

nouncement in Mexico City and in Vatican City marked the culmination of a campaign over the last few years by Mexican President Carlos Salinas de Gortari to relax the harsh constitutional rules that curtailed the church's role in his nation, disallowing the wearing of clerical garb in public, clergy voting, the owning of property by the church, and even the ringing of church bells. Some constitutional obstacles remain to be overcome, but the door has been opened to "the normal life of the church in Mexico," said a Vatican spokesman. - *The Washington Post*

***THE VATICAN HAS DECIDED THAT 300 CZECHS AND SLOVAKS SECRETLY ORDAINED DURING COMMUNIST RULE CANNOT CONTINUE FUNCTIONING AS MINISTERS.** Those who are male and unmarried may now apply for formal ordination, and those who are male but married will be permitted to apply for ordination in the Greek Catholic Church, which allows married priests, while some women reported to have been ordained have been offered other non-ordained roles. - *Episcopal News Service*

***CARDINAL FRANTISEK TOMASEK, 34TH ARCHBISHOP OF PRAGUE, HAS DIED.** Tomasek, also the Primate of Bohemia and Moravia, was a renowned defender of religious and civil rights through years of communist rule. He remained in office until the Pope agreed to replace him in March last year, when he was nearly 92. He died at the age of 93. - *Church Times*

***THREE ECUMENICAL LEADERS DIED IN JULY.** They were: Swedish theologian Per Frostin, who wrote on liberation theology in the Third World; Eastern Orthodox theologian John Meyendorff, who recently retired as dean of St. Vladimir's Seminary in New York and was active in World Council of Churches affairs; and former missionary to China, David Paton. - *Ecumenical Press Service*

***WHILE MASS HUMAN SUFFERING CONTINUES IN SOMALIA, THE DROUGHT IN EASTERN AND SOUTHERN AFRICA IS WORSENING AS 40 MILLION PEOPLE ARE THREATENED WITH STARVATION.** According to Christian Aid, the effects of drought in Zimbabwe, Kenya, and Ethiopia could be even worse than the 1984-85 drought which affected Ethiopia and other parts of the "Horn" of Africa. Zimbabwe's recent Land Acquisition Act, aimed at redistributing farm land, does not seem to have helped the situation in that country. Zimbabwe has been



FOUNDATIONS

Reporting the news of Anglicanism's largest traditionalist organization, the Episcopal Synod of America, with articles by the Rev. Dr. Peter Toon, the Rev. Dr. David Ousley, Dr. Thomas Reeves, the Rev. Samuel Edwards, Kathleen Reeves, the Rev. Dr. Jeffrey Steenson, and others. Edited by William Murchison; published ten times a year.

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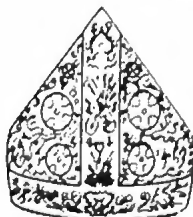
forced to begin the systematic killing of thousands of elephants and impala antelopes so that other animals and people can survive. - *Church Times/Arthur Lewis Letter/Episcopal Life/The Holyrood Te Deum*

***ENVIRONMENTALISTS SAY IT'S "IRRESPONSIBLE"—CHRISTIANS CALL IT "SACRILEGIOUS"—AND THE DUTCH GOVERNMENT IS TRYING TO STOP IT.** The fuss concerns plans for a "National Gift to the Sea"—a 100-foot steel framed figure of a man, stuffed with 20,000 loaves of bread—which a sponsoring group intends to be "an offering to the sea, in return for all we've taken from it over the years." A Reformed Church minister commented: "The Bible says sacrifices should be made only to God." - *Associated Press/Baltimore Sun*

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DECISION-TIME IN ENGLAND

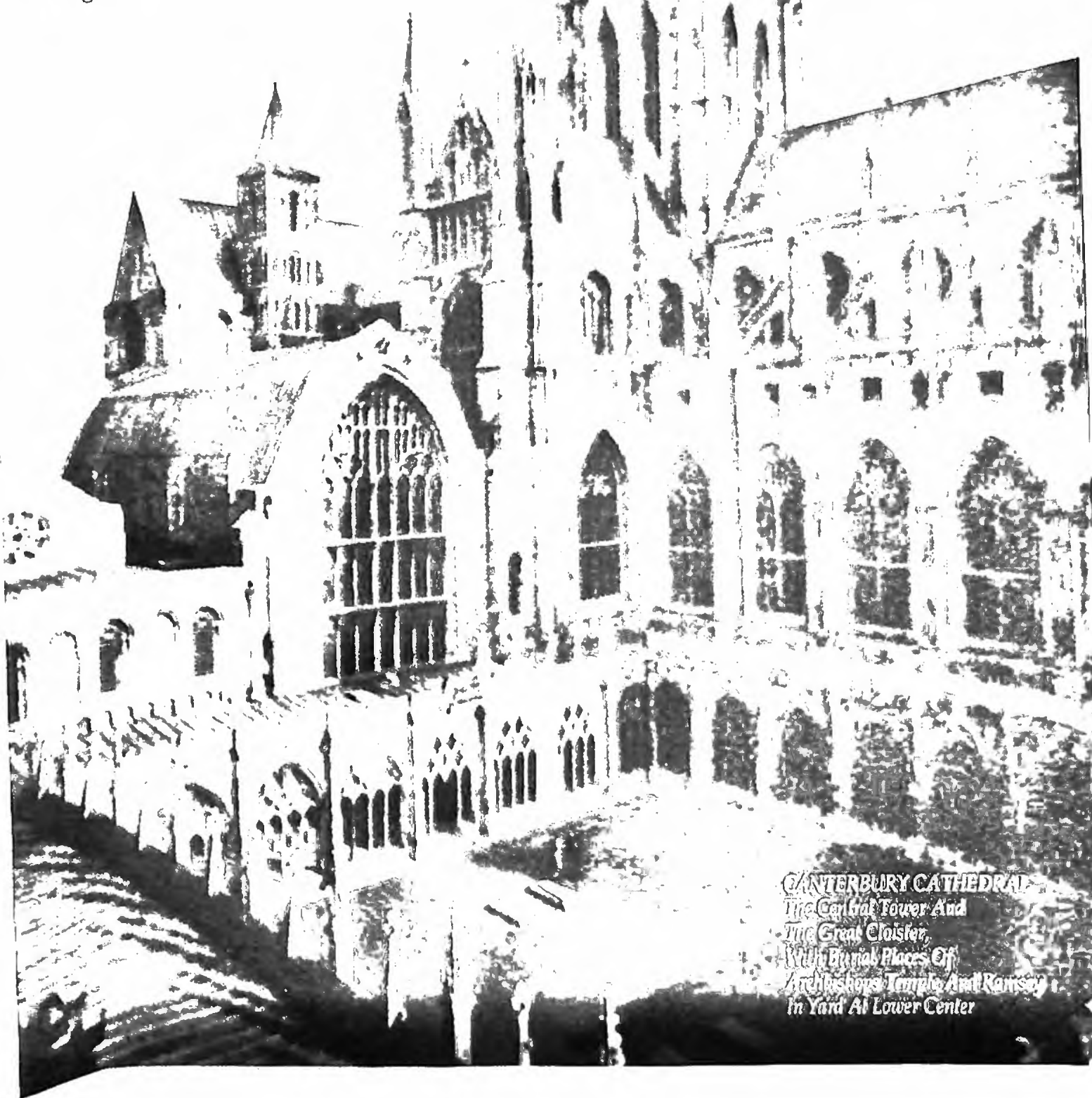
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CANTERBURY CATHEDRAL—
The Cathedral Tower And
The Great Cloister,
With Burial Places Of
Archbishops Temple And Ramsey
In Yard At Lower Center

Christian Challenge

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- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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No. 8
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Backtalk

Letters From Our Readers

ACA Response To Sr. Joyce

I agree absolutely with Sr. Joyce (in the October issue) that a 'complete' Anglican unity (a better term than her word 'real') would include many more souls than those who are now united in the Anglican Church in America (ACA) following Deerfield Beach. The Church Militant here on earth remains just that, an imperfect and partial reflection of the Church Triumphant.

Yet the ascription of motives to others (and, according to the moral theologians, especially the ascription of evil motives) remains a dangerous business. Our unhappy divisions were an old scandal, long past due for redress well before Deerfield. Further, the first objective of the original plan "for moving towards each other" between the Anglican Catholic Church (ACC) and the American Episcopal Church (AEC) was simple Intercommunion. The idea was just to reverse the process of division and "get some momentum going" in the direction of coming together. This process had actually got fairly well along when it was scuttled by certain of the ACC bishops who insisted upon a scenario which rejected Intercommunion in favor of absorption of the AEC into the ACC under 'Title III, Canon 8' of the ACC Canons, which provided terms both insulting and patently unworkable. The reason, expressed privately to me by an ACC bishop, was that "...Intercommunion with us will give the AEC the respectability it wants, and that will be the end of it." I doubt the AEC saw matters from quite the same perspective.

As Metropolitan of the ACC, I was urging all of its bishops to attend Deerfield Beach and participate right up until just three weeks before the meeting (when they attempted to put their Metropolitan "on trial" for even helping to organize the conference and being willing to attend). Four did participate, soon

joined by a fifth who found that he had been misled at an earlier "rump meeting" of ACC prelates opposed to the idea. The others chose to remain apart. The same separatists were invited again this summer to participate in the reorganization of the Traditional Anglican Communion. Again they refused. "You can lead a horse to water..."

Sr. Joyce's statement that "...a closer relationship (between the ACC and AEC) could have developed over the next few years..." is undoubtedly well-meant, but dreamily fantastical, because it suffers from lack of firsthand knowledge. "You hadda be there." You had to be in the middle of executive sessions in New Orleans and in the hallways at Victoria, observing meetings in Indianapolis and secret sessions in a camper parked on the grounds at Holyrood, exposed to rumor mongering, character assassination and all the rest to have any inkling of the sheer obduracy encountered. There comes a time to fish or cut bait.

Those who did go to Deerfield found that the proceedings there were structured to provide maximum participation by everyone involved. Further, each and every genuine "area of concern" which had been raised on the ACC side prior to the conference was resolved there exactly along the lines which I had heard the ACC bishops declare satisfactory with my own ears. And in any case, the resulting ACA, by describing itself deliberately as 'uniting' rather than 'united,' both acknowledges that much remains to be done and holds the door open to discuss anything, with anyone in good faith, at any time. Deerfield was a start; it did actually bring people together. The increasing impetus towards disjunction which had developed among USA "continuers" was abated there and a major step taken in the direction of unity. That need be a one-time event only if those enamored of exclusivism wish to make it so.

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



It looks like we're going to have to recall our last 25 converts-- there seems to be a defect in their giving.

Deerfield Consecrations

An important point has been overlooked in the debate between Bishop Nutt and the archbishops of the Anglican Church in America (ACA) (in the March, April, and Summer, 1992, editions of *TCC*, regarding the conditional consecrations of ACA bishops).

It's the authority of the Apostolical Canons on which Bishop Nutt chiefly hangs his case. Those canons have never been accepted by a large part of the Church Universal as essential to its government.

It was a principle of the early British Church -- and became that of the Anglican Church that has been its heir -- that we are no sect, we have no private beliefs. In matters of faith and practice we hold to what was accepted by the One, Holy, Catholic and Apostolic Church to which the Creeds bear witness. This was the Body whose *omeness* ended with the Great Schism (A.D. 1054) that separated East from West.

It can be said loosely that the Seven General Councils embody that Undivided Church's beliefs. Even so, East and West were not of one *mind* even in those years. The Fifth, Sixth and Seventh Councils were enacted by representatives from the East but not the West. While the appropriateness of their findings and enactments has been acknowledged in the West, they have not had the nearly-universal acceptance that was given to Councils One through Four.

A singular thing about the Sixth General Council (Constantinople III of 681 A.D.): it dealt with heresy but enacted no canons. Eleven years later the Byzantine Emperor, Justinian II, summoned a Council in Trullo (a.k.a. Quinisext). The invitation went to the Roman patriarch and bishops as well as those of the East. It was the emperor's hope that Trullo would draw up canons necessary to the Church's continued good order. It was his further hope that Trullo could be treated as an extension of the Sixth General Council—thus giving additional validation.

The Western Church sent no representatives to Trullo and its patriarch was later sent a copy of the proceedings, signed by the emperor and by some but not all of the Eastern patriarchs and bishops. The Pope refused to give his signature, stating that Trullo's canons lacked authority and contained novel errors. The upshot was that while the Eastern patriarchs and bishops did accept Trullo as an extension of the Sixth Council and its canons as ecumenical, the West did not.

It has always been known that many of the Apostolical Canons predate the First General Council (Nicaea I. A.D. 325). Some may indeed have been written by Apostles or their disciples. Yet though the collection in its final form predates the Second General Council (Constantinople I. A.D. 381), the Apostolical Canons as such were given no official recognition until Trullo—when the Age of the Councils was nearly at an end. The Apostolical Canons had been treated by many earlier theologians as of apocryphal rather than apostolic origin. The same has been true of Christian scholarship since the 16th century: today they are almost universally regarded as of questionable origin and authority.

The facts I've cited may be found in **The Seven Ecumenical Councils**. (Volume XIV of *The Nicene and Post-Nicene Fathers*, Eerdmans, Grand Rapids, 1979 revision). Its editor, Henry R. Percival, says of the Trullo Canons, "They were never practically observed by the West, and...even in the East their authority was rather theoretical than real." Considering this, Canon 68 of the Apostolical Canons can hardly be applied to the consecrations at Deerfield Beach.

Following the Affirmation of St. Louis, some of the Continuing Anglican Churches have acknowledged "the Seven Ecumenical Councils of the undivided Church." Yet it is neither right nor realistic to commit the Western Church to that which historically it has never gotten around to agreeing on. For the moment we must limit ourselves as holding the later Councils to be worthy of ratification but not yet as having received it.

We do have a prior obligation with regard to those later Councils: we hold to the commitment voiced in the Preface of the First American Prayer Book—repeated in the 1928 BCP, "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship."

How does the C of E regard the General Councils? Jeremy Taylor, the great 17th century Bishop of Down and Connor, wrote, "The Church of England receives the first four Generals (i.e. General Councils) as of highest regard, not that they are infallible, but that they have determined wisely and holily." E.J. Dicknell, in his classic, **The Thirty-Nine Articles**, states, "The English Church has recognized four—Nicaea, Constantinople,

Ephesus and Chalcedon. To these are sometimes added two more, the second and third of Constantinople (*i.e.* the Fifth and Sixth General Councils), which only ratified the decisions of previous councils." He adds, "It is worth noting that at all six the Westerns were very inadequately represented."

What judgment can be made from such a summary? Trullo was the first council that lent authority to the Apostolical Canons; only if Trullo had universal acceptance in itself could these canons be said to apply to the Holy Catholic Church. And that is not the case.

(The Rt. Rev.) Robert C. Harvey
320 Bolton Road
Winchester, New Hampshire 03470

TRADITIONAL LITURGY

...I was reminded very recently of the beauty of the traditional liturgy of the Episcopal Church when, over Labor Day weekend, my wife and I attended the Eucharist at the Cathedral in Charleston, South Carolina. The service was Rite I, and my wife literally cried several times at being able again to use familiar forms and phrases. Another wonderful thing to see was that everyone in the church was dressed for church. Every male wore coat and tie, every female wore a skirt or dress.

Our parish doesn't even have confirmation for my eldest daughter. However, her Sunday School curriculum will include six weeks on "Earth Stewardship." Many in the congregation feel it is embarrassing to kneel during confession and communion...

Joel Morsch
901 Home Street
St. Charles, Illinois 60174

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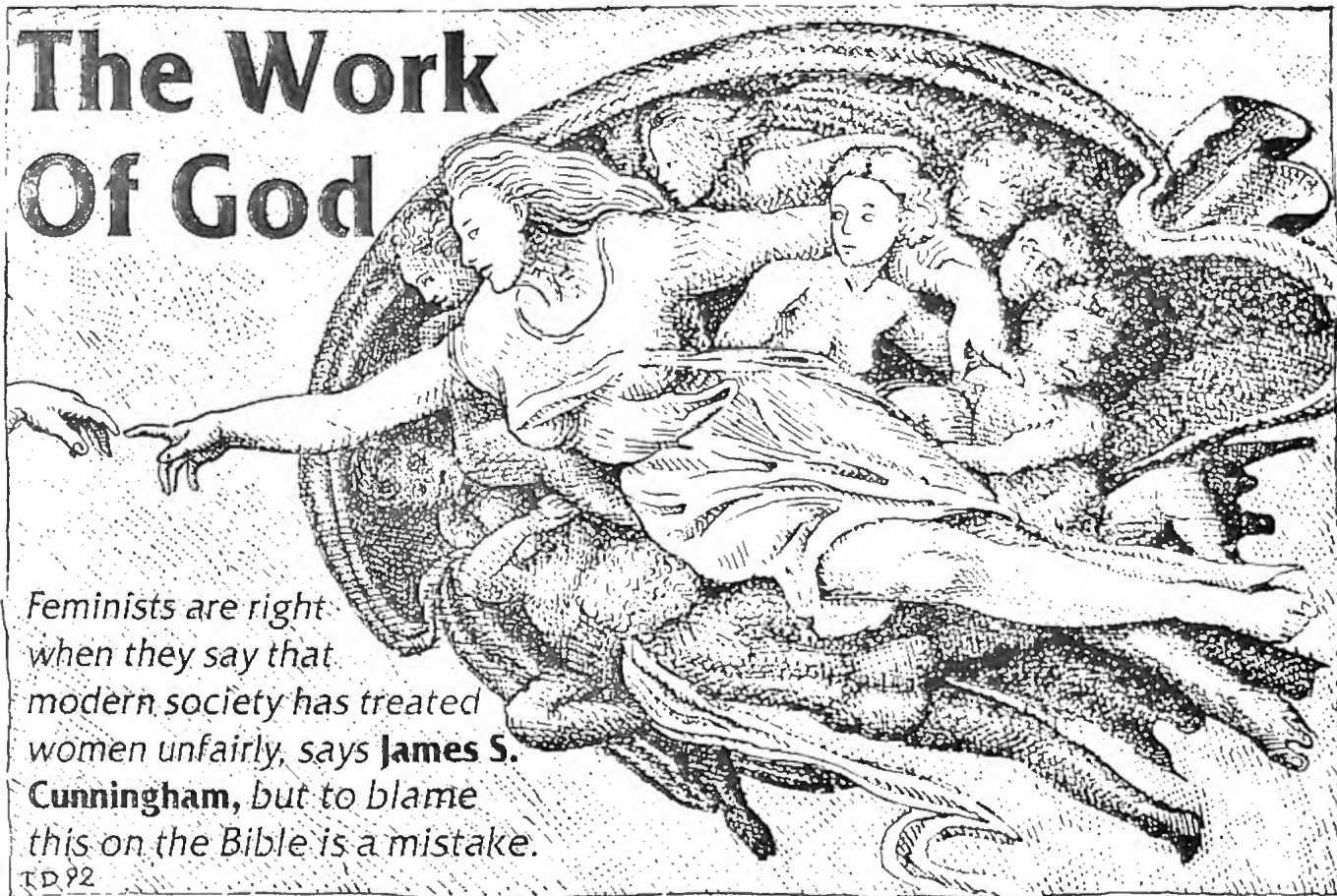
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Sexism Is Not

The Work Of God



Feminists are right when they say that modern society has treated women unfairly, says James S. Cunningham, but to blame this on the Bible is a mistake.

TD 92

ILLUSTRATION BY THOMAS DANNENBERG

FOR 2,000 YEARS the Christian Church, born of its Judaic roots, has called God "Father." Today, when an Anglican archbishop delights to worship God as "Mother," he signals the abandonment of a hallowed tradition and the descent of the church into paganism.

Two factors contribute to this radical shift in belief. First, the Bible is no longer respected as the primary, authoritative source of the church's teaching. Second, church leaders, anxious to be seen as "progressive," are reluctant to challenge the claim of radical feminists that the language and imagery of the Bible underlie male oppression of women in Western society.

The authority of the Bible rests upon the belief that it contains the revealed word of God, and is not the product of human invention, as modern sociology and psychology would contend. Had the Bible been invented, the ancient Hebrews would have rewritten or renounced it, for it consigned them to a mission of service and suffering that only fools would have tolerated. But God called them to be faithful, and faithful they were.

James S. Cunningham is a retired priest of the Anglican Church of Canada and a former teacher of English and history. He lives in Brighton, Ontario.

He also gave them the Ten Commandments as the standard of morality in their community life, a standard the Christian Church embraced. However, in the dying years of the 20th century, the Ten Commandments are seldom heard in church, and the reason is plain. Reflecting the spirit of the age, and what journalist Peter Trueman terms the quest for inoffensiveness (which Fr. Kenneth Hunter termed "Nice People—Bad Theology" in *TCC's* March issue—Ed.), church authorities are very uncomfortable with the idea of sin.

For example, preachers now stress creation and not redemption as they respond to environmentalists and the cry to save Mother Nature. Undoubtedly, the Bible respects nature as God's creation, but its essential message is about sin—man's enslavement to it and God's redemption from it. Human sin, seen as selfishness and greed, is destroying nature and much else besides.

Unfortunately, when most people think of sin, they think of sex. But the misuse and abuse of sex are symptoms of a profound spiritual malaise—the estrangement of the individual from God and from himself or herself. The church exists to heal that gap and to declare God's promise of forgiveness and reconciliation.

Our Victorian grandparents were hung up on sex, but our generation is being strangled by it. The church's response to all this is no longer based upon the Bible's

Calling God "Mother" is the clearest example of the attempt to create Him in man's image.

teaching about faithfulness in marriage or continence and self-control outside it, but upon an individual's "sexuality" (a popular buzzword).

As long as a person is taught to appreciate his or her sexual tendencies (whatever form these may take), it is best to employ them creatively, as long as they can be subsumed under the blanket term, "love." This open invitation to licentiousness means that personal appetites take precedence over the moral demands of God. The result is that, instead of man being made in God's image, some Christians are endeavouring to make God in man's image.

CONSEQUENTLY, TODAY'S YOUNG PEOPLE WANDER AIMLESSLY in a jungle of sexual activity, normal and abnormal, encouraged to buy condoms and to indulge in the fantasies of a juvenile adult population. Nowhere do they hear a cry of moral outrage from the church or learn in their classrooms those moral imperatives which have been the bulwark of our civilization. They have no standards, visible or invisible, to which they may aspire.

Calling God "Mother" is the clearest example of the attempt to create Him in man's image. When Christianity made its debut, the world was rife with female deities. Had Jesus Christ wished to be "progressive," he could have called for a change in the gender of the Hebrew divinity. But he didn't. Instead, he declared that his mission and message were to do his Father's will "according to the Scriptures."

Feminists are right when they say that modern society has treated women unfairly, but to blame this on the Bible is a mistake. At creation male and female are equal in the sight of God, and their roles, though different, are complementary. The fifth commandment asserts that, as father and mother, they are to receive the same honour and respect—and, unquestionably, mothers are held in the highest esteem throughout the Bible. And God, while

judge and ruler, reveals Himself as a caring and nurturing Father who—though never identified with motherhood—says in Isaiah 66:13 that "as one whom his mother comforts so will I comfort you."

Leslie Fairfield, an Episcopalian and U.S. professor of church history, has traced the suppression of women in the modern age to the scientific and technological revolution of the 17th century. "Make Nature your slave," said Francis Bacon. "Bind her to your service." In other words, according to Dr. Fairfield, Mother Nature represented disorder, which male rationality had to subdue if human progress were to ensue.

From its beginning modern science demanded objectivity and empirical testing; it rejected anything associated with feminine "knowing"—that is, subjectivity, intuition and empathy. As a result, women were relegated to home and family once and for all, so they wouldn't interfere with the pursuit of knowledge and power.

The church did not question this, until forced to by the feminists. But calling God "Mother" is not the answer. Nor is the rewriting of the Bible according to the inclusive-language principle, as some feminists are demanding. Such a step would mean the rejection of Christianity and the birth of a new and pagan religion, nothing less than the worship of nature. And the most terrifying example of nature worship in the 20th century has been nazism.

When a mother goddess "births and breast feeds the universe," to quote one feminist theologian, and when (to quote another) "in orgasm we unite with the force that moves the stars," the distinction between Creator and creation vanishes, and evil and good become equal parts of the divine nature. The basis of ethics and morality is obliterated.

The archbishop who delights in calling God "Mother" has forgotten that the church is the "bride of Christ" and that, as C.S. Lewis said, Christians are all feminine in relation to God. And if His Grace is content to reject the Bible's authority, he will preside not over "the faith once delivered to the saints" but over another religion altogether.

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EPISCOPAL ENDINGS: An Anthology For All Saintstide



Ambassador Averill Harriman

In current biographies, James B. Simpson again finds that the Anglican liturgy provides fitting finales for the famous

The continuing cascade of good biographies keeps on showing how the incomparable Anglican prayer book rites have provided commanding, comforting dignity in the passage of prominent persons from all walks of life.

A year ago we reviewed the funeral services of such well known Americans as Margaret Mead, Edward R. Murrow, Bess Truman, Babe Paley, and the writers John Steinbeck and John Cheever.

Now we widen the scope a bit to include both American and non-American figures, with excerpts from the following biographies:



Lady Mountbatten

Harriman by Rudy Abramson: Averill Harriman's funeral, "with one eulogy and several scriptural readings, was at St. Thomas's in Manhattan, where his mother had attended services every Sunday. Nine hundred mourners—a few stooped survivors from the Roosevelt years, more from the Fair Deal, plus a host from the Kennedy-Johnson period and from Harriman's old team in Albany—stood and sang *The Battle Hymn of the Republic* as his five grandsons, young Winston Churchill, and Peter Duchin carried the coffin down the aisle; Julia Ward Howe's Civil War anthem had likewise concluded the funeral of two of the people he best loved and most admired—Churchill and Robert Kennedy. After, a motorcycle contingent of New York City's finest escorted the cortege across the George Washington Bridge. [At Arden, New York] the afternoon sun filtered through the hemlocks onto the solid rock ledge where his parents and first wife had been buried in a row...After the words at the graveside, Episcopalian bishop Paul Moore sprinkled sand on the coffin, and the family and the several dozen close friends who had driven up from the city drifted away, walking down the narrow road past St. John's Church."

Edwina Mountbatten by Janet Morgan: "The coffin was taken to Romsey Abbey and placed before the altar. Thirteen hours it remained there, 52 men of the house and estate standing guard in turn. Her husband (Lord Louis Mountbatten) had encouraged the staff to come to say their own farewell. Those who did saw him standing there, not trying to hide his tears. Thirty years before, on a wet afternoon when she had nothing to do, Edwina had written to him. She had been thinking about her death, she said, and she had decided that to be interred in Romsey Cemetery would be bad for her claustrophobia. Could she be buried 'in a sack at sea'? This request was repeated in her will. On 25 February 1960 the family took her body to Portsmouth, where the coffin was piped aboard a frigate. They went aboard, the ship and its escort made for the open sea. There the Archbishop of Canterbury (Geoffrey Fisher) read the burial service and Edwina was committed to the waves. The ship that carried her was *Wakeful*; she, who had been so restless, went at last to her long sleep. From *Trishul*, an Indian frigate sent by Jawaharlal Nehru, his wreath, of marigolds, was cast upon the sea. There it rose and fell, until it too was overcome."

Archbishop Fisher—His Life and Times by Ernest Carpenter: "It might have been thought that Geoffrey Fisher, following precedents set by his immediate predecessors, would have been buried in the precincts of Canterbury Cathedral, but he himself and Lady Fisher had some time earlier decided otherwise. Two years previously he told the rector that he hoped to be buried in [Trent church in Dorset]. The first suggestion was that a vault should be made under the south transept, but there were difficulties about this and a second suggestion was then produced,

namely that the south transept should become a baptistry and a vault beneath the cross in the churchyard used for a burial. Both of these proposals were put into effect. The churchyard vault was dedicated by Easter 1971, and the baptistry dedicated by the service was held in Trent church early in the year. The parishioners of the same year were asked for, and very many came to join their own family—"

who were indeed in a very real sense his 'family' too. Thank you for coming and for your lovely singing and thank you for all the beautiful bunches of flowers from your gardens.' It was singularly appropriate that the bearers of the coffin were nine villagers...Resting on the coffin was the Archbishop's mitre. His cope, a gift from the Anglican Church in Japan, was borne in procession, as was the Archbishop's staff, given him by the Episcopal Church of the United States of America when Henry Sherrill was Presiding Bishop...So it was in the heart of rural England and in a parish where he had ministered that the remains of all that could be mortal of Dr. Geoffrey Fisher and of Lady Fisher—some years later—were laid to rest."



The Sandburgs at his 75th birthday party in 1953.

Carl Sandburg by Penelope Niven: "Near the village of Flat Rock (North Carolina), the Sandburgs found a paradise for a home. It was called Connemara...He could ramble in the woods and find pathways cut from Rock Hill to the nearby Episcopal Church of St. John in the Wilderness...There family and friends gathered for a simple ceremony July 24, 1967. Esther Wachs, Sandburg's last surviving sister, came from California, frail and beautiful. Edward Stiechen, his brother-in-law, tore a bough from a Connemara pine tree and placed it on Sandburg's coffin...Sandburg himself had outlined a funeral in 1920 in his poem *Finish* and the service in Flat Rock in 1967 followed that design:

*Death comes once, let it be easy.
Ring one bell for me once, let it go at that.
Or ring no bell at all, better yet.
Sing one song if I die.
Sing John Brown's body or Shout All Over God's Heaven.
Death comes once, let it be easy."*

Truman by David McCullough: "An elaborate five-day funeral had been planned years before...but was greatly reduced in scale to be more what his wife, Bess, wanted...As he had wished, Truman was buried in the courtyard of the Truman Presidential Library (at Independence, Missouri). With space for the service in the library auditorium limited, only 150 people were invited...Bess Truman, her daughter and son-in-law and their four sons, sat behind a green curtain, screened from the others. It was an Episcopal service, as Bess wished, though a Masonic rite was included and a Baptist minister



Henry Ford II (*New York Times*): "Although he had converted to Roman Catholicism at the time of his first marriage, his funeral was from St. Paul's Episcopal Cathedral in Detroit. His will directed that 'there should be music and the warmth of fellowship and, in this connection, a black jazz band playing *When the Saints Go Marching In* for a recessional, for I do not wish to be remembered only in a solemn fashion."

read a prayer. There was no eulogy, no hymns were sung. Outside afterward, at the gravesite, it was cold and raw, and as the howitzers roared a 21-gun salute and Taps were sounded, the day seemed to turn dramatically colder still. Later, there was snow in the air, and a few of the library staff would remember standing at a window looking out onto the empty court and feeling great sympathy, as assuredly Truman would have too, for the men who were working in the cold and dark to fill in the grave."



George Orwell

Orwell by Michael Sheldon: George Orwell "stated in his will that he wanted to be buried 'according to the rites of the Church of England,' and although he did not belong to any parish church, his request was honored. Anthony Powell and Malcolm Muggeridge arranged for the funeral service to be held at Christ Church, near Regent's Park. The vicar, the Rev'd W V C Rose, had never heard of Orwell, but Muggeridge was able to persuade him that the deceased was 'a writer of distinction' who deserved special consideration...The day of the funeral was cold, and the church was unheated...Powell chose the lesson from the last chapter of *Ecclesiastes*, and Muggeridge later noted

in his diary the poignant effect of listening to such lines as 'Man goeth to his long home, and the mourners go about the streets.' The traditional ceremony was followed by another at the graveside. Orwell had wanted to be buried in a country churchyard and David Astor found a place for him in the village of Sutton Courteney, Oxfordshire, where the Astors had an estate. The vicar of the village church, the Rev'd Gordon Dunstan, happened to be an admirer of Orwell's work and was quick to give his consent to the burial. The church, part of which was built in the 13th century, stands near the Thames and is called All Saints. Orwell is not the only famous person buried in the churchyard. His grave lies close to the imposing tomb of Herbert Asquith, the man who was prime minister when Orwell was a boy. Orwell...would have appreciated the fact that the Thames Valley, which he loved so much, has become his final resting place."



fashion photographer and set designer Cecil Beaton

Cecil Beaton: A Biography by Hugo Vickers: "At Christmas 1961, it was clear that Cecil's mother was dying and he was upset when, uninvited, 'a huge black bat Mephistopheles appeared in the form of the Vicar,' to read Mrs. Beaton the 122nd Psalm. The funeral at All Saints, Broadchalke, was a further ordeal...On Cecil's death, a simple country funeral was held at All Saints, echoing the wintry day of his mother's service 18 years before. The village was alive with press and television cameras...After the service, Cecil was laid to rest in Wiltshire soil, to remain forever in the country he loved."



Malcolm Forbes: The Man Who Had Everything by Christopher Winans: "A bagpiper played *Scotland the Brave* at the private service at St. John's on the Mountain in Bernardsville (New Jersey)...Three days later...the memorial service at St. Bartholomew's in New York—selected for its 1,400-person capacity—filled quickly. From outside came the occasional deep roar of Hell's Angels motorcycles passing by in tribute to Malcolm as editor. Up front in the same row sat Elizabeth Taylor, Richard Nixon, and former mayor Ed Koch. David Rockefeller, Laurence Rockefeller were also there, along with Bill Gates, Rupert Murdoch, Joan Rivers, Lee Iacocca, John Kluge, John Sculley of Apple Computer, *Washington Post* chairman Katharine Graham, former Gannett chairman Allen Neuharth, and television's Barbara Walters. The service started with eight Norman hunting horns sounding fully and richly throughout the church. The Rev. Dr. Robert

D. Bowers and each of Malcolm's five children spoke. After more hymns and prayers and Norman hunting horns, the service concluded with a single piper playing *Amazing Grace*, a favorite of Malcolm's, and finally *Skye Boat Song* as the family filed out. The VIPs made their way into the bright, clear cold air outside and ran the gauntlet of flashing, whirring cameras to limos on Park Avenue."



Lord Ramsey, 100th Archbishop of Canterbury

Michael Ramsey: A Life by Owen Chadwick: "It would please him that at his funeral in Canterbury Cathedral on 3 May 1988 the choir sang to the Slavonic tone the great Russian *Kontakion* of the departed, as the coffin was carried down the nave towards its last rest. During the year before he died he was consulted about what he would like for a memorial stone, and where he would like it. As early as 1974 the Dean of Canterbury asked him about it. He said, 'I should like to be not far from William Temple'...Accordingly, in the year before he died, there was a discussion with the archdeacon of Canterbury [on] how best to carry out his wishes. To be buried near William Temple was not to be cremated because of the rules about the church. After various ideas were put forward, it was decided that the inscription should be made by Kindred... the Greek Father... of God is..."

Archbishop Of Canterbury, Episcopal Bishops, Seek To Hold Together Church Of "Blurred Edges"

Analysis/Commentary Report

The Archbishop of Canterbury embarked on his first official American visit in September with what *The Washington Post* described as "no less a mission than holding the Episcopal Church together."

The Most Rev. George Carey's first stop on a cross-country, 11-day tour was in Baltimore, where Episcopal bishops had been meeting in efforts to hold *themselves* together.

The newspaper reported that church leaders hoped Carey's visit would "persuade church members to stay in the Anglican fold and work out their differences" despite the fact that "some U.S. congregations, opposed to the ordination of women and homosexuals, have voiced deep reservations about their national leadership", and that a non-geographic fringe jurisdiction for alienated Episcopal traditionalists, the Missionary Diocese of the Americas, had already been formed.

As Dr. Carey met with American bishops in Baltimore September 10, it appeared their joint approach to persistent divisions was to subordinate them to the aim of building "community" (staying together)—and thus to de-emphasize doctrinal disagreements (what Carey called an undue focus on "single issues"), as well as to discourage "maverick" or "solo" acts by bishops, a message to both the Sponges and the Davieses of the Anglican world.

It is hoped this, along with the bishops' new non-confrontative meeting style, which in September involved small group discussions on scriptural authority, will help develop a more cohesive episcopate better able to offer "leadership," and an outward-looking church focused on its central calling to present the Christian faith to the world.

What potential converts seeking the right way for their lives are to do while the bishops attempt to come to an agreement on exactly *what* they are presenting, or on how the Church *does* interpret Scripture on everyday life issues, is unclear.

Asked by *TCC* whether he thought the bishops' new emphasis on collegiality and scriptural study would ultimately produce a new convergence among them and a unified view on homosexuality, about which Episcopal church teaching is now in flux, Los Angeles Bishop Frank Schick frankly said, "That's a good question." But he contended there had always been a diversity of approaches to Scripture among bishops, and felt they were "centered together" in the belief that "Christ is 'the Way, the Truth and the Life,'" something that would allow them to disagree for a while but still "move ahead together."

His last biblical reference (to Christ as the "Way"), in fact, reappearing in the meeting's discourse as (apparently) the remaining common denominator for a body seemingly bent on reinterpreting much of what it has inherited from the historic Church in light of contemporary thought—perhaps on fulfilling Dr. Carey's vision of an Anglican church with "blurred edges."



THE ARCHBISHOP OF CANTERBURY, the Most Rev. George Carey, speaks to members of the press during his visit with Episcopal bishops in Baltimore September 10.

But maybe not even the uniqueness of Christ is assured within the Episcopal Church (ECUSA). The Baltimore Declaration, issued last year by some concerned Maryland Episcopal priests, reportedly had been criticized in some church quarters for stating categorically that Jesus Christ is the one "way" to salvation. "If Jesus is not unique, there is no Gospel," said none other than the former president of the ECUSA House of Deputies, the Rev. David B. Collins, speaking from Old St. Paul's, Baltimore, where he and others of like mind were holding a conference overlapping the bishops' meeting. "This is the theological battleground of our day and, generally speaking, our church is on the wrong side."

Collins made clear that ECUSA's internal disagreements remain sharp and fundamental, saying that "Over and over, especially during the last few years, I have heard in national church meetings any fashionable, politically correct, liberal trend in the politics of our nation referred to as the clear work of the Holy Spirit." He added that "It is clearly more acceptable in the Episcopal Church to have a sexually transmitted disease than to take scripture seriously."

Chosen by his colleagues to give Carey a summary of the climate of the American Church, Bishop Frank Griswold of Chicago likened the situation to "The children of Israel" who, led by Moses out of Egypt and into the wilderness, were full of anxiety, wondering, "Where are we going?" and "When will we get there?"

Carey encouraged the bishops "to live with the questions for a while without fearing that everything will splinter"—though he took particular pains, repeatedly, to admonish bishops themselves not to do so, insisting that the prelates' meetings together were a priority.

Griswold seemingly saw the controversies as superceded by Carey's ancient office, which is "a symbol of the interconnectedness of all of us," transcending differing prayer books, issues, and cultural realities. "We are in community with something much larger than our experience," Griswold declared.

The "Wilderness" Experience

The six-day meeting of 180 Episcopal bishops in Baltimore was preceded, of course, by a special meeting of the House of Bishops last March at the Kanuga Conference Center in North Carolina, called after rancor over issues had overflowed in the House during the 1991 General Convention. Several bishops blamed the acrimony on the "legislative process" in the House, with contentious public debate and adoption of resolutions, which, said one bishop, produced something like "a Yugoslavia without guns."

At Kanuga bishops were confronted with some troubling study findings about the "dysfunction" of the House, summarized in the statement that: "The House of Bishops as a collective body has no clearly stated or agreed upon understanding of the episcopacy: what it means to be a bishop, what it means to be a community of bishops. This leads to individual interpretations, different expectations, idiosyncratic behavior, a loss of unity, and a lack of discipline." The prelates decided to move away from a legislative model of doing business and toward one aimed at building consensus, in the hope, as *Episcopal News Service* said, that this would "forge a new climate in which to deal with controversial issues that confront the church and society"; hence the toned-down approach, with small group discussions and Bible study, and the avoidance of direct, plenary encounters with prickly issues.



EPISCOPAL PRESIDING BISHOP EDMOND BROWNING lamented the "erosion of community" and spoke of "an imperative for change" during the bishops' September gathering.

In his opening remarks to the September meeting, Presiding Bishop Edmond Browning spoke of "an imperative for change" involving the restoration of collegiality and advancing the mission of the church. Without (apparently) addressing the reasons the "community" has eroded, he said, "I truly believe that the erosion of community and the ignoring of the baptismal vow to respect the dignity of every person are at the root of the systemic and societal ills," and the bishops, he went on, are called to confront this, and to show "what Christian community is all about." He reminded bishops that they had determined at Kanuga that "if we cannot be bishops together, we cannot be bishops alone."

While a "win-lose climate" is being abandoned, Bishop Edward Saimon of South Carolina said. The new mode is not an attempt to minimize conflict, but to debate the issues and come to decisions not in a different context.

"We are in the process of beginning to be different," said

Southwest Florida Bishop Rogers Harris of the progression from a "political body" to one "more like the Council of Apostles."

The "new mode" translated at Baltimore into a series of brief presentations, followed by extended conversations around 19 tables, each with seven or eight bishops, balanced both geographically and theologically. For three days, the bishops considered biblical authority—which had bubbled beneath many of the recent debates in their house and in the wider church. Discussion centered on four academic papers written by seminary professors, ranging from one that argued for a literal interpretation of Scripture to one which viewed it from the perspective of feminist liberation theology.

Dr. Carey ultimately joined in the conversation on scriptural authority with an address responding to the study papers, asserting among other things that "We cannot engage with Scripture or interpret it without entering into a dialogue with the word of God. We are not sponges simply soaking up the word of God... Our own experience, worship and prayer engages with Scripture and invites it to have an impact upon our lives." He called attention to the assertion of one of the papers, by the Rev. Richard Norris, that, for more uniform interpretation of scriptures, the Church "must find ways of fomenting communal, dialogical—and withal informed—study" of them, and that study should be "motivated by something deeper than a desire to 'find an answer' to the latest burning issue." Linking the concern about scriptural interpretation to the role of bishops, Carey said that there is a temptation for bishops to assume "an authoritarian teaching office." Rather, they should be "a living canon," a "focal point" for "dialogue with issues of Christian belief." Episcopal authority, he insisted, "is not given so that we might dispense answers to every question," but (here we go again) "so that you and I might direct people to Jesus Christ, who is the way, the truth and life itself."

In memorable remarks which caused him to run afoul of an editorialist in *The Washington Times* (see separate story in this section), Dr. Carey also opined that Bible readings in Anglican services are probably too long in a "sound bite" age. "My own view," he said, "is that the readings which are set for each Sunday in Episcopal churches are much too long... I have become convinced that... too wordy in our worship." He said that brief readings reveal "the very depth of the meaning of scripture" in the age of sound bite. "Perhaps this is the best way to communicate the central messages of scripture and to bring them to life in our worship."

In a question-and-answer session which bishop worried about the "sound bite" age in the church, Carey refused to give a definite answer to any question. Bishop Donald Parsons of the Diocese of the Holy Cross, using the 13-page study paper as a guide, asked Carey about the situation in the church by saying, "The nature of the issue is... the attitude seen..."

forget it." Carey reiterated the concept of wider communal study of scriptural texts to arrive at answers. He felt the Lord "has more truth to break forth from His Holy Word," to be revealed at certain times.

In the end, the bishops seemed to find the small group study process informative, though maybe not transformative, and concerns remained that the pattern would not carry over into the handling of real issues, and that those divisive matters were not being confronted. Others, said *Episcopal News Service*, "continued to be confused or suspicious about where the process would lead the bishops."

Despite general enthusiasm for the project, "It is not yet obvious how to translate our experience and deepen it and to use it to help the whole church," said Suffragan Bishop Chester Talton of Los Angeles at the conclusion of the meeting. "It is not completely clear how we can take our study and put it to work as we face new demands and challenging opportunities in the world."

Consternation also arose when it became clear that the process of change might be longer and more expensive than expected. Consultants from the Center for Parish Development in Chicago laid out a several-phased proposal to change the bishops' "leadership style," with a pricetag of \$125,000, including a series of planning meetings and two gatherings of the House of Bishops in 1993. Consultant Paul Dieterich warned against an unwillingness to face the changes necessary for survival at a time when the future of mainline Protestantism as a whole is seriously threatened. Pointing out that "55,000 people leave the church each week never to return," Dieterich said that "unless a major change occurs, we'll see the churches of today become relics—interesting, but obsolete."

Despite confusion, reservations, or uncertainty as to how to move forward, though, there was strong feeling that the house must not turn back to the previous way of doing

business, said *ENS*. Though some details remain to be resolved, by the conclusion of the meeting, the bishops reached a consensus—albeit not unanimously—that they would hold another meeting at Kanuga next spring to explore "the meaning of episcopacy."

Divisions May Not Divide

To the Episcopal bishops' battle with truth and unity, Archbishop Carey, of course, had added his own strong admonitions, stressing unity, particularly, it seemed, in light of the formation of the Missionary Diocese of the Americas (MDA), which struck him as a sort of "theological contradiction," even though MDA maintains historic faith and practice. As earlier reported, he explained this view to *TCC* in pretty much the same institution-before-issues terms. But he acknowledged the matter was serious, as it relates to the appeal by 50 traditionalist bishops several months ago for allowing an overlapping jurisdiction or jurisdictions within the Anglican Communion for traditionalists opposed to women priests and other doctrinal changes, in order to maintain unity. The bishops had noted developing division elsewhere in the Communion, including Australia. Dr. Carey revealed that the whole issue of "parallel jurisdictions" and provisions for traditionalists generally would be discussed at a meeting of Anglican primates and the Anglican Consultative Council in Cape Town in January.

The general topic was raised in Baltimore by one bishop who referred to "tension in our Communion over traditionalists" and their opposition to women's ordination, asking the Primate his thoughts on how MDA "threatens the unity of our church and discipline."

Carey said: "I am conscious of the...tension...as something that happens in all the churches where it appears...the Church is breaking away from the historic faith, and I think



ARCHBISHOP CAREY MET A NUMBER OF WOMEN PRIESTS during his first official visit to the U.S., including the Rev. Anne Robbins in Southern Ohio, a candidate for bishop coadjutor in Western Massachusetts. *Episcopal News Service* photo by Michael Barwell

"Anybody seen some sheep around here?"

Archbishop of Canterbury George Carey certainly set off *The Washington Times* when he commented that customary Anglican scriptural readings during services were too long in this "sound bite" age. As Dr. Carey concluded his Washington-area visit in mid-September, he and his American sidekicks were sent up and off in sizzling style by a September 15 editorial entitled "Anybody seen some sheep around here?" in which the *Times* said that:

"The archbishop of Canterbury has just the thing to collect his straying 70-million-member flock: less Scripture. That's right, less Scripture. Scriptural readings, he told Episcopal bishops...in Baltimore, are much too long in this 'sound bite' age. The church makes matters worse by reading these long passages badly. Archbishop George Carey hopes Episcopal clergypersons will shorten and simplify the readings so that their flocks will be able to understand them.

"Accommodating the form of Scripture to sound-bite religion shouldn't be too difficult for a church that has spent the past few decades trivializing its substance," the editorial fired. "So, today's lesson: *McSermon on the Mount*. Long-held beliefs about the ordination of women, about homosexuality, about divorce have given way to more politically correct approaches. This is the Church of What's Happening Now, and what's happening at this particular moment is that Archbishop Carey thinks the Word of God is running a little long during the service.

"It's all very interesting and thought-provoking, but there are a couple of not-so-small problems here. For starters, before Archbishop Carey can give his flock the good news about his good advice, he's got to find it.

"Updating the apostolic faith handed down over centuries is a full-time job even for the Episcopal hierarchy," the newspaper stated, "and unfortunately that meant leaving their sheep unattended for 20 or 30 years. Some members strayed right out of the church, setting off a decline in Episcopal rolls.

"Still others fled to other branches of Archbishop Carey's

Anglican Communion, declaring that the Episcopal Church left them and not the other way around," noted the editorial (referring, evidently, to the Continuing Anglican Churches, which the *Times* apparently did not know Dr. Carey does not recognize or claim as being among his own). "From their outposts in the faith they have been sending the archbishop messages, as [he] put it so disdainfully to the bishops in Baltimore... to 'get back to the Bible.'

"The hungry sheep look up, and are not fed, complained the poet. Archbishop Carey apparently hopes to feed them even less," charged the editorial. "It's a little ironic in view of the fact that even sound-bite stars like news anchor Peter Jennings of ABC publicly renounced their use, and voters and politicians themselves seem to be increasingly disgusted with a system that operates on sound-bite principles. It's also a little dangerous because government often rushes in with condoms and sterilized needles and Earth Mother worship to fill the moral vacuum churches leave behind. It's enough to make those messages from the 'worldwide Bible Belt,' which the archbishop seems so to detest, look pretty good in hindsight.

"At the risk of offending the archbishop's sensibilities with one such message," the editorial concluded, "here is a passage from Ezekiel that just won't fit into a 15-second blip between news segments. Perhaps the Episcopal Church would be good enough to help parishioners interpret it:

"As I live, said the Lord God, surely, because my flock became a prey, and my flock became food to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock.

"Therefore, O ye shepherds, hear the word of the Lord,

"Thus saith the Lord God: Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be food for them."

that all of us, even if we don't agree with that—our hearts should go out to people who feel that [and] who are distressed beyond measure. The majority of people don't want to leave their church...and...we should help one another lovingly.

"Therefore," he asserted, "I believe that bishops ought to regard the House of Bishops meeting as a number one priority. Nothing should be allowed to separate the bishop from his important meeting with the presiding bishop or the Archbishop when we are together in College—the College of Bishops—even when we disagree theologically...we can handle these problems together."

He asked that no action be taken until the issue of overlapping jurisdictions is fully discussed in January, when "we will leave it to the Holy Spirit and all of us to decide what to do. So I think the implication for all of us is not to take precipitous action but to support one another."

The remarks were in line with his general attempts to restrain fragmentation over matters of truth and con-

science, calling for bishops "so committed to each other" that they "don't do the maverick thing" without proper collegial cooperation and prior consultation.

"I think there is a need for clear leadership on the central issues of the faith," Dr. Carey said. But bishops need to "avoid the temptation to go solo on single-issue subjects...The moment [one has] nailed his colors to one issue, the whole agenda shifts from mainstream faith to feminism, homosexuality, etc. This is happening to us in Britain. We want to make sure we control the agenda" but must "stick close to fundamentals, and choose the particular moments to speak on single issues."

The biggest issue, Carey told the American bishops, is not women's ordination or clergy sexuality, but "how to present the Christian faith simply, so that people can understand and follow it." He said that the new, post-communist world order calls for a "new world Church order," a church which is "outward looking, vibrant and confident."

Meeting The Press

"Carey's populism and conversion experience put him squarely in the evangelical wing of the Anglican church, but his views are not easily pegged—an advantage for a negotiator."

That was part of *The Washington Post's* "take" on Carey during a press conference at Baltimore, during which the Archbishop met with secular and church reporters alike.

"He has spoken out forcefully in favor of the ordination of women, for example, a position his fellow clerics in the Church of England have not endorsed," continued the *Post*. "Yet when asked what he would say to feminists in the church, he [sounded in Baltimore] like Vice President Quayle."

Carey had answered that women, who he said make a very important contribution to the Church, must be encouraged to take pride in their femininity and motherhood, which he termed a "major contribution" to the world. In fact, he supported the family values theme, particularly the role of the mother in teaching children about God, right and wrong, which he lamented is being more neglected today. Asked what advice he would give to President George Bush, one of the more well known members of his far-flung flock, he urged him to "seek the strength of God in failure and in success give God the honor."

"Carey talks plainly about a church that is losing members

Also At The Episcopal Bishops' Meeting:

- The bishops held a discussion of racism, during which Bishop Browning lamented that it was "ripping apart our global village...infesting and infecting our own church." He said it was not possible "to be a Christian and a racist."

- Spouses of bishops, who generally attend the episcopal meetings in considerable numbers, reported that they had begun to build community within their group—though the most interesting part of this anecdote may be the use of the word "spouses" rather than "wives." For the first time, a male spouse—David Dixon, husband of Bishop-elect Jane Dixon of Washington, due to be consecrated this month—participated in a portion of the spouse's meeting. Also attending was Dr. Carey's wife, Eileen, who (though her husband is a staunch supporter of women's ordination) spoke of bishops' wives and said the word "spouse" doesn't come easily to use."

- As earlier reported, Bishop Browning announced undefined "pastoral" attempts to resolve the controversy between the Diocese of Southern Virginia and St. Luke's Church in Richmond, stemming from the latter's transfer to the Missionary Diocese of the Americas and the confirmation visit to St. Luke's by MDA's episcopal director, Bishop Donald Davies. Browning told bishops he had written Davies to express his disapproval of his "unauthorized" visit, charging that Davies had "broken a sacred trust between the bishop of Southern Virginia and his congregation." Browning said that bishops from the MDA's sponsor organization, the Episcopal Synod of America, had agreed to "attend" to this matter in the "very near future." While hoping for a solution "within the pastoral relationship," Browning did not rule out canonical action in the future.

in the United States and the United Kingdom," noted the *Post*. "Church conservatives on both sides of the Atlantic blame liberal church policies for the decline, but Carey criticizes the way churches run their worship services and their reluctance to put their beliefs to work in poor, urban areas."

The Primate has "called on bishops to get out of their offices," noting that he visited factories and schools a half dozen times a year while Bishop of Bath and Wells, and was hoping to continue that on a reduced scale as Archbishop. And "he encouraged leaders to be frank about their beliefs."

Asked about his Christian experience, Dr. Carey said "it is not untrue to say I'm undergoing conversion." In becoming a Christian as a young man "life took on a whole new meaning and dimension" in which he felt the "richness of the Christian family." But he said he must still wrestle with "frontiers" of conversion—a continuing process.

In response to one question at the press conference, Carey said he would speak about homosexuality as part of the wider issue of sexuality, but emphasized again the forward push for growth and not getting caught on one issue. It must be addressed at some point, he said, but a polarized situation in which a group is trying to get its own way is a "recipe for disaster."

A couple of days later, in response to a query from Integrity founder Louie Crew, Carey admitted that he was still personally struggling with the church's attitude toward homosexuals, reported *Episcopal News Service*—though this differs from earlier, firmer views against homosexual practice. He said that he found some guidance in "the pattern of our Lord when he dealt with people on the fringe," noticing Christ's "ability to cross frontiers." Carey concluded that "the church of Jesus Christ is a church of blurred edges" and he looked forward to the day when "we can live with our differences."

On The Road

As Dr. Carey continued his itinerary, receiving warm welcomes in Washington, Cincinnati, Seattle, Albuquerque, and New York, the theme of discouraging divisiveness and stressing unifying factors, whatever they might be, reappeared at other times, including during an unprecedented teleconference based in Washington, which linked Carey by satellite with about 6,000 Episcopalians gathered at 55 locations in 30 dioceses around the country. During the two-hour program aimed at encouraging and exploring lay ministry, sponsored by Trinity Church, Wall Street, a layman in Memphis asked Dr. Carey "how the Church can expect the laity to present a ministry when it projects so many points of view?"—such as on racial issues or homosexuality, the man said.

"It may not be contrary to witnessing to seem to disagree," the Archbishop opined. "We need to show we can disagree in love and still be one family together. We have to live with contradictions. There are imperfections in the Body of Christ but come along and join us to make a better world."

A man from Western Springs, Illinois, asked the Primate during the historic teleconference bringing Episcopalians and their international spiritual leader face-to-face, to identify the greatest challenge of the Episcopal Church as it



TRULY LARGER THAN LIFE was Dr. Carey as he appeared on-screen in a satellite link-up with lay leaders in Washington and 55 other sites across the country September 11, during which he emphasized the importance of lay witness in the world. *Episcopal News Service photo by Rick Reinhard*

seeks to embrace evangelism.

"I see an enormous, generous and resourceful Church, but one which is divided," Carey replied. "An over-concentration on a single subject detracts from how we can reach out to millions. There is an urgent need to bridge fragmentation. Target, decide that this time next year your church may be stronger than it is now."

Earlier during the telecast, the Archbishop had spoken, almost extemporaneously, from a plexiglass lectern at stage left for a half hour. Calling on his listeners to exercise a "royal priesthood" through a prophetic witness in the world, the Archbishop said "I believe in lay ministry, a shared ministry of lay people and clergy. The task is too big to be left in the hands of a few." He said "it is the lay members who are unquestionably those with the keenest perception of the needs of our world — and they have insights which the clergy would do well to heed. They have countless opportunities to make Christ known in the world."

He reminded his audience that "Christ came to bring us a kingdom, not a church" and that the church "has been and

must always be a vehicle of mission to the world so that many may be initiated and come into the kingdom." To empower laypeople for their ministry, "the local church and its structures must come second to the needs of those serving Christ in the world and the real needs of the communities in which we live."

To shift the emphasis of Christian witness from the institutional church to the workaday world, he called for a "Copernican revolution" that could include the "suspension of all normal church activities to enable a start from a wholly new perspective." This would encourage a look beyond institutional survival to a role as "the church of Jesus Christ in his world," involving lay members in "frontline" ministries in the world. "If at the end of this radical rethinking, it is a more streamlined church that emerges, then I can promise you that such a church — which has turned itself inside out — will be a truly prophetic church," Carey said.

Also just after the bishops' meeting, the Archbishop and Browning joined over 800 Episcopalians September 11 for a celebration marking 300 years since the official establishment of Anglicanism in Maryland and the 200th anniversary of the consecration of Bishop Thomas John Claggett as Bishop of Maryland. There, Dr. Carey was said to have offered well-received wit and wisdom, telling his listeners among other things that "We need to constantly be an outward-looking church, confident that our Gospel has a word to say to the perennial questions and daily predicaments of human life." Yet he warned against "the spurious evangelism of pure emotion, of false promises of pie in the sky. True evangelism...will always stretch the minds, as well as satisfy the hearts and souls of those who seek the bread of life." He concluded that the church should center its mission on the reconciling ministry of Christ.

At Washington National Cathedral two days later, the Primate told the congregation he would like to see "a church whose people exhibit a joyful Christian faith," and, re-echoing his themes, said "no church must be totally issue-ridden; no church can allow the Gospel basics of trust, forgiveness, love and joy to be obscured by contemporary problems, however intractable, or personal responsibilities, however burdensome."

At Dr. Carey's last stop in the U.S., New York City, he spoke at General Theological Seminary, calling on theologians to "explore" and to "take risks," yet insisted — apparently without indicating where the line is to be drawn — that the "theological explorer is not free to think anything, go anywhere and be anything she likes," the pronoun evidently a reference to a high female enrollment at the institution. "Doxology underpins the direction in which we must all travel," he said and points

In addition to eyes, timore, and Septem, foregoing story, include: News Service, The Washington Church of England News Living Church.

Focus

The English Vote: Hope Amid Heat For Day Of Decision

Heading into November 11—the day of decision in the Church of England—traditionalists were said to be cautiously optimistic that the women priests legislation would be defeated, though pressure for the opposite result was said to be considerable.

One English source said “hype” on the issue had reached an “extraordinary” stage. In particular, *The Anglican Missioner*—referring to penultimate Synod voting in July which signalled possible failure of the women priests measure—reported that the “pressure is now on those of the [General Synod House of Laity] who voted for the maintenance of sound doctrine and practice to change their minds or to abstain.” Over the summer, voting in the Laity fell 13 votes short of the two-thirds majority the measure will need to succeed this month. But in the end it could come down to the votes of “one or two people,” said one English observer.

Signs are that proponents would be highly dissatisfied with a narrow defeat, though, when female priesthood was pioneered by the American Church in 1976, it was approved by the narrowest, simple majority, with a parliamentary sleight-of-hand maneuver which declared the issue to be canonical rather than constitutional. (In a tacit admission of illegality, however, the Episcopal Church constitution was conformed to the change in 1991.)

The Church in Danger organization noted the irony of the English vote date: November 11, Armistice Day, which,



THE ARCHDEACON OF YORK George Austin believes English bishops will abide by whatever decision the General Synod makes on women priests—as compared with other Anglican provinces which have recently considered the question, where liberal bishops are or were prepared to defy a negative vote



according to the dictionary means “suspension of hostilities. A truce.”

“The arguments in favour and against have been exhaustively rehearsed,” said the CID newsletter, “and with the exception of a few waiverers (crucial enough, however, to affect the vote) most minds have already been made up. Those who support women priests will argue they have waited long enough, the majority of clergy and laity wish it, and since it must come sooner or later, further delays will cause bitterness and anger. Opponents, on the other hand, do not believe it is an issue which can be decided by a democratic vote; indeed Synod has no authority or competence to change the historic orders of the Universal Church of which we, as Anglicans, claim to be a part” (along with the Orthodox and Roman Catholics). CID also referred to disturbing trends which have followed upon women’s ordination elsewhere, saying the innovation is “just the symptom of a malaise which threatens to destroy not only the Church of England but Christianity as well. So determined are the feminists to change orthodox faith, that we have already witnessed the rewriting of Scripture and forms of worship by the use of inclusive language which rejects God as Father as well as the Christian understanding of the Holy Trinity.”

Meanwhile, the traditionalist Archdeacon of York, the Ven. George Austin, just back from South Africa, dismissed any suggestion that the recent 79 percent-majority decision approving women priests in the Church of the Province of Southern Africa would have any bearing on the English General Synod’s vote this month, reported *The Church of England Newspaper*.

“South Africa used to be the Jewel in the Catholic crown,” he commented. “Now it is probably more liberal than the Church of England. When I visited it I was very surprised indeed to find that gay liberation, feminist theology and feminist language are to the fore there.”

Austin added that he believed C of E bishops will follow whatever decision Synod makes on women priests, and thus the English situation “is different in that respect” since some Southern African bishops were prepared to defy a “no” vote in their province. “Women’s ordination was expected to go through [in Southern Africa] because of pressure from Archbishop Tutu,” he said, “and some bishops had said they would go ahead and ordain women anyway, whatever the outcome. So much for democracy.”

“That’s what he’d say, wouldn’t he?” Caroline Davis, executive secretary of England’s Movement for the Ordination of Women (MOW) was quoted as saying in response to Austin’s remarks. “A 79 percent majority is a huge amount, which shows this really is the mind of their church...I trust we’ll be joining them soon.”

Bishops' Pact May Affect Support For Traditionalists

Austin referred in part to a gentlemen's agreement which apparently has been made among English bishops, obliging them to avoid uncanonical actions after November, thus deterring unilateral ordinations of women priests if the legislation fails. But the pact also appears for the moment to have affected potential episcopal support for the 4,000-member Cost of Conscience's contingency plan, leaving perhaps just three orthodox bishops (down from half a dozen or more originally) who would be willing, in the case of a "yes" vote, to take on oversight of traditionalist clergy and parishes presently in liberal dioceses as part of an internal realignment within the C of E. The move, aimed at preserving traditionalist life by establishing a sort of "church within a church," would be certain to be contested by liberal leaders since it defies normal church structure.

"I think there's no doubt that they are backing off," Cost of Conscience leader, the Rev. Geoffrey Kirk, said of episcopal

supporters, though the evident cause is not shifting sentiment, but the Synod's summer indicators that female priests may be well be forefended—a fact, he said, which made it easier for traditionalist bishops to cooperate with the episcopal agreement.

In addition, a few traditional bishops, such as David Lunn of Sheffield, are expected to simply resign if the legislation passes, Kirk noted, and presently this appears to mean that they may cease to function episcopally in any sense. At least one already-retired orthodox bishop, the former Bishop of London, Graham Leonard, would be likely to offer some assistance, according to one informed source. (It may be noteworthy that retired English bishops, unlike their American counterparts, do not retain membership in the House of Bishops and thus apparently would not be bound by the agreement made by acting bishops.)

Kirk said he believed there was "no doubt" that "well over 2,000" of the some 4,000 clergymen associated with the Conscience movement would stick with the group's realignment plan, if women priests are admitted. For him, the move

Women Priest Opponents Have Been Excluded, American Bishop Tells English

The charge came not, as might be predicted, from an Anglo-Catholic bishop of the Episcopal Synod of America, but from an evangelical Episcopal bishop who himself has ordained several women deacons and one woman priest.

In an August letter to the editor of *The Church of England Newspaper*, the Rt. Rev. Terence Kelshaw of the Rio Grande responded to the "promise" made by the English General Synod's evangelical group that, once women priests were admitted, those opposed would not be precluded from senior appointment or excluded from ordination.

"Without making any comment on the issue I would simply say that the same promise was made in the United States with great assurances," Kelshaw wrote, "but ten years later is not only forgotten but used as a methodology for much worse issues being forced on the Church.

"It is extremely difficult for evangelicals or those wishing to be orthodox in faith and practice to process towards ordination, and the Diocese of Massachusetts is leading a crusade to stop anyone in disagreement with 'the issues program' to be called as Bishop.

"I do not expect the English Church will be exempt from such biases so, whatever the issues might be in the matter of who is ordained, do not be misled by promises," Kelshaw stated. "Even written assurances in ECUSA have not been honored," he said.

"Evangelicals here find themselves for good reasons on both sides of the ordination question and having to deal with peace. They have seen and experienced the real pain and suffering of people who do not want to be excluded from the church. The possibility of a woman priest is a significant step towards a more legitimate and unified church structure."



The Rt. Rev. Terence Kelshaw

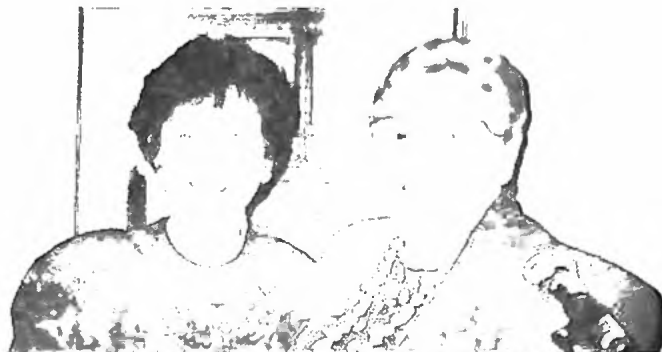
interview, is not whether women's ordination is right or wrong, but "honesty" in the Episcopal Church. It is as recently as either way, they are being "loyal members" of the church, and say that no bishops will oppose the plan. "I do not live with to the main stone—the church is the church. This is a bishop of the church."

would mean he remains "a member of the Church of England, not in communion with Canterbury," (the present holder of that see, Dr. George Carey, being a firm supporter of women's ordination).

However, he said "I regret to say what does become more and more clear is that we underestimated the number...that may go to Rome. The Church of England is going to lose a lot of people if [the women priests measure] passes."

Such a move would evidently be easier for traditional Anglicans in England because Roman Catholic and classical Anglican worship there bear a closer resemblance than they do elsewhere, such as in the U.S. But the road from the C of E to Rome is harder going for clergy, especially married ones, said Michael Jones, who served on staff with Bishop Leonard before becoming international secretary of the Maryland-based Church Information Center, now operating under the aegis of the Missionary Diocese of the Americas. One problem, he said, is that England is without a "pastoral provision" program as exists in the U.S. to receive Anglican clergy, including married ones, into Roman Catholicism, and it is up to each bishop to negotiate with Rome on transfer clerics. Married clergy who have "switched" also may face some feelings of resentment from other Roman clergy, for whom celibacy is required, and will usually find they are not able to advance in the church beyond being assistant priests, never fully in charge of a parish, Jones added. Still, it appears the number of English clergy who would be likely to "swim the Tiber" would be mainly single men, who are usually readily accepted.

The internal disruption and substantial drain of clergy and people to Roman Catholicism resulting from the advent of women priests, if realized on the scale now predicted, would leave Archbishop of Canterbury George Carey in the position of presiding over a church in disintegration and chaos. His position in case of a "no" vote would be only somewhat less precarious, as his insistent and sometimes out-of-turn pronouncements on women priests will have been discredited. In that case, English sources say there will be a call, probably from the General Synod's Catholic Group if not others, for Dr. Carey to resign (though it is doubtful Dr. Carey would heed the call). Moreover, despite pledges not to ordain women presbyters if Synod refuses them, most



THE ELECTION OF THE EPISCOPAL CHURCH'S SECOND WOMAN BISHOP WAS HAILED BY THE EPISCOPAL WOMEN'S CAUCUS, during a meeting of the group in Baltimore September 5. Here, Sally Bucklee, president of the caucus, introduces her rector and the bishop-elect, Jane Dixon, who will be consecrated as a suffragan for Washington, D.C. this month.

traditionalists expect that that may still happen, or that other devices (possibly with the help of the American or other Anglican provinces which have approved women priests) will be used to introduce female priests in England.

It is important to remember that the November 11 vote, if in the affirmative, would not be the last word. The measure would still have to receive parliamentary approval and the royal assent, and women priests would probably not come until late next year at the earliest, meaning reactive moves may also be delayed. Church in Danger, said to have sympathizers in Parliament, said an announcement is awaited as to the composition of Parliament's new Ecclesiastical Committee, which would be responsible for examining any proposed legislation to decide whether it is "expedient" to submit it for vote of the whole Parliament.

If the measure fails November 11, some observers expect it may be re-introduced, to be decided (since England has a long deliberation process) after a new Synod is elected in 1995. Therefore some fear the church may be forced to spin its wheels on the matter through most of the '90s, neglecting its chief duties to the Gospel, and there will be "more drain on the energies of the church," commented *The Anglican Missioner*. Still others think that, if the legislation fails this month, concluding what already amount to years of discussion and deliberation on the topic in England, it will not be

CANADIAN "CONSCIENCE CLAUSE" GONE FOR GOOD

Opponents Of Women Priests No Longer To Be Ordained

Bishop Reacts To Formation Of Continuing Anglican Parish

The determination of Canadian Anglican bishops to enforce the ordination of women priests as if it were an article of the Faith is apparently destroying the last remnants of a 1975 "conscience clause," by which the Anglican Church of Canada (ACA) had pledged not to penalize those who could not accept the validity of women as priests.

According to *The Church of England Newspaper*, the situation has actually been deteriorating since 1986, when the ACA's General Synod rescinded the conscience clause and declared that "no action which questions the integrity

of any priest or postulant on the grounds of sex alone can be defended."

An illustration of this came in a September 10 letter sent by the Bishop of Nova Scotia, Arthur Peters, to his clergy, warning against the plans of the Rev. Lewis How to start a local congregation of the Anglican Catholic Church of Canada (ACCC), the Continuing Church there, a development which Peters called "very sad and unfortunate." Peters said it "is regrettable that Mr. How and those Anglicans who might join him feel they are unable to remain in the Anglican Church because they hold a particular theological interpretation (sic) of doctrine and discipline...It must be made abundantly clear to our people that the Anglican Catholic Church is a new Church which has separated itself from the Anglican Communion....Anglican clergy who become associated with the Anglican Catholic Church will have abandoned the Anglican Church of

able to gain momentum for success later on.

• **REPRESENTATIVES OF THE MAIN GROUPS OPPOSED TO WOMEN PRIESTS** met in Oxford in September, to plan the immediate response to the Synod's final vote and to consider long-term strategy. In addition to Cost of Conscience, networks present included the Association for Apostolic Ministry, Women Against the Ordination of Women, and the Church Union, along with two Evangelical members of Synod, reported *The Church of England Newspaper*. Detailed planning included setting up a central press office to deal with the media in a coordinated way. Plans were also laid for another International Bishops Conference on Faith and Order in 1994, to be linked once again to a Festival of Faith, as were held in June. A book in progress will discuss authority in the Anglican Communion. But the most important issue for participants was how to stay together once the final vote is taken, whatever the result. Commented one: "If we win and we're divided afterwards, then they've still won."

• **THE ANGLO-CATHOLIC GROUP ECCLESIA**, which was apparently not involved in the above-reported meeting, was also hopeful about the vote this month, but takes quite a different stance than the Conscience group, advocating a full break with the C of E if it admits women priests. "For us to remain in such an apostate mess (not matter how we dressed up our continued membership with talk of 'alternative episcopal oversight' and other such face- and stipend-saving nonsense) would be to connive the sinful betrayal of Catholic principles," said a recent *Ecclesia* newsletter. "If priestesses are to come, we must leave on the day on which the Church of England formally becomes an apostate sect no longer capable (by reason of defective intention) of offering valid Masses and giving valid Absolution. This will be the day on which the canon permitting the creation of priestesses is formally promulgated. Given the length of the legal and synodical procedures, this is likely to be sometime after November, 1993."

• **THE MOVEMENT FOR THE ORDINATION OF WOMEN** was due to hold a service of "optimism and hope" in Coventry, October 12, starting with the unfurling of a 24-foot rainbow kite, accompanied by liturgical dance, among the ruins of old Coventry Cathedral. The centerpiece of the ceremony was

slated to be a "dialogue" between MOW moderator Cathy Milford and the new Bishop of Monmouth, Dr. Rowan Williams. Worshippers were due to process to the cathedral's font, where they would renew their baptismal vows, then move on to the Chapel of Unity where they would declare commitment to harmony within the Church of England and to ecumenism.

Female Ordinations Slated In Australia

The Most Rev. Dr. Ian George, Archbishop of Adelaide, Australia—once a strongly traditional jurisdiction—has said he will ordain women priests December 5, making the announcement *before* even Adelaide's own synod backed him up by approving women priests with a 70 percent vote in September, *Church Times* reports.

Six other dioceses of the Anglican Church of Australia, including Brisbane, Melbourne and Canberra/Goulburn, have also set December dates for women priests—with some, but not all, bishops involved warning that the dates are contingent on the passage of the women's ordination canon November 21 by the adjourned meeting of the General Synod. The canon would allow dioceses to decide on their own whether to ordain female priests.

Passage is expected but not absolutely assured, evidently; and the Church of England's decision on women priests, which will come ten days before Australia's Synod meets, may influence the outcome.

The bishops who say they will go ahead and ordain women priests whatever Synod does say there is no need for national approval, reported *The Church of England Newspaper*. The civil courts refuse to rule on the matter, saying it is for the church to decide. The pro-priestess Primate, Archbishop Keith Rayner, said: "The Australian Church has never relied on the sanction of the law for our unity." The trouble is, said the story, nobody seems to know anymore where Australian Anglican unity is to be found.

On another front, a pre-Synod visit to Australia that was due to be made by the female Bishop of Dunedin, New Zealand, Penny Jamieson, was criticized by the Australian Association for Apostolic Ministry, says *Church Times*.

Canada and will be considered to have forfeited the exercise of their ministry..."

In a companion letter also sent to his clergy, Peters wrote: "...it is absolutely essential that those who are sponsored to train for ordination and those who are ordained to the ministry of the Church have complete acceptance of the Order of the Church in which they are seeking to serve. Therefore, unless a person is able to declare unequivocally that he/she affirms that the ministry of women is both valid and efficacious, then, I do not believe that person to be ready to advance towards ordination within the Church. It was for this reason in May I did not accept some persons to the position of postulant in our diocese. I have consulted the Primate on this matter. We both believe my position to be entirely consistent with the action of the 1986 General Synod and the considered opinion of the House of Bishops."

Peters conceded in his letter that the 1986 revocation of the conscience clause was not retroactive, but that it applies

completely to all persons coming into the "system" after that date. He explained: "...since 1986, if a person is to be ordained a Deacon, or a Priest or a Bishop, then, that person is unable to claim the Conscience Clause of 1975, because, for that person, the Clause no longer exists."

All Canadian Anglican dioceses now have women serving as priests, and there are no active bishops who do not support the General Synod's 1986 "position statement."

The former Bishop of London, Dr. Graham Leonard, seemingly spoke for Canada as well when he told a meeting of the English Prayer Book Society in September that "While radical or heretical interpretations of the formularies continue to pass unchallenged in official quarters, acceptance of women priests could, in the Church of England, become a fundamental belief with the status of being necessary for salvation."

Or perhaps, one might suggest, the *only* fundamental belief enforced in the Anglican Communion today?



...of the confusion over legalities in the current furor over women priests that "The Australian Church has never relied on the sanction of the law for our unity." Seated next to Rayner is New Zealand Primate Brian Davis, who is charged by one member of his flock with omitting the fact that disagreement with the new order remains within the Church in New Zealand (see lower right column).

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Media coverage of her visit would "pre-empt the outcome of synodical processes for the remainder of the year," the Association told Archbishop Rayner in an open letter. "We deem it important to reiterate that we do not regard Penelope Jamieson to be a minister in apostolic order, or her ministrations to have Anglican legitimacy."

•THE OPENLY GAY MAN RECENTLY ORDAINED TO THE ANGLICAN PRIESTHOOD IN AUSTRALIA, it has been learned, was previously a pastor to the mostly homosexual Metropolitan Community Church in Perth, which apparently was the venue for the same-sex weddings the Rev. David McAuliffe said he had conducted before coming to the Anglican Church. Originally, however, McAuliffe was an ordained priest of the Liberal Catholic Church, and his ordination by Archbishop Peter Carnley of Perth was said to be in part to remove any doubt about his orders (though this hardly addresses the real problem, from traditionalists' point of view). The Rev. Dr. David Williams, vice principal of Ridley College, a leading Evangelical theological college in Melbourne, denounced Carnley's ordination of a practicing homosexual.

Opposition To Women Priests Remains, Even Proponents Admit

"Eighteen years of experience with women priests hasn't changed the fact that resistance to women's ordination and to their ordained leadership is still very much a part of Episcopal Church life..."

This is nothing that Episcopal traditionalists haven't been saying for years in response to liberal claims of widespread approval, but it is startling when comes (as it did) from the militantly liberal Episcopal magazine *The Witness*. In its September issue, the magazine goes on to state that opposition exists "even in Suffragan Bishop-elect Jane Dixon's Diocese of Washington [D.C.]."

There, Marian Cover, the president of the diocese's Episcopal Church Women and a member of the episcopal election nominating committee, was attending services at her home congregation of St. Luke's on the Sunday following Dixon's election, when rector J. Shelton Pollen announced that the new suffragan bishop would not be welcome in their parish as long as he was in charge. Pollen—along with six other diocesan clergy—had informed Washington's Bishop Ronald Haines of their objection to women bishops as soon as they learned of Dixon's election, the story said.

"A disbelieving Cover rose from her pew in protest," continued the story.

"Do you mean that there are no women bishops in this church?" she demanded, referring to Barbara Harris' con-

...saying that, "so she turned around and asked, 'you women going to stand for this?'"

The story said 36 of Cover's "parish sisters" responded by joining her in a walk-out. They then regathered in the parish hall and developed a petition aimed at forcing Pollen to rescind his action. More than 200 parishioners, both men and women, have signed it.

"We knew it would be natural for people to disagree with you," Pollen, who said he was an Anglo-Catholic traditionalist, was quoted as saying. "At some point it will be resolved—something the clergy have to do themselves—and I'll be speaking to the bishop," he said.

Just five dioceses left out of the American Church's still "categorically reject women priests and bishops," the same five "most strongly associated with the Episcopal Synod of America" (Eau Claire, Fond du Lac, Fort Worth, Quincy and San Joaquin). But the story acknowledged four other remaining hold-outs—Georgia, Western Kansas, Albany and Springfield—which, while they are not known for strong public stances on the question, have not yet claimed any women priests, though each has begun to accept female applicants.

Yet despite the fact that the diocesan numbers are still vastly on the pro-priestess side, *The Witness* admitted "women lead fewer than 400 of the church's approximately 7,350 congregations and comprise only 11 percent of its clergy. Penelope Jamieson of New Zealand is the only one of the Anglican Communion's three women bishops who heads a diocese. Barbara Harris and Jane Dixon were elected to be suffragan bishops—that is, bishops who are subordinate assistants to the diocesan bishop, with no right of succession."

The magazine's admissions roughly parallel revelations which emerged from a late 1991 gathering in Manitoba to celebrate the 15th anniversary of women priests in the Anglican Church of Canada. Comments of women clergy present there indicated that they are still having problems fitting in. "Ordination has been accomplished, but having women included in the full life of the church has not been accomplished," said one. Another participant said: "It is often hard for us to admit the struggle is going on because we so want to fit in. We don't want people saying it was a mistake to ordain us..."

Meanwhile, a recent letter to the editor of London's *Church Times*, responding to an earlier letter to the publication from New Zealand Primate Brian Davis, claims that Davis omitted the fact that there is disagreement over the new order within the Anglican Church in New Zealand.

Auckland resident Eric L. Gummerson wrote that "The policy of the Anglican Church in Aotearoa, New Zealand and Polynesia (ACANZP) is to claim that there is universal acceptance of women as priests. This is not so. This Primate must know of retired priests who are no longer invited to celebrate because of their views; he must have heard, as I have, many older people say: 'We don't like it, but once we have got to church, what can we do?'"

"The ACANZP," Gummerson continued, "has perfected the art of drafting questionnaires to produce the findings it desires. For example, in this parish, when the (inclusive language) *New Zealand Prayer Book (NZPB)* was introduced, we used it for four successive Sundays. The follow-

ing Sunday we were asked 'Do you find the NZPB satisfactory, good, very good or excellent?' Not surprisingly, the vast majority replied good or very good. Yet some three months later the parish AGM agreed unanimously not to use those parts of the NZPB that referred to God as Mother.

"Finally," Gummerson concluded — in a fascinating revelation — "the Archbishop fails to mention that the ACANZP now allows...ministers of other Churches to celebrate the

Eucharist in its churches. I realise that this is not directly connected with the ordination of women, but I do suggest that the C of E would be most unwise to follow any lead from the Church in New Zealand."

LATE-BREAKING NEWS BRIEFS—

*** AN EPISCOPAL PRIEST WHO WAS ON A CONVENTION COMMITTEE DEALING WITH SEXUALITY ISSUES HAS RESIGNED FOLLOWING CHARGES THAT HE SEXUALLY ABUSED YOUNG MEN** in his upstate New York congregation, says The New York Times. The Rev. Wallace A. Frey, 56-year-old rector of St. David's Church in the Syracuse suburb of DeWitt, was said to have been instrumental in achieving the "compromise" resolution on sexuality at the 1991 General Convention, which was buffeted by the homosexual issue in particular. A church spokesman admitted that the development could cast doubt over the ongoing sexuality discussion process.

*** AN EPISCOPAL SYNOD OF AMERICA PARISH IN THE DIOCESE OF FORT WORTH, saying the ESA is "dying," is seeking parish status in the Western Rite Vicariate of the Antiochian Orthodox Christian Archdiocese of North America, as a result of a unanimous vestry vote October 4, supported by at least two-thirds of enrolled adult parish members. A release from the Church of the Holy Apostles, Fort Worth, claims a heavy-handed, liberal-like reaction from Episcopal Bishop Clarence Pope and the diocesan standing committee, with bids for control of the parish building, and the "excommunication" of all vestry members and the parish rector, the Rev. M.L. McCauley.**

*** TWO NASHOTAH HOUSE FACULTY MEMBERS HAVE BEEN DENIED THE RIGHT TO CONDUCT SERVICES AT THE WISCONSIN ANGLO-CATHOLIC SEMINARY** due to a disagreement over the opening words of the 1979 communion liturgy, "Blessed be God: Father, Son and Holy Spirit." Dr. Peter Toon, professor of dogmatic theology, and Prof. Charles Caldwell, who teaches pastoral theology, object that the phrase has no liturgical precedents and seems to convey the idea of three "modes" rather than Persons of the Deity. Reportedly, the two have some support among students in their decision to alter the phrase to one they believe is more theologically correct: "Blessed be God the Father, the Son and the Holy Spirit." The matter has been referred to seminary trustees for resolution.

*** THE BISHOP OF DURHAM, DAVID JENKINS, HAS STRUCK AGAIN, endorsing a book which describes belief in the Virgin Birth of Jesus as "misplaced piety," and writing a preface to a homosexual prayer book in England previously in the news. The former book is *Son of Joseph* by Geoffrey Parrinder, a theologian who writes that the Christian teaching promulgated in early creeds is "historical distortion." The latter book is *Daring to Speak Love's Name*, edited by Dr. Elizabeth Stuart, the same volume which the SPCK earlier decided not to publish after the Archbishop of Canterbury stated his disapproval. The book is being published by the secular house Hamish Hamilton, reports Church Times.**

Fuller stories will appear in the next issue.

Jesus A Divorced Father Of Three? Latest Blast Of Post-Christianity Selling Like Mad In Australia, U.S.

For dismayed traditionalists trying to figure out just what has gotten into the heads of some of the brethren in Australia and America, it might have something to do with what they are reading.

Going "like hotcakes" in the U.S. and already sold out in Australia is a new book by Australian "scholar" Dr. Barbara Thiering, *Jesus the Man*, which claims that Jesus was the married father of three who later divorced and got remarried — you guessed it — to a woman bishop. "Such claims would once have been enough to ensure that the author...would have been burned at the stake for heresy," reported *The Weekly Telegraph*. "Today, they are making her a fortune." Moreover, the book was due to be published in Britain recently by Doubleday, and "seems certain to work theologians into a lather," the report said.

Supposedly an Anglican, Dr. Thiering, who teaches in the Department of Divinity at Sydney University, says that she loves God and prays to him. Yet her exposition of the life of Christ, based on a 20-year study of the Dead Sea Scrolls, denies scriptural credibility in the traditional form, said the story. "Dr. Thiering's version of The Greatest Story Ever Told replaces the usual exquisite vision of agony on the cross with a dismal story of marital disharmony in the Judean desert."

The book claims Jesus did not die on the cross but survived to marry Mary Magdalen, sire three children and divorce. Mary Magdalen apparently became fed up with him in AD 44 after their third child, a boy, and left him. Jesus is then said to have remarried, this time to Lydia, a Hellenist woman bishop.

"Bosh," said Professor Sir Henry Chadwick, Master of Peterhouse, Cambridge, perhaps best summing up the reactions of senior theologians.

Though Scroll researchers hold a wide range of opinions, recent reports on the Scrolls suggest they contain some support for the traditional Christian story: this is the first report of a radically different nature. But whatever may be found in them, there remains a question as to whether the Scrolls are a credible basis for challenging the tenets of the faith. Professor Geza Vermes, director of Oxford's Forum for Dead Sea Scrolls Research, says that most pre-date Christ and are irrelevant. Vermes termed Thiering's story "very entertaining," but "really just hypothesis."

And of course (though Dr. Thiering is evidently content to believe a mortal involved in "dismal...marital disharmony in the Judean desert" can be a god), Christianity offers no true God without the acceptance of the virgin birth and the death on the cross. If Christ did not die on the cross, "there could have been no resurrection, and that is crucial to the belief that he was the Son of God," said Michael Walsh, a former Jesuit and now librarian at Heythrop College, London, a theological institution.

What's the Word?

By The Ven. Dr. Carroll E. Simcox

Is Christianity A Religion?

The Epistle of St. James seems a rather strange writing to be found in the New Testament when you examine what it contains and how it is presented. The traditional ascription of it to James the brother of Jesus, Matthew 13:55, cannot hold up under a close inspection. The writer who he was, was an expert of the Hebrew language and acquaintance with "Works" is indicated by the use of the word "works" rather than "deeds" which would be a more appropriate term. The word "works" is used in the New Testament only in the Epistle of St. James and in the book of James in the Septuagint. It is mentioned only once in the Septuagint.

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puzzling throughout his essay—which is really what it is: an essay on ethics, the good life. His word translated "undefiled" strongly suggests the attitude of the Pharisees who were shocked by Jesus's companionship with the sort of trashy people who can only contaminate you when you travel with them. I think one of the worst hymns I was exposed to as a child was strongly expressive of this nicey-nice attitude: "Shun evil companions." It counseled us young neophyte Christians.

Likewise James's counsel to keep yourself unspotted from the world. It's impossible to reconcile that with both the example and the precepts of Jesus to embrace the world with love rather than to shrink from it with disgust.

Of course, being kindly attentive to widows and orphans is indeed meritorious, and I must say that I find James's denunciations of the filthy rich sweet music to my soul; they set my toe a-tapping.

Well, if his definition is honestly unfit, how do we define our own Christian religion. If it is so we accept the premise that Christianity may be called a religion by a long stretch of its usual connotations? I would try to do it myself—defining for you. I will simply and very briefly set forth what I think are some essential considerations for such a definition.

At the outset though, Christian or no, we turner to God being found of His through Christ, is an unverifiable reality on a journey. I would try to do it myself—defining for you. I will simply and very briefly set forth what I think are some essential considerations for such a definition.

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Newsclips

ANGLICAN - INTERNATIONAL

Though the Epist. Comm. Soc. has always been a leading voice in the highly controversial issue of women's ministry, the Anglican Episcopal Comm. has been decisive in the matter of women's ministry. In 1971, the Epist. Comm. passed a resolution which affirmed that "the question of women's ministry should be considered as a matter of local autonomy and not as a matter of international unity." This resolution was passed by a vote of 109 to 77, with 13 abstentions. The resolution was a landmark decision in the history of the Anglican Communion, as it opened the door to the ordination of women as priests. The resolution was a landmark decision in the history of the Anglican Communion, as it opened the door to the ordination of women as priests.

THE ORIENTATION OF WOMEN AND A FEMINIST THEOLOGY
BY RICHARD J. BEEBE

The orientation of women's ministry is a central issue in the Anglican Communion. The orientation of women's ministry is a central issue in the Anglican Communion. The orientation of women's ministry is a central issue in the Anglican Communion. The orientation of women's ministry is a central issue in the Anglican Communion.

Church did not do this, though it might be argued that it should. The Church did not do this, though it might be argued that it should. The Church did not do this, though it might be argued that it should. The Church did not do this, though it might be argued that it should.

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INTERNATIONAL COMMISSION (ARCIC). Meeting at St. George's House in Windsor, England, in early September, members were revising a draft statement: "Morals, Communion and the Church." The new statement is expected to be completed at the commission's next plenary meeting in Venice in 1993. According to Lambeth Palace, one of its purposes will be to show how Roman Catholics and Anglicans can bear common witness to the moral values they share while continuing their dialogue in areas of disagreement. - *Church Times*

***ARCHBISHOP DESMOND TUTU HAD ATTEMPTED TO HEAD OFF THE ANC'S ATTEMPT TO OUST THE GOVERNMENT OF CISKEI, WHICH RESULTED IN DOZENS DEAD AND NEARLY 200 WOUNDED.** Prior to the September 7 demonstration, Tutu and other church leaders proposed a referendum on the continued leadership of Brigadier Oupa Gqozo, leader of the black (Xhosa) independent homeland of Ciskei, and both sides rejected the option. Tutu then lobbied to have the African National Congress march called off, again to no avail. When the violence had taken its toll, he sought to console the people, insisting as he visited the site of the carnage that "We have to keep wiping tears from people's eyes." - *Episcopal News Service*

***ARCHBISHOP WILLIAM LEWIS OF THE U.S.-BASED ANGLICAN CATHOLIC CHURCH WAS IN AUSTRALIA IN SEPTEMBER,** among other things to ordain a priest in the Brisbane area for what that city's *Courier-Mail* called the ACC's "small Australian congregation," evidently referring to the ACC's missionary diocese there. Lewis used the opportunity to help inform Australians about what had happened in the Episcopal Church, and why those now in the ACC had left it. Women's ordination, he said, "was like the iceberg above the water level, but there were many issues below the water," including that some Episcopal bishops openly denied the divinity of Christ and the doctrine of the Holy Trinity. "The one thing that pleases me is there is real resistance in Australia," Lewis was quoted as saying. "It seems that a number of bishops adamantly oppose...these changes. I think Australia has bishops who will be faithful." Reportedly, his trip was also due to include a visit to India.

***LORD RUNCIE,** the former Archbishop of Canterbury, is back in England after becoming ill with a serious infection in Salt Lake City August 23. He was in the hospital for a time before returning to his home in St. Albans, where he is said to be making slow but steady progress. - *Church Times*

***THE DIOCESE OF MONTREAL EXPERIENCED A 75 PERCENT DECLINE** in communicants between 1961 and 1991, to 24,700, and a concomitant fall in finances. Bishop Andrew Hutchison predicts that, without a turnaround, he may be the last bishop of Montreal. - *Anglican Journal*

***SUSPENSION AND INDEFINITE LEAVE** is the diocesan protocol applied to the Rev. Stephen Crisp of Montreal during the investigation of charges that he committed acts of gross indecency and sexual assault while he was choirmaster of St. Matthias parish. - *Anglican Journal*

***THE DEAN OF TORONTO'S TRINITY COLLEGE,** Canon Colin Proudman, has resigned, following what he described as an "irregular" secret ballot in which the divinity faculty unanimously elected another dean. The school has experienced trouble in a recent re-accreditation process, with the new accreditation granted for only half the normal ten-year span. The cause, of course, was said to be person-

nel problems. - *Anglican Journal*

***ANOTHER LARGE LONDON CHURCH HAS BEEN SHUT DOWN.** The University Church of Christ the King in Gordon Square, London, which was said to be the largest church built in Britain after the Reformation, was closed because it cost 1,400 pounds a week to run, while congregational giving amounted to just 75 pounds. - *Church Times*

***A 12th-CENTURY DEVON CHURCH HAS BEEN LOST TO A FIRE WHICH MAY HAVE BEEN CAUSED DELIBERATELY.** Holy Trinity, Buckfastleigh, was almost a total loss, though the tower, its bells and the parish's communion plate and church registers were saved. - *Church Times*

***SEVENTY PERCENT OF THE MEMBERS OF THE ANGLICAN CHURCH IN SINGAPORE ARE UNDER 25,** while the average age of Episcopalians is 57. The church there has grown from six percent to 18 percent of the population since 1970, mostly through the conversion of youth 15 to 17, according to Canon James Wong. - *The Evangelical Catholic*

ANGLICAN — USA

The Episcopal Church (ECUSA) has suffered a setback in its continued attempt to take the property of Detroit's historic **MARINERS' CHURCH**. On July 6, the Michigan Court of Appeals denied the motion of national church lawyers to file an *amicus curiae* ("friend of the court") brief supporting the Diocese of Michigan's appeal of a lower court ruling in favor of the traditionalist parish. The order effectively ends an attempt by ECUSA to bring its influence to bear on behalf of the local diocese, and will leave unanswered its apparent claim that, even if the diocese should lose its case, the national church could still bring a suit to seize local parish assets because of an alleged right created in 1979 by the so-called "Dennis Canon," which purports to impose a trust on all local church property in favor of the Episcopal Church generally. In another development, the Diocese of Michigan lost its right to oral arguments on appeal when it failed to file its appellate brief in a timely fashion, although it had been granted two time extensions. In a recent letter to all clergy in the Episcopal Diocese of Michigan, the Mariners' board of trustees wrote: "On October 13, 1990, we sent you a letter setting forth our position in this matter. We predicted that the cost of litigation for each side may exceed half a million dollars. According to various articles in *The Record* (the official diocesan newspaper), it appears that the diocese had paid its attorneys approximately \$199,000. However, this amount does not include the costs and attorney fees incurred during the appeal. We estimate that the diocese has incurred total legal fees of approximately a quarter million dollars to date. If the matter were remanded for trial, the diocese easily would incur at least another quarter million dollars, if not more. To compound the expense, [ECUSA] desires to appear and file briefs, spending even more money on attorneys. Thoughts of squandered opportunities to perform the good works of the church sadden us." A recent story in *The Record* suggested that some (if not most) of the diocese's legal expenses have been paid from the assets of a fund which was originally intended to finance new mission planting from the invested assets of closed churches. *Saint Michael's*

Wings also noted that the case continues despite Mariners' offer to settle, with the diocese dismissing its appeal, and the parish giving up its demand to recover its own legal costs.

IN AN APPARENT FIRST IN THE CONTINUING CHURCH, an official Roman Catholic representative was present when the Anglican Catholic Church consecrated a bishop for England and Wales, reports *The Trinitarian*. Among the nearly 200 persons present in Quakertown, Pennsylvania, August 1 to witness the consecration of the Rev. Leslie Hamlett for the ACC's new English missionary diocese was the Rev. Robert Roncase, official agent of Anthony Cardinal Bevilacqua, Roman Catholic Archbishop of Philadelphia. Father Roncase, who handles ecumenical relations in the Bucks County, Pennsylvania, Vicariate of the Archdiocese of Philadelphia, joined the procession and sat in the choir during the service. It was the first time the Roman Church has sent an official representative to an ACC congregation. (However, there has been previous Roman Catholic interest: an observer from that church was present at a 1990 Canadian meeting at which ACC and other Continuing Anglican bishops from around the world established the Traditional Anglican Communion.) The Rev. David A.G. Hampton-Davies of Shrewsbury, England, preached at the consecration service. **BISHOP HAMLETT**, incidentally, was baptized in the Methodist Church, but in his teens was confirmed in the Church of England, going on to pursue his call to Holy Orders with theological training at St. Aidan's Theological College, Birkenhead, Cheshire, near where he had been born in the late 1920s. He was ordained to the diaconate in 1962 and priested the following year by Bishop Stretton Reeves of Lichfield in the cathedral there. After serving C of E parishes, Hamlett and his entire parish family in Alsagers Bank near Stoke-on-Trent left that jurisdiction in 1983 following the Church of England's decision to ordain women to the diaconate. They formed the Association of St. Mary and St. John in order to continue the Faith as they had received it, and the group was later received by Anglican Catholic Church bishops. After ACC bishops established the Missionary Diocese of England and Wales early this year, Hamlett was elected as the first bishop for it by his English flock.

In other ACC news, *The Trinitarian* reported that **DEAN DONALD B. RICE OF HOLYROOD SEMINARY**, the Anglican Catholic Church's theological institution in Liberty, New York, has been granted a five-month sabbatical leave, the first he has had during the nine years he has directed the seminary. Overseeing the seminary during Dean Rice's absence will be the Ven. A. David Seeland, whom the seminary's board of governors appointed as sub-dean for the period. Seeland holds a doctorate in ministry and counseling. (A report by unofficial sources that Dean Rice may not return to Holyrood could not be confirmed.) Meanwhile, Holyrood is gaining a director of development to help with public relations, fundraising and long-range planning, the first expansive move at the seminary in several years. The seminary's governors hoped to fill the job by October. To fund the position, and to give seminary faculty and staff their first salary increases since 1989, the governors "had to push the budget above \$300,000 for the first time," said *The Trinitarian*, and "to add just over \$13,000 to unassigned donations" to balance the budget. Up-front money would be

needed, but it was felt the development position would ultimately pay for itself. In other news from the August seminary meeting, board members heard a report from Fr. Seeland on the draft evaluation of Holyrood for accreditation by the New York State Board of Regents. Interestingly, the evaluation was prepared by the Rev. Dr. Allen C. Guelzo, former dean of Philadelphia Theological Seminary, an institution of the Reformed Episcopal Church. It gave a "very positive evaluation" in many areas and expressed reservations in others, according to Seeland, and closed with a recommendation for accreditation. If accredited, Holyrood would be empowered to grant master's degrees. In addition, the creation of a course of studies for training English postulants is in the works. The story said the governors also adopted the following policy statement: "It is the sense of the Board of Governors of Holyrood, that since Holyrood is the creation of the Original Province of the Anglican Catholic Church, that dissemination of propaganda hostile to the [ACC] by students, staff or faculty be considered an offense subject to discipline."

A "middle way" between "reading for orders" and traditional full-service seminary training of **POSTULANTS FOR CONTINUING CHURCH MINISTRY** is being proposed by the organizers of Saint Anselm's Anglican Theological Seminary in Jackson, Mississippi. The new institution, "modeled after the Episcopal Theological Seminary in Kentucky," is intended to help fill the gap for a modestly-sized and -funded body of Christians, the Anglican Church in America (ACA). St. Anselm's, which was discussed at this summer's meeting of Traditional Anglican Communion (TAC) bishops in Colorado, offers tuition-free training, though relocation of the candidate to Jackson and acquisition of employment there during the study period would be anticipated in most cases. Among those actively involved in organizing the endeavor are Bishop Charles F. Boynton, dean and rector, and Canon Walter Van Zandt Windsor, rector of St. George's Parish in Jackson, as subdean and chaplain. Advisory Board members include: Bishop Boynton (chairman); Archbishop Louis W. Falk, ACA primate; Bishop William Millsaps (ACA Diocese of the Mississippi Valley); Dori Watson Boynton; Bishop Albert A. Chambers (retired Episcopal Bishop of Springfield); Bishop Robert Mercer, Bishop Robert Crawley (both of the Anglican Catholic Church of Canada); Dr. Joseph P. Farrell; Col. James A. Horn; Helen Hull Hitchcock; and the Rev. Dr. Michael Smith.

LITURGICAL BOMB: Southern Virginia Episcopal Bishop Frank H. Vest Jr. seems to have been a bit confused when he responded to a New York Episcopalian who had written him about the transfer of St. Luke's Church, Richmond, from his diocese to the traditionalist Missionary Diocese of the Americas (MDA). In a letter, Vest wrote concerning the parish's request to use the "old" (1928) **Book of Common Prayer** that: "The curious thing about St. Luke's request is that they have not used the 1928 Prayer Book for a long time—probably decades. When Bishop Charles Vache became the Diocesan Bishop in 1978, he discovered that St. Luke's, Richmond, was worshipping from **The Anglican Missile**. He requested that they not continue the use of **The Anglican Missile**..." Vest meant **The Anglican Missile** is a service or altar book which supplements the 1928 Book of Common Prayer with addi-

tional prayers and texts from traditional sources—and *not* an explosive device!

IN BRIEF—

***EPISCOPAL PRESIDING BISHOP EDMOND BROWNING HAS MET WITH PALESTINE LIBERATION ORGANIZATION LEADER, YASIR ARAFAT,** it has been confirmed. The meeting reportedly took place in Tunisia in August, while Browning was on his way to a World Council of Churches Central Committee meeting in Geneva. Church spokesman Jeffrey Penn said no details of the discussions were available, but that Browning had hoped to persuade the PLO to resume peace talks with Israel. - *Church Times*

***CONFRONTING INSTITUTIONAL RACISM IN THE EPISCOPAL CHURCH IS A COMPLICATED PROCESS AND WILL PROBABLY MEET RESISTANCE,** according to a report analyzing the "racism audit" taken at the 1991 General Convention. The report recommended that the church design, with professional consultants, a program to address race relations and the conflict that some feel between the need to follow the gospel and that to encourage cultural diversity. - *Washington Diocese*

***THE UNION OF BLACK EPISCOPALIANS HAS VOTED TO EXCLUDE NON-BLACKS FROM MEMBERSHIP.** The decision not to open membership to non-blacks, in favor of maintaining a context for "developing a healthy black identity and community," came at a UBE meeting in Atlanta over the summer. - *The Episcopal News*

***THE BISHOP OF LONG ISLAND HAS ADOPTED A POLICY OF ADMITTING BAPTIZED CHILDREN TO COMMUNION "AT ANY AGE," WITH CONFIRMATION NO LONGER "TO BE SEEN AS THE REQUIREMENT FOR THE RECEPTION OF HOLY COMMUNION."** Bishop Orris G. Walker appears to be following a general trend in the Episcopal Church away from Confirmation in favor of baptism as the only requirement for full admission to the church and to Holy Communion. Nonetheless, Walker said in a letter he will still hold "Confirmation" services for candidates "that are at least sixteen and older" at "regional centers," to help congregations to "break down barriers" and "share in worship and fellowship." Still, Walker wrote to his diocese that "Some parents, for whatever reason, are still uncomfortable" with the new policy, and "Many are still labored by the notion (sic) that, since they had to be confirmed in order to receive Holy Communion, so should their children also be confirmed. For too long, too many have felt that Confirmation was a 'rite of passage' for our children."

***BISHOP JOHN SPONG IS FEELING INCENSED BY HIS ROMAN CATHOLIC BROTHERN AGAIN,** blasting the recent Vatican statement on homosexuality as "shocking and deeply distressing" and labeling Roman opposition to protective civil rights laws for homosexuals as "hypocritical." - *Episcopal Life*

***PROMOTING THE ACCEPTANCE OF PLURALISM—**rather than conversion or evangelism—is the first item on the agenda of the Episcopal presiding bishop's new committee on interfaith relations. "We can be faithful to our own tradition and yet delight in some of the differences with people of other faiths," a spokesperson said. - *The Living Church*

***A LOUISIANA EPISCOPAL PRIEST HAS BEEN**

FOUND DEAD. Episcopalians there are mourning the brutal death of the Rev. Hunter Horgan, III, 47, rector of St John's Church, Thibodaux, who was accosted and beaten to death in his church office. He is survived by his wife and two children. - *The Living Church*

***THE REV. DONALD R. STIMBLE,** a priest of the United Episcopal Church of North America, has died after a long battle, first against leukemia, and then with bone cancer. The Continuing Church priest was instrumental in events by which the traditionalist former Bishop of London, Graham Leonard, was invited by Fulton, Missouri's Westminster College a few years ago to deliver its annual John Findley Green lecture, the same forum from which Winston Churchill years ago delivered his famous "Iron Curtain" speech. With the further choice of Bishop Clarence Pope of Fort Worth as the one to introduce Leonard, future ties between Episcopal traditionalists and Leonard were assured. With UECNA Presiding Bishop John Gramley officiating, a Requiem Eucharist and burial service for Fr. Stimble were held at St. Francis' Anglican Church, Ava, Missouri, with burial in the church's cemetery. - *St. Michael's Wings*

***THE EPISCOPAL SYNOD OF AMERICA'S ROSE HILL ESTATE** in Aiken, South Carolina, is now fully restored and open as a House of Studies and Retreat Center for Christian traditionalists. The Society of the Holy Cross inaugurated the renovated Rose Hill last summer, and a master program in Religious Studies was launched in September. Also, Gethsemane Chapel At Rose Hill was consecrated August 6 by Bishop A. Donald Davies, head of the ESA's Missionary Diocese, also based in Aiken. - *Foundations/The Anglican Missioner*

***"HERESY IS THE CORRUPTION OF TRUTH. SCHISM IS AN INSTITUTIONAL DIVISION WHICH MAY OR MAY NOT HAVE TRUTH AT ITS BASE."** To the Rev. Robert Shackles, president of the Prayer Book Society, the idea that "schism is a worse sin than heresy" puts "structure before truth, and ignores the fact that "our communion...began as a schismatic act of separation from Rome..." - *Chimes*

***A DIG IN THE CHURCHYARD OF WILLIAMSBURG'S HISTORIC BRUTON PARISH FOR THE LOST WRITINGS OF SIR FRANCIS BACON HAS TURNED UP NOTHING.** A New Age group had conducted unauthorized digs—and finally several months ago got the vestry's permission—to search for a vault on the grounds of the landmark Virginia Episcopal parish which the group believed held Bacon's plan for a Utopian society and writings that would prove he was the author of William Shakespeare's plays. Three weeks of excavation by a team of Colonial Williamsburg Foundation archaeologists and two days of boring showed no evidence of a vault in the area where Marie Bauer Hall, a Los Angeles mystic, first dug for it in 1938. Miss Hall's followers said scientists were looking in the wrong place. - *The Washington Times*

***BISHOP MICHAEL MARSHALL OF THE ST. LOUIS-BASED ANGLICAN INSTITUTE WAS PREVENTED FROM TRANSPORTING A PIANO TO GREAT BRITAIN,** as he returned to his native country to fulfill an evangelism appointment from the Archbishop of Canterbury. Marshall, whose secretary insists he is "pro-life on elephants," was unable to prove to U.S. customs officials "where the elephant that provided my piano keys had been shot." - *Episcopal News Service*

***A NEW TOURIST ATTRACTION, A PORTABLE MAZE, IS IN PLACE AT SAN FRANCISCO'S GRACE CATHEDRAL.** A replica of the maze at Chartres Cathedral in France, which was the final path of penitent pilgrims in the middle ages, the porta-maze at Grace, called "walking the labyrinth", is velcroed together for "introspection and spiritual transformation, whatever one's religion—and no prior pilgrimage is required." The canon pastor of Grace, the Rev. Lauren Artress, compared the maze to the Greek labyrinth at Minos, which culminated in human sacrifice, and to the Hindu and Buddhist mandala. Grace maze-walkers view their walk as an act of celebration, and soon they will be able to celebrate all the time, by walking the permanent maze being built in the cathedral's garden. - *The New York Times*

RELIGION—USA

ELECTION YEAR POLITICS HAVE PUT THE PRO-ABORTION "FREEDOM OF CHOICE ACT" ON HOLD, at least until after November, despite summertime promises by Senate Majority Leader George Mitchell that the bill, which would guarantee abortion on demand, would be debated and passed, reports *The Washington Times*. A spokeswoman for the Pro-Life Office of the U.S. Conference of Catholic Bishops believes that "When they saw it could hurt Clinton and other supporters of the act, they just killed it." A spokesman for the Center for Reproductive Law and Policy said the bill was pulled back because Republicans—not Democrats—feared the negative fallout from voting against abortion rights in an election year. Whatever the case, in the interim pro-choice advocates have tried to end restrictions on abortion counseling in federally funded family planning clinics. The so-called "gag rule," preventing everyone but physicians at such clinics from discussing abortion with patients, went into effect in late September. In a related story, **A FEDERAL APPEALS COURT STRUCK DOWN A LOUISIANA STATUTE THAT BANNED ABORTION IN MOST SITUATIONS AND REQUIRED PRISON TERMS FOR DOCTORS WHO PERFORM ABORTIONS.** *The Washington Post* said the September ruling was the first major court action on the issue since the Supreme Court upheld a constitutional right to abortion last June, while allowing to stand some restrictions on abortion contained in a Pennsylvania law which was the subject of the decision. With "undue burden" as the new test as a result of the Pennsylvania ruling, the U.S. Court of Appeals for the 5th Circuit said the 1991 Louisiana law was "plainly unconstitutional...because it imposes an undue burden on women seeking an abortion before viability" (before a fetus could survive outside the womb). The case may be appealed to the Supreme Court, though that decision may be dependent on whether the high court justices take up a dispute involving another criminal abortion ban from the territory of Guam.

NO PRAYERS IN SCHOOL—BUT AT SCHOOL FLAGPOLES: A few million students were expected to pray around their school flagpoles in mid-September in an apparently student-led revival that avoids illegal endorsement of religion by public schools, reports *The Washington Times*. Protected by free-speech rights, the "See You at the Pole" campaign has spread across the nation with little contro-

sy, supporters say. The event went nationwide last fall when an estimated one million students met in 15,000 schools. The Supreme Court has ruled that graduation prayers at public schools are an unconstitutional establishment of religion by the government. But legal experts say flagpole prayer is different because it takes place during a non-instructional period. "As long as it's a genuine student-led movement, saying 'Let's meet and do this', in which no government is saying how to pray, it doesn't violate the Constitution," said an ACLU spokesman. "I believe almost every high school in Howard County will have at least one student at the flagpole," said Bryan Wintersteen, youth minister at Bishop Cummins Reformed Episcopal Church in Catonsville, Maryland. "We're also giving information to students so they can plant Bible clubs in their schools." The 7 a.m. gatherings, designed to last from 15 to 30 minutes, are being backed by some of the nation's largest evangelical youth ministries and churches, the story said. Doug Clark, director of the National Network of Youth Ministries in San Diego, which represents 55 denominations and 1,900 youth workers, said that "We're estimating there could easily be two or three million" students involved, out of the some 17 million in U.S. secondary schools. "We are interested in more than just a one-day impact," Clark said. "We're encouraging students to pray regularly for the moral and spiritual direction of our country."

Lest anyone think the "family values" concern is exaggerated. *The Washington Post* recently carried the alarming report that District of Columbia courts are seeing a rise in **PARENTS REFUSING CUSTODY.** "Every day, in the controlled chaos that is juvenile arraignment court in the District," the story said, "at least one child stands out: the one with no parents or brothers or sisters or aunts or uncles or grandparents or family friends willing to take him or her home. Sometimes a sobbing mother or a resolute father stands before the judge and explains; 'She won't do what I tell her,' 'He comes and goes whenever he wants to,' 'I'd rather have him locked up than dead on the streets.'" Some parents even suffer violence and injury from their troubled teens, and refuse to take them back home. Just as often, the article continued, "no one shows up, despite calls from police and social workers and lawyers. These are the toughest cases in juvenile court...Family law is based on providing a child with base necessities, food, shelter, an education, supervision and support, so that he or she can grow up to be a productive, law-abiding adult. But when the family structure has deteriorated to the point where no one is willing or able to perform these tasks, the government must step in. And that is seldom a good long-term solution, social workers, lawyers and judges agree."

IS THERE REALLY A HOLLYWOOD "CULTURAL ELITE"? Though Americans generally support, at least in its broad outline, what the politicians call "family values," a *Newsweek* report adds some documentation to the claim that Hollywood's "cultural elite"—104 top television writers and executives—does not. The report said that Americans as a whole markedly differ from the Hollywood crowd on four key points: while 85 percent of Americans believe "adultery is wrong," only 49 percent of the Hollywood leaders do; just four percent of Americans—but 45 percent of the show-biz types—claim "no religious affiliation"; 76 percent of Americans, but only 20 percent of Hollywooders, believe

"homosexual acts are wrong"; and 59 percent of Americans, compared to an astonishing 97 percent of Hollywood leaders, "believe in a woman's right to an abortion." William Galston of the University of Maryland, who is a domestic-policy adviser to Gov. Bill Clinton, the Democratic Party candidate for the U.S. presidency, believes the Hollywood elite's world view is centered on "personal autonomy and self-creation. Traditional morality has no *prima facie* authority [for them] because it has to be tested against the principle of individual autonomy."

FEMINIST CONTRASTS: Feminist leaders are apparently discounting claims that support for abortion may be killing off more pre-born females than males. Sex-selection abortions are common in some foreign countries, such as India, where male babies are preferred, and there is some evidence the same thing is happening in the U.S., particularly among immigrant groups. This was called "an irrelevant issue" by National Organization for Women (NOW) Vice President Rosemary Dempsey, who said that: "The right to decide to terminate a pregnancy belongs to the woman, and I don't think women make decisions of that kind." Still, in parts of the country where Indian, Korean, and Chinese immigrants gather, old-country habits are showing up, according to *The New Republic*. Writer Charlotte Allen found a San Jose, California, geneticist who identifies an unborn's sex at eleven weeks. Dr. John Stephens does not perform abortions, but, he says, in follow-up visits with his patients, "I'll ask about the first pregnancy and they'll say, 'I've terminated,' [and] it's almost always a girl... Who am I to make any moral judgment?" Meanwhile, feminists, though theoretically united in their goal to end exploitation of and violence against women, seem rather at odds with each other over pornography, in an apparent collision between concerns for feminist goals and free speech rights. According to *Time*, Michigan law professor Catharine McKinnon and author Andrea Dworkin have endeavored (evidently with little success) to get local governments to adopt a proposed ordinance, which defines pornography as "the graphic, sexually-explicit subordination of women through pictures or words." The measure has met heavy opposition from such feminists as Betty Friedan and Nora Ephron, as well as the American Civil Liberties Union. Some feminists opposed to pornography think an exception needs to be made to the First Amendment's provision on free speech, as is already done in cases of bribery or fraud. Opposition feminists think too much attention is being paid to the victim's point of view—something they term "too subjective."

THE FOURTH DRAFT OF A PROPOSED ROMAN CATHOLIC BISHOPS' DOCUMENT ON WOMEN continues to denounce sexism "as a moral and social evil," but takes a hard line against the idea of female priests. According to an *Associated Press* story in *The Washington Post*, the newest version of the document—fought-over by pressure groups and (thus) nine years in the making—says: "The fact that the call to ministerial priesthood is addressed only to men is not arbitrary, nor is it rooted in a view that women are inferior as persons." Rather, a male priesthood is "willed by the Lord." Critics, however, described the draft as "far worse" than previous utterances of the American bishops, with the national coordinator of the Women's Ordination Conference alleging that "...we've proven theologi-

cally and historically there were women priests and bishops...." A previous draft, which agreed with Vatican pronouncements against women priests but left the door open to further study, was criticized by both proponents and opponents of traditional Roman Catholic teaching. A majority of the U.S. Catholic bishops would have to agree to the draft for it to be promulgated.

A MAJORITY OF AMERICAN ROMAN CATHOLICS BELIEVE WOMEN SHOULD BE PRIESTS AND ABORTION SHOULD BE LEGAL. *The Washington Post* reports that a Gallup poll commissioned by eight "reform-minded" Roman Catholic groups shows that, in the last seven years, the percentage of Roman Catholics who support women priests has grown from 47 to 67 percent, while 52 percent say abortion should be legal in "many" or "all" circumstances and 70 percent say they could, in good conscience, vote for candidates who support legal abortion. Asked about homosexuality, 78 percent say gay men and lesbians should have equal access to jobs, up from 58 percent in 1977, but only 46 percent say sex between gay persons or lesbians is morally acceptable. Responding to the survey, Bishop Raymond Boland, communications officer of the U.S. Catholic Bishops' Conference, said: "The church does not base its teachings or its practices on polls nor opinions nor votes, but on foundations of Gospel values not subject to transitory influences." The poll also showed that strong majorities approve of allowing priests to marry, premarital sex between "committed" persons, endorsement by church officials of condom use to prevent AIDS, and the exercise of personal conscience on birth control.

IN BRIEF—

***GEORGETOWN UNIVERSITY HAS ENDED SUPPORT FOR A STUDENT GROUP WHICH ENDORSES LEGALIZED ABORTION.** The Jesuit-run Washington, D.C. institution has reversed a year-old decision to recognize the group, but still is abiding by an out-of-court settlement by which a homosexual students' organization was given funds for its activities among GU students. - *Our Sunday Visitor*

***IT IS "BLASPHEMY TO INVOKE THE INFINITE AND HOLY GOD** to assert the moral superiority of one people over another or one political party over another," claimed a recent letter from religious leaders to President George Bush, referring to his and Republican campaign practices. Supported by 23 church leaders, including Episcopal Presiding Bishop Edmond Browning, the letter urged that Bush and his party desist from efforts to inject God into the campaign, stating that "We need to be very clear that God belongs to no one side." - *The New York Times/Episcopal News Service*

***A NEW FORCE AIMED AT ELECTING "PRO-FAMILY CHRISTIANS" TO CONGRESS AND ACHIEVING "WORKING" CONTROL OF THE REPUBLICAN PARTY** by 1996 exists in the form of the "Christian Coalition," launched in 1989 and so far funded with more than \$13 million raised through a "citizen action" organization by televangelist Pat Robertson. The group is said in many ways to have eclipsed the impact of the defunct Moral Majority, tapping state and local affiliates to achieve majorities or near majorities on

Republican central committees in more than a half dozen states and by placing 300 members as delegates to August's Republican National Convention. A massive get-out-the-vote effort by the group, which claims 250,000 members in 49 states, was due to be carried out for the presidential election this month. - *The Washington Post*

***ONE OF THE FIRST COLLEGES TO ADOPT A "SPEECH CODE" FORBIDDING RACIST OR SEXIST SLURS HAS REPEALED IT.** The University of Wisconsin's acknowledgement that it may violate students' First Amendment rights, triggered in part by a recent Supreme Court ruling against a Minnesota city's "hate crime" law, also signals a nationwide trend against the controversial campus rules that ban certain words. "The heyday of political correctness is over," claimed Robert M. O'Neil, a University of Virginia law professor and director of the Thomas Jefferson Center for the Protection of Free Expression. - *The Washington Post*

***A RESIGNED TOP LEADER OF THE PRESBYTERIAN CHURCH (USA) HAS BEEN CLEARED OF SEXUAL HARASSMENT CHARGES.** Several months ago, the Rev. W. Clark Chamberlain III of Houston stepped down a day after being elected stated clerk of the church, upon learning a church worker in Kentucky would file a sexual harassment complaint against him over an alleged incident during the time Chamberlain worked with the Presbyterian General Assembly staff in Louisville. The Special Disciplinary Committee of Inquiry of the New Covenant Presbytery said in September there was no basis for the allegation. - *The Washington Times*

***THE CHRISTIAN REFORMED CHURCH'S LINE-HOLDING DECISION ON WOMEN PASTORS HAS FAILED TO PREVENT REVOLTS IN THE ONCE-TRADITIONAL DENOMINATION** by both the "progressive" and "conservative" wings. Recently, the church voted not to ordain women pastors but to allow them "pastoral functions." On the one hand, a Grand Rapids, Michigan, congregation has elected two women as elders, while two large congregations have joined some 4,000 congregants in seceding from the CRC. A total of 20 churches—13 in Canada and seven in the U.S.—have withdrawn from the CRC. - *Reformed Believers Press Service/Christian Observer*

***THE 189-YEAR-OLD AMERICAN BAPTIST HAS CEASED PUBLICATION** because of falling circulation. The publication, founded in 1803, was the oldest denominational publication in the Western Hemisphere. - *Episcopal Life*

***TWO INTERFAITH CABLE TV NETWORKS HAVE JOINED FORCES** with the goal of further offsetting unrealistic depictions of American religion and life presented by most other TV networks. The four-year-old VISN network, representing mainline Protestant, Roman Catholic, Eastern Orthodox, Jewish and evangelical traditions, signed an agreement, effective October 1, to link with ACTS, started in 1984 by the Southern Baptist Convention but also featuring programming from different denominations. Sharing the same 24-hour channel, VISN-ACTS, as it will be called, will reach about 20 million households, with an accessible audience projected at around 50 million. - *Associated Press/The Washington Post*

***A TAX ON CHURCH CONTRIBUTIONS HAS BEEN IMPOSED** by the City of Berkeley, California, which also required churches to get a business license. Church

leaders have reacted with anger to the move. "They're trying to tell me I have to get a city license to preach," said one Baptist minister. - *Episcopal News Service*

***RADICAL FEMINISTS ARE SAID TO BE IN A NEW ERA OF PROTEST**, patterned on the militancy of the homosexual group ACT-UP, and are up and running under such names as Womans Action Coalition (WAC), Women's Health Action and Mobilization (WHAM) and Guerrilla Girls. - *The New York Times*

***A PINK AND WHITE, DRIVE-THRU CONDOM SHOP** elicited the ire of folks in Cranston, Rhode Island's Italian community, when it opened in their neighborhood. The opening of the "Condom Hut," which apparently has already suffered some vandalism, coincided with the Feast of the Madonna Della Civita—the biggest feast of the year. - *The Washington Post*

***A PAGAN PASTOR IS ON CALL AT VANDERBILT UNIVERSITY MEDICAL CENTER.** Andrew Ragland, head of a 12-member Druidic group and a medical center employee, has been granted visiting clergy status. So far no requests for his services have been made. - *Christian Century*

RELIGION—INTERNATIONAL

JAPANESE POST-ABORTION PRACTICES may have been part of the inspiration for a recent proposal by John Cardinal O'Connor, adopted by the Knights of Columbus, to erect tombs honoring unborn children in every Roman Catholic diocese in the U.S. Though abortion is a primary means of birth control in Japan, children lost by that means as well as by miscarriages are remembered as one would remember someone who died through the custom of "mizuko kuyo"—offerings left at Shinto and Buddhist shrines, in the form of baby-clothes-clad-statuettes, bibs, toys or baby food—and the process is said to help the healing of grief. The physical symbols are part of a formal fee-paid funeral or ancestral ritual where the unborn child is given "identity and form," according to Peter Steinfels, writing in *The New York Times*. The unborn child receives a Buddhist name, as an adult who has died would have. The physical memorial is then prepared. Jizo, protector of children and travelers, is a Buddhist deity who is commonly selected. Abortion restrictions were abolished in Japan in 1948, and mizuko kuyo sprang up in the 1960s and has grown ever since. The media in Japan regularly call it a "religious scam," it appalls Japanese feminists, but even academic experts on the subject, like Elizabeth Harrison of the East Asian Studies Department at the University of Arizona, concede "that no religious practice could have become so widely and publicly established unless it responded to some profound need." Harrison admits that Japanese women express guilt following the loss of a child, but thought the guilt stemmed from "not being able to mother" rather than from feeling "responsible for a death." Indeed, Harrison is not even sure that Japanese women think of their aborted or miscarried child as having the same status as those normally born and living. She points out that mizuko means: child, potential child and child that might have been. Strangely, while writing benevolently of the Japanese practice, Steinfels views O'Connor's proposal with harsh suspicion, suggesting that the plan to establish a "Tomb of the Unborn Child" in Catholic dioceses is a mere

protest or a warning to society, "a gimmick to shift attention from the woman's choice to the question of the 'fetus's moral status.'" *Mizuko kuyo*, he seems to say, is a proper vehicle for comfort: "The statuettes of Jizo, though they stand in rank upon rank, send their messages of healing privately to individual women and their husbands."

The **OLD CATHOLIC BISHOPS OF THE UNION OF UTRECHT** are continuing a program of seminars in member national churches on the proposed ordination of women as priests, and directing that Roman Catholics, Anglicans, and Orthodox Christians be consulted on the divisive question. According to a recent news release from the International Bishops' Conference (IBC), women's ordination will not come up for formal discussion "until 1996 at the earliest." Meanwhile, Old Catholic groups in Scandinavia (outside the historic geographical scope of Old Catholic churches in Europe) are making progress, with one man ordained to the diaconate and another licensed as lay-reader for Swedish congregations under direction of the Bishop of Haarlem in the Netherlands. In other news, it was reported that the synod of the Polish National Catholic Church in the United States and Canada and the synod of the Christian Catholic Church of Switzerland, two member bodies in the Union of Utrecht, have resolved to favor reunion with the Orthodox, based on the documents of the Orthodox-Old Catholic dialogue committee set up by IBC. The Dutch bishops of the Union have issued a pastoral letter, "Marriage and Remarriage," which concludes "that they—[like] the Orthodox Churches—wanted it to be possible to administer the sacrament of marriage to divorced people also." In a slightly discordant note, the IBC release noted that the Archbishop of Canterbury, speaking at a service held in observance of the 150th anniversary of the Diocese of Gibraltar in May, "referred to the hospitality the diocese experienced from other religious communities and churches. The Roman Catholic Church and the Scandinavian State churches were mentioned but it was regarded as most unusual that the Old Catholic churches were not mentioned at all!" The Union of Utrecht and the Anglican Church are officially in communion, with the IBC release noting, for example, that Bishop Sigisbert Kraft of Bonn was invited in recent months to participate in the consecrations of the new Church of England bishops of Monmouth, Dr. Rowan Williams; Willesden, Geoffrey Dow; and Stepney, Richard Chartres.

"It is the right of the spouses to decide on the size of the family and spacing [of] births without pressures from governments or organizations," said the Vatican representative to the Rio Earth Summit, Archbishop Renato R. Martino, according to *The Washington Times*. What's this? A more liberal view from Rome? Probably not. Martino was apparently reacting more to the possibility of political population control as part of a program to rescue the environment than signalling sudden approval of contraception for Roman Catholic spouses. Martino reportedly spoke of the church's position on "demographic policies and the promotion of methods for limiting births which are contrary to the objective moral order and to the liberty, dignity and conscience of a human being." His statement comes in a year when the Vatican has sharpened its focus on moral issues and in which **ROMAN CATHOLICISM** seems to be undergoing some changes, especially in the United States. New encyclicals are expected from Pope John Paul II on

abortion and family moral issues. The Pope has also signed off on a new catechism, to be published around the end of the year. An earlier draft was criticized, according to *The New York Times*, for neglecting recent theology, the Second Vatican Council, and the development of church teaching over the centuries. The Pope, in approving the final version, noted that the catechism "faithfully respected the teachings of the Second Vatican Council and would serve Christians in the third millennium." Conservative prelate, Joseph Cardinal Ratzinger, head of the Congregation for the Doctrine of the Faith, said that the catechism "is not a legislative text," and does not contain "new doctrine." Liberal critics as well as papal supporters have viewed the catechism as a vehicle for establishing the Pope's and Cardinal Ratzinger's conservative views. Changes are also afoot, says the *Times*, in Roman Catholicism's English version of the Lord's Prayer. Revisions are being proposed by Roman Catholic bishops serving on the International Commission on English in the Liturgy. By 1994, American bishops may approve both a new Lord's Prayer and Nicene Creed. The words "who art" and "thy" will be replaced in the prayer to read "Our Father in heaven, hallowed be Your name," while the Creed will drop "for us men" and say just "for us." One report indicates that even the Creed's words that Jesus "was made man" are in jeopardy—despite the fact that He indubitably was a man—and may be changed to say that He "became truly human." The U.S. church has already experienced significant change in both language and ministry, and the last 20 years have seen a steep decline in traditional vocations. Despite the loss, actual ministry to parishioners has been enhanced by greatly **BROADENED MINISTERIAL ROLES FOR NUNS AND LAYPEOPLE**. *The Washington Times* reports some "20,000 nuns and lay ministers are employed at least 20 hours a week in half of the nation's 19,000 parishes." A study conducted by the National Pastoral Life Center said that while lay ministry has been very successful it is woefully underpaid, with yearly salaries averaging from \$13,000 to \$20,000. It also reported too few minority participants. While the debate on women's ordination simmers in American Roman Catholicism, parish ministers, most of whom are female, already visit the sick, run religious education programs and do office work. The women have been credited with introducing more sensitivity into elderly and homebound visitation and have earned high marks from pastors and parishioners for their work.

Meanwhile, among signs of a revival in **TRADITIONAL ROMAN CATHOLIC PRACTICE** is a new order of cloistered nuns in Le Barroux, France. According to *The New York Times*, 34 Sisters of Our Lady of the Annunciation, most of them under 28 years old, have taken up residence in a new convent built specially for them, because local bishops in France prevented them from taking over abandoned convent property elsewhere. The sisters are traditional, but "not strictly followers" of the late Archbishop Marcel Lefebvre. The convent is located across the valley from a men's community established on the same lines. As recently reported by *TCC*, the Vatican has approved a council to oversee and support traditional life for women's religious orders, which parallels an already-existing, liberal-dominated council for Catholic women religious.

IN BRIEF—

***A WOMAN MAY BE AMONG THE NOMINEES FOR ARCHBISHOP OF UPPSALA, SWEDEN**, when the present primate, Bertil Werkstroem, retires. The proposal by a pro-women priest organization came as a "complete surprise," said Birgitta Larsson, a mission agency director, but was welcome "as a provocation against the present order of affairs," meaning that no woman has been appointed bishop in the Swedish State Lutheran Church since women priests were first ordained in 1958. - *Episcopal News Service*

***THE NEW SOUTH WALES SUPREME COURT SAYS IT HAS NO POWER TO QUESTION THE AUSTRALIAN PRESBYTERIAN CHURCH'S DECISION TO STOP ORDAINING WOMEN.** The Presbyterian Church in Australia first allowed the ordination of women in 1974, but last year voted to stop the practice, deciding it was unbiblical. The Rev. Theodora Hobbs, one of three women who brought the action, said the decision was "a death blow" to her church which would make more women leave it or choose not to join it. - *The Tablet*

***OVER 6,000 PEOPLE WITNESSED THE INSTALLATION OF THE WORLD'S FIRST LUTHERAN BISHOP** in Hamburg, Germany, August 30. German congregants were joined by church representatives from Africa, Asia, the Middle East, North America, the Pacific and Europe as Maria Jepsen, 47, was installed in a ceremony conducted by the head bishop of the United Evangelical Lutheran Church of Germany, Landesbischof Gerhard Muller. Jepsen's election has caused considerable controversy within some Protestant circles in Germany, with some objecting to Jepsen's theological position, which she described as "moderately feminist," and others regarding any female bishop as unbiblical. - *Ecumenical Press Service*

***FEMINISTS FROM ALL OVER BRITAIN AND IRELAND** assembled in Lampeter, Wales for a summer school on Feminist Theology. Over 100 women, half Catholics and some post-Christian, were present. Fem-stars like Daphne Hampson, a post-Christian feminist (who nevertheless lectures in theology), and Monica Furlong, a Church of England advocate of women's ordination, helped lead the circle dancing and mime that are *de rigueur* at feminist events. The Lampeter papers will be published in a new journal, *Feminist Theology*. - *The Tablet*

***WOMEN NEED TO SEARCH FOR THE LIBERATING GOD OF THE BIBLE, RATHER THAN SEARCHING FOR GODDESSES**, a Swiss woman theologian, Ina Praetorius, told an audience of 200 women and ten men at the tenth assembly of the Conference of European Churches in Prague during September. - *Ecumenical Press Service*

***THE BRITISH METHODISTS' FIRST WOMAN PRESIDENT**, Kathleen Richardson, advocates her church's involvement in the "wider world." Concern for the needy, justice issues and environmental stewardship are "Gospel calls that we cannot ignore," she says. - *Episcopal News Service*

***A TRANSSEXUAL CLERIC HAS ACCUSED HER CHURCH OF "PURE DISCRIMINATION" FOR REFUSING HER A PASTORATE.** When the congregation of Grouw within the [Synodical] Reformed Churches in the Netherlands (GKN) voted 44-37 in June against calling J.A.A. de

Boer, the male-turned-female minister complained that the vote was discriminatory because "aside from my sex change there was nothing they could say against me." Some members of the church said they didn't think the congregation was ready for a transsexual pastor and that calling de Boer would split the church, and others had problems with transsexuality and the fact that de Boer had a girlfriend. - *Christian Observer*

***A UNITED CHURCH OF CANADA COMPROMISE LEAVES DECISIONS ON BLESSING HOMOSEXUAL RELATIONSHIPS TO LOCAL CONGREGATIONS.** Petitions from congregations had asked the two million-member denomination, Canada's largest Protestant body, to endorse the ritual. But commissioners to the church's recent General Council meeting in New Brunswick said the church "needs time for discernment as it considers the implications." At the same meeting, the church chose its first Native Canadian moderator, the Rev. Stan McKay, a member of the Cree tribe. - *Religious News Service/Christian News*

***RUSSIAN HOMOSEXUALS** went on a hunger strike earlier this year, demanding the legalization of homosexuality. It now carries a penalty of up to five years in jail. - *Calvary Contender/Christian News*

***HEAVILY CATHOLIC HONDURAS IS SPLINTERED OVER THE ABORTION ISSUE.** A women's movement, which grew out of the fact that many rapes have gone unpunished in the country, has now begun to exert pressure for relaxing the nation's restrictions on abortion, under which a woman convicted of receiving an abortion (under any circumstances) could spend up to five years in jail. Women's rights groups want to rewrite the penal code to allow abortion in cases of rape. But the issue has provoked strong opposition from conservative leaders and the Roman Catholic Church. Pro-life groups accuse feminists—many of whom, one pro-life leader says, are "communists and lesbians"—of using the momentum on the rape issue to push a radical agenda. Abortion in cases of rape, they say, is the first step toward abortion on demand. - *The Washington Times*

***A BILLBOARD CAMPAIGN CONDUCTED BY JEWS FOR JESUS HAS COME TO AN ABRUPT END IN THE LONDON "UNDERGROUND."** London Transport Advertising quashed the evangelistic group's efforts after only a week following complaints by the Board of Deputies of British Jews, the Council of Christians and Jews, and incidences of vandalism against the posted ads themselves. The action, taken because LTA found the advertisements were "likely to offend religious or other major groups," drew response from Mark Greene, who wrote the advertisements: "I'm disappointed that in a democratic society a simple message about the love of Jesus cannot be displayed." It was not clear whether billboard ads for the Jewish faith would also be disallowed. - *Church Times*

***MEXICO AND THE ROMAN CATHOLIC CHURCH HAVE ESTABLISHED DIPLOMATIC RELATIONS, ENDING MORE THAN A CENTURY OF ENMITY** between the Vatican and Latin America's second-largest Catholic country. The rift between the two dates to the mid-1800s, when the church was viewed as siding with Spanish and French colonialists and supporting Mexico's landed gentry in a struggle against the peasantry. The recent joint an-

Continued on Back Cover

The Christian Challenge— 25 Years Ago This Month

"The Episcopal Church is committed to spending \$9 million over the next three years in a program that has absolutely nothing whatever to do with the Church's mission. It was first dubbed 'the Black Power Fund.' Next it became the 'urban crisis fund.' Now, since the end of General Convention, it has received a new name: 'The Crisis in American Life' program."

The November, 1967, *CHRISTIAN CHALLENGE* said "It is a plan developed by men who, to a great degree, have helped to establish the climate of violence in this country because they have practiced 'civil disobedience' or advocated it or condoned it. And now that the fruits of their actions have produced burning cities and bloodshed, looting and killing, they are seeking to placate those who want

"The Gospel of Christ in the broadest possible sense is the strongest tool that the Christian leader has for the transformation of society, and this transformation is to be brought about not by pressure, not by force, but by persuasion."

- Dr. Joseph H. Jackson, (then) president of the 6.3 million-member National Baptist Convention U.S.A., as quoted in the November, 1967, *CHRISTIAN CHALLENGE*

to destroy the nation."

The national church was so eager to sell the new program to clergy and laity back home, said the magazine, that it sent out great quantities of promotional information on it to dioceses within a few days of the Seattle, 1967, convention's conclusion. Key individuals in each diocese had already begun to "try to convince local Episcopalians that this is a worthy and necessary project for the Church to undertake," said *TCC*.

The program was aimed not at evangelizing black or poor people or drawing them to the church, but, according to Episcopal Church communications, at bringing "people in ghettos into areas of decisionmaking by which their destiny is influenced" and to "encourage the use of political and economic power to support justice and self-determination for all men." The money would be given directly to community organizations to spend on priorities "they themselves have set."

"By their own words," said the magazine, "the creators of this plan wish to use the sacrificial offerings of the Church for the development of political and economic power for the so-called 'community organizations,'" which church sources indicated might include such things as "a labor union." Though national church information denied that any of the funds could be utilized "for the benefit of or in connection with the activities of any individual or group which advocates the use of violence as part of its program," a review of the "examples of community organizations" provided by the church prompted *TCC* to say they appeared to include the "'Black Power' and Saul Alinsky-type groups

which have grown like Topsy in recent years—and which inevitably create agitation, chaos and, in more than a few instances, violence."

The magazine gave substantial coverage to the views of Dr. Joseph H. Jackson, president of the 6.3 million-member National Baptist Convention U.S.A., the largest black church group in the world, as expressed in his (then) just-released book, *Unholy Shadows and Freedom's Holy Light*. In it Dr. Jackson wrote that: "The Gospel of Christ in the broadest possible sense is the strongest tool that the Christian leader has for the transformation of society, and this transformation is to be brought about not by pressure, not by force, but by persuasion. Are we ready to admit that Christian persuasion must be forsaken and Christian leaders joined with the ranks of those who believe not in persuasion, but in force?"

"If the church is to be creatively involved in civil rights or any other struggle, it must do so by bringing with it its nature, its message and its method. It is the right of any Christian citizen to join pressure groups, but it is not the method of the church to pressure people into righteousness; they must be won through persuasion..."

"The church cannot atone for its failure to attract by attacking the leaders in society who are not committed to justice and truth, and it cannot cover up its inability to win people through precept and example by protesting the current sins of the guilty."

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general headship structure, women have, or may have, we believe, many spheres of authority/service (those always go together in true Christian life), and not just over children. We ourselves, as a woman in charge of a widespread communications ministry (a clear extension, if you will, of the "go and tell" charge given to Mary Magdalene and the other women) are in a position of decisionmaking and authority (under God's guidance) on a daily basis as part of direct service to the Church. (The fact that this ministry reaches far beyond what we would have as a parish priest is one reason we sometimes think women who insist on dog collars may be limiting themselves and God. If a woman truly has a call to service, can she not trust God to fulfill it abundantly outside of Holy Order—or does it all boil down to "status"—simple clericalism?)

This is not to overlook, of course, the need for further study and recognition of the role of women who have held positions of authority and judgment throughout the history of the Church.

Any new elucidation must avoid the past mistake of making conclusions monochromatic, putting all women into the same mold or set of expectations, and must recognize the individuality men have always affirmed for themselves. Women must above all things be given support in developing their own God-given identities. Christianity is nothing if not testimony to the individuality born of the infinitely imaginative love of God. With the Swiss female theologian mentioned in our Newsclips section this month, we would seek the "liberating God of the Bible."

Certainly any approach to this matter, though, must be holistic, to help heal misperceptions and wrongs men and women have done to each another by setting forth more clearly and fully the glorious vision and intention of God for both sexes together. It won't do to take on adversarial roles, or to displace what are seen as male "power" structures with female ones. The starting point must be "All have sinned and come short of the Glory of God" (*Rom. 3:23*), but men and women, different yet interdependent and complementary, are equal bearers of God's image (*Gen. 1:27*), and "all" are "one in Christ Jesus" (*Gal. 3:28*). Let us together become "new creatures" in Christ (*2 Cor. 5:17*).

The Afterword

Editorials

Things We Ought To Have Done

Father James Cunningham's piece in this issue asserting that "Sexism Is Not The Work of God" presents, we think, a good overview of where the women's or feminist movement badly and dangerously misses the mark in attempting to redress some actual wrongs and imbalances.

But note those last few words. "Feminists are right," says Fr. Cunningham. "when they say that modern society has treated women unfairly, but to blame this on the Bible is a mistake."

If his article is a defense of the position of traditionalists, as it certainly is, we hope it will also be seen as a call they have not yet fully heeded.

Anyone who has been reading the *CHALLENGE* for any length of time will know that—for a host of reasons covered repeatedly over the last two decades, beginning, of course, with our Lord's own clear example in commissioning the apostles—we stand firmly with the Universal Church's historic position on Holy Order. We hope Anglicanism's Mother Church will uphold that position this month.

Yet it has long been our belief that church traditionalists have been so busy making the case against the ordination of women, an outgrowth of the secular women's movement, that they have left a good deal still to be done in the way of thoroughly re-examining and re-testing churchpeople's and society's assumptions about the role of women in light of the full breadth of Scripture, a task which was clearly indicated by the women's movement. Just because Christian society accepted and presumed certain things about women, or applied certain meanings to Scripture based on their own ideas, doesn't mean God intended things to be that way.

This problem is as old as Christianity itself. Witness that when the women at the Tomb told of the angels' appearance and of Christ's resurrection, and when Mary Magdalene reported she had seen the risen Lord himself, the apostles (according to the gospels of Luke and Mark) thought these were "idle tales" and "believed not." "One must admit that the story was a bit fantastical, but then the apostles had already seen many fantastical things at the hands of Jesus.) In John, Jesus tells Mary Magdalene in His appearance to her to "go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

This is really quite profound: Not only were the women told first of Christ's Resurrection, and the first appearance of the risen Lord was to a woman, but He obviously thought the women were completely competent and well within their role to witness to the Resurrection as well as to the Ascension, the greatest events, besides Christ's Nativity, ever to occur. The fact that the disciples did not view women as credible witnesses and therefore did not believe them was *their* problem, a result of the fallen nature and the false assumptions it has always engendered in society, which have nothing to do with God's will. The New Testament tells other stories of Jesus engaging in what amounted to theological discussion with women, at a time when (as we understand it) it was expected that no Jewish male would even talk to his own wife or other female members of his family in public.

To some extent, yes, changes in society have overtaken the re-examination we are asking the Church to make, but the Church obviously has a responsibility to make its own conclusions based on a review of Scripture. The women at the Tomb might not have been so readily dismissed today, yet anyone who follows the news should be able to name some recent events which clearly suggest that some, at least in society, still have problems respecting women or taking them seriously. Surely we in our time, as of old, have work to do in testing our presumptions against the will and vision of God for both men and women. We hasten to add that we believe steps toward fresh illumination of this topic have been undertaken in some recent works, but further exploration and *awareness* is clearly needed within the traditionalist church public. Traditionalists agree that women cannot be priests, but we must be able to say much more now about all they *can* be.

THIS INVOLVES, BUT ALSO GOES BEYOND, a fuller definition and encouragement of the legitimate ministries of women—which, since the Church did not offer this before, was part of the reason it was confronted with women demanding entrance to Holy Order.

Where to look beyond that? We must leave a great deal to those who are Scripturally expert (as it will be clear, if it isn't already, we are not). First, let us make clear that we do not, based on what we do know, put much stock in the idea that the New Testament is heavily tainted by the cultural prejudices of its writers (and therefore, as some female ordination advocates maintain, women priests were proscribed only on that basis and may now be allowed due to cultural change). We think the Holy Spirit can be trusted enough to have ensured that the eternal Word, upon which Holy Church would depend, would be conveyed fully and adequately for all time, even though it is mediated in what sometimes seems a rather idiosyncratic way, due to the human part of the scriptural collaboration. If there is a problem, we tend to think it is more in the vantage point from which we ourselves view Scripture.

Rather, we would see a re-examination beginning (but nowhere near ending) with careful, prayerful consideration of the relative *authority and weight* to be attributed to New Testament passages germane to the subject at hand. Surely Christ's explicit call to the apostles must be seen as carrying an importance and authority quite different from, for example, St. Paul's admonition about female headcoverings in church, which (as culture must still be considered in some light) probably had more to do with setting practical guidelines which would help people of the day make what was to them a major transition in faith expression.

A theme in the women-at-the-Tomb story and today which we think most needs "fleshing out" is that relating to women as bearers of some sort of authority. Much has been made in the current debates of male headship, but we don't think discussion ends there. Rather, our own experience is that this is yet another area of our living Faith wherein one finds one of those paradoxes Christianity is famous for. While there may be an overall pattern of male headship, particularly in the Church or in marriage, in which there is a biblical "chain of command"—or more correctly, chain of servanthood and responsibility—involving God, man and woman, respectively, our Lord also exercises Headship directly with women, of course. Within the

AFTERWORD Continued on Page 32

Christian Challenge Sponsoring Parishes

COLORADO

Colorado Springs

St. Athanasius

(Anglican Church in 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. 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

DISTRICT OF COLUMBIA

Church of The Ascension & St. Agnes

(Episcopal Church)
1217 Massachusetts Ave., NW
Sun Said Mass 8a and 12:30p;
Solemn Mass 10a;
Mon-Fri Mass 12:10p
Sat Mass 9:30a
Anglican Missal
The Rev. Perry Michael Smith
202/347-8161

FLORIDA

Goldenrod (Orlando)

St. Alban's

(Anglican Church in 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 in 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

Vero Beach

St. Mark's Anglican Church

(Anglican Church in 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 in America)
4795 N. Peachtree Rd., Dunwoody
Sun HC 9:30a; HC-MP 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 Low Mass 7:30a; Family Choral
Eucharist & SS 9:30a
Mon HC 5:15p
Tues HC & Healing noon
Wed & Thurs HC 9a
Fri HC noon
Sat HC 10a
The Very Rev. Garrett Clanton, SSC
217/222-3241

IOWA

Des Moines

St. Aidan's Anglican Church

(Anglican Church in 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
515/225-7808

Dubuque

St. Thomas of Canterbury

(Anglican Church in 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

KANSAS

Prairie Village

Trinity Anglican Church

(Anglican Church in America)
3920 W. 63rd St.
Sun 8a HC; 10a SS, 10:15a MP-HC
The Rev. Robert Hill Porter
The Rev. James Krehemker
The Rev. Gerald Claudius
913/432-2678; 816/421-1970

MAINE

Portland

Old St. Paul's Parish

(Anglican Church in America)
279 Congress St.
Sun Low Mass 7a; Church School 9:15a;
High Mass 10a
Tues HC 9a; 5:30p
Thurs HC 9a
1928 BCP
The Rev. Harold A. McElwain
207/773-8208

MICHIGAN

Detroit

Mariners' Church

(Autonomous)
170 E. Jefferson Avenue
Sun HC 8:30 & 11a, Sunday School
and Nursery at 11a; Thurs HC 12:10p;
(All sves 1928 BCP)
The Rev. Richard Ingalls
313/259-2206

MINNESOTA

St. Louis Park (Minneapolis)

Anglican Church of St. Dunstan

(Anglican Church in 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

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 in America)
2654 W. Republic Rd.
Sun HC 10a
Holy Days as announced
The Very Rev. W.R. Hudson
417/887-3713

NEW HAMPSHIRE

Conway

St. Margaret of Scotland

(Anglican Church in America)
85 Pleasant St. (Rt. 153S)
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

OKLAHOMA

Tulsa/Broken Arrow

St. Michael's Church

(Anglican Church in 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 in 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

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)
Weekdays Masses:
Tues & Thurs 6p; Wed 10a;
Fri 9a; Sat 9:30a
American Missal/1928 BCP
The Rev. David Ousley
215/229-5767

RHODE ISLAND

Newport

Church of St. John the Evangelist

(Episcopal Church)
Washington & Willow Streets
Sun MP 7:30a; Low Mass 8a;
Sung Mass 10a
Weekdays MP 7:10a; Low Mass 7:30a;
EP 5:30p
Sat MP 8:30a; Low Mass 9a
Additional Holy Day Masses 6p
Anglican 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. Hošek
704/859-2264

Greenville

Holy Trinity Anglican Church

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

TEXAS

Alpine

Holy Cross Anglican Church

(Anglican Church in 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

Katy

St. Matthias Anglican Church

(Anglican Church in America)
20701 Kingsland Blvd.
Sun HC 11a; Adult/Children's
SS 10a
Other services as announced
The Rev. Jacob Feldhacker
The Rev. Gus Thompson
713/579-6316 or 579-7557

VIRGINIA

Arlington

Church of St. Matthias

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

Oatlands (near Dulles Airport):

Historic Church Preservation, Inc.

*(Serving traditional Episcopalians;
mailing add. Box 540, Hamilton, VA 22068)*
For Sunday Services contact
The Rev. Elijah White (ESA)
703/338-4265

WASHINGTON

Bellevue

St. Paul Anglican Church

(Anglican Church in America)
16637 NE 30th
Sun MP 9:45a, HC 10a
Holy Days HC 7p
1928 BCP
The Rt. Rev. Richard Boyce
206/881-2598; 525-1618

Bothell

Christ Church

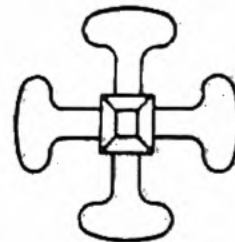
(Reformed Episcopal Church)
Meeting at Bothell Funeral Home
18224 103rd Ave NE
Sun-HC 11a; SS 10a
The Rev. Richard Jones
206/641-0948

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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