Russell Kirk, carried on wandering "over the face of the land, collecting comfortable lecture fees and expressing his doubts of the existence of heaven and hell. . . Can it be that Hell, like Hanoi, is greatly misunderstood? Perhaps God, too, ought to be compelled to negotiate."

The April, 1967, *CHRISTIAN CHALLENGE* said that, according to one report, Pike, while in the Washington D.C. area, "quoted freely from the Bible and just as freely poked fun at some of its contents," joking and laughing about man's interpretation of God.

The day after that report, Pike was said to have proposed that the Episcopal Church abolish its requirement that the Nicene or Apostles' Creeds be recited at worship services, rather putting the historic creeds on an "optional" basis pending formulation of a "contemporary statement of faith." His objections to the Creeds as they stood stemmed from the belief that "they profess such doctrines—irrelevant to some Christians—as the Virgin Birth Of Jesus, His begetting as the Son of God before time began, His Resurrection from the dead and His coming again in judgment at the end of time."

Meanwhile, pop priest, the Rev. Malcolm Boyd, made the pages of *Playboy*, in which he was quoted as saying

"God is dead. At least a god is dead. The white god, the nationalistic American god, he's dead, dead, dead. God-damn it! Dead!"

Said the article of the (then) 43-year-old, "balding, battling" Episcopal priest, author of *Are You Running with Me, Jesus?*: "Father Boyd's pulpit is often the night-club/expresso-house stage. . . The prayers Boyd offers up are nonsectarian and unconventional," taking the form of "a slang-packed monolog to the Almighty—one in which Boyd touches on topics that he feels both God and the audience at hand should be concerned about.

"It's a jazz spot, Jesus," Boyd begins. "The musician is wondering if they're hearing him at all through all their death and life, sex and hunger, knowing yourself and being known, the dream, the vision. He's looking at the people, right into their dead and alive eyes, and he wants them to hear him."

"Following the prayer meeting," said the *Playboy* article according to the *CHALLENGE*, "Boyd often answers questions from the audience, occasionally rubbing salt into the cuts he's inflicted ('The only isms I believe in are humanism and ballsism. . .')

"His latest book, *Free to Live, Free to Die*, was published last month. What's Father Boyd trying to prove with his gutsy new approach to religion?" the article asked, in conclusion. "The Reverend's answer is sharply to the point: 'The Church should get off its ass.'"

Finally, the Rev. Ernest Harrison, author of the book *Church Without God*, which said there is no God, was not allowed to officiate in the Anglican Diocese of Toronto, by order of the then-bishop there, the Rt. Rev. George Snell. This action seemed to take Harrison aback, who apparently planned to take legal counsel on the matter. His book also was said to speculate on Jesus' sex life, about whether he ever got drunk, to debunk the notion of life after death, and to contend that the story of the Easter Resurrection is a myth to be taken with a pinch of salt. ■

# Newsclips

## ANGLICAN—INTERNATIONAL

Something called the **FEDERATION OF INDEPENDENT ANGLICAN CHURCHES** (FIAC) has been formed in England, with the aim of "linking together congregations which are not able to be part of the parish structure of the Church of England, but which seek to be Anglican in ethos, belief and worship," according to two bishops, David Pytches and Brian Skinner, who wrote of the new group in a letter to the editor of *Church of England Newspaper*. It is not, as may be thought at first, a protest group of some kind (at least at the moment) but seeks to facilitate the growth and development of new parishes for ultimate inclusion in the C of E, looking to the House of Bishops to make the necessary provisions whereby such "church plants" can be more easily brought into the fold than at present. Such an effort addresses an apparent logjam between lip service supporting new missions and an evidently low level of activity by local rectors and parishes to help get them started, though they have been encouraged to do so by the Archbishop of Canterbury. *CEN* said the "issue of church plants across parish boundaries has been brewing for some time, most notably in Watford, where a daughter church has been planted with lay leadership, from St. Andrew's Church, Chorleywood." Bishop Skinner was quoted as saying that "The present situation works under the assumption that the vicar has the pastoral right to all the souls in his parish [meaning in English terms all souls within a given territory]; this is unhelpful. This means that . . . those boundaries cannot be broken, but it is alright for Free Churches to plant where they choose. The growth and potential will be lost to the Church of England." While saying it hoped the bishops would work to better enable church planting to become part of C of E life, *CEN* did point in an editorial to an issue necessarily attached to the Federation by the current context. Said the editorial: "We wonder . . . whether the creation of a Federation of Independent Anglican Churches will help either the cause of church planting or the fortunes of the Church of England. It gives all the wrong signals to a national media which seems intent on telling us that the [C of E] is likely to self-destruct at any moment. In the context of all the talk about alternate [episcopal] oversight linked with the debate about women priests [such a Federation] sounds like schism. . . ." In a subsequent effort to correct such misimpressions, Bishops Pytches and Skinner, vicar and curate, respectively, of St. Andrew's, Chorleywood, declared according to *Church Times* that they will "steadfastly avoid" exercising formal episcopal ministry for the separate church plants, unless requested to do so by the relevant diocesan bishop.

Meanwhile, the staunchly Anglo-Catholic English organization **ECCLESIA** has suggested that the plans of a leading traditionalist group within the Church of England, the

Cost of Conscience, for "alternative episcopal oversight" in the event the C of E accepts women priests are "incompatible with a Catholic ecclesiology." The scheme calls for traditionalist clergy and congregations not to fully pull out of the Church of England but simply to realign themselves with the nearest orthodox bishop, creating a sort of church within a church. Says *Ecclesia's* newsletter: "The supporters of this scheme seem . . . to be suggesting that they can be in communion with Bishop X (who does not ordain women 'priests') and out of communion with Bishop Y (who does ordain women 'priests'), while at the same time Bishop X and Bishop Y both remain bishops of the Church of England and both remain members of the same House of Bishops. This is nonsensical. The faithful are in communion with the Catholic Church via their communion with their bishop. If their bishop is a member of a church which has committed apostasy and remains in communion with bishops who have committed apostasy, both their bishop and they themselves partake of the apostasy. . . . To the cynical it might therefore seem that the 'Cost of Conscience' Movement enjoys a singularly inappropriate name. Perhaps it should really be called 'Avoiding the Cost of Conscience' Movement. For its proposals for alternative episcopal oversight are little more than a sleight of hand, by which clergy can keep their homes and their stipends and claim fidelity to Catholic Truth, while in reality they remain members of an apostate sect with priestesses."

The London *Daily Telegraph* has weighed in with its opinion of the English House of Bishops' recently-issued statement on human sexuality (covered in the last issue), which included strictures on **HOMOSEXUAL PRACTICE** among the clergy but was more lenient toward lay relationships, though it was careful to state that homosexuality could never be an equal alternative on a par with heterosexuality. The *Telegraph* said the statement by the House of Bishops "comes as a shock . . . because it is so good. Over the years, the public has grown used to official pronouncements of the Synod and other official bodies in the Church of England notable either for their banality or for their predictable parade of mildly left-wing secular opinions. The statement is something quite different. It does what the Church is constantly criticised for not doing: it bases its approach on Scripture and tradition, which it expounds with clarity, precision and sensitivity. It vindicates the claim that the bishops, working together, can develop an authority in matters of doctrine and morals which the General Synod will never acquire. . . . The report has inevitably provoked the rage of militant homosexual activists, but for most Christians, who seek guidance on sexual conduct which is both firm and yet pastorally sympathetic, it is a model." The issue drew a blizzard of letters to the editor, mostly in favor of homosexual rights, and criticizing "heterophile" opinions.

With the C of E's final vote on women priests only seven months away, a woman deacon in central London has charged that **HOMOSEXUAL CLERGY ARE THE SOURCE OF MUCH OF THE OPPOSITION TO WOMEN PRIESTS**. According to *Episcopal News Service*, the Rev. Nerissa Jones, curate of St. Botolph's, Aldgate, also contended that a third of priests in London, a diocese which has been at the forefront of opposition to women priests, are homosexual, with only a few of those being celibate.

Jones, a grandmother, said in a BBC interview that "if men cannot openly accept their homosexuality, they are more likely to be antagonistic to women." Richard Kirker of England's Lesbian and Gay Christian Movement said "There are undoubtedly more lesbian and gay clergy in London than in any other diocese. You cannot with credibility argue for the ordination of women and not homosexuals, or vice versa."

**MONKEYING AROUND:** Archbishop Michael Peers of the Anglican Church of Canada has declined an invitation to have his genealogy and social habits studied by a U.S. university. According to *Anglican Journal*, the Canadian Primate was invited by the Wisconsin Regional Primate Research Centre, affiliated with the University of Wisconsin, to fill out a questionnaire which was addressed to the Primate's World Relief and Development Fund, asking for his help in the preparation of an "International Directory of Primatology." Among data requested were descriptions of "primate oriented projects and programs" and "primate species and numbers supported." A covering fact sheet said that the Centre "is self-sufficient in breeding colonies of primates and does not import from the wild." In a reply, the Archbishop's principal secretary wrote that "the primates in your study are perhaps of a different species" than those associated with the church. "While it is true that our primate occasionally enjoys bananas, I have never seen him walk with his knuckles on the ground or scratch himself publicly under the armpits. . . Like you, we do not import our primates from the wild. They are elected from among the bishops of our church. This is occasionally a cause of similar, though arcane, comment." The secretary noted that "there are a mere 28 Anglican primates in the whole world"—all male. "So far," he added, "we have had no problems of reproduction."

## IN BRIEF—

**\*TERRORISM IS SELF-DEFEATING**, says Terry Waite, the former envoy of the Archbishop of Canterbury, who was freed late last year after nearly five years in Lebanese captivity. He said, "The terrible thing about terrorism is that ultimately it destroys those who practice it. The light within them dies and they become pale shadows of humanity." - *The Baltimore Sun*

**\*A BEIRUT ANGLICAN CHURCH HAS REOPENED AFTER YEARS OF ARTILLERY FIRE AND NEGLECT.** All Saints Episcopal Church, which serves an Arabic-speaking congregation, was reconsecrated December 26 by Bishop Samir Kafity, who lives in Jerusalem. - *Episcopal News Service*

**\*THE ARCHBISHOP OF CANTERBURY HAS URGED ISRAEL TO SUPPORT THE MIDDLE EAST PEACE PROCESS.** Dr. George Carey said the Jewish state should consider the long-term effect of "what it means to give the Palestinian a home in his own homeland." In turn, he said Palestinians need to be reminded that "the state of Israel is here to stay." - *The Living Church/Church Times*

**\*THE DIOCESE OF ELDORET HAS ELECTED THE SAME MAN BISHOP FOR THE SECOND TIME IN 13 MONTHS.** The Rev. Stephen Kewasis, 37, who has been a priest for less than two years, had been elected previously to the Kenyan diocese in succession to Bishop Alexander

Muge, who died in a suspicious automobile accident in 1990, but the election was subsequently voided on technicalities. - *Anglican Journal*

**\*ARCHBISHOP DESMOND TUTU** of Cape Town has been invited by former U.S. President Jimmy Carter and former Soviet Foreign Minister Edward Shevardnadze to serve on a new body they have convened which will explore ways towards the peaceful resolution of regional conflict around the world. The International Negotiation Network Council will also include among its members former UN Secretary-General Javier Perez de Cuellar, the former presidents of Costa Rica and Nigeria, and several Nobel peace-prize winners (in addition to Tutu). The Council was due to meet recently behind closed doors at Emory University's Carter Centre in Atlanta, where Tutu was attending a retreat. Members were to be joined by representatives of governments and opposition parties in the countries under discussion, as well as by representatives of international humanitarian bodies. - *Church Times*

**\*REGULAR RURAL CHURCHGOERS IN ENGLAND ARE RECEPTIVE TO WOMEN PRIESTS**, according to a recent survey. Over 90 percent of both men and women said they would receive communion from a woman priest. - *Church Times*

**\*THE ARCHBISHOP OF CANTERBURY IS "ASHAMED OF THE POOR QUALITY AND OLD-FASHIONED NATURE OF THE CHURCH'S ATTEMPT AT COMMUNICATION."** Dr. George Carey said that while the church's message is still the "most exciting there is. . . we must not present it in a boring way." - *Ecumenical Press Service*

**\*PANTHEISM AT CANTERBURY CATHEDRAL?** A chorus from a multi-faith service held two years ago went: "The trees have power; we worship them. With their strength we grow. We live because they give us life. Yannah Mo-Ma." In another report, Richard Holloway, the Bishop of Edinburgh, has castigated a local church for refusing to allow a Yoga group to use its parish hall and charged it with "unadmitted prejudice against Hinduism." - *Christian News/Religious News Service*

**\*MORE THAN HALF OF ENGLISH CLERGY ARE OPPOSED TO INTER-FAITH SERVICES WITH NON-CHRISTIANS.** A *Church of England Newspaper* poll showed that 51.5 percent disapprove of gatherings for worship where there are non-Christian and Christian prayers and readings together in the same service, while only 38 percent approved.

**\*THE CHURCH COMMISSIONERS WILL CONTINUE TO PROTEST AGAINST SUNDAY SUPERMARKET OPENINGS BUT WILL NOT "DISINVEST" FROM CHAIN STORE CORPORATIONS.** One result of recent illegal openings by large stores has been a huge fall-off in the income of small neighborhood shops which have long been permitted to open on Sunday. - *Church Times*

**\*IN THE WAKE OF A REPORT SHOWING MARKED DECLINE** in enrolled membership within British Anglican churches, recent statistics show that Sunday attendances in the Church of England remain stable, and the number of communicants is on the increase, according to *Church Statistics*, just published by the Central Board of Finance. Adult Sunday communicants in 1989 reportedly numbered 726,000, 10,000 more than in 1986. Total church attendances on an average Sunday in 1989 were 1,155,000. - *Church Times*

**\*MEANWHILE, THE CHURCH OF ENGLAND'S GENERAL SYNOD** has endorsed a call to highlight evangelism among children as a top priority for the Church at every level, especially in parishes. The Synod in November received a report, "All God's Children," which among other things recommends an ecumenical conference on children's evangelism. The action follows a report which indicated a large church drop-out rate among children and young people as they grow older. - *Church Times*

**\*EUCCHARISTIC PRAYERS** "vivid enough to grip the attention of children" also may soon be introduced at the request of the C of E's General Synod. The aim appears to be narrative or pictorial language, easier to follow than "abstract ideas," which would still be at a high enough level to encompass adult worship as well. - *Church Times*

**\*A CHURCH OF ENGLAND COMMITTEE ON BLACK ANGLICAN CONCERNS HAS CITED INDIRECT DISCRIMINATION WITHIN THE C OF E.** The co-author of the group's report said that the problem centered on the "attitudes and prejudices of some people more than the actual practice of saying we don't want blacks. . . . In many places there is only tolerance, when there should be welcome and appreciation." - *Episcopal News Service*

**\*MONK-SCHOLAR MARTIN JARRETT-KERR DIED IN NOVEMBER.** The 79-year-old priest, who read English at Oxford and theology in Cambridge before joining the Community of the Resurrection, is best known for a study of D.H. Lawrence, and works on Mauriac and the atonement. - *The Guardian*

**\*THE SOCIETY FOR THE CONSERVATION OF ANGLICAN MUSIC** has announced its 1992 choral grants of \$1,000 each to the choirs of Grace Cathedral, San Francisco, and St. Thomas Church, New York City, in the U.S., and Christ Church Cathedral, Oxford, and Ely Cathedral in England. The Washington, D.C.-based Society is a non-profit corporation dedicated to fostering interest in the Anglican musical tradition. It has members in the U.S., Great Britain and Canada. - *Society news release*

## ANGLICAN—USA

The Episcopal Church's developing **ENVIRONMENTAL POLICY** appears to carry with it the seeds of a new "theology" linked with a reassertion of far leftwing political views on economic and social justice which have prevailed in the institutional church for over two decades. What many would consider a valid concern for the environment is connected in a General Convention resolution entitled "Environment, Militarism, Justice and Peace" with the idea that misuse not just of resources but of people threatens the life system of the planet—part of the "misuse" being caused by "[u]njust distribution of the world's wealth" and "social injustice within nations." An article in *Mandate* also notes that a special 39-page environmental report prepared for the convention, which establishes general guidelines and specific plans for the Episcopal Church's environmental program, urgently calls for an underlying new theology, described as: "the development of a fresh theology of creation and redemption that can undergird and give life to a vigorous environmental ethic." The *Mandate* article says this report makes a number of "unsupported claims," including that environmental integrity and economic justice are insepara-

ble. While the convention reportedly left the development of an environmental theology to the "wider Church" for the time being, the expectation appears to be that it will be nature-oriented. A "meditation" attached to the environmental report answers the question "Who are we?" and is composed of five sections whose titles suggest that "we" are the "earth. . . air. . . [and] water," but that somehow "we have forgotten who we are." Said *Mandate*: "What an enormous difference this is to the response found in the catechism of the 1928 **Book of Common Prayer**, which states that each Episcopalian, through Baptism, becomes "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

Unless one has been completely asleep in the pew for the last year or so, it would be hard to miss, but now a story in *The Washington Times* suggests that the Episcopal Church and three other major Protestant bodies face a popular **REVOLT AMONG CHURCHGOERS** over reports issued by denominational committees which suggest that the churches' sexual ethic be broadened to include homosexuality and sex outside traditional marriage. The trend is causing a reaction among people in the pew, experts say, and has raised anew questions about a process in which the top leadership of the denominations appoints panels that do not reflect the membership. While the initial feuding and fussing over the hierarchy's push for liberalized stands on sexual behavior may have passed, it may be a lull before the storm. University of Chicago church historian Martin Marty, a Lutheran, recently wrote in *Christian Century*: "This year I think we will see that the domination of sexuality panels by those speaking for suffering minorities and their interest groups will be challenged." In the Episcopal Church, committees are packed with liberals because the presiding bishop and president of the House of Deputies appoint the members, according to the Rev. Robert Pritchard, church history professor at Virginia Theological Seminary in Alexandria. Following a committee report which suggested decisions to ordain active gays should be left up to individual bishops, last year's Episcopal General Convention acknowledged traditional Christian teaching on sexual behavior along with an inability to reconcile this with the experience of many members—and called for a second sexuality report to be prepared for the next Convention in 1994 by another panel which must consult with homosexuals as well as theologians and other sources. Among other churches which may be facing backlash from the pews is the United Methodist Church. The UMC is due to deal with a church panel's recommendation that it drop its official opposition to homosexual practice at a churchwide meeting in May. A December, 1991, committee report states that "The church has been unable to arrive at a common mind" on homosexuality, but the committee majority said homosexuals "might as Christians enter into committed same-sex monogamous relationships." Based on scientific evidence, the panel majority said, homosexuality "is a human variant, one that can be healthy and whole." The Evangelical Lutheran Church in America (ELCA) also faces a newly-released panel report, which states that "Sexuality is God's good gift given to all people. Many gay men and lesbian women are well adjusted and live out faithful, committed sexual relationships." For singles, "the church affirms that they, too, are sexual beings but typically has

said or done little to help them live out their sexuality." The Presbyterian Church in the USA (PCUSA) last summer soundly defeated a sexuality report which invented something called "justice love" to justify relaxing certain strictures; a subsequent report said revisionists do not take this as the last word and plan to return to fight another day.

**\*THE EUCHARIST HAS BEEN CELEBRATED ON THE NORTH POLE.** The Rev. Frederick A. McDonald, an 83-year-old priest from San Francisco, was a passenger on an August Russian scientific expedition that sailed across the northernmost point on earth. - *Episcopal News Service/Episcopal Life*

## IN BRIEF—

**\*"SACRED CONDOMS,"** a one-woman art show at Episcopal Divinity School in Cambridge, Massachusetts, has given Boston psychiatrist Karen Norberg instant notoriety. Examples of the art: feathered and beaded condoms suggesting tribal art of Africa or Alaska; condoms decorated with rhinestones and white fluff; condoms sewn into mini-raincoats for tiny dolls; and condoms filled with water, marbles, molasses and honey. - *St. Louis Post-Dispatch/Christian News*

**\*WASHINGTON NATIONAL CATHEDRAL'S NEW DEAN HAS BEEN INSTALLED.** Nathan Baxter, 43, hoping to dispel the cathedral's "elitist" image, has vowed to "determine how the cathedral can give more attention to the moral and spiritual implications of the violence which plagues our cities," and expand "outreach programs." He wants the cathedral to become a "national podium" to debate public policy, and enter "the spiritual war for the soul of our nation. . . ." - *The Washington Post/The Washington Times/Washington Diocese*

**\*EPISCOPAL CHURCH PRESIDING BISHOP EDMOND BROWNING** and 14 other U.S. religious leaders have urged President Bush to affirm the Mideast peace process by denying Israel's request for housing loan guarantees until Israel ends its settlement activity on occupied Palestinian lands. - *Episcopal News Service*

**\*ALMOST A THIRD OF 270 RECENT APPOINTMENTS TO THE EPISCOPAL CHURCH'S INTERIM BODIES**—panels which carry on work of the General Convention until it next convenes in 1994—are from ethnic minority constituencies, including Asians, African Americans, Hispanics, and Native Americans. In the category of priests, deacons and laypersons, 50 percent of the 200 appointments are women; 13 percent of the total are women priests. House of Deputies President Pamela Chinis, who with Presiding Bishop Browning made the appointments, said they "represent new leadership. . . I really wanted to be fair and achieve a balance of different viewpoints and experiences on the interim bodies." - *Episcopal News Service*

**\*BISHOP DONIS D. PATTERSON OF DALLAS RETIRED MARCH 1.** Bishop of the jurisdiction for the last nine years, the 61-year-old Patterson retired because of poor health. He had a recurrence of malaria and last year suffered from rheumatoid arthritis. He plans a move to Florida. - *Episcopal Life*

**\*THE DIOCESE OF MICHIGAN IS PREPARING TO DIVIDE IN TWO.** If the current plan is approved, to take effect in 1994, it will create a diocese of 53 congregations and 13,106 members from the northern three-fourths of its territory, leaving 106 congregations and 40,604 to the old diocese. A convention of the new diocese would give the jurisdiction its name. - *The Record*

## RELIGION—USA

The U.S. NATIONAL COUNCIL OF CHURCHES has again urged the American government to lift its embargoes against the government of communist Cuba, where the 33-year-old dictatorship of President Fidel Castro Ruz is on the brink of economic collapse since the dissolution of the Soviet Union, and the cut-off of the former USSR's massive economic subsidies to the Caribbean island nation. According to *Episcopal News Service*, the Rev. Joan Brown Campbell, NCC general secretary, said the ecumenical organization would support congressional legislation to end the embargo on food and medicine. Campbell, who met with Castro in December as part of a church delegation, said he acknowledged that a multi-party system would be "preferable" but that "he feared the United States would take advantage of such openness to destabilize Cuba." She told an NCC meeting that Castro had been surprised by political changes around the world. According to a *Religious News Service* story in *Christian News*, she reported: "He said the collapse of Eastern Europe and the Soviet Union had come so suddenly. . . that there had been no time for them to create any alternative economy." However, she stressed that "He is still committed to the revolution. You do see in him a kind of tone of sadness, more sadness than [desperation]. . ." Notably, Campbell reported that Castro told her delegation, "We have much to learn from Christians about sacrifice and commitment." In contrast to its support for sanctions against South Africa, the NCC has opposed American economic sanctions against the Castro regime since 1972. Cuba is one of only two (the other being Haiti) western hemisphere states which are still ruled by totalitarian regimes.

Meanwhile, syndicated columnist Cal Thomas believes that "One of the **MAIN REASONS COMMUNISM MAINTAINED ITS GRIP ON SO MANY FOR SO LONG** was, to use the phrase of Samuel Taylor Coleridge, the willing suspension of disbelief afforded it by liberal clergy and denominational organizations throughout the world." Among examples was Hewlett Johnson, former "Red Dean" of Canterbury, who believed "that Stalin's [regime] was 'singularly Christian and civilized.' And about Mao's China. . . Johnson told a group of Christian theologians, '[it] has come to exert some particular impact on our understanding and experience of God's saving love.'" Thomas concluded: "Religion can be a powerful force for good or for evil in people's lives. In their defense of communism in this century, so many liberal Christians have fraudulently robbed people of a kingdom not of this world and assisted communism in making the lives of those imprisoned in such a wretched system a living hell on earth."

In a case which some believe may bring down the 19-year-old *Roe v. Wade* decision which legalized abortions nationwide, the United States Supreme Court has agreed

to review a Pennsylvania **ANTI-ABORTION LAW** which places certain restrictions on the availability of abortions. *The Washington Post* noted that the high court decision, which is expected to be handed down by July—at the height of the national party conventions—could either strike down *Roe* entirely, or merely restrict the “rights” proclaimed under the 1973 decision. At least six of the present nine justices are thought to be prepared to restrict *Roe* with four, or possibly five, inclined to overturn it entirely. Meanwhile a bill new in Congress seeks to secure statutory rights to abortion, but faces a presidential veto if passed.

Controversy continues to flare over **THE FIRST OPENLY LESBIAN PRESBYTERIAN PASTOR** in the United States. According to *Christian Observer*, Dr. Jane Adams Spahr, who has been called to serve a Presbyterian Church (USA) congregation in Rochester, New York, was expected to begin work April 1, unless, that is, an appeal of the call filed by several regional presbyteries and individuals is sustained before a hearing of the Synod of the Northeast Permanent Judicial Commission. In addition, the congregation itself must ratify the call, a final (and usually *pro forma*) action which had not yet taken place at the time of writing. A 1978 national church resolution, reaffirmed in 1991, says that “unrepentant homosexual practice does not accord with the requirements for ordination set forth in the Book of Order of the Presbyterian Church (USA).” Meanwhile, the *St. Louis Post-Dispatch* says that in Rochester itself, Ms. Spahr’s selection is being opposed by nine Presbyterian churches in the area, but that the six-county Presbytery of the Genesee Valley defeated a motion to deny Spahr the job, by a vote of 105 to 66. One critic asked the Presbytery: “If it is all right to be a homosexual minister, then is it all right if this one loves children or another one likes whips and chains?” One of the three co-pastors at the Rochester congregation, the Rev. Rose Mitchell, said that sexuality was not an issue in Spahr’s selection, commenting, “She was the most qualified candidate.”

A decade after the gay-rights movement seemed doomed, **HOMOSEXUALS IN PUBLIC OFFICE** are more numerous than ever before, and political activity has increased at local, state, and national levels. According to *The Washington Times*, the trend comes in spite of an anticipated negative effect on public attitudes from the rise of AIDS. Robert H. Knight of the conservative Family Research Council commented: “They managed to use AIDS, which at the time everyone thought would kill the gay-rights movement, to their advantage. They’re very shrewd at turning lemons into lemonade.” This is shaping up to be the most prolific year to date in terms of numbers of homosexuals elected to office. There are currently 52 openly homosexual elected officials, according to the National Gay/Lesbian Task Force. Another indication of homosexual political muscle is that the Human Rights Campaign Fund, the largest homosexual political organization, expects to contribute \$1 million to friendly candidates in 1992, up from \$525,000 in 1990. Another group, the Washington-based Gay/Lesbian Victory Fund, aims to contribute \$250,000 exclusively to homosexual candidates this year. Meanwhile, conservative groups have managed to get an anti-homosexual rights initiative on the ballot in Oregon, and hope to sign up 500,000 new “pro-family” voters in California in time for this fall’s election.

On another front, **GAY RIGHTS GROUPS ARE LEADING A BOYCOTT CAMPAIGN AGAINST THE BOY SCOUTS OF AMERICA (BSA)** in an effort to make BSA change its policy against having self-acknowledged, practicing homosexuals as members or leaders. *The Washington Post* reports the boycott is intended to hurt BSA financially by putting a dent in support it receives through United Way chapters—which totaled \$87.5 million last year. Involved in the campaign are the activist groups Queer Nation and the Human Rights Campaign Fund. A United Way spokesman reacted by commenting that “if their boycott is carried out it will affect the other 41,199 agencies” usually helped as well. For their part, BSA has vowed to fight a local United Way task force report in San Francisco which gives the Scouts the choice of either reversing their opposition to homosexual Scout leaders and members or allowing the six Bay Area scouting councils to adopt a pilot program admitting homosexuals. A *Washington Times* story quotes BSA’s Western regional director as saying the Bay Area UW recommendations “would force Scouting to walk away from more than eight decades of good work and solid values upon which the BSA has been built. We will not allow that to happen. Our values and principles are not up for negotiation.” United Way money makes up 20 percent of Scouting’s budget nationwide. According to another story in *The Baltimore Sun*, a Boy Scout troop that refused to exclude homosexuals has had its charter renewed by national officials, one of whom said that “They do not have any gays and have agreed not to seek any. . . . Those are not negotiable standards.” Meanwhile, a report in *Christian News* said the Boy Scouts have lost a \$3.75 million judgment in a sex abuse case involving scout leaders. Boys aged 10, 11, and 12 were said to have been victims of the abuse.

Most Americans think **THERE IS NO SUCH THING AS ABSOLUTE TRUTH** and that people of different religions all worship the same God. According to an *Associated Press* story in *The Washington Times*, the findings were the result of a survey by the Barna Research Group of Glendale, California, and are embodied in a book the group calls **What Americans Believe**. Among findings: that a religious, and not a Christian, revival, is underway in the U.S.; that people are transferring many elements formerly deemed “necessary” (e.g., Bible reading, prayer, and involvement in church) into the realm of the “optional.” A total of 82 percent think that “God helps those who help themselves,” with 56 percent mistakenly believing that the idea comes directly from the Bible. Further, 65 percent say Christians, Jews, Muslims, and Buddhists all “pray to the same God”; 62 percent agree that “there is no such thing as absolute truth” and that “different people can define truth in conflicting ways that will still be correct,” with 74 percent agreeing among 18-to-25-year-olds. Also, 63 percent agree that the “purpose of life is enjoyment and personal fulfillment,” and that “when it comes right down to it, your first responsibility is to yourself.” A total of 83 percent say “people are basically good,” and 96 percent think “everyone has a right to freedom and prosperity.” While 81 percent agree the Christian faith is relevant to the way they live today, only 66 percent say that churches in their areas have any bearing on it.

A Gallup organization survey reported last fall has also



revealed some peculiar **INCONSISTENCIES IN HOW AMERICANS THINK ABOUT RELIGION**. An *Associated Press* story in *The Washington Times* reports that, while churches and synagogues are rated the most capable among institutions in solving community problems, clergy are ranked at the bottom of the scale on how much they should be paid. In a particularly disturbing result, though 60 percent of Americans—some 150 million people—said they attended church at Easter, a fourth of those said they didn't know what the occasion signifies. (This parallels a MORI poll in England released by the *Sunday Express* and reported by *Episcopal News Service*, which says that 34 percent of Britons did not know Easter Sunday marks the Resurrection of Christ, and 39 percent were unaware that Jesus's crucifixion occurred on the first Good Friday.) In other results, the Gallup survey showed that 80 percent of Americans agree that there are clear moral guidelines of what's good and evil that apply to everyone; three-fourths believe in heaven (most think they're going there); and 60 percent believe in hell (only four percent see much chance of going there). In other Gallup polls conducted recently, 82 percent of Americans say they believe the Bible is either the "literal" or "inspired" Word of God, and more than half of them read the Bible at least monthly, but half of them could not name any of the four Gospels of the New Testament.

## IN BRIEF—

**\*A PRESBYTERIAN CHURCH (USA) COMMITTEE OPPOSES CRIMINAL PENALTIES FOR ABORTION**, while acknowledging a "legitimate" government interest in regulating the practice. The report says abortion should not be used "casually or as a repeated method of contraception." - *Religious News Service/Christian News*

**\*SCHOOL PRAYER AND PUBLIC FUNDING FOR RELIGIOUS SCHOOLS HAVE BEEN REJECTED BY THE U.S. SENATE**. The negative votes were 55-38 and 57-36, respectively. - *Religious News Service/Christian News*

**\*THE U.S. SENATE WAS OPENED WITH ISLAMIC PRAYERS RECENTLY**. The son of black Muslim founder Elijah Muhammed opened the Senate with prayer in early February, hosted foreign dignitaries, met with chaplains at the Pentagon, and was given a day in his honor by District of Columbia Mayor Sharon Pratt Kelly. - *The Washington Times*

**\*A GOVERNMENT TAX PROPOSAL HAS ALARMED RELIGIOUS ORGANIZATIONS**. The Bush administration plan would require churches and synagogues to report to the IRS each year the names of donors of more than \$500. - *The New York Times*

**\*THE PLEDGE OF ALLEGIANCE SHOULD BE BANNED FROM PUBLIC SCHOOLS** in Ohio, according to American Atheists, Inc., which has asked a federal appeals court in Chicago to reverse a lower court ruling that upheld Ohio's mandatory pledge law. A spokesman for the group said of his nine-year-old son, "I don't want my child being forced to participate in a ceremonial condemnation of atheism." - *The Washington Times*

**\*THE CHAIRMAN OF THE NATIONAL ENDOWMENT FOR THE ARTS WAS FORCED OUT**, amid conservative Republican pressure brought by candidate Patrick

Buchanan against President George Bush's moderate approach toward the controversial NEA. Buchanan had called the NEA the "upholstered playpen of the arts and crafts auxiliary of the Eastern liberal establishment," because of NEA's funding of pornographic and blasphemous art. - *The New York Times*

**\*THE PERCENTAGE OF TEENAGERS GIVING BIRTH**—despite sex education and admonishments about protected sex—is higher than at any time since the early 1970s, with the increase attributed by the National Center for Health Statistics to a sharp rise in the proportion of teenagers who are sexually active. The Center says, as an example, that among 17-year-old girls, 51 percent were sexually experienced in 1988, up from 36 percent in 1980, and that for 15-year-old girls, the figure rose from 17 percent to 26 percent in the same period. The birthrate among teenagers 15 to 17 went up nearly 20 percent in three years, while that among those 18 and 19 rose seven percent in the same 1986-89 period. - *The Washington Post*

**\*SEVEN OUT OF TEN YOUNG PEOPLE HAVE HAD SEXUAL INTERCOURSE** by their senior year in high school, says another article. Use of contraception of some kind was reported among 78 percent of those questioned. In the meantime, a Department of Health and Human Services survey of sexual habits among teenagers has been put on hold due to conservative criticism. - *Associated Press/Washington Post*

**\*THERE IS "PERVASIVE DISCORD" OVER HOMOSEXUALITY IN THE CHURCHES**, warns none other than the National Council of Churches, which says that issues connected with sex "hold unusual potential for division" and warrant "immediate, careful and prayerful consideration." The remarks came in a report issued by a joint committee of the NCC and the Metropolitan Community Churches (MCC), a mostly-homosexual denomination which is again making a bid for NCC membership. The report is reflective of pressure from Orthodox member churches, which have already suspended NCC membership over the organization's lenient position on homosexuality or are threatening to leave the NCC if MCC is admitted. - *Religious News Service/Christian News*

**\*IT'S EVERYWHERE ELSE TOO**: Marvel Comics' hero "Northstar" has revealed he is gay, joining the Pied Piper, a character in DC Comics' "Flash" series, who had previously "come out." - *The Philadelphia Inquirer/Associated Press/Christian News*

**\*THE NORTH AMERICAN MAN-BOY LOVE ASSOCIATION (NAMBLA)**, an organization of adult males attracted to preadolescent boys, is in hot water in San Francisco, as a local group is now the subject of public protests demanding its ouster from a public library meeting room where it has met for two years. A NAMBLA spokesman said of his organization's hopes to keep meeting there: "I think the principled thing would be to reapply. But that might be difficult." - *The Washington Times/Associated Press*

**\*A SOUTHERN BAPTIST CHURCH WILL BLESS GAY UNIONS**, in defiance of its parent organization's strong anti-homosexual stance. A Raleigh, North Carolina, congregation has backed its pastor's intention to show "support toward persons who want to commit to a long-term monogamous relationship." - *The Baltimore Sun*

**\*"LOOKISM,"** or adverse reaction to the appearance of another person, causing discrimination in jobs and other

## RELIGION—INTERNATIONAL

areas, may soon be illegal in Santa Cruz, California. The city councilman sponsoring the change says: "What we're doing here is trying to express the values of the community." - *The Washington Times*

**JERRY FALWELL'S LIBERTY UNIVERSITY IS NOT GOING BANKRUPT AFTER ALL**, despite a fundraising letter warning that LU "could be forced to file for chapter 11 bankruptcy in the next few days." Falwell said that "we never had any intention of filing for bankruptcy. We have not implied anywhere any imminence of bankruptcy..." - *Religious News Service/Christian News/Lynchburg News and Advance*

**SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY HAS BEEN PUT ON PROBATION** by the Southern Association of Colleges and Schools because seminary trustees, dominated by "fundamentalists" now in control of the Southern Baptist Convention, have assumed "too much influence in selecting faculty members." - *The Washington Times*

**HAWAII'S GAY-RIGHTS LAW**, on which TCC reported recently, is being challenged in a lawsuit filed by religious groups which say the terms of the law would limit their expression of "religious beliefs against homosexuality," make it difficult to fire employees discovered to be practicing homosexuals and would even threaten their use of the state "since it contains passages against homosexuality." Plaintiffs, worried about criminal penalties under the new law, include an independent Christian preschool, an association representing 40 to 50 churches and religious organizations, and an employer "who wants to hire homosexuals who can minister to them." The state's attorney general called the suit's allegations "nonsense." - *The Washington Times*

**FORMER CHURCH ORGANIST ARRESTED IN CONNECTION WITH A SERIES OF CHURCH BURGLARIES HAVE STOLEN AS MUCH AS \$2.5 MILLION** in gold and silver in as many as 500 churches in the New York City area. Father James Blocker is a trained classical pianist and served as organist at a number of churches. - *The New York Times*

**JESUIT PRIEST HAS BECOME THE FIRST ZEN BUDDHIST TEACHER WHO IS NOT A ZEN PRIEST.** The Rev. Robert E. Kennedy, 58, is now a sensei or teacher, and has taken the name of "Jinsen," which derives from the Chinese characters for "inspiration" or "God" and "fountain." - *Religious News Service/Sunday Star-Ledger/Christian News Service*

**ERICA'S DIAL-A-PORN BUSINESS** may be in trouble after a Supreme Court ruling upholding federal restrictions on the use of telephone "900" numbers to sell their services. The story said "free speech" advocates were dismayed while critics of "indecent" and "obscene" telephone services—often sold at a rate of several dollars per minute—were pleased. North Carolina Republican Senator Jesse Helms said of the trade: "Countless women have been victims of this disgusting business." - *The Washington Times*

**740-POPE?** It wasn't among the targets of the Supreme Court case, surely, but the number really exists in the U.S. and you'll hear a message from the Roman pontiff. Pre-recorded two-to-three-minute messages broadcast by John Paul II cost \$1.95 per minute, and are broadcast daily. - *The New York Times/Associated Press*

Foes of **ABORTION IN HUNGARY** are warning that the newly-free Central European nation may be in decline because of its high rate of abortion. According to a *New York Times* story, Dr. Peter Jozan of the Hungarian Central Statistical Office said: "There are two pro-natal groups here: the church, and those who think the future of the nation depends on restricting induced abortion. They think it's simple arithmetic." Legal abortions in Hungary peaked at 207,000 in 1969, outstripping live births by 34 percent, but stricter regulations and increased availability of contraceptives lowered the number to about 90,000 in 1990, a figure which is still 72 abortions per 100 live births. In Poland, the numbers of abortions to live births is also about 70 to 100; in Czechoslovakia, 86.5 to 100. In a related story, **POLISH DOCTORS ARE PUSHING FOR SHARP LIMITS ON LEGALIZED ABORTION**, according to *Our Sunday Visitor*. A narrowly-approved set of rules—which will allow abortion only if the mother's life is threatened by pregnancy or in cases of rape—was praised by Polish-born Pope John Paul II as a "victory of common sense."

A new openness to religion has meant that not only Christianity but **CULTS ARE INCREASING IN THE FORMER SOVIET UNION AND ITS SATELLITE STATES.** According to a *Christianity Today* story in *Christian News*, the Mormons, whose Tabernacle Choir recently completed a tour of formerly communist countries, are among the most prominent of the groups. Others include: the Krishna Consciousness Movement; Children of God; Scientology; Jehovah's Witnesses; Christian Science; the Unification Church of Sun Myung Moon; Transcendental Meditation; Buddhists; Zoroastrians; Theosophical Society; the Liberal Catholic Church; Unitarians; New Age groups; Bah'ai; Hawaiian Kahuna (a magical movement); the pagan occult movement Ordo Lux; Sikhs; and a Rastafarian group!

On a more positive note, the former **SOVIETS ARE WELCOMING EVANGELICAL CHRISTIANS**, according to Kent Hill, president of the Institute on Religion and Democracy, who is teaching apologetics at the Moscow State University and Academy of Social Sciences. *The Washington Post* reports that Hill, who speaks fluent Russian and has a master's degree in Russian studies, is the author of **The Soviet Union on the Brink: An Inside Look at Christianity and Glasnost**, published just before the abortive August, 1991, coup of hardline communist loyalists. Hill described the former Soviets as people who have been humbled by their experiment with atheism. "They know what doesn't work. They know state-sponsored materialism, atheism and hostility to Christianity have produced nothing but chaos. Even the atheists will often concede this point." And remarkably, according to a visiting Christian delegation, a top official of the KGB secret police, Gen. Nikolai Stolyarov, said: "The role of the missionary is necessary. Any good that unites us as a people is important."

But, sadly, there is also **CONFLICT AMONG CHRISTIANS IN EASTERN EUROPE.** According to a *Religious News Service* story in *Christian News*, some priests of the Russian Orthodox Church share a desire for reestablishment of their church as the State Church in Russia, noting that some 300 Orthodox clerics serve in the local legisla-

tures in the Russian Republic, where there are still many former communists in office. Evangelicals and non-Orthodox Christians see the resurgence of Orthodoxy as a threat to their new opportunities for evangelism. One evangelical leader said of Aleksy II, the Patriarch of Moscow, that, having taken an active role in recent Russian politics, "there is no reason to think he will take a back seat now." The Orthodox have particularly resented efforts by the Vatican to reestablish Catholic life in the territory formerly known as the Soviet Union, especially the drive by Ukrainian Rite Roman Catholics to get their church buildings back after 46 years of underground existence, an effort which is being strongly resisted by Orthodox Church leaders, including Aleksy.

Nor did December's **CONFERENCE OF EUROPEAN BISHOPS** held at Rome result in any significant improvement in relations between Roman Catholics and Orthodox Christians. A full Orthodox delegation was absent at the meeting since some Orthodox Churches had reportedly decided to boycott it. According to a *New York Times* report, Cahal Cardinal Daly of Ireland said that: "There have been moments of tension, difficult things that were said and have been said." The meeting, which drew bishops from Central and Eastern Europe as well as from the West, was called by Pope John Paul II to seek cooperative effort in dealing with the situation brought about by the collapse of Marxist rule in the region. The bishops' final declaration said: "Although Marxism imposed by force has collapsed, practical materialism is certainly present throughout Europe: and even if it is no longer imposed by force or even explicitly proposed, people still think and behave as if there were no God." One casualty of the newly-frosty Orthodox-Vatican relations is that the Pope will apparently not visit the Slavic successor-states to the Soviet Union any time soon. Archbishop Tadeusz Kondrziwicz, the senior Vatican diplomat in Moscow, said: "People ask many, many times when the Pope will come. In the present conditions, it's very difficult to say. I think relations must be made better to realize this visit." In other action, a *Religious News Service* story in *Christian News* said the bishops pledged to work for "the blossoming of a new spring" in Jewish-Christian relations, but advised caution in pursuing dialogue with Muslims until Christians are granted full religious liberty in Islamic countries.

Meanwhile, more than a hundred **EUROPEAN CHRISTIAN LEADERS** have issued a call to resist "competitive evangelism," particularly in eastern European societies. According to a *Religious News Service* article in *Christian News*, the fifth "ecumenical encounter" held since 1978 met in Santiago de Compostela, Spain, with a view to the "new Europe," a reference to the fall of communism in Eastern Europe and the former Soviet Union since 1989. The leaders, who included almost all European Christian groups except Roman Catholics, warned against the "temptation to abuse" the religious freedom new to parts of Europe, and while they urged church support of the "positive values of national identity," they called upon the churches to reject "exaggerated nationalism." *The Church of England Newspaper* reported that the Very Rev. John Arnold, Dean of Durham, cited Northern Ireland as an example in which "the most intractable problems" result because "social and ethnic hostilities are reinforced by religious differences, and vice versa."

## IN BRIEF—

**\*JEWISH LEADERS IN ENGLAND HAVE ATTACKED AN ADVERTISEMENT BY JEWS FOR JESUS** placed in *The Times* of London as "insensitive and harmful." A typical comment: "We deplore any attempts by organisations which seek to entice Jewish people to desert their own faith in favour of another." - *Church of England Newspaper*

**\*MEANWHILE, THE TERMS "OLD AND NEW TESTAMENTS" ARE UNDER FIRE**, with Dr. John Sawyer of the University of Newcastle-upon-Tyne in England saying they are "damaging at all levels," "invidious," "anti-Jewish" and "symbols of rejection and oppression." In a rejoinder, Dr. Walter Moberly of Durham University asserted that for Christians, the Old Testament is never "superseded" but nevertheless, "the coming of Christ changes things." - *Church of England Newspaper*

**\*ISRAELI GOVERNMENT TREATMENT OF THE PALESTINIAN POPULATION AND NON-JEWISH INSTITUTIONS** has been criticized by eight Jerusalem church leaders. Signers included the Latin, Greek Orthodox and Armenian patriarchs, along with Coptic, Syrian, Anglican, Lutheran, and Greek-Catholic church leaders and the head of the Roman Catholic Franciscan Order, prompting an angry response from Mayor Teddy Kollek. - *Ecumenical Press Service*

**\*CHINA'S COMMUNIST LEADERS**, fearing religion could be used to organize against the government, are tightening controls on its unsanctioned practice, the human rights group, Asia Watch, says in a recent report. China's constitution provides for freedom of religious belief, but religious activity is permitted only under supervision of the government and the Communist party. Chinese officials are "well aware of the role of the church in Eastern Europe," where it helped topple communist regimes, and have moved to ensure that religious groups in China do not play a similar role, the report says. Hence, dozens of Roman Catholic clerics loyal to the pope have been arrested and authorities have closed unofficial religious schools and raided home churches. - *Associated Press/The Washington Times*

**\*STILL, COMMUNIST CHINA IS EXPERIENCING A RELIGIOUS REVIVAL**, though not entirely a Christian one, despite persecution and government pressure. In addition to a considerable increase in adherence to Christianity, along with advances in Taoism, Buddhism, ghost worship, black magic, and necromancy, a new cult devoted to late Chairman Mao Tse-tung has arisen, with many taxi drivers and private citizens displaying his portrait. A truck driver says of Mao: "He's a god now, a good spirit. He keeps me doing good business." - *The Associated Press/The Washington Times*

**\*A GROUP OF ARGENTINE HOMOSEXUALS HAS LOST A ROUND IN ITS BATTLE FOR RECOGNITION**. In a decision denying official status to the group, the South American nation's Supreme Court said "Any defence of homosexuality offends the public morality and the common good," affirming a lower court ruling which said the group's views violated "the principles of natural law and Catholic ethics." - *The Washington Post*

*Continued on Back Cover*

# The Afterword

Editorials

## "Follow Me"

As Yogi Berra once (supposedly) said, "It's *deja-vu* all over again." Archbishop Peter Carnley's breakaway action in ordaining ten women priests in Australia is but one more troubling sign of the defective (and thus ineffective) system of authority within Anglicanism, and of the prevailing liberal-only privilege of doing whatever one pleases, because it feels right, no matter—because the word "no" doesn't matter—that it hasn't been supported by a consensus at the appropriate level within a given provincial church—not to mention in the Universal Church as a whole. Bodies serving the Anglican Church at the international level (such as the decennial Lambeth Conference or the intermittent Primates' meetings) are of limited help, as they wield only "moral" and not binding authority—and in any case have already agreed, in essence, that each regional (provincial) Anglican church can do as it likes. There are, it appears, no tests of membership in the Anglican Communion other than being recognized as belonging.

In the eyes of those such as Archbishop Carnley—along with those who ordained the "Philadelphia 11" to the priesthood in 1974 before the Episcopal Church had admitted women priests, or who have undertaken similar unilateral actions at the diocesan level within the Anglican Communion—the absence of broad support within the wider church must take second place to righting what is seen as an egregious wrong (or so the argument goes); a "back door" ordination is self-validating and entirely appropriate, a heartfelt and just act—a mandate which supersedes Scripture or Tradition. It is the same rationale that has been used by clerics in recent times for ordaining homosexuals or (as we see in this issue) "blessing" gay unions. It *does* appear that women's ordination may now command more of a majority position within the Communion, but a fair percentage of its gains were made through acts undertaken with improper or questionable authority, so the consensus it suggests must be considered partly invalid.

The free pass for extra-mural acts of justice, of course, is never extended to traditionalists, evidently because their mandate can never be as true or as right—or as politically correct—as the liberals'. The former Bishop of London's visit to Oklahoma a few years back to answer a call he felt to take under his wing a disenfranchised group of Tulsa Episcopalians drew cries of outrage from church powercrats here and at home in England; Dr. Leonard was even declared *persona non grata* in the U.S. Episcopal Church. Most recently, the Episcopal Synod of America's move to create a missionary diocese, after 15 years of virtually fruitless efforts from within ECUSA to redress the dire situation of its traditionalists, has caused a furor among Episcopal leaders, who have disclaimed the new diocese as "schismatic" (while simultaneously attempting to exercise some control over it; ECUSA has the local franchise on Anglicanism, you see, and no one can claim to be an Anglican unless it says so.) In a growing number of Anglican churches today one may pre-empt changes in essentials of the Church, such as in ministry and morality, but the one thing one may not do is effectively seek freedom to con-

tinue as the Church always has.

What all this means is that, as we have said before, notions of a united Anglican Communion are illusions; even Anglican leaders have been calling the Communion "impaired" for the last several years. In fact this is not so recent or limited a condition; rather, the Communion has been undergoing a slow and painful "schism," particularly for the past two or three decades, and not one caused by orthodox Churchmen who seek ways to remain faithful to the Church's title deeds. Anglicanism has unraveled a little more with each provincial act of dissension from the Church's traditional faith and practice, whether or not it was done with approval of the proper local authority. Radical changes in a few churches left many others who did not accept those changes.

Ultimately the source of this divergence is likely found over a hundred years earlier, as the Communion was taking shape—but without, despite suggestions of some, effective provisions for ensuring some essential minimum of agreement in faith and ministry among regional member churches. No one wanted a papal-type authority; to be sure, but somehow the Anglican Communion came out with few requirements for commonality other than, perhaps, a historical connection to the Church of England.

Our hearts—and a few warnings—go out to that part of the Communion. Australia, most recently affected by this legacy. For those tempted to go along to get along, the warnings are that past experience has already proven that 1) after women's ordination Churchmen will be asked to jettison one landmark of faith and order after another (e.g. revising the Scriptures and God as "Father," and ceasing claims to eternal truth); and 2) that modernist and traditionalist churchmanship—or the ideas of continuing revelation versus revealed Truth—ultimately do not mix and never will, and compromise will only doom the party whose convictions are no longer officially enshrined; compromise may help save the *façade* of the institutional church, but it won't save *the Church*.

As Anglicanism's historic structural defect has helped bring about the current disunity—fueled by an emerging ethic of raw individual power rising over divine authority—so also, it seems, it has foreordained the significant realignment, formal and informal, occurring within the Communion, as traditionalists join forces across the established structural boundaries. If orthodox churchmen can resolve to do *whatever they must* to refuse subversion or dilution of their divine commission (i.e. if they refuse to be part of the liberals' game) and come together, the present crisis, in common juxtaposition, can become a golden opportunity: to proclaim the true Gospel anew, through the singular beauty of historic Anglicanism, to a lost and tired world.

Judge, brethren, whether a skeptical world will fail to notice the inconsistency of belonging to a church in which truth and obedience are but permissible options, or whether Christian churches can do the work of the Great Commission while remaining in communion with those who deny its necessity. Here we bow to a wiser word from one who demanded a sufficient commitment from someone who said he wanted to follow him, but had to take his responsibilities into account: "Let the dead bury their dead, but as for you, follow me."

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St Paul	All Saints	<b>KANSAS</b>	
		<b>KANSAS CITY</b>	
		St Alban	

**NEW HAMPSHIRE**

Conway  
St. Margaret of Scotland  
(Anglican Church of America)  
Pleasant St. (Rt. 153S)

**CONWAY**  
St. Margaret of Scotland

**WINCHESTER**  
St Elphege

**NEW JERSEY**  
**ELIZABETH**  
St Augustine

**MOUNT HOLLY**  
St Thomas

**NEW MEXICO**  
**HOBBS**  
Holy Trinity

**NEW YORK**  
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St Joseph

**HOLLIS**  
St Winnifred

**ROCHESTER**  
Holy Cross

**SCARBOROUGH**  
Holy Innocents

**TUXEDO**  
St Elizabeth

**YONKERS**  
St Jude

**NORTH CAROLINA**  
**ASHEBORO**  
All Souls

**CHARLOTTE**  
St Clement  
St Timothy

**MILLS RIVER**  
All Saints

**OHIO**  
**CINCINNATI**  
St Paul

**Philadelphia**

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)  
Weekday Mass

**TULSA**  
St Michael

**OREGON**  
**KEISER**  
St Andrew

**SCOTTS MILLS**  
St Nicholas

**PENNSYLVANIA**  
**FOUNTAINVILLE**  
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**GETTYSBURG**  
St Francis of Assisi

**PUERTO RICO**  
**BAYAMON**  
St Mark

**PONCE**  
SS Justin & Pastor

**VIEQUES**  
Transfiguration

**RHODE ISLAND**  
**ASHAWAY**  
St Matthias

**SOUTH CAROLINA**  
**GREENVILLE**  
Holy Trinity

**HILTON HEAD IS.**  
Redeemer

**SPARTANBURG**  
St Francis

**SOUTH DAKOTA**  
**KYLE**  
St Andrew  
St Barnabas  
Sacred Way

**TENNESSEE**  
**FRANKLIN**  
St Dunstan

**TEXAS**

Alpine  
Holy Cross Anglican Church  
(Anglican)

**CHARLOTTESVILLE**  
All Saints

**MATTHEWS**  
St James

**RICHMOND**  
Christ The King

**WASHINGTON**  
**AUBURN**  
St David of Wales

**FEDERAL WAY**  
St Francis of Assisi

**RENTON**  
Trinity

**SEATTLE**  
St Paul

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Nativity

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St John

**HEATH**  
St Saviour

**HOUSTON**  
St Thomas of Canterbury

**KATY**  
St Matthias

**MIDLAND**  
St Paul

**NEW BRAUNFELS**  
St Joseph

**SAN ANTONIO**  
All Saints

**VERMONT**  
**DANVILLE**  
All Saints

**POULTNEY**  
St David

**RANDOLPH CENTER**  
St Andrew

**VIRGINIA**  
**ARLINGTON**  
St Matthias

## 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 Griffin

The Rev. Robert Haux

203/576-0303

## 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 Rev. Joseph Spina

305/421-3506

### 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

## VERMONT

### St. Mark's Anglican Church

(Anglican Church of America)

2345 14th Ave.

(while church building is in progress)

Sun HC 8a, 10a

1928 BCP

The Rev. Richard Smith

407/461-9667

## GEORGIA

### Atlanta

#### St. Barnabas Anglican Church

(Anglican Church of America)

4795 N. Peachtree Rd., Dunwoody

Sun 11a

1928 BCP

The Rev. William Weston

The Ven. Carroll Simcox

404/483-6511

404/457-1103

## ILLINOIS

### Quincy

#### St. John's Parish

(ESA/Episcopal Church/1928 BCP)

701 Hampshire Street

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

Family Choral Eucharist & SS 9:30a;

Mon EP 5p; HC 5:15p

Tues Matins 11:45a; HC & Healing

Service noon

Thurs Matins 8:45a; HC 9a

Fri MP 11:45a; HC noon

The Very Rev. Garrett Clanton

217/222-3241

## IOWA

### Des Moines

#### St. Aidan's Anglican Church

(Anglican Church of America)

4911 Meredith Drive

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

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

The Most Rev. Louis W. Falk III

The Very Rev. Roger Rovelstad

515/225-7078

### Dubuque

#### St. Thomas of Canterbury

(Anglican Church of America)

1480 S. Grandview Ave.

Sun MP 9:40a, HC 10a

Weekdays and Holy Days, Call For

Information The Rev. Alexander George

319/582-3264

## Prairie Village

### Trinity Anglican Church

(Anglican Church of America)

3820 W. 63rd St.

Sun 8a HC; 10a SS; 10:15a MP-HC

The Rev. Robert Hill Porter

The Rev. James Krehemiker

The Rev. Gerald Claudius

913/432-2678; 816/421-1970

## MICHIGAN

### Detroit

#### Mariners' Church

(Autonomous)

170 E. Jefferson Avenue

Sun HC 8:30 & 11a, Sunday School

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

(All svcs 1928 BCP)

The Rev. Richard Ingalls

313/259-2206

## MINNESOTA

### St. Louis Park (Minneapolis)

#### Anglican Church of St. Dunstan

(Anglican Church of America)

4241 Brookside Avenue

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

HC & SS 10a

(Nursery care 10a)

Tues 7p Bible Study

All services 1928 BCP

The Rev. William Sisterman

612/920-9122

## MISSISSIPPI

### Jackson

#### The Anglican Parish of St. George

(Anglican Church of America)

Chapel on the grounds of the

Agriculture and Forestry Museum,

East Lakeland Drive

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

Wed Bible Study 6:30p

The Rev. Canon Van Windsor

The Rev. Ernest Saik

601/956-3425

### St. Stephen's

#### United Episcopal Church

3000 Old Canton Rd., Suite 275

Sun HC, SS & Nursery 8:45a

(MP 2nd & 4th)

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

The Rev. J. Nathaniel Reid

601/981-0228

## MISSOURI

### Springfield

#### St. Luke's

(Anglican Church of America)

2654 W. Republic Rd.

Sun HC 10a

Holy Days as announced

The Very Rev. W.R. Hudson

417/887-3713

## MASSACHUSETTS

Sun MP & HC 9:30a  
Wed HC 6:45a  
Holy Days HC 7p  
The Rt. Rev. Bruce S. Chamberlain  
The Rev. Angelo D'Onofrio  
Clergy: 603/367-4788/447-5956  
Office & FAX: 603/447-2404

## 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**  
(Anglican Church of America)  
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

## OREGON

**Scotts Mills (rural area)**  
**St. Nicholas Chapel**  
(Anglican Church of America)  
22605 Milk Ranch Rd. NE  
Sun Solemn Sung Mass 10a  
Major Holy Days as announced  
The Rev. Kent Haley  
503/393-8270  
For information and directions  
call No. above or 503/873-5029

## PENNSYLVANIA

**Oreland**  
**St. Paul's**  
(Reformed Episcopal Church)  
800 Church Road  
Sun 9a HC said; 11a MP  
(HC 1st Sun); SS 10a  
The Rev. George 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"  
WYCH, 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

Chapel 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

## Greenville

**Holy Trinity Anglican Church**  
(Anglican Church of America)  
717 Buncombe St.  
Sun 11a HC (MP 2nd & 4th)  
1928 BCP  
The Rev. Jack Cole  
803/232-2882

## 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

## 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

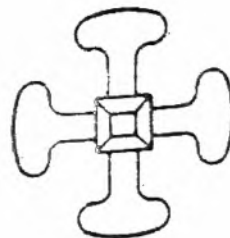
**Church of the Holy Communion**  
(Independent)  
17405 Muirfield Drive  
(near intersection Tollway/Frankford Rd.)  
Sun 9a HC; 10a Church School/Adult Bible  
Study; 11a MP (HC 1st Sun)  
(1928 BCP)  
The Rev. David Edman  
214/248-6505

## VIRGINIA

**Arlington**  
**Church of St. Matthias**  
(Anglican Church of America)  
2425 N. Glebe Road  
(St. Mark's U. Methodist Church)  
Sun HC 9a (MP 4th Sun)  
The Rev. Siegfried Runge  
301/963-5726

## AUSTRALIA

**Melbourne**  
**St. Mark's, Fitzroy**  
(Anglican Church of Australia)  
250 George Street  
Sun HC 9:30a  
Sat Benediction 7p  
Mon-Sat Daily Mass  
The Rev. Tony Noble  
03/417-2751



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