



Fr. Christopher Bedford (left), Secretary General of the Society of the Holy Cross (SSC), Canon Christopher Colven (center), SSC Master, and Fr. John Towers, SSC Treasurer, enjoy a light moment outside St. Alphege's Church, Solihull, where the organization held a meeting December 9.

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THE Christian Challenge®

A PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY

1215 Independence Ave. S.E., Washington, D.C. 20003

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JANUARY/FEBRUARY 1993

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THE Christian Challenge



THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXXII, No. 1/January-February, 1993

UNIATE
BODY
WITHIN
ROMAN
CATHOLIC
CHURCH



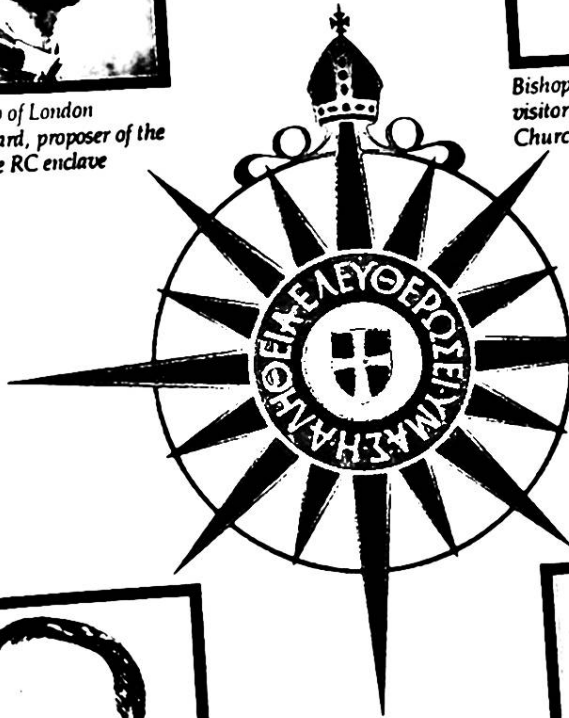
Former Bishop of London
Graham Leonard, proposer of the
Anglican-style RC enclave

CONTINUING
ANGLICANISM:
A New
Continuing
Church
In South Africa



Bishop Robin Connors, episcopal
visitor to the new SA Continuing
Church

ALTERNATIVE
EPISCOPAL
OVERSIGHT



ORTHODOXY

EPISCOPAL
SYNOD
OF AMERICA:
Seeking New
Form of
"Ecclesial
Community"



Bishop Clarence Pope, ESA
President

THE
EPISCOPAL
MISSIONARY
CHURCH



Bishop A. Donald Davies, head of
EMC, the newest, and perhaps a
new type of, American Continuing
Church

THE GREAT REALIGNMENT

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After The English Vote: What Now? • Page 6

The Compass Rose, official symbol of the Anglican Communion, seemingly points to the different courses from that Communion being followed or tried by Anglican traditionalists in reaction to official Anglicanism's top-level abandonment of Apostolic Order.

Christian Challenge

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

THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

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

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MAILING ADDRESS

Subscriptions, Editorial Office and News: 3206 Heritage Circle, Ave. SE, Washington, D.C. 20003; Telephone (202) 543-8704; FAX# 202/543-8704.

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Backtalk

THE ENGLISH VOTE: “My Heart Has Left Me”

I hardly slept the night of the vote in the Church of England General Synod approving the Ordination of Women Priests Measure. It suddenly came to me what it must have been like for priests and bishops in the 16th century, when King Henry VIII decided to divorce Queen Catherine and to break away from Rome.

It's a feeling of despair and desolation—it's like being cut adrift in an open boat. I can't believe that the Synod could have the arrogance and presumption to approve such a measure. I can't believe that we've followed a man like Archbishop Carey, who said at his election to Canterbury that those opposed to women's ordination are heretics. Within an hour of the vote I had received two telephone calls from priest friends who said that they will have to go. And from a former churchwarden of mine, who, with his family, will be leaving the church immediately. My own wife will probably leave too. For the time being I must reluctantly stay. I have financial commitments which will keep me tied to my work as a Chaplain in the Royal Navy—but my heart has left me.

Before the vote was taken [November 11], Archbishop Carey presumed to say the liturgical words of Peace. This man, who has presided over and encouraged the institutionalised schism of the Church, actually believed he could give some sort of kiss to those he was condemning to exile. My local parish priest has been in to see me this morning and is now agonising over the continuing validity of his orders, and if all further ordinations in the Church will now be defective by Intent. The news on the radio—as I type—[is] that the first priests since the vote are already making it clear—publicly—that they're going. This move will not only precipitate a split in the whole Church, but a split in congregations—and families too, will find themselves going to different places on Sunday mornings. “Where?” I ask myself, “is the Holy Spirit in this decision to divide?”

In the debate in Synod I can't recall one single argument in favour of women's ordination save that of, “Well why not? It would be rather nice wouldn't it?” And, “if women can be doctors and barristers and even prime ministers, well, they can be priests too, can't they?” And perhaps also the emotional plea from women who said that despite the scriptures and tradition; despite the relationship we claim with the wider Catholic Church; despite the splits that have occurred in the U.S. and Canadian Churches; despite the fact that there is grave doubt as to whether we have the authority or not to make this move; despite that many will leave the Church of England and that there will be a schism

here just as surely as elsewhere—despite all that, “I believe God is calling me to be a priest and I insist on you ordaining me.” And this, reinforced by the nauseous comments made by some people to the effect that “we have a woman deacon, and she does the job very well—so what's the problem? We're used to them dressing up in all the robes.”

Of course those last comments make quite clear what we have long known, that so many laypeople do not appreciate any difference whatsoever between a minister and a priest. The tragedy of the voting figures in the House of Clergy (stacked by a number of women deacons and liberal evangelicals) is that so many who have been ordained to the priesthood do not acknowledge any difference between priest and minister either.

A sailor said to me this morning, “Well, sir, I see we're getting ‘vicars-in-knickers’ soon.” So what to do now? I shall attempt in my own small way to imitate Sir Thomas More who resigned as Henry VIII's chancellor, and managed to keep his head for some time in the new English Church. He kept a low profile and his mouth shut. At least I will not have to face the final martyrdom on the block as he did—but meanwhile, the anguish and distress that the saint faced with such fortitude and courage is today being experienced by thousands of priests and laypeople across the England that St. Thomas More loved so much.

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Kneeling Down, For A New Communion

I am grateful for the reminder in the October issue that Cranmer called for kneeling “before and after” receiving Holy Communion. You are to be congratulated on correspondents like Ray D. Manners (whose decent manners we have tried to observe, lifelong)...

Now on the fateful date of this letter—November 11, 1992—we have a new drive to go to our knees: word from England of the vote for the ordination of women. Your gently urging, October editorial toward a pan-Anglican federation now to be built perhaps upon the “Traditional Anglican Communion” emerges as both timely and urgent. Do guide us with practical steps we can take to get on with this!...The call is upon us to keep Christendom in our hearts through a new Communion, traditional and true to the faith...

*The Rev. Dr. A.R. Taylor Denues
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Fawn Grove, Pennsylvania 17321*

ATTENTION READERS: *It's a new year, certainly a new day in the Church, and, we thought, time for some new formatting in the CHALLENGE. Not everything will look different, but you will notice some changes we hope you will like. Please turn to page 37 for further details.*

THE CONTINUING CHURCH

"Building Stable Congregations"

I read Bishop Clavier's words to his priests in the [September and October] issues with deep appreciation and profound respect for his pastoral wisdom. I urge the readers of *THE CHRISTIAN CHALLENGE*, especially those connected with the Continuing Anglican movement, to re-read them and pay close attention to what the man says. He knows what he is talking about...I was once a pastor among continuing Congregationalists...

American Protestantism, never a very peaceable kingdom, has experienced accelerated upheaval during the last 70 years or so. This has given rise to a number of "continuing" churches. Very few of these have been well enough at birth to overcome the forces that beset all such entities. They have, in a sense, and while their separation from the diseased church which they have come has given them some extra life, they have entered the world past the place where bear much fruit, due largely to the various pathologies Bishop Clavier alludes...

Continuing Anglican Churches have this in their favor over their Congregational counterparts: they left the Episcopal Church for basically the right reason (intolerance of the truly unresolvable disagreement on form of government) and not for the wrong one. It also appears that at least some of the more thoughtful men who resist the temptation to leave Anglicanism and limit their appeals to suit the style of churchmanship...

When I left the Episcopal Church this year, but have reservations about...Continuing Anglicanism, wonder despite the solid doctrine and good leadership evinced in parts, there is enough love and spiritual discipline to give the blessings it needs to flourish. And this too: On the one hand we hear the mature and friendly voices of people like Edward MacBurney in the (echoing our friend Edward MacBurney in the church), who recognize that people like us, who are goodly Reformed streak and some low-church predilection can also be Anglicans. On the other, however, are voices who spend a hard time disguising what sounds very much like the likes of us "Protestants," our damned Articles and our supposed Calvinism. Dare we step into the

mean little world of Anglo-Catholic extremism, of struggles for episcopal precedence, unwholesome interest in titles, ranks, vestments, ceremonies, and other *adiaphora*, of triumphantly wounded, self-righteous, and frequently blinkered traditionalism chronicled so well in *THE CHRISTIAN CHALLENGE*, or should we go to an even more sectarian church which, deficient in so many ways from the standpoint of classical Anglicanism, seems to have been accorded a larger measure of God's favor because of its love and its reluctance to dictate terms to him?

We have not decided yet. But this I will say: I am as sure as I can be about anything that if continuing Anglicanism does not follow the light it has been given it cannot expect to receive more, nor will it feel the life that it needs to grow and thrive...

S.M. Hutchens, Th.D.
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Racine, Wisconsin 53405

Sr. Joyce Responds

After reading Archbishop Falk's reply (in November) to my (October) letter, I feel the need to clarify a few things, lest there be misunderstanding.

He is right to point out that I wasn't present at any of the bishops' meetings, and I am not qualified to comment on any of the discussions that went on there, nor on any of the maneuvers that were going on behind the scenes. I had said one is tempted to think that the real purpose of "Deerfield" was to weaken the Anglican Catholic Church. This temptation arose from firsthand observation of the discord and division which were the aftermath of that event. I don't attribute evil motives to anyone, least of all to Archbishop Falk.

Regardless of whose fault it was—and I am sure there were shortcomings and mistakes on both sides—I still can't see that leaving one jurisdiction to join another has anything to do with "unity." So I guess my main objection was the application of that term to the divisions and realignments that went on.

The fact remains that the major part of the Anglican Catholic Church is still intact and seems to be making a good recovery, although we sorely miss those who are no longer with us.

Sr. Joyce Evans
2255 S. Gilpin
Denver, Colorado 80210

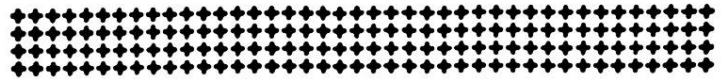
Unity: Laity And Clergy Must Come Together Again

Fifteen years ago, the Fellowship of Concerned Churchmen sponsored the Congress of St. Louis as a forum in which traditional Churchmen might develop a reasoned, measured and united response to the events then overtaking the Episcopal Church. Since that time, the movement born there has continued traditional Anglicanism but has failed to live up to its high calling to "be the unified continuing Anglican Church in North America," having dissolved into different jurisdictions. Each of these jurisdictions lay claim to the heritage and principles enshrined and defended in the Affirmation of St. Louis while repudiating the claims of the others.

One must acknowledge that the U.S. was the first real "trying ground" for Continuing Anglicanism (which has now spread to several locations around the world with less difficulty), and that the problems seem most concentrated here. Some early shakiness in the edifice also might be expected because the post-1976



Newsweek/BOK-Akron Beacon Journal



The Christian Challenge— 25 Years Ago This Month

Note to Readers: Due to space needs in the December issue, particularly to bring you James B. Simpson's eyewitness account of the General Synod vote in England, this regular column was not included in the last issue. We begin with the missed installment here, followed by that covering January and February, 1968.

“Christian-Marxist” Dialogue

“Historians of some future age assuredly will mark the last half of the 20th century as a time of remarkable theological confusion and activity. The heights of the ridiculous, however, may have been reached recently when a ‘Christian-Marxist Dialogue’ was held at the Center for the Study of Contemporary Values at the University of Santa Clara, California.

“During a three-day conference October 17-19 dealing with ‘The Quest for a New Humanism,’” wrote the December, 1967, *CHRISTIAN CHALLENGE*, “the most ludicrous ‘confrontation’ undoubtedly was between Dr. Herbert Aptheker, leading theoretician for the Communist Party USA, and the Rt. Rev. James Pike, resigned Episcopal Bishop of California. Evidently Bishop Pike was assigned the task of representing the Christian point of view, which, as one pundit put it, must have been quite a shock to other Christians.

“Reports from local newspapers indicated that the aim of the conference was ‘an exploration of ways to achieve a “new humanism” of permanent world peace and brotherhood.’ This may very well be one of the greatest exercises in futility ever conceived by the mind of man when one recognizes the fact that the Marxist interprets ‘peace’ to mean that condition under which all nations are communist-controlled,” said the magazine. There was evidently little if any mention at the confab, as well, about the widespread persecution and killing of Christians and other atrocities by communists. Instead, there seemed an eagerness to lay much of the blame for the ills of the world at the feet of capitalist America and Christianity. In particular, both Marxists and those present who identified themselves as Christians agreed that American troops should be withdrawn from Vietnam.

One speaker put forth the theory that Marxism and early Christianity shared humanist ideals and antipathy toward private ownership. Another admitted, though as an aside, that “Marxist ideology...apparently rejects any transcendent source of judgment beyond its human leadership, and its collectivist view of man...overrides the individual.”

The general conclusion of the conference, said one spokesman, was that “Both Christianity and Marxism hold that they seek the good of all mankind. We seem to be irreconcilable, however, on the question of eternal life.”

Meanwhile, a spokesman for the Communist Party USA explained that the “new attitude” of the party is to seek a “united front” between Christians and unbelievers

Continued on Page 29

American Continuing movement was advanced largely by determined laity and clergy—because there were no seasoned Episcopal bishops willing to leave their sees to lead this group, even though over 60 of them voted against women priests in 1976. And one can also point to efforts by some to reverse the disunity, and to more signs over the past year of a general trend of consolidation in the Continuum.

But clearly the problem of a divided witness stubbornly persists here—and has recently been enlarged by the addition of at least one new U.S. Continuing Church. These “unhappy divisions” should be the source of great scandal among us and are the source of great scandal among those who witness this behavior from the outside.

It is my belief that we, in the U.S., have failed to set the example that the rest of the world can and will follow. Our inability to work together in love and charity mark the terrible self-centeredness of this movement, one which would prefer to hang on to personal injuries, gossip, and personal ambitions rather than act for the good of the Church as a whole. It is that which assures that we shall experience the ultimate failure for any Christian by failing to serve God’s purpose for us. The world has watched and waited to see if we could provide the strong, clear witness that we outlined in the Affirmation. We have shown that we can pronounce great principles, but haven’t the moral courage to set aside our personal differences to uphold those principles. What hope does this provide to the people of England, Australia and South Africa, whose churches are now following the same path the Episcopal Church took those 15 years ago?

Ultimately the same personal courage and personal faith which marked the Congress of St. Louis *must* be the vehicles by which the Church will be saved. As in the past, that courage and faith must come from the laity and local clergy. We must begin to work *together* again on the local level to meet the needs of our communities. We must seek out opportunities to worship *together* again, despite the opposition of those who would keep us apart for their own purposes and designs. We must witness *together* again the great love which God has shown us in the birth and death of His Son. We must show the world our *spiritual* unity again even as we continue to struggle with the questions of organic unity.

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The above letter is similar to letters Fr. Runge sent late last fall to Washington-area clergy and laity of the Anglican Catholic Church, Episcopal Missionary Church and Province of Christ the King, in which he invited them to join with him and the Church of St. Matthias for a concelebrated Eucharist on Christmas Eve. He received most earnest regrets from all of the clergy, though at least one respondent said he was open to the possibility of holding joint events of a non-sacramental nature as a first step. Fr. Runge has vowed to keep working for unity at the local level.

“HERALD”

You are our Lord’s *herald* for traditional Anglicans! TCC is desperately needed. I, too, want to rebuild the House of God. Liberalism...will fail in God’s good time.

*Wayne S. Ramsden
Hanover, New Hampshire*



After The English Vote: What Now?

Options For Anglicans

NOT THAT LONG AGO, Anglican traditionalists in most countries could argue with some plausibility that the decision on the Apostolic ministry by purporting to ordain women to the ministry had, apart from the U.S. Episcopal Church (ECUSA), been taken only by a tiny minority of Anglican provinces around the world. We were urged to stay within the Anglican Communion (and to come to terms with it) because, although a few of the outer planks of the ship had been breached, yet the vessel as a whole was seaworthy.

Now all that is changed. Not only have such major components as Canada, the U.S., Australia and Southern Africa been sunk, but the Bridge itself is filling up. "Save me O God; for the vessel have come in, even unto my soul." The question is what

to do in ordinary sea disasters, of course, most sane passengers take to lifeboats. True, they are much smaller than the Mother Ship, and contain none of the comforts or amenities, and may rock a bit in the waves. Further, they must be separated from the ship and are not seaworthy. But they do float. Small they may be, but therein lies their advantage. Has the time come for believing Anglicans everywhere to take to the small lifeboats? Are there no alternatives?

One might try for just a while longer to keep the Mother Ship afloat. It would be a brave task (Horatio at the bridge!), as the ship might be a valiant fight waged well and bravely by courageous men. The signs, of course, are not good. Bishops (and many other members) may deny every tenet of the Christian creeds, Apostolicity may be abandoned for a manmade ministry, Scripture is junked and Tradition derided. Even so, we are told, there is still hope for such as us. Respect for every man's conscience is required, and none will be required to do or to suffer that which he or she feels to be false. Only weeks ago (as this is written) we were told by the Southern Africa that "the bishops have met and made a decision to protect everyone's conscience; we can work

together." Then we talked to the lay folk who recounted that their own bishop had sat in smiling and approving attendance as their rector told them, "Like it, lump it, or get out."

That was with the ink hardly dry on the South African "conscience guidelines." In the U.S. or Canada today, try testing the "conscience clauses" (once in statutory or quasi-statutory force in these provinces) by seeking admission as a postulant for Orders while openly opposing the ordination of women. The steak dinner will be on me if you succeed! Now, in England, we are promised "space and room" for traditional beliefs and values, although

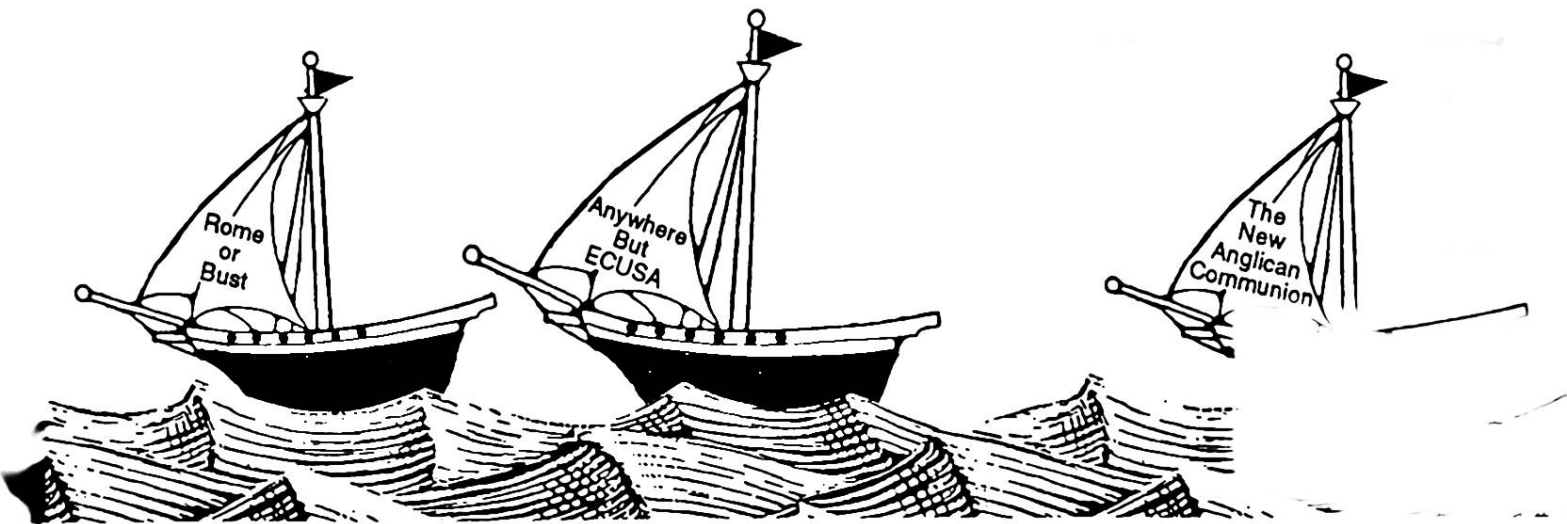
In England we are promised "space and room" for traditional beliefs, though not for any traditional cleric who might otherwise be considered for appointment as a bishop. This is labeled a "period of reception." Sure, and I'm from the Internal Revenue Service and I'm here to help you!

not for any traditional cleric who might otherwise be considered for appointment as bishop, and for parochial church councils only until a succeeding vote overturns the matter. Meanwhile, existing "no go" strongholds are lost over time as incumbent traditional bishops retire. This, we are told, is a "period of reception." Sure, and I'm from the Internal Revenue Service and I'm here to help you!

In the U.S. some 39 diocesan bishops (and over 60 prelates in all) said "Never!" in 1976. Only a handful remain. The "conscience clauses" have been a blatant ruse, the "reception" deck is stacked, and in one generation of bishops all opposition will have been systematically removed. The "stay-and-fight" option has been an honorable effort, but it suffers from built-in obsolescence. It was designed that way.

What about transferring, then, to another steamship line and another ocean liner? Some will opt for Rome or Constantinople, and these are eminent institutions to be sure. A well-known

The Most Rev. Louis W. Falk



English prelate proposes to lead an Anglican-accented pilgrimage to Rome. Others will trickle by ones and twos into Roman Catholicism or Eastern Orthodoxy. Is this not a viable, even honorable option?

In a sense, of course it is. Anglicans have never claimed to be "the whole Church," and have always maintained respect for our brethren in the Faith in other Communion. But there will be conditions attached to such a move, some of which we do not even know. In the late 1970s a group in the U.S. (the "Pro-Diocese of St. Augustine") proposed a uniate or quasi-uniate relationship to Rome, but proclaimed this course of action apparently without having first determined (a) whether Rome was interested, and (b) if so, on what terms. In the end, it fell through. Whether the same road can be followed again with better results remains to be seen. Cardinal Hume has said something like, "We'll see what can be worked out," adding, "I don't think there is any wish on our part to aggravate possible schism in the Church of England." That has a vaguely familiar ring to it. Those who leap (whether eastward or westward) without having troubled to look first, all too often land up in the briars or on the rocks.

Some of the conditions, on the other hand, are known well enough. There will be "Confirmations," "Chrismations" and "Ordinations." In most cases (I know of only one exception to date) these administrations will *not* be done conditionally—which one might well agree to out of respect for all consciences involved—but absolutely, in utter denial of all sacramental grace previously given and received. Perhaps even more important, it will involve subscribing with sincerity to certain doctrines to which, apparently, one was unable to subscribe right up until two persons too many passed through the wrong door at Church House just a few weeks ago. If one can accept (e.g.) that the Roman Pontiff is (under certain circumstances) infallible, or that (despite allowances which may be made for "Anglican-rite" parishes) one would be part of a church body which essentially shuns Western forms of Christianity as sin and schism, then of course one should and indeed must convert. But it ought to be from *conviction*, not desperation.

Further, the move to Rome or Orthodoxy entails a once-for-all giving up on Anglicanism and its vocation. Now if one is convinced that Anglicanism is in fact a 400-year-old experiment that

failed, then one must do what one must do. But is not the malaise of Anglicanism simply part and parcel of the "secularist" (or "immanentist"?) malaise affecting all Christians in our time? Do we not see it dominant among the liberal Protestant bodies, looming among the Roman Catholics (in some places more so than in others), and nipping once in a while at the Orthodox? The problem may seem a few degrees worse within Anglicanism, but this is likely the result of its longstanding special difficulty with authority, rather than a reflection upon the *character* or *essentials* of the historic Anglican Faith itself. A conscientious doctor

Anglicans have never claimed to be "the whole Church," and have always maintained respect for our brethren in the Faith in other Communion. But there will be conditions attached to any moves to Roman Catholicism or Orthodoxy.

works to heal his own patient first; he does not leave him to expire in hopes of treating the disease with less effort in another physician's patient who, from a distance, may look bigger or stronger.

THAT BRINGS US BACK to the option of "separate structures," a term which seems to be broad enough to cover both the case of "parallel jurisdictions" within an existing ecclesial body (e.g. alternative episcopal oversight), and the case of "Continuing Churches" which have established separate institutional structures. Indeed, is there even much of a real difference denoted by the distinction between the two? Experience has shown, as well, that the simple act of asserting the freedom to persevere in the Faith tends by force of events to lead ultimately to formal structures apart from "official" Anglican bureaucracies, even though the contexts or circumstances from which they spring may differ.

In the U.S. we had the Episcopal Synod of America with its interesting and rather ingenious "church-within-the-church" ap-

proach. Nevertheless, within a few years this gave rise to the establishment of the ESA's own ecclesial structure in the Missionary Diocese of the Americas, and now the latter body has separated completely from the ESA to become the Episcopal Missionary Church, a "continuing" jurisdiction. If in England bishops are found to provide alternative episcopal oversight (as

Those who somehow believe Anglicanism's existence, or the ability to call oneself an Anglican, depends upon Canterbury should recall that the first American bishop was consecrated by bishops of a church not then in communion (impaired or otherwise) with Canterbury.

we pray will be the case), how will their relationship to the feminized Established Church evolve, especially as the "conscience" provisions are quietly and quickly forgotten? As they visit parishes technically within other bishops' territories, or ordain candidates not sponsored by official boards of the church, or even consecrate bishops, what will the reaction be? Will they remain in good standing? (Will Durham suddenly learn patience in such cases?) A lifeboat, by any other name, floats just as independently.

The Continuing Churches certainly developed from different starting points. In some cases they go all the way back to Bishop Pike or to the "North India scheme." In Australia, a beginning was made when female deacons were introduced. In Ireland and Southern Africa the purported ordination of women as priests was the trigger point. In the U.S. that issue was paramount, but got all bound up with a new prayer book which brought in other significant questions.

Out of these developments have grown two international bodies of bishops, each of which represents a grouping of essentially independent international elements*: the International

Archbishop Falk is primate of the Anglican Church in America, the largest Continuing Church in the U.S., which also includes members in Mexico, Guatemala, Colombia, and Puerto Rico (about 135 congregations and 8,600 members). He is also the elected primate of the Traditional Anglican Communion, which, in addition to the ACA in the U.S., has member churches in Canada, Australia, India and Pakistan, and Ireland; its estimated total membership is 17,000.

*This is not to overlook that there is another, smaller international grouping of Continuing Anglicans connected to the Anglican Catholic Church (Original Province), though its structure is different than TAC's; oversight is centered in the bishops of the U.S. Anglican Catholic Church, and overseas jurisdictions are mostly missionary dioceses rather than independent member churches. Still, any proposed dialogue aimed at drawing traditional Anglican brethren together—such as is suggested in this article by Archbishop Falk—is intended and should be seen to include the ACC as well as other existing Continuing bodies willing to work together in good faith toward forging a unified orthodox Anglican witness.

Bishops Conference (the same which met in London last June) and the Traditional Anglican Communion. Until now, these have been differentiated as the "within group" and the "without group." Is that distinction meaningful any longer?

If by "within" one refers to the Canterbury connection, of what worth or relevance is that now? Those who somehow believe Anglicanism's existence, or the ability to call oneself an Anglican, depends upon Canterbury should recall that the very prominence of Canterbury was itself, originally, the work of a Pope, not an Anglican. Further, we in America are mindful that our first Anglican Bishop (Samuel Seabury) was consecrated by bishops of a church not then in communion (impaired or otherwise) with Canterbury. And Canterbury's precedence among Anglicans, as *primus inter pares*, has always been (outside of England) a precedence of honor, not of jurisdiction. Yet honor must be earned, and by dishonorable behavior (such as undermining the Faith) it can become forfeit. Canterbury himself has promised to "ordain" the first female priest in England. Communion has been broken ("terminally impaired"?), awaiting only parliamentary and royal assents and the promulgation of a canon to put the *coup de grace* bullet into the corpse's temple. With the "Big Palookas" of the once-and-former Anglican Communion now flat on their backs, the smaller dominoes will fall and are falling faster and faster, one by one.

Thus, whether a "within" still exists to be distinguished in any meaningful sense from "without" is problematical in the extreme. As one American priest (not yet himself a member of a continuing jurisdiction) put the matter: "All traditional Anglicans are now Continuing Churchmen."

Nor should "Continuers" take any satisfaction in an "I told you so" kind of posture. (The same American priest told the editor of this publication of an incident back in 1977, when a colleague who had opted for the Continuing Church told the "staying in" Episcopal cleric: "We go to prepare a place for you." The editor responded with a paraphrase from the parable in Matthew: "Yes, but even those who come at the eleventh hour get every man a penny.") The sad truth is that we've all been

As one American priest (not yet himself part of a continuing jurisdiction) put the matter: "All traditional Anglicans are now Continuing Churchmen."

caught in the same trap, and hearing it snap shut on another victim's foot brings no joy. If the time has come to move on, a good case can be made that such a time could not be fully ripe as long as fellow-believers would have had to have been left behind.

Whether "within" or "without," whether with the "International Bishops" or the "Traditional Anglican Communion Bishops," surely we can all admit, if nothing else, that the action of England's General Synod should concentrate our minds wonderfully. False hopes are now gone, perhaps only to make way for real ones. Let's talk.





What's The Word?

By The Ven. Dr. Carroll E. Simcox

The God Of Hope

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. (Romans 15:13)

How better can we begin a new year of grace than by renewing our grip upon the hope which is one exclusive mark of Christians? It's the only real hope there is. Only Christians have it. But we don't have it as a possession; it has us, it possesses us.

The great Al Smith said: "The American people never carry an umbrella. They prefer to walk in eternal sunshine." It was his way of saying that we are the most optimistic of all peoples, and in his day (1873-1944) that was almost certainly true. It's much less true today. But it is not of optimism of which I would now speak, except to make a distinction between optimism and hope. Between these two qualities lies a difference absolutely categorical, as between oranges and washing machines. Optimism is confident trust in one's own self, or else in luck. Hope is confident trust in God.

If you ever read David Copperfield you remember forever Mr. J. Wilkins Micawber: a lovable, comical and pathetic fellow who is optimism personified. He is always in some dreadful plight from having spent more than he has taken in—and always beaming in expectation that something good is about to turn up.

Hope is one of the exclusive marks of Christians because only Christians believe in a God who goes to a cross and a grave to achieve His goal and then rises from the dead. Chesterton commented that "Christianity has died many times, and risen again; for it has a God who knows His way out of a grave."

A nation that is blandly pleased with its present and optimistic about its future, while it is plummeting from the world's greatest creditor nation to the world's greatest debtor nation, is simply a fools' paradise and not a Christian nation—as I heard the U.S. characterized last night by the governor of Mississippi on the TV show *Crossfire*. In support of his statement he cited some statistic from a public opinion poll to the effect that a large majority of Americans call themselves Christians. If a nation were made up of people living by hope, as defined above, rather than by optimism, as defined above, a case could be made for calling it a Christian nation. Absent that, no.

The Bible as a whole is replete with hope and totally void of optimism. The only passages I can find in it that could be called optimistic are spoken by obvious ungodly fools. And I find in it absolutely no positive thinking—a negative but noteworthy testimony to its divine inspiration. If you want instruction in that happy science, Norman Vincent Peale or Robert Schuller is your man;

certainly not Jeremiah or Job or Daniel or Paul or Jesus: least of all, Jesus. What the biblical sources and authors give us is a superabundance of triumphant *hope*.

I began this column with a text from St. Paul. Ponder it carefully. I have defined hope as confident trust in God. On second thought, I find no reason to alter it. By trust in God I mean that assurance that no matter how weak I am and how frightfully powerful looms the enemy or obstacle confronting me, the sure winner in this encounter will be God, and if I am with Him I win. *If I am with Him*. I know He's with me, always, everywhere; with me and for me. But I can enjoy that hope of sure victory only if not only is He with me but I am with Him in my will and my endeavor. That little *if* is very big, and ultimately decisive. If I'm going God's way by choice, and taking all the lumps concomitant thereto, I'm a sure winner. You can bet the ranch on that. If I had a ranch, I could too, and would.

Why does the Apostle call God "the God of hope"? Apart from my natural audacity, how dare I say that hope is one of the *exclusive* marks of Christians, meaning, as I do, that we find it only in Christians—and only some Christians at that? Quite simply: because only Christians believe in a God who goes to a cross and a grave to achieve His goal and then rises from the dead. Chesterton put this truth picturesquely, as you might expect, saying: "Christianity has died many times, and risen again; for it has a God who knows His way out of a grave." No other religion claims a God who never loses, because He can't.

Our Christian hope, our confident trust in God, is rooted in our living, working relationship with Him. If we are content that our victory shall be *His* victory, rather than one of our own prescription and choice, then we are more than conquerors.

There is only one genuine hope, and that is it. It is the hope that sends martyrs in every age singing to their stakes. Anything else that calls itself hope is a three-dollar bill.



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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Prelude To Pathos

James B. Simpson — who last month brought us his eyewitness account of the events at Church House, Westminster, on November 11 — writes from London on the decisive days before the Church of England's vote for women priests, an action which brought to its summit the Church's greatest crisis since the Reformation

A TIME BOMB was ticking in Westminster, growing ominously louder as the hour approached for the General Synod's vote on ordaining women priests; it was a tension that had been growing steadily since July, when the Synod meeting in York had sent the measure forward for final consideration, though it was 13 lay votes short of the two-thirds majority needed for ultimate passage.

The result was a vigorous push by several groups, especially by proponents, who zeroed in on the lay members and sought to shore up the necessary two-thirds majority in the Houses of Bishops and Clergy. The Cost of Conscience, with its 3,800 clerical adherents, and other traditionalist groups sought to retain and even increase the negative vote. Hence, the matter came down to the fact that a handful of votes could swing the ordination decision either way.

Battle lines were well known: liberals contended that it would be a public scandal if women were barred from priesthood, while conservatives warned of the scandal of disunity and schism within the Church of England and beyond if they were admitted to it.

Only with the approach of the decisive day did most Britons, long accustomed to a woman on the throne and to the recent memory of another as a powerful Prime Minister, begin to realize what was at stake: after all, only ten percent

of the citizenry attend church regularly and, of that number, more go to Roman Catholic masses than to Anglican services.

The issue was nonetheless highly significant, not so much from a scriptural point of view, or even the women's lib angle, but for its effect on the spiritual essence of the Establishment and all it symbolized in a highly tradition-conscious society. "When the first woman priest becomes Archbishop of Canterbury, a much deeper restructuring of society will be seen to have occurred than when Margaret Thatcher became Prime Minister," was the intuitive prophesy from London's *Independent*.

The Anglican Church at large, meanwhile, knew that the step Mother Church was about to take would be either a seal of approval or a grim reproach for the unilateral decisions to ordain women heretofore taken by various Anglican regional churches in the absence of solid agreement across Anglicanism or the Universal Church.

The traditional battle cry of the outraged on either side of any issue, a barometer of public opinion long before Gallup and other polls were known — "I shall write to *The Times!*" — was in full feather. Letters to it, to *The Daily Telegraph* and other newspapers, were often 4 to 1 in favor of female clergy and there was a similar ratio in letters to the religious periodicals. One of the quaintest, English to the core, was a letter from a group of noble baronesses.



Hopefuls wait outside Church House November 11 as the Synod deliberates the women priests measure. Photo by Michael Spurling

Large ads appeared in *Church Times*, including a full page from the Movement for the Ordination of Women (MOW), countered by a full page from the Association for the Apostolic Ministry (AAM) and, towards the end, a four-page insert sponsored by Women Against the Ordination of Women (WAOW).

Synod members were flooded with mail; one informed English source says it was estimated that proponents were spending some 1,600 pounds a day on direct mail lobbying in the weeks preceding the vote, suggesting at least the possibility that a fair share of funding support was coming from outside England. The source said traditionalist forces did not have the resources to compete at that level.

"The great white whale of women's ordination," as the press called Lambeth's 1978 pivotal debate, found its way into many pulpits. One that had seemed to be waffling, All Saints, Margaret Street, came through with a thoughtful preaching series concentrated on the topic, "Anglican Catholicism—The Way Forward." It led off on the eve of its patronal festival with William Scott of St. Mary's, Bourne Street, followed in the pulpit by the Bishops of London, Lancaster, Chelmsford, and Norwich, as well as the Archdeacon of Leicester who was to be principal speaker for the opposition in the Synod. (As things turned out, London and Chelmsford did, indeed, cast dissenting votes on November 11 and were joined by the Bishops of Winchester, Chichester, Portsmouth, Doncaster, Sheffield, Whitby, Sodor and Man, Truro, Newcastle, Blackburn, and Europe.)

One informed English source said it was estimated that proponents were spending some 1,600 pounds a day on direct mail lobbying in the weeks preceding the vote; traditionalist forces did not have the resources to compete at that level.

"The question for Synod members now becomes one of private conscience," counseled *Church Times* editorially in its last issue preceding the Synod's vote. The weekend secular press, getting in its last words before the day, all but overflowed with comment.

"We are fed up being told that opposition to women priests is confined to a few senile old vicars and male chauvinist pigs," declared social worker Elizabeth Mills of St. Peter's, Eaton Square.

"A Battle for the Soul of a Divided Church" was the headline on an article by novelist P.D. James.

And, another weekend article reported that a survey of congregations conducted for a BBC radio program showed that, though two in three ordinary churchgoers supported the admission of women to priesthood, one in five would not accept women priests in their parish.

One of the most far-out efforts to discredit traditionalists was a BBC program that presented microscopic studies of catacomb paintings purporting to show that women were ordained by the early Church.

In contrast, however, to the U.S. General Convention of 1976 when women's ordination took on the overtones of a



Seen as probably the most persuasive in the Synod debate on women priests was the essentially secular argument made by Archbishop of Canterbury George Carey (above) and others: that the Church would not be taken seriously if its priesthood did not reflect the gender equality in society at large. Photo by Nicholas Spurling

presidential campaign, England went about its deliberations—in print and in the Synod—with considerably more decorum and respect for each others' views. Novenas and vigils for guidance of the Holy Spirit were scheduled in numerous parishes of both persuasions. There were, of course, some exceptions, such as altar guilds who threatened to resign and priests who said they'd strike; perhaps the most dramatic claim was that from the Rev. Narissa Jones, who said she had been threatened with decapitation.

Dusk on Wednesday, November 10, less than 24 hours before the vote, was a brisk autumn evening with the dome of St. Paul's and the spire of St. Bride's, Fleet Street, brilliantly silhouetted against the sky. Attention turned to the BBC studios at No. 4 Millbank, just down the road from No. 1, home of the powerful Church Commissioners who held the pursestrings for any eventuality. A capacity audience crowded in for *Newsnight's* debate on "The Future of Women in the Church."

BBC's set featured a huge enlargement of Massachusetts' Barbara Harris, with miter akimbo and glasses gleaming at the moment of her consecration to the episcopate. "What a wonderful symbol of justice and equality to the world!" rhapsodized a woman spectator.

Moderator Peter Snow at center stage was flanked by Philip Crowe, principal of Salisbury and Wells Theological College, and a woman deacon, Jane Armstrong, and, on the other side, by the increasingly well known Elizabeth

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The Great Realignment, In England...

Bucking The "Intolerable Burden"

The Editor looks at the first weeks after the Church of England General Synod's stunning, narrow approval of women in the priesthood

SPIRITED, WELL-ATTENDED MEETINGS are taking place in many areas of England in opposition to the General Synod's November 11 vote for women priests—to the apparent unease of some liberal bishops who expected adverse reaction to begin to die down.

Among the first of gatherings to be held all around the country to enable consultation on ways forward for those opposed was one in early December, in which 230 priests met with Bishop Eric Kemp of Chichester, one of the dozen bishops who voted against the measure. Another group of 200 met at St. Stephen's, Gloucester Road, London, at the invitation of its vicar, Christopher Colven, and 120 attended a meeting of Exeter and Truro clergy. Still another including priests of the Society of the Holy Cross drew 650 to Birmingham December 9; they plan to meet again in March for further discussion of available options.

The previous evening, also in Birmingham—in one of several such actions beginning to occur—sources said a group of laypeople planned to refuse communion from the diocesan, the Rt. Rev. Mark Santer, co-chairman of the Anglican-Roman Catholic International Commission (ARCIC), because of his "yes" vote on women priests. In a meeting earlier-convened in Birmingham by Canon Anthony Prescott, general secretary of the Additional Curates Society, 32 priests in the Birmingham diocese agreed that they could not in conscience continue to regard Bishop Santer as their father-in-God.

A meeting of all groups opposed to women priests is due to take place in Cheltenham January 20-22.

The Archbishops of Canterbury and York have been calling for calm and the avoidance of "hasty or ill-considered" action. But with some 3,000 or more Church of England clergy said to be prepared to buck the women priests legislation and/or to leave the C of E outright, and parishes and laypeople eagerly joining the resistance, "the numbers are big and getting bigger," said the Rev. Geoffrey Kirk of the Cost of Conscience movement, now working with five other traditionalist groups in an umbrella structure called Forward in Faith. The main focal point for those who cannot accept the ordination measure, the organization also includes the Church Union, the Association for the Apostolic Ministry, Women Against the Ordination of Women, the Society of the Holy Cross and the Catholic League.

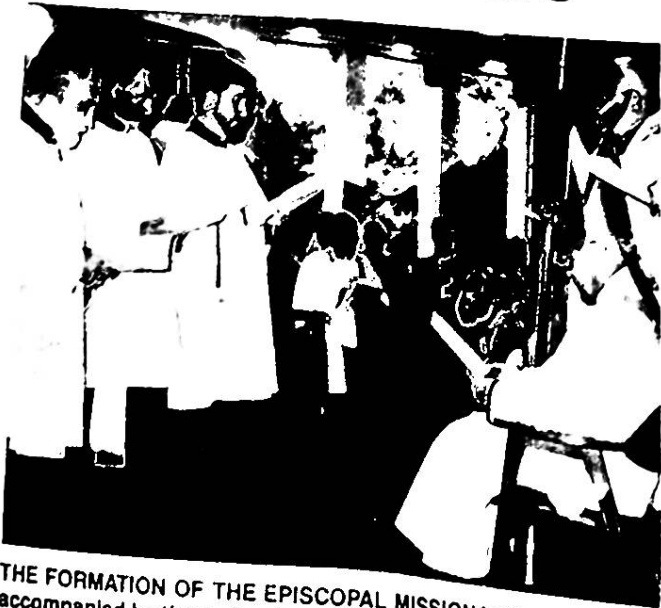
Inquiries from those opposed to the legislation—many not previously known to traditionalist leaders—were said to be flowing in, and the Cost of Conscience, which alone claims some 3,800 clergymen as adherents, has begun developing a register of lay supporters. Financial resources are also expanding.

"Anglicans are not terribly good at giving money," Fr. Colven conceded, "but it is very encouraging" that Forward in Faith "has received 75,000 pounds and funds continue to pour in."

A dozen of the dissenting bishops have said that it is difficult to see how provisions of the women priests measure could actually be made to work. The statement was signed by the Bishops of London, Chichester, Winchester, Portsmouth, Sodor and Man, Blackburn, Truro, Newcastle, Sheffield, Doncaster, Whitby, and Gibraltar.

"For traditionalists," wrote *The Daily Telegraph* in an

...And Elsewhere



THE FORMATION OF THE EPISCOPAL MISSIONARY CHURCH was accompanied by the ordination of three new deacons November 18 by Bishop Donald Davies: from left, they are Dr. Robert Wise, Fletcher Owenby and Frederick Erb.

Missionary Diocese Becomes "Episcopal Missionary Church"

Just a week after the English vote signalled further alienation of traditionalists from the old Anglican Communion, delegates representing the Missionary Diocese of the Americas (MDA) voted in Houston to become the "Episcopal Missionary Church" (EMC), in full separation from the Episcopal Church (ECUSA).

The action also dissolves, on apparently amicable terms, the organizational relationship between the former Missionary Diocese and its sponsor, the Episcopal Synod of America (ESA), whose bishops and other adherents remain within ECUSA.

ESA created MDA in late 1991 to serve Episcopal traditionalists unable to find orthodox parishes in ECUSA or who had already left the denomination due to disagreement with its policies. Though this was disputed by ECUSA leaders, the Missionary Diocese claimed to be part of the Episcopal Church and the Anglican Communion.

The jurisdiction's November action was seen as part of a "worldwide move against what [traditional Episcopalians and Anglicans] regard as the increasing liberalism and secularism of faith." The move was also taken shortly before

SPECIAL REPORT



SOME OF THE 650 CLERGY WHO ATTENDED THE SOCIETY OF THE HOLY CROSS MEETING December 9 file into St. Alphege's Church, Solihull, near Birmingham, the site of the gathering. There, they discussed possible courses of action in response to the Synod's approval of the women priests measure. It was one of numerous other such gatherings which have begun to take place around England, with a meeting of all traditionalist groups scheduled in Cheltenham January 20-22. Photo by Nicholas Spurling

editorial, "the vote destroys [the C of E's] claim to be part of the Catholic Church," and "flouts biblical teaching...Bishops opposed to change" (but only those now in office) "will be able to bar women priests from their dioceses, to the distress of those parishes that would like to have a woman parson." Suffragans in favor but working under an opposed bishop may be permitted to ordain women, though this presents an odd situation, as a suffragan functions in the name of his ordinary. "In the meantime, bishops who favour the ordination of women will relinquish full control of their dioceses: parochial church councils will be empowered to ring-fence their churches against women priests," though such exclusion must be reaffirmed in annual votes of the councils (vestries), and thus are subject to change as constituencies change. With the added prospect of withheld quotas and courtroom battles over property, the church "faces the real prospect of legal and procedural chaos," said the *Telegraph*.

"The church won't hold together," said the Rev. Peter Geldard of Faversham, leader of the Catholic Group in General Synod. "We believe [the measure] is unworkable

and will be a permanent division in the life of our church if it is enacted."

"Clergy are indicating in significant numbers that they will find continuing sacramental relationships difficult" with

Continued on next page

ACC BISHOP ORDAINS TWO IN ENGLAND

The bishop of the Anglican Catholic Church's Missionary Diocese of England and Wales, Leslie Hamlett, ordained two men as priests for his small Continuing Anglican flock in October in the chapel of Wycliffe College at Stonehouse in Gloucestershire.

The two were Geoffrey Edward Andow, the college's librarian, and Patrick John McEune, chief engineer to Wiltshire County Council, according to *Church Times*. Hamlett was consecrated last summer for the English missionary diocese by ACC bishops in the U.S.



CANON CHRISTOPHER COLVEN (left), master of the Society of the Holy Cross, reported that funds to help the traditionalist resistance movement are flowing in; THE REV. PETER GELDARD, rector of Faversham and leader of the Catholic Group in General Synod, believes the women priests measure will mark a "permanent division" in the life of the Church.

ENGLAND Continued from previous page

those on the other side of the orders issue, said Kirk. And he said he is "convinced...there will be more" lay actions expressing the breakdown of communion such as that which reportedly took place in Birmingham. Traditional parishes are anxious to become active, and "we've actually had to hold some of them back," he said.

One well known Anglo-Catholic vicar was said to be already engaged in a battle with his bishop. The Rev. Francis Bown of St. Stephen's, Hull, chairman of the Ecclesia group (apparently working outside of the umbrella Forward in Faith structure), is refusing to recognize the authority of the Rt. Rev. Donald Snelgrove, Bishop of Hull, on the grounds that he has betrayed his consecration oath by supporting moves to ordain women priests. Bown has also said that his church is no longer part of the "apostate" Church of England and will therefore withhold contributions to diocesan funds. But he intends to stay in his vicarage until the legislation permitting "priestesses" becomes church law. Ecclesia's leadership has said it must leave the C of E when the canon to permit women priests is promulgated.

One of the strongest and most positive statements for the conservative position came out of a meeting in the Bishop

London's office among the guardians of the Shrine of Our Lady of Walsingham. The guardians declared they "do not accept the unilateral decision to admit women to the priesthood and therefore women priests will not officiate at the Shrine...Everything that has been built up over the past 70 years is in our legal guardianship, and we shall act together safeguard what has been handed down to us."

It seems the message is getting through. Even while Archbishop of Canterbury George Carey was downplaying prospects for mass defections from the Church of England, an "inner cabinet" of bishops backed by him was considering "radical" proposals to prevent traditional parishes at odds with their liberal bishops from breaking away—proposals apparently along the same lines as those "alternative episcopal oversight" sought by Forward in Faith itself. Ideas for such a plan were developed over the several years, as a contingency measure, by the Cost of Conscience.

"Alternative Episcopal Oversight"

Thus, the bishops, due to meet this month, may discuss the possibility of giving official sanction for traditionalist bishops to care for parishes which refuse the ministrations of bishops who ordain women. That is, diocesan bishops supporting female ordination would arrange for a traditionalist colleague to come into their dioceses to minister in their place to dissenting parishes.

Traditional prelates could be drawn both from the ranks of bishops who voted against women's ordination and their suffragan bishops. This, to liberal minds, would prevent visitations by bishops from outside a diocese *without* permission from the local bishop; there is even a fear that overseas bishops could be brought in to tend orthodox parishes. A diocesan bishop's control is still somewhat undermined by the scheme, but it is a way of keeping clergy and cash in the "family," and of deterring the possibility—envisioned in the Conscience plan—that a "church within a church" will be formed by an internal realignment of traditionalist parishes switching allegiance to likeminded bishops.

But officially-sanctioned "alternative episcopal oversight" is not something Dr. Carey seems eager to give—and it is highly possible his fellow bishops will not be prepared to accede to all the demands of traditionalists, who appear more inclined to the the internal enclave, complete with a separate college of bishops for its governance and a fair share of church property and assets.

But if the bishops do not make a substantial, good faith effort to accommodate traditionalists, they will likely be faced with the "church within the church" they were trying to avoid. "Unless the House of Bishops produces something adequate in terms of alternative episcopal oversight by Easter, parishes will begin to withdraw quotas," Kirk said. One newspaper admitted that the "possibilities for an effective guerrilla resistance are considerable. In the C of E, clergy are very hard to depose. They can carry out many sanctions, including the withholding of funds from the diocese."

Controversial Roman Option

And a larger specter looms, as much of the present focus for an ultimate solution among English traditionalists is on the plan proposed by former Bishop of London Graham Leonard for a semi-autonomous, Anglican-style uniate body or "personal prelature" within the Roman Catholic Church, with its own liturgy, bishops, and retaining the custom of allowing married clergy. Catholic authorities generally have been very cautious albeit not entirely unreceptive toward the idea of the Anglican enclave, though it will be some time before there is an official word from Rome on the subject. The final decision will rest with the Pope, who so far has only granted a personal prelature to the Opus Dei organization.

As so far presented, Leonard's plan goes beyond the apparent original goal of the ARCIC talks—reunion through full communion of separate churches, involving (among other things) mutual recognition of priestly orders (something Rome was ready to give only a few years ago had not Anglicanism's position become clearly pro-women's ordination). Rather, Leonard's scheme—though he speaks of retaining Anglican identity in communion with the Holy

See—involves openness to the idea of converting to Roman Catholicism outright (*i.e.* abandoning Anglicanism), and it is not certain that transferring Anglican clergy would be offered even conditional ordination rather than reordination, as is the current practice.

"We are not asking for recognition to continue with an Anglican ministry," Leonard said of the plan, "but as those who have accepted the *magisterium* (historic teaching of the Roman Church) and are in communion with the Holy See."

Still, Leonard acknowledged that a key condition for most would be partial recognition of Anglican orders by Rome. "Anglican ministers must not have to completely repudiate everything they've done or have to say that their ministry didn't really mean anything."

Basil Cardinal Hume, Archbishop of Westminster, is said to be privately interested in Leonard's proposal but has also said publicly that "There is far more to being a Roman Catholic than opposition to any particular thing in another church. You have to embrace and want what we are."

One report also noted that clergy going to the Roman Church may benefit from the financial provisions on offer to those who feel they must leave the C of E over female presbyters—a package worth about 110,000 pounds for each dissenting priest—but "the Catholic Church offers a life of near penury," and transferring clergy would "sacrifice thousands of pounds in salaries and benefits." The story said Catholic priests earn about a quarter of the Anglican minimum stipend, which is itself modest by today's standards. Another writer questioned whether Rome could make the "prodigious sacrifices" to supply a new uniate church with buildings and salaries for a married priesthood, though falling numbers in the celibate priesthood may make the idea persuasive. He also said that Anglican priests in a uniate church would presumably "have to accept Roman Catholic dogmas, and be reordained."

In any case, Dr. Leonard—who, at 71, did not envision himself personally leading the uniate movement—said he could not remain permanently a member of the Church of England. "It has just chosen to do its own thing and in my judgment has become a sect. I cannot live with that as a permanent situation."

It should be noted that special provisions for Anglican transfers to Roman Catholicism have been made for some time in America through the Pastoral Provision Program of

FORMER BISHOP OF LONDON GRAHAM LEONARD proposed the idea for the Anglican-style enclave within the Roman Catholic Church, but, at 71, does not see himself as leading such a body.



the U.S. Catholic Bishops Conference. Through that program, sources say, 102 former Anglican clergy, 85 of them married, have been received and reordained as Roman priests, though presently there are only five "Anglican-rite" Catholic parishes in the U.S., with three more congregational requests pending. Still, there are signs that Rome is not anxious to repeat the exercise in some form in England.

Fr. Colven expressed belief that Leonard's "is an idea that will fly in some form, not necessarily uniate, but some interim ecclesial grouping will emerge." He said the proposal had left English bishops "deeply embarrassed"; any serious move by Rome to accommodate English traditional Anglicans would deflate their claims that official Anglican dialogue with the Catholic Church was unaffected by the Synod's nod to women priests.

Fr. Kirk sees the basic plan as three-phased: first, alternative episcopal oversight as an interim measure, because "it can't last forever," followed by the Anglican-style Roman enclave, if it can be done, and down the line total assimilation of Anglican refugees within Roman Catholicism. He sees little likelihood that significant numbers would opt for Orthodoxy or, at least as things stand now, a Continuing Anglican body.

The problem with the latter, from his viewpoint, is more cultural than anything else. The Anglican and Roman Churches in England, he said, have always been more similar and closely-linked than elsewhere. And while it is "not very English" to be a Roman Catholic, the idea of "American-style Continuing Anglicanism" is even more foreign to the culture, he asserted, and is seen as presenting workability problems within the English context. One sticking point is that "we never thought of ourselves as Anglicans, only as 'C of E,'" and a Continuing Church "involves accepting that there is an Anglicanism" which exists apart from that.

While Kirk concedes there are "a thousand questions to be asked" about any proposed Roman package, he said would not want anybody in the U.S. to suppose that the response here would be anything other than an association with Rome if that were possible."

Fr. Geldard also believes a breakaway movement would encounter heavy weather, "because we don't own property in the way American parishes do and can't be as independent," (though the actual situation is not that clear-cut: the Episcopal Church has laid successful legal claim to number of parishes which have attempted to secede with their property). He was reported in one article, though,

May Not Help, But It Can't Hurt

While it is widely believed that Queen Elizabeth will not withhold royal assent from the women priests measure when the British Parliament sends it to her in the coming year, she is being asked to do just that by an American traditionalist lay group.

A spokesman for "Anglicans for Anglican Unity," a North Carolina-based organization, told *The Raleigh News and Observer* that the effort was being made by the 300-member group because they hope the Church of England will be saved "as a true historic, catholic church."

The International Missioner says that, while it is technically possible the Queen could refuse consent, it is highly unlikely, as no monarch since Queen Anne, who died in 1714, has refused to sign a bill passed by Parliament.

have endorsed the idea of whole congregations switching to the Roman Catholic Church, and (if property had to be left behind) rebuilding parish structures from members' tithes, as had been done in America and elsewhere.

However, one American-based English cleric debunked the idea "about Roman Catholics and Anglicans being closer in the U.K.," and warned that the Romanist fervor leaves without leadership the convictions of a major constituency within the traditionalist camp. He said that there is long tradition of anti-Roman feeling in English history which is "alive and well," even among the unchurched. Some traditionalist English leaders admit that, he added, but then go on to say that the English are even more anti-Continuing Church. "But then one remembers that it has been quite respectable to be something other than a member of the Establishment—except a Roman Catholic—for nearly 200 years. True, some Anglo-Catholics have always been pro-Roman, but they were a fringe of their own movement and remain a fringe.

"The Leonard plan," he said, "has effectively driven a wedge between the pro-Rome constituency and the rest,



OUTSPOKEN TRADITIONALIST
JOHN GUMMER has resigned from the C of E's General Synod, saying that its recent vote for women priests "has destroyed the church's claim to apostolic authority" and turned the church into a "sect." Gummer, England's Agriculture Minister, will now oppose the legislation at every turn in Parliament, though few doubt it will not clear that hurdle.

and, if anything, will drive many who really want to do something like alternative episcopal oversight back into the Establishment, however unwillingly, merely because there seems no other choice. Given Rome or staying in, the evangelicals and moderate Catholics will stay in. Unfortunately, at present, the leadership of Cost of Conscience is heavily pro-Roman and no one else yet speaks."

The simple fact is that the Rome option "is an abandonment of the Anglican position. It is a tragedy," he concluded, "that adherence to the Anglican faith may be an unwelcome idea among those for whom it was until recently a 'given' except in the most extreme of Anglo-Catholic territory."

The present Bishop of London, David Hope, also demurred from his predecessor, saying that "We are trying arrange for people to stay in the [C of E], not to leave it." Several traditionalist leaders are said to see Leonard's plan a non-starter.

was another indication that, though traditionalists do seem to be holding together fairly well, a common vision

among them has yet to coalesce.

Editorial writers said that "mass conversions to Rome is a practice best suited to the Dark Ages," and expressed belief that "alternative episcopal oversight" will be "greeted with relief by Anglo-Catholics and Evangelicals who feel that their opposition is expected to blow over as the legislation progresses through Parliament."

But while many fret over the proper course for what is said to be rapidly expanding numbers of determined, orthodox Churchmen, there is always the danger, of course, that only a few of them will do anything at all, as has happened elsewhere.

While it may shape up as an uneven exchange—some 3,000 male priests leaving as 1,400 women come in—*Newsweek* magazine expressed the belief that "no more than 200 will give up their church-supported salaries."

An embattled priest at the heart of the struggle predicted that, "Even though it is clear that at least a third of the church remains opposed, in the end a third will do nothing, a third will embrace 'alternate episcopal oversight,' and a third will go with a uniate body."

Yet another seasoned English cleric said he felt that some traditionalists will stay on in C of E parishes and "pull up the drawbridge" and the rest, perhaps the earlier-predicted 1,000 priests, will go to Rome.

The Parliamentary Grind

Meanwhile, a synodical committee will be spending from two to three months documenting the background and history of the legislation before it goes across the road from Church House to the Houses of Parliament. It must weather a scrupulous examination by Parliament's Ecclesiastical Committee, which will decide if the bill is "expedient." Possibly the most contentious aspect will be terms of financial compensation for those priests who feel compelled to depart the C of E for conscience reasons. And, the measure could be returned to Synod at any time to be cleaned up as a better piece of legislation. Still, most observers believe it will clear both houses of Parliament by the end of this year, with promulgation in June, 1994, and the initial ordinations in July, 1994, as has been projected from the start.

Whatever the case, it will be opposed at every turn by a veteran member of the government who knows each step. He is John Selwyn Gummer who was chairman of the Conservative Party and Minister of State for Employment from 1983-85, and since that time has been Minister for Agriculture. The son of an evangelical rector in Rochester who has sided more and more with the Catholic Party, becoming an outspoken advocate of historic Holy Order, he was elected to the General Synod from the Diocese of St. Edmundsbury and Ipswich in 1979—but has now resigned from that body in order to act fully in his capacity as a member of Parliament. His departure from the Synod came amid announcements from several other individual clergymen and laypeople that they were leaving the C of E altogether.

"Gummer will be the strongest opposer and there will be many others with him," said a veteran observer. The measure "will pass of course."

Continued on Page 21, right column

MISSIONARY CHURCH *Continued from Page 13*

and a half million people who have left ECUSA in the last quarter century. There was joy as the first three deacons were ordained for the new church."

And, despite the fact the Canterbury connection is now said to be a moot point, Davies told *TCC* that the EMC will continue the former MDA's efforts to seek a relationship of full communion with another traditionalist province or sister church of the Anglican Communion, while also pursuing reunion with the Continuing Churches. He sees it as all part of the realignment that is now fully underway within Anglicanism and Christendom in general.

The release said former Bishop of London Graham Leonard was supporting the church, which is in intent Episcopal—though Leonard has announced he is seeking negotiations on establishing an Anglican-rite jurisdiction within the Roman Catholic Church, for hundreds or thousands of Anglo-Catholic clergy who may leave the Church of England over women priests. The move would apparently demand complete acceptance of Roman doctrine. Davies said the EMC's formation and Leonard's call were not related, and it was too early to tell if the latter would be an option for the EMC. Davies told *TCC* he believes Bishop Leonard "looks upon what we're doing over here as some sort of model which can't be duplicated [in England]...He knows there's going to be a realignment," (indeed, Bishop Leonard has been the most prominent prophet of the shift), and realizes it will take different forms.

The EMC will remain based, as was the Missionary Diocese, in Aiken, South Carolina.

Richmond Parish "Surprised"

Meanwhile, the MDA vote to become a separate church body "took me by surprise," said the Rev. Canon Leo Combes of the embattled St. Luke's, Richmond, Virginia, the subject of a legal dispute over property with the Episcopal Diocese of Southern Virginia. St. Luke's situation was unique because it was the only settled Episcopal parish to secede from its diocese in favor of MDA; other MDA congregations were either newly-formed or had earlier left ECUSA.

He said he did not know what the change in status did to his and St. Luke's situation, noting that in switching last April to episcopal oversight by MDA's Bishop Davies, technically (then) a retired Episcopal bishop, the parish maintained it was not abandoning its connection with the Episcopal



THE REV. LEO COMBES, rector of St. Luke's, Richmond, said that the move by MDA to become the fully separate EMC came as a surprise, especially to his congregation and its lawyers, but that personally he "didn't see anything else to be done...There is no place for a traditional, orthodox Christian in the Episcopal Church."

Church (ECUSA) or the Anglican Communion. The contention was also part of its legal defense.

"Personally, I didn't see anything else to be done," Combes said of the creation of the Episcopal Missionary Church, overwhelmingly supported by delegates at the Houston meeting. "The whole situation [in ECUSA] is so apostate it would cost you your soul" to stay within it. "There is no place for a traditional, orthodox Christian in the Episcopal Church," he stated. And the Church of England vote in favor of women priests came as "a shock," he added, one that shows the entire Anglican Communion worldwide is "unraveling." There comes a time to "fish or cut bait."

But as pastor, he said he was concerned that "that wasn't what we voted on in the parish," and the sudden change had left church members a bit rattled and sent the parish's lawyers scrambling, Combes admitted. Parishioners were due to hear from their lawyers and take another vote on the matter December 13, he said. It appears one key point of the congregation's defense would remain: that (similar to the case of Mariners' Church, Detroit) St. Luke's received its original charter from the Virginia House of Burgesses in 1772, before ECUSA or the local diocese were formally established. The congregation was originally known as Manchester parish and later as Meade-Memorial before becoming St. Luke's. Lawyers believe there is other support for the congregation's claim that it owns the parish property in Virginia state law, Combes said.

Combes said that no court date had been set in the suit.

Call Issued For Fort Worth To Withdraw From ECUSA

A leading traditional priest in Fort Worth has called for his diocese to start withdrawing from the Episcopal Church (ECUSA) in order to join the new Episcopal Missionary Church (EMC).

He also urged traditionally-minded Episcopal congregations elsewhere in the U.S. to negotiate for separation from their ECUSA diocese in favor of the EMC.

"To my mind," the Rev. Samuel L. Edwards of St. Timothy's, Fort Worth, wrote in his parish publication, "the policy of staying in ECUSA existed so that we could remain in institutional communion with the Church of England, which had not at that point joined the horde of femmings" (a cross between a feminist and a lemming) "rushing off the cliff and plunging into the Sea of Heresy. The C of E is now firmly within the femming horde, so our reason for staying put no longer exists, and continuation for any longer than necessary will surely confuse the faithful.

"The Episcopal Church," he continued, "is a voluntary confederation of dioceses, so a diocese which no longer wants to belong need only give due notice of its intention by, among other things, repealing its accession to the constitution of [ECUSA]. Provision should be made for those congregations in the diocese which wish to remain within the Episcopal Church to do so and keep their property," he stated.

"Once the separation is achieved, the diocese should become a part of the Episcopal Missionary Church, which itself should seek union, communion, and reunion with other traditional Anglican and Old Catholic Churches here



THE EPISCOPAL SYNOD OF AMERICA'S BISHOP CLARENCE POPE and fellow bishops in the traditionalist organization, have now said it is time for them to seek a new "ecclesial community" (see box below).

and abroad."

In an article to appear in *Foundations*, Fr. Edwards speaks frankly in saying that "The Great Convergence, the Realignment, the Second Reformation, is now well and truly begun. While 'it doth not yet appear what we shall be,' it should be clear enough to the faithful Christian that the hand of God is moving for good behind the pillar of smoke going up from the wreck of institutional Anglicanism and that the great days of Reformed Catholicism are yet to come..."

"What I sometimes have called 'Anglican ultramontanist'—the idea that communion with Canterbury is the test of Anglican legitimacy—is now irrevocably dead, and good riddance to it. We all now must come to terms with the fundamental fact that communion between orthodox Christians is based, not upon concordats between institutions of shared pedigree, however exalted and venerable, but upon the sharing of a common faith and order."

With the death of the structure which formerly housed the Anglican faith, Edwards said it is right that those who have loved it go through the stages which characterize grieving—but not get stuck there. "We are Christians, after all, and for us death precedes resurrection. There will be a resurrection from this death as well...and the shape of that has begun to be seen even as the old reality has been passing away...In truth, more of those who have won the battle for the soul of the Church of England merit our pity than our fury: remember that a disease, in killing the host, kills itself..."

In a telephone interview, Fr. Edwards said he was unable yet to gauge the reaction to his call but said he "would not be surprised" if there was enough sentiment at this point in the rest of the diocese to back a withdrawal from ECUSA. He said Fort Worth Bishop Clarence Pope knew what he planned to say in his parish paper and did not encourage nor discourage him from doing so. In any case, a move to withdraw could not be accomplished immediately; it appears a period of about two years would be needed to "get our constitutional and legal ducks in a row," he said. The diocese would have to change the article of its constitution acceding to the authority of the Episcopal General Convention, an action which would require approval from two successive annual conventions, he explained. And, Edwards thought it was best "if we negotiate an amicable withdrawal" from ECUSA, if possible; in addition to being the most peaceful and Christian approach, it would be an advantage to both sides, he said.

Interestingly, Edwards commented to TCC that "It's a fair that one of the things the Lord was doing" in allowing the of Canterbury and the Mother Church "was passing judgment on us official Anglicans for our snobbery towards Continuing Churches...All traditional Anglicans are now

Continuing Churchmen," he said.

Likely Refusal Of Iker

There has been no public response to Edwards' comments from Bishop Pope or other Fort Worth officials (and there was no response from the diocesan office to our queries), but the diocese seems to be dealing with a more immediate problem: strong rumors have it that the wider Episcopal Church may be in the process of refusing consent for Fort Worth's traditionalist Bishop Coadjutor-elect, Jack Iker, to be consecrated.

One diocesan leader told TCC that, though he didn't have a precise count, his information was that negative responses from other dioceses were so far (as of early December) outweighing affirmative ones. The contention was confirmed by a few other unofficial sources connected to the diocese.

At the October synod which elected Iker, Bishop Pope downplayed the possibility that the majority of diocesan standing committees and diocesan bishops in the wider church would refuse to give the consents required for the consecration to proceed, saying that he didn't believe the church "had reached the point" of completely excluding the minority. He said he would continue to minister in ECUSA "until it has been made impossible for me, a prospect made highly unlikely since the House of Bishops unanimously passed a resolution in Philadelphia just three years ago that those who share my traditional theological position hold a legitimate Anglican interpretation and are loyal members of the Episcopal Church."

But the "unlikely" became very likely with the vote to feminize Holy Order in the mother Church of England, which seems to have brought to an abrupt end any remnants of tolerance left in the ECUSA liberal establishment, and with the efforts of the lay group within Pope's own diocese, which has been vigorously lobbying diocesan authorities in ECUSA to reject Iker.

LATE-BREAKING NEWS: ESA LEADERS SAY "TIME HAS COME"

In a letter to Episcopal Presiding Bishop Edmond Browning, five diocesan bishops affiliated with the traditionalist Episcopal Synod of America confirm that there is an "impending" failure on the part of Episcopal diocesan standing committees to give consent for Fort Worth Coadjutor Bishop-elect Jack Iker to be consecrated. Accordingly, they charge that tolerance of traditional views "has now been withdrawn" in ECUSA, despite previous assurances to the contrary. They wrote Browning that he himself had envisioned that a time might come when "we may have...to say 'Godspeed' to those who wish to travel another road." The ESA bishops say that "That time has come. The effective denial to our membership of continued episcopal leadership is compelling us to seek some form of ecclesial community which will enable us to remain true to the historic faith and practice as expressed in our Anglican heritage." The letter was signed by the Bishops of Fort Worth, Quincy, San Joaquin, Eau Claire and Fond du Lac.



ARCHBISHOP LOUIS FALK (left), primate of the Traditional Anglican Communion, helped get the South African Continuing Church underway during a recent visit; BISHOP ROBIN CONNORS, head of the International Anglican Fellowship, TAC's missionary arm, will take up residence in the country for several months to assist the development of the new body.

South African Continuing Church Already Has 500 Members

By Louis E. Traycik

In a whirlwind response to the vote for women priests by the Church of the Province of Southern Africa (CPSA) in August, the primate of the Traditional Anglican Communion (TAC) has already visited South Africa by invitation of a group of traditionalists there, and another TAC bishop is to take up temporary residence in the country early this year to help shepherd a rapidly-developing South African Continuing Church.

The Most Rev. Louis W. Falk, TAC primate as well as head of the Anglican Church in America, toured South Africa in November at the behest of the Traditional Anglican Trust Society (TATS), a Johannesburg-based group of Anglicans opposed to the ordination of women priests. He visited the two congregations already organized, and in one of them, a black African congregation, baptized 28 infants and children who had been refused the rite by an Anglican priest who had insisted it be limited to "believing" adults.

Shortly after Falk returned to the United States, two more congregations were founded, with at least 500 members in the four set up to date, and TATS leaders indicated that as many as two dozen more were expected to be organized by early this year. Securing the services of priests to minister to them was the most pressing need facing the founding group, though it was reported that inquiries had been received from several CPSA priests.

In response to TAT's request for further assistance in forming their new national Continuing Church, TAC has arranged to send the Rt. Rev. Robin Connors of South Carolina, who heads the International Anglican Fellowship, TAC's missionary arm, to spend several months in residence in South Africa. There, Connors will receive clergy into the body and help organize new congregations, and generally help the South African Continuing Churchmen to organize their life on a more autonomous basis.

The newest Continuing Church is a multi-racial body, with both white and black South Africans, and, among its black members, includes people of several different nations, or tribes (there are at least nine different black nations in the region).

TAC is now composed of member churches which encompass at least 11 nations, including the U.S., Canada, Mexico, Guatemala, Colombia, Puerto Rico, Australia, India, Ireland, Northern Ireland, and South Africa.

Australia: Ditto On Women Priests

At Least 19 Of 24 Dioceses Accept New Ministry

The Anglican Church of Australia (ACA) saw the first women *legally* ordained to the priesthood December 5 at a service conducted by the Archbishop of Adelaide, Ian George, about two weeks after passage of legislation authorizing such ordinations on a diocese-by-diocese basis.

Following that, Australian sources say four women were ordained in Rockhampton, 12 in Melbourne, while the Archbishop of Brisbane, Peter Hollingworth, was to ordain women as priests December 20.

Nineteen dioceses accepted a national proposed canon allowing women to become priests in advance of the late November General Synod, which, as expected, gave final approval to the "local option" solution to the controversy. Five other dioceses—Sydney, Ballarat, Wangaratta, Armidale and The Murray—voted against, and will presumably not recognize women as presbyters within their borders.

According to a Brisbane *Sun-Herald* report, the final vote in General Synod was (as in England) barely at or over the required two-thirds majority, this time in two of the Synod's three houses. The vote in the House of Laity was 69 yes and 30 no, in the House of Clergy 67 yes and 32 no, while the 22-member House of Bishops voted in favor by a margin of 16 for and 4 against.

Obviously, the Church of England vote ten days earlier is seen as having given extra assurance of a "yes" vote. Also as in England, the Australian decision ended some two decades of discussion on the matter. It was thought that as many as 90 women would be ordained as priests in Australia by Christmas last year (including the ten women earlier ordained unilaterally by the Archbishop of Perth).

"We need to take this step if we are going to go forward as a church," Archbishop Keith Rayner, ACA primate, was quoted as saying by *Episcopal News Service*. He dismissed speculation that a vote in favor of the measure would split the Australian church, and indeed it appears at present that traditionalist bishops—other than maintaining "no-go" dioceses until they retire—are simply giving up, though at least one strong clergy resistance group has formed in the Diocese of Ballarat.

The International Missioner noted a report by *Religious News Service* which said that Archbishop Donald Robinson of Sydney, "a standard-bearer of conservatism within the church," stated the decision will put strains on his relationships with bishops who ordain women, but he believed it unlikely that there would be a breakaway movement in Australia (though this overlooks the fact that a Continuing Church already exists in the region). He mentioned no plans aimed at helping the historic Anglican faith to survive in Australia beyond the lifetimes of incumbent traditional bishops. The *Missioner* reported that Robinson has said the Diocese of Sydney would pursue an "isolationist" policy in relationship to liberal dioceses in the ACA. He said he was "grieved" to find himself "out of communion with fellow bishops, even within his own province (New South Wales)."

However, it is important to note that Robinson is due to retire this month, and while a successor is likely to be conservative, the continuation of the "isolationist" policy would be dependent on the new bishop.

Meanwhile, a group of nearly 40 clergy in Ballarat—where traditionalist Bishop John Hazlewood is also to retire later this year—has issued a statement of what amounts to informal secession from the national church and disassociation from bishops and other clergy supporting women priests. A legal struggle may ensue over consecration of a successor diocesan bishop later this year.

For their part, the main Continuing Church in the region, the Anglican Catholic Church in Australia (ACCA), a member church of the Traditional Anglican Communion, has avoided direct confrontation with the mainline ACA, with the *Brisbane Courier Mail* quoting ACCA Bishop Albert Haley as saying: "We are not interested in debate. We have left that to those brave souls who still believe they can stop the heresy from within...We're just trying to maintain the Anglican expression of the Catholic Church. We've got a job to do and controversy does not lead to unity."

Dixon's Consecration Just "The Beginning," Haines Says

Special To *THE CHALLENGE*

Perky Jane Holmes Dixon, 55, met the press on the morning of her big day with a declaration of confident prophecy.

"I am," she insisted to a news conference preceding her consecration as Washington Suffragan Bishop November 19, "a symbol of the inclusiveness of God...[and] I hope to hold it up for all to see."

Her election, she enthused, is a "sign that the spirit of God moves in new ways throughout the world...[and] I will live as a symbol, a hope."

New ways, indeed, for Dixon went on to say that she would support ordinations of homosexuals out of her commitment to "the inclusion of all people of God." In other words, she might avoid following many male precedents but she endorses the liberality of her boss, Bishop Ronald Haines, who ordained avowed lesbian Elizabeth Carl 18 months ago.

Reinforcing her stand, Dixon had Carl aboard that evening at Washington Cathedral as one of the "ministers of the table"—a curious designation that also included leading lay feminist Pamela Chinnis, who is senior warden of Church of the Epiphany in Washington, where Carl serves, and also president of General Convention's House of Deputies.

Contrary to public relations handouts, the ceremony did not pack the cathedral, though the congregation was loaded with backers of women's ordination. Women starred in the roles of litanist, epistler and preacher. And, besides the group at the altar, 24 other women, nine of them ordained, took part.

The preacher, the retired black teacher Verna Dozier, said the Episcopal Church is facing schism "between those who see the faith as absolutely once delivered and those who see God as always doing a new thing."

She took up sexuality as "the burning issue of the day...a code word...not what do you think of sex, but what do you think of sex between those of the same sex?"



AND THEN THERE WERE THREE: New Washington Suffragan Bishop Jane Dixon (center) was joined at her consecration November 19 by the two other women bishops in the Anglican Communion—Bishop Penelope Jamieson (left) of Dunedin, New Zealand, official Anglicanism's only female diocesan bishop, and Suffragan Bishop Barbara Harris of Massachusetts, the first woman bishop in the Communion. *Episcopal News Service photo by James Solheim*

Dozier said that "our church is in a spasm about homosexuality although in the record there is no memory of our Lord's having expressed any concern about it, but there is much memory," she claimed, "of his having warned us about the weightier matters of the law—justice and mercy and compassion."

Nonetheless, she continued, "that is where we are and in the face of that the Diocese of Washington elected Jane Dixon..."

In her charge to Dixon, Dozier told her "to rejoice in the mystery that there are many who love you, rest in the mystery that there are some who do not."

At the outset of the ceremony the Bishop of Southwestern Virginia, the grizzled, portly Heath Light, stepped up to proclaim that 89 consents for Dixon's elevation to the episcopate had been received out of 118 standing committees and 120 dioceses.

"A Divisive Act"

Although objections were allowed, as the liturgy provides, there was no spontaneity about it. Instead, the protesters were registered and their statements cleared in advance—first a man who objected to gay ordinations and then Victoria Ebell, a young woman from Washington's Ascension and St. Agnes Parish, the mother of three, speaking for Anglo-Catholics who objected on theological grounds. While there was no attempt to disparage Dixon's actions or character, Ebell said that "the completion of this service will be a divisive act, not only in the diocese but

Continued next page, lower left

PRELUDE Continued from Page 11

Mills teamed with George Austin, Archdeacon of York, a veteran opponent. They fielded questions from a diverse audience, including one that came into play in almost all discussions—whether or not women priests had been an unremitted blessing in the American Church.

One of the most far-out efforts to discredit traditionalists was a BBC program that presented microscopic studies of catacomb paintings purporting to show that women were ordained by the early Church.

The following morning *The Times* devoted its letters column to the issue—three in favor against eight opposed, including a carefully reasoned commentary from a leading intellectual, Geoffrey Rowell of Keble College, Oxford, urging that the ministry of women be affirmed “in every way that does not call into question the orders, catholic continuity and identity of the Church of England.” Other notable dissenters were Prayer Book Society Chairman Anthony Kilmister, and Australia’s leading opponent, Archbishop Donald Robinson of Sydney.

Nearly two decades of exhausting deliberation narrowed down November 11 to an earnest but agonizing final presentation of most of the well-known arguments within the circular assembly hall of Church House, where the divisive issue had first been broached at Lambeth ‘68. There, as is now known the world over, the measure squeaked through by two votes. Widely seen as the most persuasive in the debate was an essentially secular argument: that the Church would not be taken seriously if its priesthood did not reflect the gender equality existing in society at large.

As was quickly to become evident, this particular Armistice Day, November 11, 1992, was to be far less a commemoration of the dead of a long-ago conflict, but rather a new declaration of war within a church body whose unity had been fiercely attacked.

DIXON Continued from previous page

throughout the Episcopal Church and...the Anglican Communion...that will only further fracture our church...jeopardize the fragile hope of Christian unity... and adversely affect the Church long past our lifetimes...”

The chief consecrator, Presiding Bishop Edmond Browning, swept away the protests by saying that “it is clear that there is broad, informed and enthusiastic support in both this diocese and in the larger church.”

Moving swiftly to the question of the age, he asked the congregation, “Is it your will that we ordain Jane a bishop?” The protesters, still at that point in the middle of their walk-out from the service, contributed a robust “No!” to the remaining congregation’s affirmative response, which was followed by sustained applause.

Bishops Light and Haines were among those joining Browning in the consecration, but the stars of the small group that gathered around Mrs. Dixon at the altar were Anglicanism’s two other women prelates, Penelope Jamieson of Dunedin, New Zealand, and Massachusetts Suffragan Barbara Harris. Other consecrators included

Bishops Johnson of Massachusetts, Eastman of Maryland, Jones of Indianapolis, Lee of Virginia, Vest of Southern Virginia, Tennis of Delaware, Keyser of the Armed Forces, and Scantlebury of Panama, plus two retired diocesans, Ramos of Costa Rica and Spofford of Eastern Oregon, as well as a retired suffragan, Lewis of Virginia.

“Therefore, Father, make Jane a bishop in your church,” they chanted in the wooden words of the new consecration ceremony (now called an ordination although Dixon has been ordained all of 11 years).

Rising to her feet as a bishop, engulfed in her new cope and a mitre riding just above her eyebrows, Mrs. Dixon blew kisses to the applauding throng.

It was the climax of a personal odyssey that reached from her Presbyterian childhood, through Vanderbilt University, and a brief time as a grammar school teacher, to the day in 1980 when she “came out of the kitchen at age 40” to attend Virginia Seminary, and, on graduating, to serve a small parish in Burke, Virginia and one in the District of Columbia. Her husband, attorney David Dixon, three children and a daughter-in-law, watched her ordination from a pew.

“Her consecration is a sign of inclusivity in this diocese and this church,” said Bishop Haines. “It is the beginning and not the end.”

In contrast to this optimism was an unusual statement from the news director at the Episcopal Church Center in New York, James Solheim, who might have been expected to champion such remarks, but observed instead that “the Anglican Church was always a bridge between the Roman Catholic Church and Protestantism. Now the bridge is burning.”

ENGLAND Continued from Page 16

MOW Expects “New Credibility”

Irrepressible since the Synod vote, naturally, has been the Movement for the Ordination of Women (MOW), which said that its list of women deacons wishing priestly ordination had reached the 1,400 mark, and an estimated 300 retired female deacons would also come forward.

As a result of the vote, MOW said it expects “a fresh surge of energy, a raising of morale and a new credibility in the eyes of the world.”

Members of St. James, Piccadilly, burst into applause as their colorfully vested woman deacon, Illa Monberg—whose grinning visage had appeared in newspapers around the world as among responses to the Synod vote—addressed them and a television audience. Women deacons in others parishes were introduced as “priests-elect.”

And, to top it all off, the Archbishop of Canterbury disclosed in a letter that he would personally ordain the first women priests.

Joining in the reactions, as a harbinger of things to come, was the General secretary of the Lesbian and Gay Christian Movement, the Rev. Richard Kirker, who felt the decision opens the way for the church to remove injustice against homosexuals.

In addition to those interviewed by telephone, sources for the foregoing story included *The Times*, *The Daily Telegraph*, *Church Times*, *The Church of England Newspaper*, the *Catholic Herald*, and *Ecumenical Press Service*.

Anglican Focus

Opposites Attempt Attraction

Orthodox, ECUSA, Look For Ways To Get Together Again

The concept of "unity in diversity" seems to rear its head with monotonous regularity, most recently when a committee met in New York to try to breathe some life into the thin body of mutuality that exists between the Episcopal Church (ECUSA) and the Standing Conference of Canonical Orthodox Bishops (SCOBA).

In October, 1991, SCOBA ratified a suspension of the 30-year-old dialogue with the Episcopal Church, an action begun a few months earlier by the two million-member Greek Orthodox Archdiocese of North and South America shortly after a non-celibate lesbian was ordained to the Episcopal priesthood in the Diocese of Washington. It was



THE REV. WILLIAM NORGREN, ECUSA's ecumenical officer, says frankly that the Orthodox have been most disappointed over women's ordination, which they viewed as "an Anglican rejection of identity with the tradition of one, holy, catholic and apostolic church."

a "trigger" incident representative of more widespread trends in ECUSA, including the ordination of women, which are troubling to the Orthodox.

According to *Episcopal News Service*, new suggestions are being developed between the Orthodox and Episcopalians to renew dialogue based on "the exploration of stereotypes commonly held of each other, differences and similarities in ecclesiology," the meaning of the role of bishops, and "potentially divisive issues, such as human sexuality."

On the latter, the report says the Orthodox were encouraged by the 1991 General Convention resolution that urged "broad consultation on potentially divisive issues which should not be resolved by the Episcopal Church on its own."

The Rev. William Norgren, ECUSA's ecumenical officer, is frank about the divergence of the two churches. "In the history of the relationship, the Orthodox knew that there were serious differences of faith, that the question of holy orders was far from clear, that discipline and ethics were often in conflict and that sacramental convergence was far in the future. Yet none of these factors ever elicited the disappointment and disillusionment that arose from the issue of women's ordination. This action was seen from the Orthodox theological perspective as an Anglican rejection of identity with the tradition of one, holy, catholic and apostolic church."

Some Orthodox leaders have urged renewed talk not only to look at present theological differences from an ecumenical perspective but to press toward unity. Still, SCOBA said, "Orthodox clergy and laity are sometimes scandalized by the image of the Episcopal Church in the media and our association with this image."

Orthodox Also Effect Restraint On Bid By Gay Church

The 1991 Orthodox suspension of talks with ECUSA coincided with a suspension of membership within the National Council of Churches by several Orthodox bodies, again over liberal leanings within the NCC. Orthodox participants and funding were pulled from the NCC during the suspension.

The Orthodox voted in March, 1992, to return provisionally to NCC membership—on the condition that their dissenting conservative views be presented alongside liberal NCC pronouncements at council meetings, press conferences and in public statements. At the time one "sticking point" which remained to make the truce a precarious one was the possibility that the NCC would grant membership to the mostly-homosexual Universal Fellowship of Metropolitan Community Churches (UFMCC), which had kept pressing for admission to the ecumenical body since its application for membership ten years ago was tabled indefinitely. Among other things, the church conducts homosexual marriages, according to *The Washington Times*. More recently the 30,000-member UFMCC, taking a new tack, decided to apply for NCC observer status, which would allow representatives of the denomination to attend meetings, speak when invited by the chair and participate in the program units.

Now the *Times* reports that an alliance of Orthodox and black churches defeated the UFMCC's attempt to gain observer status within the National Council of Churches.

with the *The Washington Post* mentioning opposition from significant numbers of Korean Presbyterians as well. Fearful of losing more than a third of their member denominations, the NCC General Board has again tabled the request from the homosexual church in a 90-81 vote.

Many observers, according to *Episcopal News Service*, said this issue posed the most serious threat to the NCC's existence since its formation 42 years ago. After consulting with member churches, the membership committee had concluded that "our ecumenical community is fragile" and that granting the UFMCC observer status would threaten "the very existence of our ecumenical partnership."

Five hours of contentious debate preceded the decision, making it clear that the issue was extremely explosive and that as many as 12 member churches might leave if the UFMCC's application was accepted. Efforts to find some kind of compromise failed, and the Board ultimately approved the membership committee's recommendation that no action be taken.

After the vote, the *Post* says that "angry homosexuals" took over the microphones and accused the council of trying to maintain its unity at the expense of homosexual church members. The UFMCC issued a statement saying that the NCC is contributing to a climate of "hatred and rejection of gay men and lesbians."

Talks Seek Settlement In Holy Apostles Case

Negotiations are said to be underway to try to resolve a property dispute between the Episcopal Diocese of Fort Worth and one of its parishes which has joined a western rite Orthodox jurisdiction.

"A good possibility for a settlement" averting diocesan court action to gain control of the edifice housing the Church of the Holy Apostles is seen by parishioner Jonathan Kerr, counsel for the parish.

When the vestry of Holy Apostles—formerly affiliated with the Episcopal Synod of America (ESA), led by Fort Worth Bishop Clarence Pope—announced plans in October to seek parish status in the Western Rite Vicariate of the Antiochian Orthodox Archdiocese of North America, diocesan officials filed suit against the "schismatic and purported Church of the Holy Apostles." A diocesan bid to obtain a temporary restraining order to expel the 250-member congregation from its building was unsuccessful. Meanwhile, the diocese has helped launch a "reconstituted" Holy Apostles in a nearby location, with some 50 former parishioners who dissented from the decision for Orthodoxy and others who had earlier left the parish over its support for Pope and the ESA. Holy Apostles reports that attendance has remained at 250 or better each Sunday since the vestry's action.

Reports indicated that Pope is contending that the parish rector, the Rev. M.L. McCauley, began a campaign early last year to lead parishioners out of the Episcopal Church and unlawfully stacked the vestry with people who agreed with him. A parish release says that Holy Apostles—in an attempt to "remain catholic" in the midst of ECUSA's increasing liberalism and fearful that the ESA is "dying"—considered seven different options (including staying with the ESA) over the course of nearly a year, with the Orthodox jurisdiction, a special enclave which allows



THE REV. M.L.
McCAULEY, rector
of Holy Apostles,
Fort Worth.

use of Anglican rites, gaining the most interest during the period. The October vestry vote which affirmed this as the chosen course of action was said to have been endorsed by more than two-thirds of the active, enrolled adult members of the parish.

Kerr and McCauley told *TCC* that the vestry election in January, 1992, was conducted as is the parish's custom, in an open meeting, with the four top vote-getters in a secret ballot being elected to the 12-member vestry, which operates with staggered terms. McCauley said this is the same procedure used in at least one other Fort Worth congregation, the well known St. Andrew's. Kerr said he was unaware of any pressure to elect particular persons to ensure a certain outcome of the parish's deliberation

ACA Diocese Seeks Suit Dismissal

Attorneys representing the Anglican Church in America's (ACA) Diocese of the Northeast and its bishop have filed for dismissal of a lawsuit brought by four persons loyal to the Anglican Catholic Church's (ACC) Missionary Diocese of New England.

Both the bishop, the Rt. Rev. Bruce Chamberlain, and a strong majority of his diocese earlier decided to leave the ACC for the new ACA—a merger of part of the ACC with the former American Episcopal Church—and thereby ceased being the ACC Missionary Diocese of New England, and became the ACA Diocese of the Northeast. A small group dissented from the action, and continued to call itself the Missionary Diocese of New England.

Now four members of that group claim that the corpus of an \$80,000 trust fund given for support of the episcopate while the diocese was still in the ACC should belong to the successor ACC diocese in the region, and not to the ACA diocese.

Of the ACA diocese's motion for dismissal, made on several grounds, Bishop Chamberlain told *TCC* that "it is our belief that the four named plaintiffs have no standing under Massachusetts law. We believe the plaintiffs *must* be the affected parishes. This means that a vestry, or parish meeting, must vote to have the church's name, and reputation, spelled out as plaintiff..."

Should the case not be dismissed on motion, the bishop said a defense fund will be established to help with legal costs.

process, which at that point had only been underway a short time. He felt there was "nothing secretive or untoward," and that the result was "reflective of the will of the congregation."

Asked if McCauley acted as a strong advocate from the start for the Orthodox option, Kerr said "That is not my view." Rather, he believes McCauley was "more responsive to the way he felt the consensus was going." Various ideas were expressed and considered, especially "early on." But Kerr said there were "other proponents of Orthodoxy who encouraged the process." In later stages, as the option gained support, he said there was more focus on Orthodoxy, and from last summer forward Kerr believes that McCauley did talk exclusively about that.

Kerr admitted that McCauley is "not subtle" and "speaks his mind" but "he has been up-front about all of this. Nothing has been done *sub-rosa*."

Moreover, it is "ludicrous to suggest that Fr. McCauley somehow hoodwinked everybody...It's hard to rig something with 250 active people," Kerr said. And, notably, a few members retained other ideas about the best course of action—including Kerr himself, who says he plans to become a Roman Catholic, perhaps by Easter; he will therefore soon cease to provide legal counsel for the parish. "It's no reflection on the parish or Fr. McCauley. He was looking for a generally acceptable option," Kerr said. He feels McCauley has shown "a lot of courage" in his leadership of the parish.

"All the options were fully discussed," confirmed Holy Apostles Senior Warden Albon Head Jr., and "I think from the beginning some people thought the parish was going to go Roman Catholic." The deliberation process involved a

Scottish Bishops Now Firmly Favoring Women Priests

The election of a new Bishop of Argyll and the Isles in the Scottish Episcopal Church puts the church another step closer to approving women priests.

Not only that, but the Very Rev. Douglas Maclean Cameron, the 57-year-old dean of the Diocese of Edinburgh, will share a seat on the episcopal bench with his brother, Bruce, who was elected Bishop of Aberdeen and Orkney last May.

According to *Church Times*, the dean's election means that five—possibly six—of the seven Scottish bishops will vote in favor of the ordination of women priests when the issue comes before their church's General Synod this June. And, the addition of Cameron consolidates a reversal of the position held until recently, when the bishops were three in favor and four against, and able to block any move toward the change. The Bishop of Moray, Ross and Caithness is undeclared. The Bishops of Edinburgh, St. Andrews, Brechin, Aberdeen and Orkney, and now Argyll and the Isles, are in favor.

Dean Cameron succeeds the former primus, Bishop George Hendeson, who retired as diocesan bishop last July. Cameron spent part of his ministry, ten years, in Papua New Guinea, helping to prepare the country for independence, before returning to Scotland in 1974. He and his wife, Pat, have two daughters.

series of meetings hosted by pairs of vestry members for small, rotating groups of parishioners, in order to allow as many members as possible to air their views, he said. Toward the end small groups met frequently at the parish. By last summer, Head said, "it was obvious the vast majority wanted to go Orthodox." Head noted that the parish deliberately delayed taking the action so that delegates from the parish could attend the diocesan convention and help Bishop Pope by supporting a traditionalist candidate for coadjutor of the diocese.

Fort Worth's tough dealing with Holy Apostles is puzzling because it involves two conservative parties, and is different than the acquiescent response given when an Arlington parish left earlier for the Roman Catholic Church. Head also said that, despite repeated attempts over a period of months by parish leaders, it was difficult to establish a dialogue with Bishop Pope in order to work together as far as possible before Holy Apostles reached the point of deciding to change affiliations. (TCC has also had trouble reaching diocesan spokesmen on any matter.) There was also no firm explanation as to why Pope had not made regular visitations to the parish for about three years, though evidence at hand suggests that Pope may be uneasy with McCauley's penchant for candor.

One theory for the combative response by the diocese to Holy Apostles' action, however, maintains that Pope and the Episcopal Synod are more embattled now, their positions further isolated internationally by the vote for women priests in the Church of England, as well as nationally/locally, by the campaign to withhold consents for Fort Worth's traditionalist bishop coadjutor-elect, an action being urged by some members of Pope's own diocese. Therefore taking legal action aimed at preventing a further drain of conservative parishes from the diocese would be a logical defensive move in such a situation.

Head said nothing about the parish's worship had changed since the Orthodox connection was made, confirming that the Cranmerian liturgy (similar to the 1928 or Rite I of the '79 prayer book) continues to be used each Sunday. He reported that members of Holy Apostles were due to be chrismated into the Orthodox Church on December 13. At the time of writing Fr. McCauley had already been ordained into the Orthodox diaconate, and was due to be ordained to the priesthood December 6 in Los Angeles.

Mirfield, Oak Hill Defended, For Now

A report recommending the withdrawal of recognition from three of England's best known theological colleges—one Anglo-Catholic and one Evangelical—has been thrown out by the Church of England's General Synod following widespread reaction to the document, but is still to be considered by the House of Bishops.

According to *The Times* of London, the Synod refused to "take note" of (receive) *A Way Ahead*, a Synod working party report—chaired by a pro-priestess bishop—which sought to streamline theological training by recommending that, of the 14 existing institutions, recognition should be taken from the College of the Resurrection at Mirfield (run by the Anglo-Catholic Community of the Resurrection); Oak Hill, the Evangelical stronghold in north London; and Salisbury and Wells College.



THE COLLEGE OF THE RESURRECTION, Mirfield, England

One of the objections cited to the former two institutions was their attitude toward women's ministry—a criticism, as noted in last month's report, made *before* the General Synod approved women priests November 11. *The Times*, more specifically, said the report criticized Mirfield for not training women and Oak Hill for training women inadequately, leading to fears that this was the first of many signs that opponents of women priests would, after all, face discrimination.

Bishop Barry Rogerson of Bristol said "The facts are that the world has changed, that patterns of training have changed and we no longer require, nor can afford, all the colleges we at present support."

The Provost of Southwark Cathedral, David Edwards, urged rejection of the report. "This is an opportunity for us liberals to show we are liberal," he said.

But as the report is to the House of Bishops itself, its status is apparently unchanged by Synod rejection; the bishops are due to make a decision on the report's recommendations this month, reported *Church Times*. However, the Synod's adverse reaction will carry weight. Principals of the 14 theological colleges in England were also due to make responses to the report. Archbishop of Canterbury George Carey said the bishops would consider carefully the protests aired in the Synod about the future provision of theological training. "The house does not have a closed mind on the issue," he was quoted as saying.

Carey: "Scathing Indictment" Of British Government Policies

A "scathing indictment" of the principles underlying the policies pursued by the British government over the past 13 years has come from Archbishop of Canterbury George Carey, reports *Ecumenical Press Service* and several other sources.

Delivering the annual Barnett Memorial Lecture in London October 5, he analyzed the effects of the pursuit of individual gain disconnected from a wider sense of moral purpose, and suggested (just a few weeks before the Church of England sundered its unity by approving women

priests) that the C of E could provide a model for remedying the unfairness of the British political system.

"The pendulum, having swung towards unrealistic expectations of state action after the war, swung too far towards unbridled individualism in the 1980s," said Archbishop Carey. He noted a dissipation of shared purpose, suggesting among the causes for that a rise in "secularism" coupled with a "powerful ideological attack" on the public good, an increase in societal mobility which loosened family and community ties, and the collapse or privatization of values and moral standards which threaten to create a society that "is broken down into a multiplicity of individual atoms."

On the subject of government, he said that "democratic decisions can be a form of tyranny unless there are checks and balances." He advocated the church's form of governance, which requires a two-thirds majority on important matters and gives equal voice to bishops, clergy and laity, whereas the secular government is installed and operated with much less of a consensus, and therefore is less representative of the people.

Missioner Puts Bite On Carey's "Sound Bite Scripture"

The Anglican Missioner has picked up where *The Washington Times* left off in sending up Dr. Carey for his famed "sound bite Scripture" remarks during his American visit last fall.

Apparently conveying the idea that "less is more" when it comes to Scripture, the Archbishop, fresh from a week at Taizé, had said that: "My own view is that the (Scriptural) readings which are set for each Sunday in England are much too long. Having spent a week at Taizé, where few of the readings are more than a couple of verses of scripture, I have become convinced that we are much too wordy in our worship...[At Taizé], the brevity of the readings reveals the very depth of meaning of the scripture. In the age of the sound bite, perhaps this is the best way to communicate the scriptural message."

Taking up the Archbishop's suggestion, *The Anglican*

Continued on next page, right column

ANGLICAN INTERNATIONAL BRIEFS:

***CANADIAN ANGLICAN BISHOPS – GIVING SIGNS THEY MAY GO THE WAY OF BRETHREN SOUTH OF THE BORDER – WILL CONTINUE TO STUDY HOMOSEXUALITY** and human sexuality in general until at least the spring of 1994. In the interim they plan to “collaborate” with U.S. Episcopal Church bishops to “explore the nature of the gospel in a changing church and...culture,” in the words of the story. The Canadian bishops said they will review their guidelines on ordaining homosexuals in 1994. - *Anglican Journal*

***FORMER HOSTAGE TERRY WAITE SAYS HE WAS ANGRY AT HIS CAPTORS, BUT NOT “HATEFUL.”** The former assistant to the Archbishop of Canterbury said of his five years of captivity in Lebanon: “I came through my experience more convinced than ever in my work for justice, peace, and reconciliation.” - *Tidings*

***THE CHURCH OF ENGLAND’S MISSION THEOLOGICAL ADVISORY GROUP IS NOW ECUMENICAL** following its reconstitution to include nine members—five Anglicans and one member each from the Lutheran, Roman Catholic, Presbyterian (Church of Scotland), and Baptist Churches. Formerly composed of seven Anglicans with two observers from outside the C of E, the group is technically a sub-committee of the Church of England’s Board of Mission. It is chaired by Bishop Michael Nazir-Ali, general secretary of the Church Missionary Society. - *Ecumenical Press Service*

***FOUNDED IN 1842, THE ANGLICAN DIOCESE OF GUYANA HAS CELEBRATED ITS 150TH ANNIVERSARY.** - *The Anglican Missioner*

***THE JERUSALEM POST HAS ATTACKED ANGLICAN BISHOP SAMIR KAFITY** of Jerusalem and the Middle East. An Arab, Kafity’s growing involvement in the political drive for a Palestinian state was critiqued in an editorial. Still *The Post* noted it was “unrealistic” to expect church leaders to “stay out of politics.” - *Episcopal News Service*

***THE BELEAGUERED FORMER COMMERCIAL PROPERTY MANAGER** for the English Church Commissioners, Richard Michael Hutchings, has won libel damages and an apology from the *London Sunday Times* over reports of his stewardship of the church property portfolio, which came unstuck due to the recession. The newspaper has withdrawn allegations that called him an incompetent and arbitrary “man of mystery” who “orchestrated” the Commission’s funding of property purchases through borrowing. - *Church Times*

***HE WEARS A COPPER HORNED ANIMAL HEAD ON HIS WRISTS** and silver stars around his neck. He has a broom in the corner of his bedroom, a sword and knife on the bedroom altar and a horseshoe over his front door. He was until recently the organist of St. Michael’s Anglican Church, Gloucester, where he has faithfully played two services a Sunday for the past six years. But, confesses Shaun Pickering Merrett, he’s really a pagan priest, a white witch, reader of runestones and tarot cards, and a sensation in the Church of England. - *The Church of England Newspaper*



ARCHBISHOP CAREY recently took a few bites out of British government policies, but has suffered a few nicks himself.

Missioner decided to shrink the parable of the prodigal son into Carey-style sound bites. The first verse goes like this: “Younger son, anticipated inheritance, distant country, rich food, naughty ladies, spent all, no food, tended swine, felt sorry, returned home, father glad.” The second is like unto it: “New clothes, calf slaughtered, veal served, musical party, brother returned, enquired reason, became angry, alleged favoritism, father explained, all yours, brother lost, now found.”

The *Missioner* editors quip: “Surely this will make for converts.”

Diocese Of Pennsylvania: Case Study In Legacy Of Liberalism

The Episcopal Diocese of Pennsylvania’s convention is, if nothing else, consistent, refusing for the fourth year in a row to affirm Jesus as God’s only provision for salvation (Acts 4:12, Articles of Religion XVIII).

A coalition of seven parishes (the “Seven Sisters”) affiliated with the traditionalist Episcopal Synod of America (ESA) and a larger number of theologically conservative parishes in the diocese again presented a unified slate of candidates for diocesan office and eight resolutions for action at Pennsylvania’s November 13-14 convention. A delegate from one of the seven parishes reports that only one of the resolutions passed, the ‘Jesus as only Savior’ resolution again being a casualty, and all principal elective races were lost to theologically liberal candidates.

The source told TCC that “There were two points of high drama at convention. The first took place early on [in reaction to] a Synod parish [which] as a matter of conscience did not pay its modest episcopal assessment to protest the continuing posture of the diocese in failing to stand for Scriptural standards of morality (Articles of Religion VII). Diocesan [regulations] state that failure to pay the assessment for two years automatically excludes the parish from seat, voice, and vote at convention unless convention as a matter of grace votes the parish back in. But if the failure to pay is only for one year, which was the case here, the parish

is automatically included in convention unless affirmatively expelled.

"After some mean-spirited debate, the expulsion took place, despite warnings that the diocese would be setting a potentially schismatic precedent," reported the delegate.

A second indicator at the convention, the source said, "occurred during the debate on a resolution to ask that the diocese not discriminate against Synod-affiliated individuals and parishes. During a Synod clergyman's pleas for tolerance and inclusivity at the 'pro' microphone, at least 50 hissing and jostling female clerics and their sympathizers lined up at the 'con' microphone, which mercifully was turned off until the 'pro' speaker finished." Those against the resolution sought to "justify discrimination" with "the most incredible rationalizations and ignorance of Scripture. So in this atmosphere, freedom from bias was again defeated by the diocese despite the report of the Eames Commission and, ironically, the Philadelphia statement on theological recognition by the ECUSA House of Bishops just three years ago."

The source said the "Seven Sisters" were taking counsel on plans for the future.

Are We Having Fun Yet?

The Witness, the strongly liberal magazine serving the Episcopal Church, chose to celebrate its 75th anniversary in a spirited debate with theological opposites at the evangelical Trinity Episcopal School for Ministry.

Participants and observers, describing the day's exchange, fell back on the kind of verbal sign language employed by diplomats at the height of the Cold War. "Devastating honesty" is how *Episcopal News Service* termed the debate. Trinity's dean, Bishop William Frey, said the event was "marked by vast diversity and lots of vigorous fellowship." *The Witness's* editor and publisher, Jeanie Wylie-Kellerman, who moderated the debate, said she was "delighted by the vitality of the day," while admitting "excruciating moments when the divisions between us were raw."

Did anybody change their minds? Not according to Wylie-Kellerman: "The actual divergence is not in the commitment but in the way each understands God's expectations." Still, she said, "we saw each other, if just for that moment, as children of God."

ANGLICAN USA BRIEFS:

***THE HOMOSEXUAL HEALING MINISTRY "REGENERATION" IS EXPANDING**, with an office in northern Virginia in addition to its base office in Baltimore, Maryland. In a letter, Regeneration director Alan Medinger, an Episcopalian healed of homosexuality himself, announced that the office would open early this year in the Fairfax or Falls Church areas, and would be directed by Bob Ragan, a five-year member of Regeneration "gifted in healing prayer and in counseling" as well as teaching and speaking. The organization is urgently seeking donations to support the expansion of its ministry—which, though it has a kind of Episcopal "connection," was rebuffed by the 1991 Episcopal General Convention, which refused to endorse the group.

***IN ANOTHER ADMISSION THAT RESISTANCE TO WOMEN CLERGY REMAINS IN THE EPISCOPAL CHURCH**, the church's Council for Women's Ministry is focusing on "a church reluctant to celebrate the ministry of women," as it celebrates its tenth anniversary. A new program called "Create Encounter" will tackle the continuing resistance and the "Gospel mandate to advocate justice." - *Episcopal News Service*

***THE FELLOWSHIP OF CONCERNED CHURCHMEN**, the longstanding group of Continuing Churchmen and Episcopalians who support traditional faith and order, has a new president. Its former vice president, the Rev. Garrett Clanton, rector of St. John's Episcopal Church, Quincy, Illinois, is taking the helm following the unexpected resignation of the Rev. John Pasco. As it seeks to regroup after the change in leadership, the organization will likely skip an issue of its *North American Anglican Review* this winter before resuming after next spring's FCC meeting. The organization has strongly promoted unity among traditional Anglicans.

***A CALIFORNIA RECTOR SAID TO BE A CONSERVATIVE HAS BEEN ELECTED THE SIXTH BISHOP OF THE DIOCESE OF DALLAS**. The Rev. Dr. James Monte Stanton, 46-year-old rector of St. Mark's, Glendale, will be consecrated in early 1993 if consents are received from a majority of diocesan standing committees and diocesan bishops of the Episcopal Church. A Kansas native and married with two children, he holds a theological degree from Lexington (Kentucky) Theological Seminary (Disciples of Christ), and a doctor of ministry degree from Southern California School of Theology. He served four years as pastor of First Christian Church in Reseda, California, before entering the Episcopal Church. He was ordained therein in 1977, earning in the same year a certificate of study at Church Divinity School of the Pacific. After two cures in California, Stanton went to Cedar Falls, Iowa, where he served as rector of St. Luke's Church and ministered to students at the University of Northern Iowa. He returned to serve as rector in Glendale in 1987. - *Crossroads*

***MORE THAN 20 ROMAN CATHOLICS HAVE BECOME THE NEWEST EPISCOPALIANS IN THE DIOCESE OF EAU CLAIRE, WISCONSIN**, and another 20 are preparing to join the Episcopal Church. The converts are members of Holy Trinity Episcopal Church, a mission in northwest Wisconsin organized after the closing of Holy Trinity Roman Catholic Church in the village of Conrath. Because of a shortage of priests, the Roman Catholic Diocese of Superior closed the Conrath parish and 14 other churches. Members of Holy Trinity decided to turn to the Episcopal Church rather than drive to Roman Catholic parishes in other communities. Holy Trinity petitioned the Diocese of Eau Claire to enter as an organized mission, and the first 21 members of the mission have been confirmed or received by Bishop William Wantland, with about 20 other members undergoing instruction in preparation for confirmation. The purchase of the group's former parish building is being explored. - *The Living Church*

***COCU, THE LONGTIME, MULTI-CHURCH "COVENANT" PLAN**, will move into an action phase from its debating stage, according to its Princeton, New Jersey, sponsor organization. The Consulation on Church Union has seen its "COCU Consensus" document accepted by eight out of nine member denominations—with only the

Episcopalians dissenting—and its more recent "Churches in Covenant Communion" getting serious review by all constituents. Over the last few decades purveyors of the COCU plan—in order to keep it alive—changed it from a merger proposal to a "covenanting" initiative between participating bodies. To date the Episcopal Church still takes part in COCU but General Convention has been cautious toward it. Still, some Episcopalians, particularly the Prayer Book Society, are worried that officials now keeping COCU at bay will at some point press the church to fully sign on with it, leading it into the fold of a potential "megachurch" with up to 27 million members. - *Church Times/Mandate*

***THE EPISCOPAL CHURCH HAS FINALLY GOTTEN ITS WAY IN ARIZONA**, which, despite earlier refusals, voted in November to establish a paid holiday to honor slain civil rights leader Martin Luther King Jr. Episcopal officials, noting that Arizona was previously the only state without some form of holiday to honor King, had made much fuss over what they judged to be the state's racist viewpoint, and it was only after considerable controversy that the church decided to hold its 1991 General Convention in Phoenix. The measure passed, which creates a Martin Luther King Jr./Civil Rights Day on the third Monday in January, was "a great victory," said Arizona Bishop Joseph Heistand, who served as a leader in the five-year push for the holiday. - *Episcopal News Service*

***THE 87-YEAR-OLD GOTHIC STONE STRUCTURE WHICH HOUSED ST. JOHN'S EPISCOPAL CHURCH IN WEST HARTFORD, CONNECTICUT, WAS SEVERELY DAMAGED BY A LATE-NIGHT FIRE** October 10. Estimates of the damage were more than \$2 million. It is believed the fire was due to spontaneous combustion in soiled cloths that had been used to oil woodwork in the chancel earlier in the day. Temple Beth Israel, a neighboring synagogue, offered its building as a temporary worship space for St. John's. - *The Living Church*

***THE REV. CHARLES A. HEDELUND CELEBRATED THE 50TH ANNIVERSARY OF HIS ORDINATION TO THE PRIESTHOOD** on November 29 at St. Aidan's Anglican Church in Des Moines, Iowa. A Minnesota native and graduate of Seabury-Western Theological Seminary, Fr. Hedelund served Episcopal parishes in his home state as well as in Illinois, Oregon and Michigan. When the Episcopal Church changed direction, Fr. Hedelund, finding it impossible to continue within that body, taught for the next few years at a Roman Catholic parochial school in Chicago and received his accreditation as a public school teacher after studying at De Paul University and the Chicago Teachers' College. He also entered the business world, working part time in several major corporations, even starting his own jewelry business as a certified gemologist. In 1978 he found the Continuing Anglican Church in Elmhurst, Illinois, and was restored to priestly duties by Bishop Dale Doren. He served Continuing Anglican parishes in Pennsylvania and Ohio before retiring to Minnesota in 1981, a retirement interrupted to serve St. Dunstan's Anglican Church in Minneapolis until succeeded by Fr. William Sisterman.



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who agree on a "common socio-political outlook," (which in practice usually meant criticizing the free world).

He said "A salutary development of our time has been the growing involvement of clergymen of all faiths, frequently on the front lines, in the battles for civil rights, peace, civil liberties and economic welfare. To all such efforts, we extend the welcome hand of friendship and solidarity."

In a related story, another article in the same issue of the *CHALLENGE* noted that "With disturbing frequency, a minority group of the nation's clergy are receiving nationwide publicity because of their involvement in protest activities against U.S. involvement in the war in Vietnam...It should not be a great surprise that the preponderance of these clergy are to be found on membership lists of...other leftist and pacifist organizations..."

There was, in particular, a furor when then-Bishop of Pennsylvania Robert Dewitt was reported to have encouraged more Christians to be engaged in civil disobedience as a means of protesting the Vietnam war. A few days later, amid claims he had been misquoted, he back-pedaled slightly, saying that "civil disobedience is not the official policy of the diocese," though he left the door open to individual acts of conscience by laymen and clergymen. He also said he would ask one of his aides, the Rev. David Gracie, "to stop urging youths to avoid the draft as a means of protesting" the war. DeWitt was said to have appointed Gracie as urban missionary, and the latter had been involved, among other things, in a Washington anti-war demonstration in which the American flag was symbolically buried.

Reports on the matter caused an uproar: the diocesan house was picketed, at least one parish voted to withhold funds due to disapproval of "present policy and personnel," objections were registered in letters to the editor, and there was even a call for DeWitt's resignation. DeWitt issued an order prohibiting any further encouragement of civil disobedience by staff clergymen of the diocese. That the order was directed only to diocesan staff may have been illustrated by the fact that two clergymen of the diocese were reported a short time later to have been involved when rioting erupted at Philadelphia's Board of Education Building, and police had to be called into restore order.

General Convention Special Program

"The Institutional Church is under attack; it is being examined, investigated, judged, and condemned. And no wonder, for it let God die, and callously failed to inform its followers of His demise, and most dishonestly continued as though His death was not an actuality," wrote the Rev. John Philip Storck of Dayton, Kentucky, in the January, 1968, *CHRISTIAN CHALLENGE*.

"Many of its own bishops and priests have joined in the attack; particularly on the creeds, the peculiar birth of Jesus, His death, resurrection and ascension. And the belief in the Trinity has been condemned as indefensible and irrelevant. There was a time when such utterances would have caused a furor within the Church and a

heresy (naughty word) trial before an assembled council. But today—in our new 'enlightenment'—the bishops stand aside and seem to say: 'Who are we to judge? These outspoken attackers may be correct, and we in error.'"

On another front, earlier predictions of the magazine that the Episcopal Church's \$9 million "Urban Crisis Fund" would help fund radical groups involved in or advocating violence, were, despite church assurances to the contrary, vindicated. One of the first recipients of some of the funds was the Rev. Albert Cleage, Jr., a "radical black nationalist leader in Detroit who was named by writer Louis Lomax as one of the organizers of the Detroit riots, the worst ever experienced in an American city." Cleage's organization was the Citywide Citizens Action Committee. Reportedly, Cleage and his followers had threatened "more violence to the city," while Cleage expressed an interest in running for mayor of Detroit.

In the February, 1968, issue, editor Dorothy A. Faber reported that another grant, of \$8,000 to black militant Julius Hobson by Episcopal Presiding Bishop John E. Hines, had stirred Episcopalians who read about it in *The Washington Post* to "unusually passionate adverse reaction." The grant had been given to help pay costs Hobson incurred in his lawsuit against the Washington public school system.

Washington Bishop William Creighton reportedly announced that no diocesan official "was informed of the grant prior to public announcement, nor was there any diocesan participation to award the grant." He said the presiding bishop had agreed that any grants for the Urban Crisis Fund—which was then undergoing a third or fourth name change, to General Convention Special Program—would be screened by both the diocese and national church.

"Apparently, however, Bishop Creighton did not know at the time," said the magazine, "that the same Julius Hobson...had been named a member of the interim Screening and Review Committee for the Fund—which is a little like inviting a felon to decide on his own jail sentence."



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CrossCurrent



RC Proponents Of Female Clergy Encouraged By Nixed Pastoral

Those who think Roman Catholicism is unassailable in its stand on male-only Holy Order may be a bit discomfited by the church's American bishops, who, in failing to give approval to a long-pending pastoral letter on women, handed Catholic advocates of female ordination just the result they were looking for.

The letter—which contained what would have been a fresh rearticulation of the church's prohibition against women in the priesthood—gained endorsement from a simple majority of the National Conference of Catholic Bishops, meeting in Washington in November, with a vote of 137-110, but the vote was 55 short of the two-thirds majority needed for approval. The action marked the end of nine years of work during which the frequently-revised letter was the target of both liberal and conservative pressure groups.

Proponents of women priests in the Catholic Church were ecstatic with the result, because acceptance of the letter would have effectively shut the door on the argument, an argument that they mean to win.

This was the first time ever that a pastoral letter had failed to win the approval of the bishops. Though it is to be published as a committee report, the letter is essentially a dead one, languishing in the conference's Executive Committee to allow further study of some of the issues it addresses and adoption of some of its non-controversial recommendations, according to *The Baltimore Sun*.

The motion to relegate the letter to committee, put by Cardinal Joseph Bernardin of Chicago, won easy approval, 185-51. Following the decision, Cardinal Bernardin said that he "in no way challenged the content of the pastoral, including the teaching that the priesthood is reserved for men." But, he said, the debate this time "turned into a referendum on the ordination of women." Preceding the meeting, a smattering of individual Catholic bishops went public with their support for women's ordination or further study of it. However, new Conference President, Archbishop William Keeler of Baltimore, said several days after the meeting that the reports of dissension on women's ordination were greatly exaggerated by the press.

Ruth McDonough Fitzpatrick, the national coordinator of the Women's Ordination Conference, agreed with Bernar-

CARDINAL JOSEPH L. BERNARDIN OF CHICAGO offers the successful motion to refer the women's pastoral to the Executive Committee, during discussion on the vexing document November 17 at the Roman Catholic bishops' annual fall meeting in Washington. CNS photo by Barbara Stephenson

din. "The very issue that they tried to avoid ended up as the central issue of the debate." She said the vote shows many Americans will continue to press for the ordination of women. It "sent a clear message to the Vatican."

And so, one observer said, as the reprise on women's ordination plays its Roman Catholic chorus, "already adopted as the official fight song of Anglicanism and mainline Protestantism," we arrive, at a place Yogi Berra described so well: "It's deja vu all over again."

Sweeping Changes On Abortion, Homosexuality, Seen In Administration Change

Bill Clinton obviously won the support of liberals and conservatives alike in his race for U.S. president, particularly on the issue of the economy.

Within days of the election it also became clear that another by-product of the country's presidential choice will be a strong boost for homosexual and abortion lobbies, though a "huge fight" appears imminent on the gays-in-the-military issue, and the religious right may also receive new life amid heightened challenges to moral standards.

The San Francisco Examiner says gay rights groups are pleased with the election of Clinton, because there will now be White House support for homosexual civil rights and for "a meaningful war" on AIDS. Robert Bray of the National Gay and Lesbian Task Force commented: "This election marks a rite of passage for [the] gay and civil rights movement. It's a passage from the political margin to the political center, from social pariah to a political partner. The next step is to hold Bill Clinton accountable to his promises to the gay community."

About the only negative outcome for homosexuals in the November election was passage in Colorado of a citizens' initiative which forbids the state and local governments from passing laws which recognize those involved in a homosexual lifestyle as a specially-protected group. According to a Denver *Rocky Mountain News* story in *The*

Washington Times, the initiative, which drew the support of 53 percent of Colorado's voters, has drawn the wrath of homosexual rights groups, with merchants and the tourist industry concerned over the possibility there will now be a nationwide boycott of the state in protest over its "anti-gay" position. Already, tennis star Martina Navratilova and six other Colorado citizens have filed suit over the newly-enacted law.

Meanwhile, veterans groups are said to be mobilizing to prepare a national battle plan to combat President Clinton's expected repeal of a ban on homosexuals in the armed forces. *The Washington Times* reports that representatives of about 40 national groups, gearing up for what one participant termed a "huge fight," met behind closed doors in Washington December 1 to organize the Coalition to Maintain Military Readiness. Actions will include a congressional letter-writing campaign and a study of how lifting the ban would affect military readiness.

Clinton was said to be ready to avoid hasty movement on the issue, and to take advice from military leaders.

But homosexual and AIDS activists, evidently believing the momentum to be in their favor, are already calling for an end to the military's mandatory testing for the AIDS virus. Speaking of the required pre-induction and in-service testing, the executive director of the AIDS Action Council insisted that "Someone's HIV status shouldn't be a determining factor for a job..." But a Pentagon spokeswoman defended the military's HIV testing requirements and denied they are discriminatory, saying that those who have diabetes, cancer, heart disease or severely impaired hearing or vision are denied entry along with those who have HIV.

The story said NBC News looked at the problem of HIV in the military in 1992 and cited a "military medicine report" that "found at least 42 percent of those testing HIV-positive had homosexual sex...something forbidden by Pentagon policy."

Pro-Life Outlook: Not Good

Meanwhile, pro-life leaders believe the Clinton victory is a defeat for abortion foes.

The Washington Times reports that Doug Johnson, federal legislative director of the National Right to Life Committee, said: "The election of a pro-abortion president is certainly a major setback," as were failed anti-abortion ballot initiatives in Maryland and Arizona.

Phyllis Schlafly, president of the Eagle Forum, a pro-life organization, agrees there is reason for concern: "Certainly Clinton will use his power to appoint pro-abortion judges and do whatever he can to push pro-abortion regulations. And he's certain to sign the Freedom of Choice Act."

Speaking for the winning side, feminist Gloria Steinem said: "We have a clear message that the overwhelming majority of Americans are pro-choice." And David J. Andrews, acting president of the Planned Parenthood Federation of America and the Planned Parenthood Action Fund, asserted that "...the 12-year Reagan-Bush nightmare is over... We begin today with an immense challenge to undo the damage of 12 years of assault on women's rights, family planning and the right to know about and choose medically safe, legal abortion."

With near-perfect timing, the U.S. Supreme Court late last year reinforced the basic "right" to abortion by refusing

to consider a lower court ruling striking down a Guam law that forbids most abortions.

By a vote of 6-3, justices let stand an appeals court ruling on the Guam case that said it would be "wrong and presumptuous" to overturn the 1973 *Roe v. Wade* decision, which said women have a fundamental right to choose an abortion. Justices John Paul Stevens, Harry Blackmun, Sandra Day O'Connor, Anthony Kennedy, David Souter, and Clarence Thomas opted not to review the case. Chief Justice William Rehnquist and Justices Antonin Scalia and Byron White dissented.

The decision was not unexpected in light of the high court's July ruling in *Planned Parenthood of Southern Pennsylvania v. Casey*, which upheld a constitutional right to abortion but found that Pennsylvania had broad leeway to control the procedure, with a new test of "undue burden" being imposed to judge whether particular restrictions are acceptable. The 1990 law in Guam, a U.S. territory in the Pacific, banned all abortions except those necessary to save a woman's life or to prevent "grave impairment" to her health, and made it a criminal offense for doctors to perform abortions for other reasons.



RALPH REED (left), executive director of the up-and-coming Christian Coalition, thinks the Clinton presidency may energize the religious right; THE REV. JERRY FALWELL says he will give President-elect Clinton 100 days before deciding whether to revive his Moral Majority campaign against liberalism.

A spokeswoman for the U.S. Conference of Catholic Bishops' Pro-Life Office said the recent high court decision "pointed out what we already knew: that for protection for unborn life, we shouldn't be looking to the Supreme Court right now."

But in an unusual gesture, the three justices who dissented from the decision not to review the case did so in writing, with Justice Scalia commenting in the opinion that "There are apparently some applications of the [Guam] statute that are perfectly constitutional."

In another action, a federal appeals court has voided the Bush administration's rules allowing only physicians to give abortion advice at federally-funded clinics, on the grounds that "correct procedures" to implement the rules were not followed. But, again, any restrictions on abortion, including on use of public money to finance it, will almost certainly be swept away after Inauguration Day.

The president-elect also promised during his campaign to permit federal funding of fetal tissue research. It now seems likely the Bush ban on such funding will be overturned quickly and legislation could be in place within the

year to enable the use of supplies from aborted fetuses. (There is some irony in the fetal tissue question. Tissue farming is strongly advocated by pro-abortion forces, who, while questioning the "human-ness" of the fetus and its viability, clamor to use tissue of unborn children which must be "alive" to be of use in medical research. According to *Our Sunday Visitor*, Dr. Robert White, professor of neuro-surgery at Case Western University, notes that "since you need living tissue, a very safe abortion" is performed, "and then they take brain tissue from the living child. I don't quite understand why people don't stress this more.")

Ten years of research to date has produced no known cures. Even the hoped-for palliative to the debilitating effect of Parkinson's Disease has been limited. The National Conference of Catholic Bishops has been lobbying to keep the ban in place and to limit research to the tissue of miscarried children. It is claimed that that kind of bank would produce tissue that is self renewing and does not rely on abortion.)

Prod To The Religious Right?

The religious right hopes the Clinton presidency will swell its ranks.

The Washington Post reports that Ralph Reed, executive director of the Christian Coalition, said that "Instead of [President] Bush being there to energize the pro-abortion forces, you've got Clinton there to energize us."

And the Rev. Jerry Falwell is exerting some pressure, saying he will give President-elect Clinton 100 days before deciding whether to revive his Moral Majority campaign against liberals, which originally existed from 1979-89. He warned that if Clinton keeps promises to support homosexual practice and pro-abortion stances, he can expect fierce reaction from "God-fearing citizens," reported *The Washington Times*.

Even the Vatican has entered the fray, warning Clinton against opening a fresh discussion on euthanasia, abortion and morals. *The New York Times* reports that *L'Osservatore Romano*, the Vatican's official newspaper, was outspoken in its praise of the defeated outgoing president, George Bush, who it said had demonstrated "political wisdom" in "fundamental aspects of domestic and international life," including "the defense of life, and disarmament initiatives." But it warned Clinton with "moral urgency": "In the difficult years that come, do not ever let freedom be deformed into devastating models of behavior elevated to norms of life, nor into license to strike the weakest, from yet-unborn infants to the elderly on the margins of society, from abandoned infants to persons living alone."

Saying that he hoped the Christian Coalition will double its membership to 700,000 in the next year, Reed said: "Only conservatives can savor defeat because it lays the seeds for future victories. For Christians, without a crucifixion, there's no resurrection."

All is not bleak, of course, on the Christian right. Among their successes was defeat of a state "equal rights amendment" in Iowa, the ouster of Democratic Senator Terry Sanford in North Carolina, and narrow victory margins for Bush in several states.

Mrs. Schlafley pointed out that the "pro-life movement survived [President] Jimmy Carter. Some feel the pro-life

movement does better in times of adversity."

In a small sign of that, a pro-life feminist has launched a political action committee dedicated to providing campaign money to pro-life women. According to *The Washington Times*, Rachel MacNair, who now heads Feminists for Life in Kansas City, Missouri, said: "There are plenty of women out there [with pro-life views]—they just haven't had the resources."

The committee, to be called the "Susan B. Anthony List" after the famous women's-suffrage activist, will seek to counter the considerable influence of the "Emily's List" and "WISH List," which refuse to support pro-life women candidates, and were instrumental in the 1992 election of a record number of women candidates who take a pro-abortion stand.

A Call To Retain Religion In U.K. Schools

A major columnist for *The Times* of London, Clifford Longley, has urged that a central place for religious education, and for Christianity, be retained in British schools.

Our Sunday Visitor reports that a lively national debate is in full swing, centering on the impact large numbers of Muslim immigrants—mostly from Pakistan and Bangladesh—have had on government-supported voluntary religious programs. Among those taking part are non-agenarian romance novelist Barbara Cartland, the grandmother of the Princess of Wales, who has called for a revival of prayer in schools as an answer to current social ills.

The article said that "One group that is arguing strongly for the retention of Christianity in the curriculum is the Order of Christian Unity, an ecumenical group founded in the 1950s..." It says the Order argues that "...it is impossible to understand Britain's history, traditions, literature or culture without a basic grasp of Christianity. Muslim parents rarely object to Christianity being taught, provided there is no attempt made to convert their children, and indeed many are often baffled by an apparent refusal to recognize the importance of religious and moral values in the educational system."

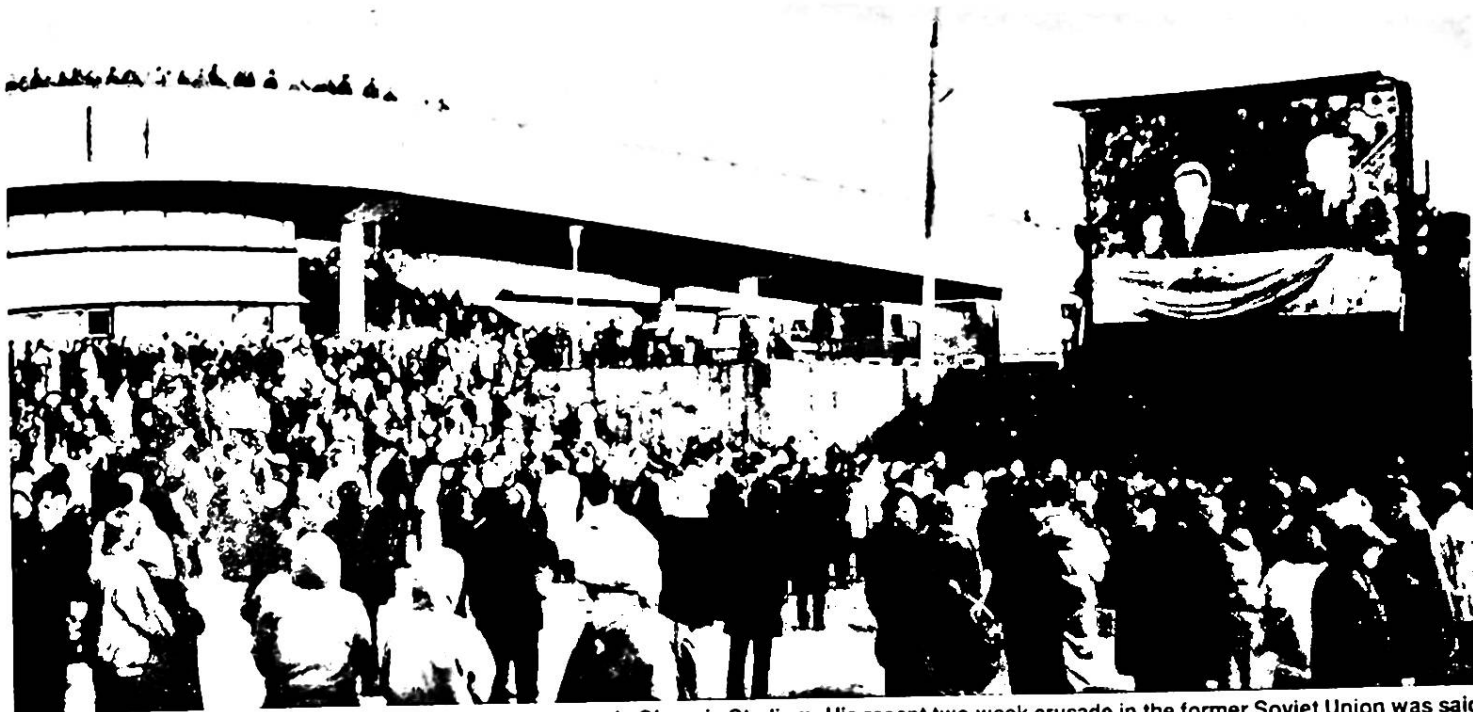
One reality lurking behind the current debate is the fact that regular churchgoers are now only "a tiny fraction of the population" and that, as a result, "It is becoming difficult to find people willing to teach religious education—and capable of teaching it with interest and conviction."

Church Leaders Comment On New Aspects Of S. African Violence

Church leaders have reacted with surprise at reports focusing more blame for the tripling of killings in South Africa on the African National Congress (ANC).

Recently, the ANC's own investigative commission produced a report which admitted that detainees of the organization were tortured and otherwise abused in past years. One tortured prisoner was quoted as saying, "I doubt [Nelson] Mandela knew what was going on...but he is very close to people who did know and did nothing."

Leaders of the South African Council of Churches (SACC), militantly opposed to white rule and apartheid, have issued a statement saying they are "shocked and grieved" over the report of ANC torture and intimidation—



Some 20,000 hear Billy Graham preach outside Moscow's Olympic Stadium. His recent two-week crusade in the former Soviet Union was said to have resulted 14,000 decisions for Christ a day.

even though it was a well known fact in other circles, and had been reported in numerous non-leftist publications over the past decade. Comments also came from the World Council of Churches, which expressed "regret and sorrow" on learning of ANC human rights violations. According to *Ecumenical Press Service*, WCC General Secretary Emilio Castro praised the ANC's long record of militant opposition to South African apartheid, but said that did not "justify the degrading and inhuman treatment exposed by the ANC's own Commission of Enquiry."

But of course the white-led government and other parties have also come under fire for South Africa's domestic violence. One study reported a few months ago by a London-based anti-apartheid group concluded that South Africa's radical church organisations (most particularly the South African Council of Churches and the Institute for Contextual Theology) "have contributed to the climate of violence which has rocked the country," and found that these organisations have been partly funded by radicalized church aid agencies in developed countries; the World Council of Churches Programme to Combat Racism featured prominently.

Another contributor to the discussion has been Helen Suzman, the well known former member of the South African Parliament, unimpeachable in her stance against apartheid. Her South African Institute of Race Relations contends that international reporting on the situation is imbalanced to favor radical anti-apartheid groups. Suzman says there is a disinformation campaign in progress, calling it "an ominous development because South Africa has only recently begun to emerge from the 'thought control' that the [ruling] National Party sought for so long to impose."

Mandela "Not An Atheist"

Meanwhile, the president of the African National Congress, Nelson Mandela, has rejected speculation that he does not believe in God.

According to *Church Times*, Mandela was quoted in an

interview published in the *Weekend Argus* that "I am not an atheist, definitely not. It is a matter I do not usually regard as open for comment in the media. In many ways I am a private person. There is also a sense in which, for me, religious experience is a matter beyond articulation. It is something I do not fully comprehend, but I also think it is more important to live values, whether religious or otherwise, than to talk about them."

He went on: "Religion is important because the majority of people in society are religious; and at the centre of all the great religious traditions is the pursuit of peace. I am convinced that if we were to put into practice the central tenets of the religious traditions practised in South Africa—all of which have a lot in common—there would be social justice and peace."

While he was still in prison, he was visited by the Rev. Dudley Moore of the Methodist Church, to which Mandela belongs. "He visited me frequently and I received Holy Communion from him on a regular basis," he added. "The sacrament gave me a sense of inner quiet and calm. I used to come away from these services feeling a new person." Asked whether he regarded himself as "religious," Mandela said, "No...I am just an ordinary person trying to make sense of the mysteries of life."

An Atheist Turned Christian

It was at the age of 33 that William J. Murray, son of famed atheist Madalyn Murray O'Hair, read the Bible for the first time and, after a long struggle with alcoholism, became a Christian.

Murray had aided his mother's atheist organizations until 1977 and knows well how they work. "The atheist organizations, though small in number, are effective because they are united in an all-out attack on Christian values," he was quoted as saying by *The Washington Post*.

Recently, while giving testimony at the Capital Baptist Church in Annandale, Virginia, he said of his mother's atheism: "She blamed God and mankind for her personal

Continued on next page, right column

WORLD RELIGION BRIEFS:

***IRISH VOTERS HAVE REJECTED A PROPOSAL TO RELAX THE STRICTEST ABORTION REGULATIONS IN EUROPE**, according to preliminary figures released just before deadline. The figures from Ireland's two largest cities indicated a more than 2 to 1 defeat for a referendum to allow abortion to save the life of the mother. Heading for approval, though, were two other abortion proposals—to allow distribution of abortion information and permit Irish women to travel abroad for abortions. An estimated 4,000 Irish women have abortions in England and elsewhere each year. - *The Washington Post*

***ROMAN CATHOLIC BISHOP EAMONN CASEY**, the Irish prelate who last spring admitted having fathered a son with an American woman, was due to begin working as a missionary in Ecuador last November. Casey has been studying Spanish since he went into hiding in the U.S. after the existence of the child, now 17, was made public last May. - *Religious News Service/Christian News*

***THE CANADIAN DEPARTMENT OF NATIONAL DEFENSE**, marching ahead of U.S. President-elect Clinton, recently declared: "Canadians, regardless of their sexual orientation, will now be able to serve their country in the Canadian forces without restriction." - *The Washington Times*

AUSTRALIA'S GOVERNMENT HAS ALSO SCRAPPED A BAN ON HOMOSEXUALS JOINING THE ARMED FORCES, AFTER MONTHS OF DEBATE. Labor Party sources said the move was aided by the determination of President-elect Clinton to allow gays in the military, despite strong opposition from American service members and religious groups. - *The Washington Times*

***MEANWHILE, WITCHES IN THE U.S. MILITARY IN GERMANY** are facing controversy over whether they should be allowed to use a troop recreation center for meetings. A spokesman for the group said that about 30 Americans, most of them in the U.S. military, regularly meet in Kaiserslautern to practice Wicca, said to be patterned on early pagan religions and founded on a reverence for Earth and its inhabitants. - *Associated Press/The Washington Times*

***ISRAELI FOREIGN MINISTER SHIMON PERES HAS INVITED POPE JOHN PAUL II TO VISIT ISRAEL.** Speeding up steps toward full diplomatic relations, Vatican and Israeli officials meeting in late November decided to meet again early this year to begin tackling broader issues, including the status of the Roman Catholic Church in Israel. - *The New York Times/The Washington Post*

***JOCKEYING HAS BEGUN THROUGHOUT THE ROMAN CATHOLIC WORLD** to find a successor for Pope John Paul II. Since his illness last summer rumors have flown suggesting the Pope may retire within three years for health reasons. A list of "papabile" (pope-able candidates) is being formed despite the fact that no pope has resigned since 1294. - *Episcopal News Service*

***LIBERATION THEOLOGIAN LEONARDO BOFF, WHO RESIGNED FROM THE FRANCISCAN ORDER AND THE PRIESTHOOD IN JUNE, IS TO TAKE UP A TEACHING JOB** in ethics and spirituality at the State University of Rio de Janeiro. Boff, whose resignation was prompted by Vatican efforts to exert some control on his teachings, said in an open letter that he took the step "not to be free from

sins and inadequacies rather than herself."

In assessing the impact of his mother's famed case that threw prayer out of schools he said: "The real significance of that decision is that it allowed the secular humanists to advance their philosophy that education should be value neutral."

Murray urged Christians to concentrate their political action at the local level for the greatest effect. "The local school boards and city councils" he said, "have more power to affect our children's lives than the president."



"Queers On Steers"?

The t-shirts touted by participants read "Cowfag", "Cowdyke", and "Queers On Steers."

Protesters' signs read things like "Don't Be A Mean Queen!" and "Queers Don't Let Queers Bash Animals."

The first "gay rodeo" east of the Mississippi (could they actually get away with it in the West?) drew protests from—gays.

The American Spectator reported that one participant explained that the October 4 competition, called "The Atlantic Stampede," got gays "out of bars and into a constructive activity. We get to share a sense of camaraderie, of teamwork, and of love." A bystander added that "We also break down the oppressive stereotypes that mainstream society pins on us. You know, it's not like we're all just a bunch of hairdressers."

But, as the *Spectator's* columnist, Sandy Hume, wrote, "No event in modern times, it seems, can successfully avoid the wrath of protesters...A small but vocal collection of homosexual animal rights activists, from organizations like the 'Gay and Lesbian Animal Rights Caucus' and the 'Eco-Dykes' (no kidding) stood outside the entrance and chided all who entered."

In addition to the epithets noted above, their signs read "Gayboys say whoa to rodeo!", "Only sissies abuse animals" and "Hey Dyke! Hey Queen! Rodeo is obscene!" As they chanted "Shame! Shame! Shame! Shame!", 2,000 rodeo-goers filed past, "indifferent to the cries of their indignant brethren," wrote Hume.

Inside, just past the square dancing tent, was a welcome from Miss International Gay Rodeo 1992. "Wearing a long, white dress and heels, she stood about 6'2", and had a voice as deep as James Earl Jones's. She wasn't bad-looking, really, just in need of a shave."

The vending tent had the t-shirts (others read "He's Not My Boyfriend, He's My Ride" and "If you rope me you can ride me," and one had a picture of new U.S. leaders Bill Clinton and Al Gore, clad only in underwear, embracing one

another and grinning broadly). The Clinton-Gore campaign had a prominent display with buttons and bumper stickers. The literary section had a broad range of books by gay authors, such as the best-selling **Honor Bound** or the more risqué **Meat Rack**. Other books offered advice on how to "come out" or **How to Find a Gay Escort in San Francisco** (presumably, Hume wrote with tongue-in-cheek, from the publishers of **How to Find A Senior Citizen in Florida!**). Corporate sponsors included Pepsi, Dodge/Chrysler and Miller Lite. Rep. Gerry Studds sent his regards in a letter.

The rodeo proceeded with the usual type of events as well as such things as the "drag queen race" and a competition to get a pair of jockey shorts onto the hind legs of a goat (?). At some point the protesters managed to get to the bottom row of the bleachers to continue their demonstration against animal-bashing, only to be bashed themselves when two men doused them with beer, after which they were ejected. Rodeo spokesmen claimed they were putting on "the most humane rodeo possible."

At the end of the day, the mood was jubilant, with one man exclaiming "We came, we saw, and we kicked some rodeo butt!" Gives a whole new meaning to the phrase "bum steer," doesn't it?

the Church, which I love and shall never abandon, but to be free to work without impediment." - *The Tablet/Ecumenical Press Service*

*** THAT WAS THEN, THIS IS NOW:** "It does move, all the same," murmured Galileo *sotto voce*, after recanting his scientific theory that the earth revolves around the sun during the church's trial of him upon "vehement suspicion of heresy." Now, 359 years later, the Vatican has officially agreed that the 17th century astronomer was right all along, recanting its "earth as the center of the universe" position. - *Washington Post/Washington Times*

*** JEWS, MUSLIMS AND PROTESTANTS HAVE BECOME LEGAL EQUALS OF SPAIN'S ROMAN CATHOLICS,** 500 years after Queen Isabella and King Ferdinand ordered all Jews expelled. Spain's 1978 constitution, which returned the country to democratic rule after the 1939-75 dictatorship of Francisco Franco, guaranteed freedom for all religions after centuries of Catholic dominance. But only the Catholics, who make up the vast majority of the country's 39 million residents, had an agreement that outlined their financial and legal rights. Over the last several years, Protestants, Muslims and Jews negotiated their own accords, which won government and parliamentary approval and went into effect recently. - *Associated Press/The Washington Times*

*** BILLY GRAHAM AGAINST PROSELYTIZING?** The American evangelist and Baptist minister agreed with Russian Orthodox Patriarch Aleksy II that his purpose in coming to Moscow was to preach Christ, but not to take members away from other churches in the former Soviet Union. Graham's crusade there drew up to 50,000 persons each day for two weeks, during which some 14,000 people a day made a commitment to Christ. - *The Washington Post*



RELIGION USA BRIEFS:

*** FEMINISTS HAVE FALLEN OUT OVER SUPPORT FOR AN EXHIBIT ON PORNOGRAPHY AT THE UNIVERSITY OF MICHIGAN LAW SCHOOL.** One woman noted that "The feminist movement has been split in two for ten years between anti-pornography feminists and anti-censorship feminists." - *The Washington Times*

*** THE BIBLE WON'T BE CENSORED IN BROOKLYN CENTER, MINNESOTA.** The local school board rejected an atheist's petition that copies of the Scriptures should be removed from the school library on the grounds that they are full of obscene and offensive passages. - *The Washington Times/Associated Press*

*** A COALITION OF MAINLINE CHRISTIAN AND JEWISH GROUPS HAS FORMED TO PUSH FOR REFORM OF THE NATION'S SOCIAL WELFARE POLICIES.** Protestants, Roman Catholics and Jews, joined by some Orthodox Christians, have formed an interfaith effort called "The Common Ground for the Common Good," in cooperation with the National Council of Churches. - *The Washington Times/Associated Press/Ecumenical Press Service*

*** "THE CHALLENGE IS TO SAY SOMETHING UNIQUELY CHRISTIAN",** according to a Lilly Endowment study which shows churches losing out when it comes to attracting people aged 33-42. Pews will get emptier, says the study, unless the churches stop diluting the Christian message and preaching relativistic theology. - *The Anglican Digest*

*** THOUGH HER CALL TO A NEW YORK PASTORATE HAS BEEN DISALLOWED, A LESBIAN WOMAN HAS VOWED TO KEEP FIGHTING FOR HOMOSEXUAL RIGHTS IN THE PREBYTERIAN CHURCH (U.S.A.).** The Rev. Jane Spahr made the pledge after the church's top judicial body widened prohibitions, saying church law prevents all practicing homosexuals from becoming pastors—even those, like Spahr, who were ordained before a 1978 church action made the policy explicit. Spokespersons for both gay rights groups and conservative organizations predicted that fight is not over, but will move to the Presbyterian General Assembly. - *Religious News Service/Christian News*

*** TWO AMERICAN ROMAN CATHOLIC BISHOPS HAVE BUCKED THE VATICAN,** disagreeing publicly with a recent Vatican letter stating that government could legitimately discriminate against homosexuals as adoptive parents, schoolteachers, coaches and military personnel. Bishops Walter Sullivan of Richmond and Thomas Gumbleton of Detroit joined 1,500 Catholics in signing a published statement pledging support for gay "civil rights in the areas of employment, housing and public accommodations." Eugene Kennedy, a noted Roman Catholic author, says their position is held by "perhaps 30 percent of the bishops." - *The Washington Post/The New York Times*

*** THE NATIONAL ENDOWMENT FOR THE ARTS HAS REFUSED GRANTS TO THREE HOMOSEXUAL FILM FESTIVALS,** saying the projects lacked artistic excellence worthy of the agency's support. The move prompted predictable attacks by arts organizations who see the decision as a politically motivated slap at homosexuals. They called on President-elect Bill Clinton to quickly appoint a succes-

sor to acting NEA Chairman Anne-Imelda Radice, who, since replacing former agency head John Frohn Meyer, has helped put the NEA on a more moderate course after an earlier uproar over NEA-funded art which some considered blasphemous or obscene. - *The Washington Times*

***HOMOSEXUALS MUST NOW BE ALLOWED TO MARCH IN NEW YORK CITY'S ST. PATRICK'S DAY PARADE.** The city's "human rights commission" ruled October 27 that parade sponsors must admit the Irish Lesbian and Gay Organization. The Ancient Order of Hibernians called the commission action "just another example of anti-Catholic bigotry," and did not rule out the possibility that there would be no parade in 1993. - *Our Sunday Visitor*

***THE DISTRICT OF COLUMBIA'S "HUMAN RIGHTS STATUTE,"** which protects racial minorities, women, homosexuals and the disabled, but omits other "groups" from protection against discrimination, is being tested in a suit over a pro-gay ad which a local "country" radio station has refused to air. The station asserted its right to determine its own music and advertising under the First Amendment's guarantee of free speech. - *The Washington Times*

***ON ANOTHER FRONT, POLICE HAD TO BE CALLED IN TO REMOVE DEMONSTRATORS WHEN THE D.C. COUNCIL FAILED TO OVERTURN THE DISTRICT'S ANTI-SODOMY LAW.** The Council repealed the city's sodomy law a decade ago, but Congress didn't approve the action. This time the proposal to make sodomy legal failed on a 5-5 vote, though it appears likely to come up again. - *The Washington Times*

***A MIXED CIRCUIT COURT RULING ON ABORTION IN TENNESSEE** has upheld the 1978 state law's requirements that women receive counseling on options to abortion and be given information on the benefits and risks of the procedure; for parental notification before minors have abortions; and that abortions done after the first trimester be in hospitals, not clinics. Struck down were portions of the law limiting abortions in the state to Tennessee residents and requiring a 48-hour waiting period before abortions can be performed. - *The Washington Times*

***THIRD TIME THE..CHARM, SORT OF:** It took three tries before Pennsylvania Gov. Robert Casey was able to deliver a speech in his native New York City on how a liberal can be pro-life. In July, Democratic Party officials refused to let him address the national convention in New York, and in early October homosexual and pro-abortion hecklers shouted him down at a forum sponsored by *The Village Voice*. Finally, on October 15, Casey was allowed to address the annual Al Smith dinner in New York as a stand-in for the presidential candidates. He used the occasion to warn against a "new liberal intolerance" which he sees as having reached the point of anti-Catholicism. - *Our Sunday Visitor*

***IT IS BELIEVED UNLIKELY THAT THE FRENCH ABORTION PILL WILL BE AVAILABLE IN THE U.S. SOON,** despite the new president's willingness to encourage the marketing of the drug in America. Officials of the Food and Drug Administration and the French company that makes "RU-486," Roussel Uclaf, agree that whether the abortion pill is sold in the U.S. depends mostly on top officials of the German company Hoechst A.G., which controls Roussel, and how those corporate officials view abortion politics in Germany (where it was due to receive legal clarification by the end of 1992) and America. Top Hoechst officers are reluctant to offer the drug in other countries for

fear of protests or boycotts promoted by anti-abortion groups. An American partner company also would be needed to market the drug, and to date several large American corporations have refused offers in that direction. The drug is now available only in France, Great Britain and Sweden. - *The New York Times*

***THE AMERICAN BAR ASSOCIATION IS AGAIN LOSING MEMBERS OVER THE ABORTION ISSUE.** Some 1,500 attorneys, including the chief counsel for the U.S. [Roman] Catholic Conference, have resigned in recent weeks because the 370,000-member ABA has changed from a neutral stance to a strong "pro-choice" position. Though attorneys do not have to belong to the ABA in order to practice law, the private organization has achieved a near-official status in recent years, with American presidents submitting judicial appointments to the Association for its approval as part of the confirmation process. - *Christian News/Religious News Service*

***FEELING THE BREEZE AT THEIR BACKS,** the Religious Coalition for Abortion Rights (RCAR) is seeking new office space. Their current Washington D.C. home is a Methodist building. It became a hot topic at last spring's Methodist convention when an effort to pull out of RCAR was narrowly defeated. The Methodists founded RCAR as a post-Roe v. Wade project in 1973. RCAR now has 1 Protestant denominational members, 13 Jewish, six Unitarian, the YWCA's national board member and a representative from the American Humanist Association. - *The Washington Post*

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The Afterword

A New Breed Of Episcopal Personnel

A seasoned Washington Episcopalian takes an unexpurgated look at the capital's cathedral and diocesan personnel as generated by, and representative of, contemporary liberalism.

"**JUMPING JANE JEHOSEPHAT!**" crowed a member of Washington's liberally liberal Episcopal establishment, "the Bishop's done pulled the whole thing off with a female bishop demasculating the episcopate and a black dean to equalize the color structure!"

Yet the justice-flushed rush to accommodate color and gender seems to have overlooked a few things—like maybe that the combined 25-year ministerial background of new Washington Suffragan Jane Dixon and Dean Nathan Baxter once would have been the minimum for a candidate for either post.

Still other ordained women, Erica Wood and Claudia Gould, head up Washington's College of Preachers and the chaplaincy of St. Alban's School. Their total experience as clergy is eight years.

In addition, a South African-born priest, Bruce B. Jenneker, was named precentor even though his sole clerical appointment has been that of assistant in much smaller quarters—St. Alban's in the cathedral's front yard—where liturgy is hardly a priority. Nonetheless, he is responsible for a cathedral liturgy that has already experienced such innovations as piano blues in the nave, a gospel singer in a red dress singing from the chancel steps, clowns for the children's Christmas service, and a folksy Sunday service greeting from Dean Baxter—"Good Mornin', Everybody!"—twice repeated and worthy of the warm-up for television's cornball *Family Feud*.

Not to worry, said the liberals, that Dean Baxter graduated from a United Church of Christ seminary and stayed around to teach before wandering into an Episcopal Church in search of a place to worship on Christmas Eve, that he had never headed a parish larger than 200, and came to Washington after a scant year as head of feminist-dominated Episcopal Theological School. Not to worry that it is that mixed-bag of background that he brings to the management of a complex cathedral close, marshalling state ceremonial, welcoming presidents, and hosting a galaxy of international visitors.

Not to worry, either, that Mrs. Wood brought curious credentials to the presidency of the College of Preachers—all of five years as a priest and two years as an interim. It is true she has a

doctorate, but it isn't in theology, but rather an interdisciplinary area, economics and sociology, from the Maxwell School of Citizenship. Hers must have been one of the most unusual resumes ever received for a job traditionally occupied for most of its seven decades by distinguished veterans of the pulpit.

Claudia Gould, chaplain at St. Alban's, is the shortest of all on experience. Ordained in 1990 and assistant for two years in a suburban parish, she is now a role model in a boys school.

Perhaps it is not surprising that Ronald Hayward Haines, seventh Bishop of Washington, likes to champion inexperience, perhaps out of loyalty to his abrupt rise to suffragan from 13 years as rector of tiny St. Francis parish in Rutherfordton, North Carolina. He was, indeed, an unknown plucked from obscurity when the Diocese of Washington, in a rare moment of caution, took a chance on him instead of a close-running woman candidate, Mary Chotard Doll. Only a few years after departing rural America, Haines was quickly tapped to inherit the late Bishop John T. Walker's mantle of liberal reform.

Settling into office, Haines envisioned picture-perfect political correctness, with a black dean and woman suffragan, or vice versa. He empaneled a sympathetic nominating committee. It in turn picked Jane Holmes Dixon who, although ordained less than a decade, was already president of the diocesan standing committee and consequently a shoo-in for suffragan.

In its clumsy efforts to avoid racism and sexism, the Diocese of Washington presents a classic case of reverse thinking. This is not to say that Bishop Haines' episcopate has been without caring and compassion. But, all in all, the ebbing days of 1992 were the *Gottedamerung* for traditionalist values centered around the Cathedral of Saints Peter and Paul, whose own future was in flux in seeking to define how it could best serve church and nation after so many years of appealing for funds that had finally gotten it built. More than a few who loved the edifice were wondering if the new crowd could have envisioned and brought it to completion, much less be worthy of inheriting the noble structure that is the National Cathedral of the Episcopal Church as well as the "House of Prayer for All People." One wag wondered if it, too, might be rebaptized, and emerge as the Cathedral Church of Saints Peter, Paul and Mary.

New Year, New Look

It's not only a new year—the start of the CHALLENGE's 32nd year of existence—but certainly a new age of Realignment in the Church, a time in which we grieve that the old is passing away even while we are invigorated by the new which even now begins to take shape.

So, as we said on page 3, we thought a new era deserved a few new looks in the CHALLENGE. TCC will still look familiar, but you'll notice some new artwork for the section heads, and also that the "Focus" and "Newsclips" styles have been intertwined somewhat within two separate sections. One is entitled "Anglican Focus" (self-explanatory), and the other "CrossCurrent," which covers general religious news here and abroad and other items of interest to Christians. The biggest difference will be in the latter area, wherein, for the first time, we will publish photos along with some of the stories, as we will continue to do, of course, with Anglican news. We hope this will help make *all* the news TCC offers more interesting and readable.

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

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

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

Orlando (Goldenrod)

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)
Thurs Bible Study 7:30p
1st Sat of month: Sacrament
of Penance 11a
1928 BCP
The Rt. Rev. Walter Grundorf
The Rev. Canon Robert Miller
The Rev. Clayton Bullock
407/657-2376

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

MICHIGAN

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

MINNESOTA

St. Louis Park (Minneapolis)
Anglican Church of St. Dunstan
(Anglican Church 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
The Anglican Parish of St. George
(Anglican Church in America)
Chapel—Agriculture and
Forestry Museum, Lakeland Drive
Sun 8a; 10a
Rector's Office and Wednesday
Study Fellowship At Church House,
653 Briarwood Drive
The Rev. Canon Walter V. Windsor
The Rev. Canon Donald Lloyd
601/956-3425

St. Stephen's

(United Episcopal Church)
3000 Old Canton Rd., Suite 275
Sun HC, SS & Nursery 8:45a
(MP 2nd & 4th)
Wed Bible Study 10:30a; 7:30p
The Rev. J. Nathaniel Reid
601/981-0228

MISSOURI

Springfield
St. Luke's
(Anglican Church in America)
2654 W. Republic Rd.
Sun MP 9:30a, 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 Ven. W.W. Foote

919/933-0956

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

TENNESSEE

Franklin

St. Dunstan's Church

(Anglican Church in America)

4119 Murfreesboro Rd.

Sun SS 9:15a; HC 10:30a

Holy Days as announced

The Rev. Michael Gilstrap

615/794-6936; 791-9106

TEXAS

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

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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

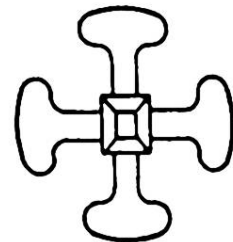
Sun HC 9:30a

Sat Benediction 7p

Mon-Sat Daily Mass

The Rev. Tony Noble

03/417-2751



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