

Presbyterian (U.S.A), Lutheran, and Jewish officials as well as Episcopal Bishop John Spong of Newark had joined in an *amicus curiae* brief in the case, arguing against what the story termed the "broadbased attack on the law" by the plaintiff.

- *The Presbyterian Layman/Christian News*

***A NEW COAST-TO-COAST RADIO STATION FOR GAYS HAS BEEN LAUNCHED.** KGAY is a satellite-beamed, Denver-based station piping "mainstream radio for a gay and lesbian audience," says its manager, Clay Henderson. No titillation, he promises, just a steady diet of homosexual artists and issue-oriented news. - *The Washington Times*

***TWO MORE AMERICAN CATHOLIC PRELATES HAVE CLASHED OVER WOMEN'S ORDINATION.** Archbishop Rembert Weakland of Milwaukee took to the pages of the *The New York Times* to advocate that the Vatican put women in its posts and allow dialogue on ordaining women priests. He claimed that the Catholic Church has assumed women are inferior to men for much of its history, a stance which must change if the church is to be credible to and attract "the next generation of worshipers." This was rejected by Cardinal John O'Connor of New York, who wrote in his archdiocesan newspaper that the Church seeks to do what it believes is in accordance with Christ's teaching, not what will attract the most numbers, and that the exclusion of women from priesthood does not imply that they are inferior. And, referring to the recent Anglican vote in England, he asked, "Will ordaining women really strengthen the Church of England, or cause division and departures?...Can we seriously believe that ordaining women would keep people in the Church?" - *Our Sunday Visitor*

***BAPTISTS ARE URGING FELLOW BAPTIST, PRESIDENT BILL CLINTON, TO BACK STRICT SEPARATION OF CHURCH AND STATE** by eliminating the White House Office of Liaison to Religious Groups and naming no new ambassador to the Vatican. - *The Washington Post*

***ACLU, MEET ACLJ:** A Las Vegas schoolgirl won permission to sing *The First Noel* at her school's winter holiday concert with help from Pat Robertson's American Center for Law and Justice (ACLJ). Threatening to sue, the ACLU persuaded the local school board to agree that the student's free speech rights were at stake. The American Civil Liberties Union (ACLU) fights similar cases from a radically different perspective. An ACLU spokesman said the two groups do have common ground, however, when it comes to student free speech. - *The Washington Times*

***IN NEW ENGLAND, THE ROMAN CATHOLIC**



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.

Send \$15 to:
ESA, 6300 Ridglea Place,
Suite #910, Fort Worth, TX 76116

CHURCH HAS SETTLED OUT OF COURT WITH 68 PERSONS WHO ALLEGED SEXUAL ABUSE BY A FORMER PRIEST, JAMES R. PORTER. The rumored \$5 million settlement does not get Porter out of trouble. In Minnesota last December, he was convicted of a 1987 molestation of a 15-year-old babysitter. He faces charges in several other states. Porter left the church in 1974. - *The Washington Times/The Washington Post*

***COMPLETE WITH A PINK TRIANGULAR PULPIT AND AN AIDS QUILT STAINED GLASS WINDOW,** the new 1,000-seat Cathedral of Hope Metropolitan Community Church has been formally dedicated in Dallas. The \$2 million-dollar church, built primarily to serve the local homosexual population, has a full time AIDS chaplain, AIDS case worker and a caseload of 370 AIDS patients to minister to. - *Christian News*

THE Christian Challenge.

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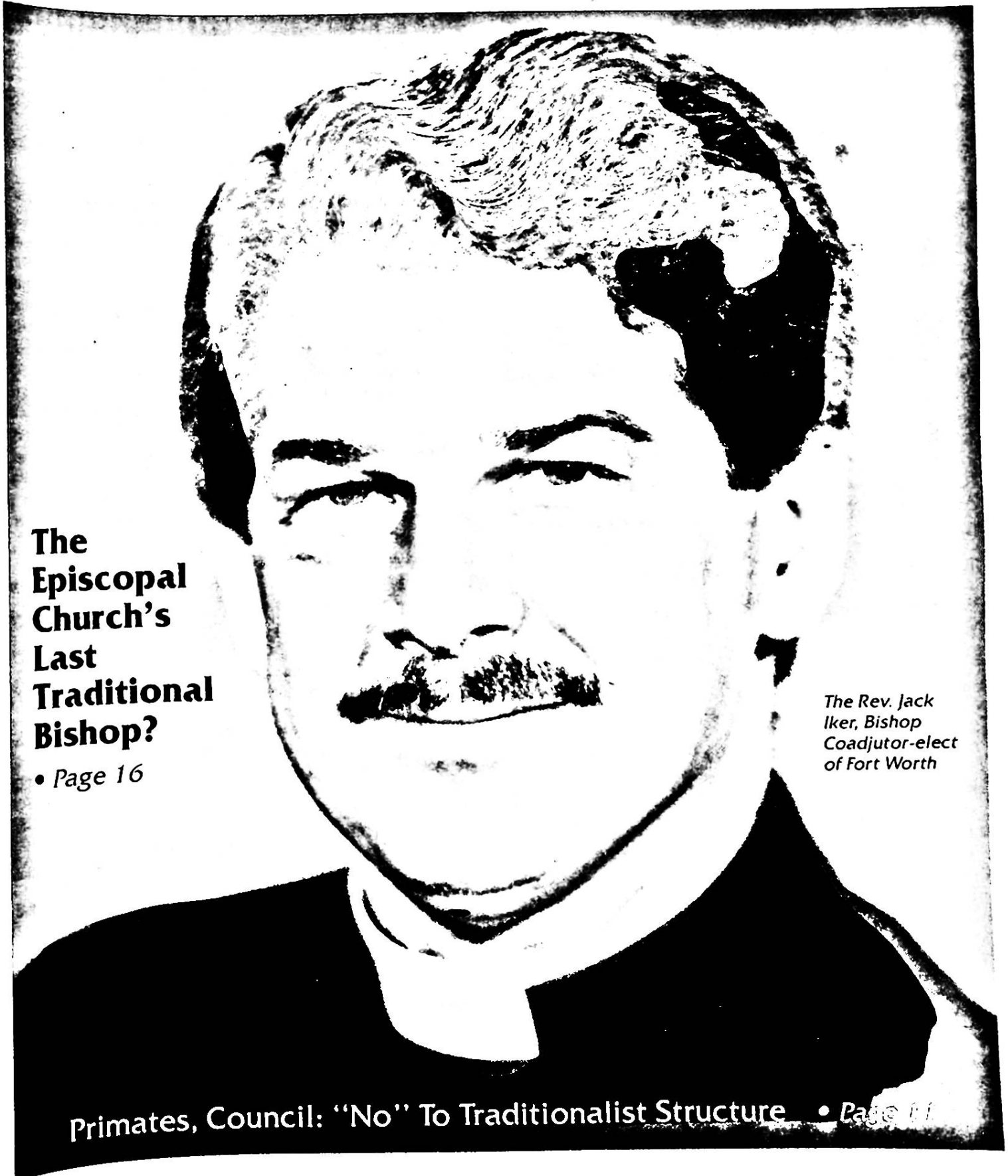
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THE Christian Challenge



THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM — FOUNDED 1962

Volume XXXII, No. 2/March, 1993



**The
Episcopal
Church's
Last
Traditional
Bishop?**

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*The Rev. Jack
Iker, Bishop
Coadjutor-elect
of Fort Worth*

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Christian Challenge

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- To defend the Christian Faith as embodied in traditional Anglicanism, defined in Holy Scripture, and enshrined in the Historic Book of Common Prayer
- To work for the unity of the Church under Christ, based on sound doctrine and discipline as exemplified by the Chicago-Lambeth Quadripartite of 1896-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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March, 1993

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Backtalk

“INSUFFERABLY POMPOUS”

The newly consecrated suffragan bishop of Washington, D.C., has been quoted as saying that she is “a symbol of the inclusiveness of God.”

How insufferably pompous and presumptuous! Her statement implies that God was not inclusive before her consecration. Apparently she not only knows the mind of God, but feels her consecration, because she is a woman, somehow “updates” Him.

I’ve never felt excluded from God’s love or His guidance because of my gender. Nor did I once feel gender excluded me from many years of service to the Episcopal Church, fulfilling the myriad roles women always have—to fund, teach, offer support and evangelize. For centuries before this one, women have been proud to accept “sisterhood” with Mary as a “handmaiden of the Lord” whether we wore ecclesiastical garb or not.

I would recommend that anyone standing in Bishop Dixon’s vicinity be prepared to make rapid exit when the lightning strikes.

*Doreen T. Hansbury
3210 S.E. 6th Place
Cape Coral, Florida 33904*

CONTINUING ANGLICANISM

“Stable Congregations”

...[T]he deep thought and practical guidance offered by Archbishop Clavier in his reflections on “Building Stable Congregations” (in the September and October issues) impressed this reader and deepened appreciation of the enormously intricate challenges of leadership and administration that occur in the unprecedented situation in which the Continuing Anglicans must function. I never think or speak of them as a “new” Church. It seems to me that ECUSA will need to find a new name...

[Your 1992] Summer issue article about the 100 years of faithful witness of the Mirfield Fathers was [also] good to see...

*Mrs. A. V. Ottiwell
264 Willow Tree Place
Pincourt
Quebec J7V 3W1
Canada*

Continuing In Canada

We discovered the existence of the [Anglican Catholic Church of Canada] about six and a half years ago. St. Francis of Assisi

was begun shortly thereafter. Bishop Woolcock ordained my husband. It has been wonderful to get Sunday back...

*Mrs. Mary McGibbon
1158 Baseline Road, Byron
London, Ontario N6K 2C8
Canada*

A View From The Next Generation

As someone who has grown up in the Continuing Church, as well as someone who hopes to be a priest, I have been asked at times to comment on how someone from my generation views the traditional Anglican movement. This is the first time I have taken the initiative myself to do so—the reason being the recent vote approving women priests in the Church of England.

Our church, and indeed the whole Catholic Church, is now at a crucial point. On one side, we find good people who, having been grounded more firmly on modern thought than biblical, feel that they are reforming a stagnant Church. On the other side are equally good people who believe in a historical Church based squarely on the Scriptures. As with most Church movements, each side feels it is acting on the side of God.

We traditionalists, as in the time of Athanasius’ defense against Arianism, travel the harder road, finding ourselves a minority set against a popular majority. Believe me, such a position makes life hard for people my age. Sadly, Christians have become lazy over the last thousand years, accustomed as we have been to a fairly moral society. Now that a commonly-accepted moral code is disappearing, we have difficulty putting up as good a defense as the early Christians. We must, of course, find the strength and divine trust to resist popular trends at odds with Christian truth.

So what’s to be done? We definitely need to make some changes and a few preparations. Much is going to happen in the next 50 years, and the future of an authentic Anglican Church will depend on second generation Continuers like me. That prospect is both terrifying and exciting.

First, we must ensure that ours is a “real” Church. By that I mean we must be primarily a vibrant and faithful Body of Christ rather than a protest movement against the evils of ECUSA. I believe most Continuing parishes understand this point, but more effort is needed to imprint it at the forefront of our common identity. Those coming to us should see that our *raison d’être* is Jesus, not complaints about another church. If the latter is the case, people will view us, not as living within a dynamic, historical faith, but as temporary remnants of the passing old guard, too staid and provincial to change with the times. How often are we able to mention our church to those outside our circle without referring to ECUSA, as the church from which we broke? Let Episcopalians explain why *they* broke from the historical Church, instead of us defending why we have chosen to preserve it. Let us drop “Continuing Churches” and instead call ourselves traditional Anglicans; that is what we are.

Nor should we base ourselves entirely upon opposition to the ordination of women, a position appealing only to a minority. Not many my age can bring themselves to strongly defend such a stance; gender equality, I believe for the better, has been deeply ingrained into our psyche. Even I, who was brought up in a traditional church and family, at first had difficulties with the ordination question. Fortunately, I chose Scriptural support over secular opinion.

We must, therefore, make sure our message is comprehensive and balanced. If we stick to the essentials of faith, we will be fine. Talk about Grace, salvation, morality and adherence to revealed

Truth, more than the new prayer book, feminism, and female priests; there is much more to our faith than opposition to "new-fangled" ideas.

We must also show that we can behave as Christians even towards those we believe have brought about the ruination of our former church homes. We can disapprove of current "shady" views, but we should act with tolerance towards our secular brothers. As Christians bound by love we have no other choice. Let us avoid hate-mongering towards secular Christians.

The most pressing priority of our movement, however, is, I believe, to behave as Christians with regard to our *own brethren*, and to earnestly continue efforts to end the divided witness which has marked the American Continuum in particular. We made a step towards this in 1991 when the American Episcopal Church united with a portion of the Anglican Catholic Church (ACC) to become the Anglican Church in America (ACA), but much remains to be done if we are to avoid the fate which awaits any house divided against itself. Though my home parish is in the ACA, at university I have attended an ACC parish for the past year, and I can assure you that we have few, if any, differences. All that is needed is for all involved to put the good of the whole Church before their personal ambitions and other selfish motives. We *must* be the light to future Continuing Churches abroad, but can't be that until the fullest possible unity is recovered.

Traditional Anglicans outside of, as well as those still within, "official" Anglicanism are at the inception of a completely new Christian era, and we have a choice to make. We can decide to follow the way of self-indulgence, prejudice, snobbery, squabbling, and the creation of new jurisdictions to further divide the movement. Or, we can recognize that we have the chance, with Our Lord's help and by working together, to bring about great goodness, a revival of true faith in the world and a new Anglican unity. We must be prepared to offer a hand in love to other traditional churches. A sense of fellowship should arise between our bishops, priests, and laity. As underdogs, resisting both popular religion and anti-Christian societal trends, we will need to rely upon each other. We in America have learned much in the last 20 years that we can pass on to Ireland, Australia, and perhaps, England. There is much we have done which other traditionalists should be spared. Fortunately, technology is quickly shrinking this world, making such a fellowship much more practical.

Yes, November 11, 1992, was a blow to our cause and to the Holy Catholic Church. But it has been done and we must face the future. At least now we know where the Church of England officially stands. It is our duty to work with all traditional Anglicans to preserve the historic Church, rebuild our traditional

faith, and prepare for the future. My generation and those following it depend on a good start.

Mark Clavier
171 Merrimac Trail 8
Williamsburg, Virginia 23185

ACC Suit

I am writing with reference to your article regarding our legal complaint filed by loyal members of the... Missionary Diocese of New England (MDNE) of the Anglican Catholic Church against former Bishop [Bruce] Chamberlain and other prior leaders of the diocese...

The origin of concern stems from a special meeting of the MDNE held in Auburn, Massachusetts on October 26, 1991. Actions at this meeting resulted in the wrongful change of the corporation's name (the MDNE, Inc. was incorporated as a Massachusetts non-profit corporation in 1981) and diversion of all corporate funds to a new Diocese of the Northeast of the Anglican Church of America. As a result, parishes loyal to the ACC, comprising approximately one-half of the communicants of the MDNE, were left adrift without corporate status or any diocesan funds. Actions taken were non-compliant with several provisions of the canons of the MDNE, which also serve as the by-laws of...the...corporation.

Before filing the suit, we attempted to resolve the issue amicably, but... were unable to reach an equitable agreement. Hence, we in the ongoing MDNE reluctantly felt we had no recourse but to proceed with the legal action.

The matter was turned over to our attorney who filed a complaint with a Massachusetts Superior Court October 22, 1992. Since that time, the attorneys of both parties have agreed to essentially freeze diocesan assets, but permit the use of interest on those assets for current operations of the ACA Diocese of the Northeast, pending resolution of the dispute.

Robert S. Grisetti
7 Bernard Road
Wellesley Hills, Massachusetts 02181

We are pleased to allow Mr. Grisetti, a member of the standing committee of the ACC Missionary Diocese of New England, to further explain how he and his brethren view the facts in this case. However, we continue to be disappointed in the extreme at the unseemly spectacle of one group of traditional Anglicans suing another in civil court, despite biblical admonishment (1 Corinthians 6:1-8) against such action. A better choice would be to make use of Christian Conciliation Services, which have local interdenominational panels of persons ready to mediate disputes between and among individual Christians and churches. If memory serves, the compromise which resulted in St. Mary's Anglican Catholic Church keeping its church building and clergy house after a ten-year lawsuit was mediated by the good offices of the CCS of Denver. - Ed.

"WORST FEARS"

In its October coverage of English Church leader John Gummer's article, "The Worst of Church Times," TCC substantiated our worst fears. In the article, Gummer confirms longstanding allegations that the U.S. Episcopal Church had told "client" churches in Africa that their financial subsidies were dependent upon their ordaining women. Such assertions had been made, we understand, by Third World bishops attending the conference of traditional Anglican bishops in London last June.



And is your husband working now... or is he still in the ministry?



The Christian Challenge— 25 Years Ago This Month

"It has been said that the ultimate of evil is the ability to make abstract that which is concrete.

"There is some indication that this may be what is occurring to long-established missions of the Episcopal Church: They are being made abstract—as if they were not managed by people for people because of people," wrote editor Dorothy A. Faber in the March, 1968, *CHRISTIAN CHALLENGE*.

"The change in mission direction and concept which has become so evident in recent months did not occur overnight," said the report, recalling the presiding bishop's announcement a few years earlier of plans to construct a new national church headquarters in New York City at a cost of \$5.5 million, all but \$1.5 million of which would have to be borrowed or taken from other funds. Citing the extremely high interest involved in borrowing, the presiding bishop said the church would have to reduce its support of missionary work unless funds could be raised for the new edifice. "This was the first that the average Episcopalian became aware of the willingness on the part of the Executive Council to sacrifice much-needed mission work for the sake of bricks and mortar, and those who could do so rushed to pledge help for the proposed Episcopal Church Center so that the missionary districts would not be penalized."

The trend had continued, later emerging in the form of the General Convention Special Program (originally known as the Black Power Fund or Urban Crisis Fund), which was aimed not at evangelizing black or poor people or drawing them to the church, but at giving them money to develop political and economic power. The *CHALLENGE* had warned that, despite church assurances to the contrary, the money would be used in part to fund groups involved in or advocating violence, and that claim was vindicated in a few of the first grants given.

Now, the magazine reported, it was becoming clear that the shift in emphasis toward establishing political power blocks in the nation's "ghettos" meant that legitimate missionary or charitable work of the church went begging or suffered significant cutbacks in support. Ministries for which funding was decreased included the Church Army (which had worked for years in ghetto areas), a handicapped children's home in Haiti administered by the Sisters of St. Margaret, and the Diocese of Malawi, Central Africa (which at that time was already in debt). Interestingly (on the edge of an era when liberals insisted that women be included in the church's ministry) the grant to the Central House of Deaconesses, which had sought and trained women for the special ministerial role, was terminated entirely. Needed ministries such as the St. Francis Home for Boys and the Episcopal Guild for the Blind, which applied for United Thank Offering grants through the church, were denied any assistance. Meanwhile, it was reported that the Executive Council had recently approved the allocation of \$83,000 for support of a three-year study and educational program in the field of human sexuality.

Continued on Page 26

This makes us wonder about a situation in which we and the Church of the Resurrection (Anglican Church in America (ACA)) have been involved for the past year. We—my husband, Fr. Morse, our congregation and I—have been in correspondence with a Malawi Anglo-Catholic priest, who has a wife and ten children from toddler to university age. (This priest wrote to us after reading our letter in a 1987 issue of the *CHALLENGE*!)

In the interest of self-preservation made more possible by foreign church subsidies, it is likely, we learn, that most of Central Africa's Anglican Churches will ordain women—all except one which presently has no intentions of doing so: Malawi.

Meanwhile, the worst drought in Malawi's history struck there in July, its economy, mostly based on agriculture, was lost, and people have been suffering or dying of starvation and disease. The people have no jobs and therefore no income.

Our friend also reported that human rights violations by the Malawi government have ended. But even with that, he knows of no aid coming in from major church (or even secular) relief organizations, nor has the Anglican bishop for the region directed him to any. This is also despite the fact that the priest says all Christian churches in Malawi have "counterpart American Church denominations" and that (we are told) ECUSA's official stance is that it is providing aid to Malawi through a relief arm of the World Council of Churches. But, in this priest's experience to date, nothing is getting through to him or his flock. Perhaps it is a repeat of the Somalian situation, in which food and other help have been waylaid by roving gangs. But, at least in the case of the Anglicans there, one must wonder if this has something to do with the Malawi church's resistance to women's ordination.

The Church of the Resurrection has been trying to send our brethren whatever it can, and we know by the priest's letters it has been getting through. The Lord in his mysterious way has created a oneness between them and us that is hard to explain. We appeal to *TCC* readers to give a little, and to pray with us and the Malawi Church the prayers found on page 39 of the 1928 prayer book (for fruitful seasons) and on page 40 (for rain).

Mary A. Morse
4730 North Freya Street
Spokane, Washington 99207

MALE AND FEMALE

Please allow me to augment the last paragraph of your excellent (November) "Afterword" ("Things We Ought To Have Done") with the following concept which I have yet to see in the literature:

If we accept God as the "Creator of all things, visible and invisible," then are we not obliged to respect and accept His creation of Adam, in His image, and, subsequently, Eve from Adam?

Such an acceptance of the symbolism of God's creation of the intelligent human life process through the functional interaction of male and female leaves us no alternative but to accept the identity of the maleness of God with the instigation of the life process.

Thus, though male and female are equally vital to the continuation of human life, God, the initiating male is distinguished as the Creator; and concepts of androgyny merely obfuscate a monotheistic base.

In short, the Judeo-Christian Bible says it all. We need understanders—not interpreters!

Keep up the good work!

Kenton W. Zahrt
531 Belmonte Park North
Dayton, Ohio 45405

In the last issue, a well known leader of the Continuing Anglican movement brought us his assessment of the situation created by the Church of England vote to admit women priests. This month we offer comments and reactions on the same subject from two leading traditional priests of the Episcopal Church. The first article is used by permission of the author, The Rev. Samuel L. Edwards, rector of St. Timothy's, Fort Worth, and of Bill Murchison, editor of the Episcopal Synod of America's Foundations, wherein it first appeared. While we are aware that a number of CHALLENGE subscribers also read Foundations, and Fr. Edwards' article was briefly quoted in the context of a story in the last issue of TCC, his essay so struck us that we thought it deserved additional exposure. The second article is based on the ever-incisive and engaging writings of The Rev. William H. Ralston, Jr. in two separate, December editions of The Parish Paper of St. John's Episcopal Church, Savannah, Georgia. It appears here by permission of Fr. Ralston, long a prominent voice for Anglican traditionalism within the Episcopal Church.

Death And Resurrection

SOME HISTORIANS HAVE CONTENDED that the First World War brought Christendom to an end, and indeed it brought the notion of a social order in which the State and the Christian religion were blended in a godly synthesis to an irreversible point of fatal decline. The illness which killed Christendom—so defined—began perhaps with a chill brought on by the 13th-century nominalists. The virus of a godless rationalism entered during the miscalled Enlightenment, burst into fever in the French Revolution, and surged on through the 19th century into the unremitting crisis of the 20th.

Anglicans, whether they knew it or not, were hearing the death-rattle of Christendom up until the cold, gray November day when (on the 74th anniversary of the Armistice in Europe) Christendom finally died in England and, by extension, throughout the Anglican world.

We will respond to this death, as we do the passing of anything or anyone else that we have loved and valued and by which we have defined ourselves, with denial and depression, with a sense of alienation and panic, with guilt and anger and with all the other stages which characterize

After The English Vote:

The Church Of England At Ebb Tide

AT THE CONCLUSION OF THE DEBATE on the ordination of women in the General Synod of the Church of England, the present Archbishop of Canterbury, a committed supporter of this practice, spoke about the changing world and other such reflections, and then urged the voting members of the Synod to "take the risk of faith."

In the famous gothic novel, *The Castle of Otranto*, a cask-like seeming head appears, as it were the top piece of a suit of armor. It is decorated with feathers, which wave about when it is disturbed or about to act (it falls on people and crushes them). There is nothing inside the cask. It is hollow metal. But it can do things. A bishop's mitre is a pointed hat with two appended tassels. Nothing is under or within it. But it does things.

The "risk of faith" according to the Archbishop is to embrace change, novelty, and a contemporary sociology of human rights. He is a very silly man. The real "risk of faith" would be to adhere to what the Church—attempts to be faithful to the precedent of Jesus, the tradition of the ministry, and a long-continuing exegesis of Scripture—

holds to be both right and good in this matter. This is the true risk of faith because it runs counter to the intense pressure of a contemporary mindset, a plausible argument from human "rights," and a revisionist sexual ideology. It risks the accusations of patriarchal insensitivity, social irrelevance, and sexual atavism. These are heavy weapons.

The "risk of faith" according to Archbishop Carey is to embrace change, novelty, and a contemporary sociology of human rights. He is a very silly man.



The Rev. William Ralston

grieving. It is fitting and proper that we should allow ourselves to do this, but it is vital that we not get ourselves stuck in it.

We are Christians, after all, and for us death precedes resurrection. There will be a resurrection from this death as well. Christendom is dead, and it cannot be revived, but something wonderful will rise from its ashes, 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—it will be no different in this case.

What, after all, have the revisionists and their confused fellow travelers won? They have won a corpse, in spite of the assurances of the Archbishop of Canterbury (the most prominently confused of those fellow travelers) that the action approved on November 11 will give the Church more credibility and vitality in the modern world. The Church of England by law established has finally yielded (like its American daughter) to its persistent historical temptation to place a veneer of sanctity on the existing social order, and because of that it will become more irrelevant and more lifeless than it already is. This existing social order increasingly is less secular than profane: Having attained the object of seduction, it will cast off and leave what it has ravished.

The revolutionary spirit cannot sustain itself without

Continued on next page

Something wonderful will rise from these ashes, and the shape of that has begun to be seen even as the old reality has been passing away...It should be clear that the great days of Reformed Catholicism are yet to come.

The Rev.
Samuel Edwards



Views From The Episcopal Church

One must throw the unassimilable practice of the Church in their teeth and risk their battery, as do the Pope and the Patriarchs of the Orthodox world.

The silly Archbishop has sold his Catholic birthright (his acceptance among the leaders of the worldwide Catholic family of Churches) for a mess of fashionable sociological pottage. The remark about "risk of faith" is on a level of fatuity almost never descended to before in the whole history of his office. Far from being a prophetic voice, the bold revolutionary leader of a new reformation, he is a mere prisoner of his time and circumstances, another Amaziah.

A hundred years ago Matthew Arnold wrote in a famous poem that though the sea of faith was once in full flood, now we only hear its "melancholy long withdrawing roar." If only the old Church of England could have roared at its ebb tide we might not feel so bad. But instead what we heard was the ghastly whimper of asinine archiepiscopal tergiversation.

IT IS PARTICULARLY SAD that, while the Church of England's vote for women priests is definitive, it really makes little difference, except in England itself. The unity of the old Anglican Communion was already fractured by the precipitate actions of the Episcopal Church 15 years ago, and the situation has not changed in principle since that time. Indeed, should every single autonomous province of the Anglican group of churches (one dare not write "Communion" any longer for fear of blasphemy against truth) vote in favor of such ordinations, and we

have in time even a female Archbishop of Canterbury, situation will not change in principle.

Yet legislation does not make a Church, and major votes for ordaining women priests cannot pre-empt conscience of the Church as a whole, nor can they this practice correct by making it permissible. Abortion on-demand may be permissible. Whether it is right or good is another matter entirely.

In any case, the reformation of the ministry, a thing the Church of England resolutely refused to undertake in the 16th century, insisting constantly that it had no ministry of itself, but only that which the whole Christian Church had always had, has now occurred within our group of Churches. This has brought us to a major watershed in human experience. We are at the end of one of the "years"—that is, 2,000 of them. One need not sink into superstitious numerology to observe this. Our earliest knowledge of human history reaches about 2,000 years before Christ, with a definite turning point around the year 1,000 B.C.; and our history subsequent to Christ is also a 2,000-year stretch, with again a decisive turning point around the year 1,000 A.D. Now the world is turning decisively again.

Words like "Christendom," and terms like "Anglican Communion" no longer have any substantive meaning. They are reliquaries and shadowboxes or, more sinister, the "gilded hearse" in T.S. Eliot's poem. I find it amusing that, as the leaders of the churches rejoice in breaking faith with the past,

something against which to revolt. There is nothing left for this revolution to do as the corpse cools aside from effecting the inevitable process of consuming first the counter-revolutionaries and then the revolution's own children. Once the dissenters are dealt with, the hard core of the revisionists will turn on those who helped them attain their goal for an illusory sense of peace, and it may be that George Carey will be their first major victim: After all, he has served their purpose now, and the motivators and purveyors of the new religion have little reason any longer to put up with his genuine devotion to a God whom they now have remade in their own image.

SO WHERE DOES THIS LEAVE US who strive to maintain and extend traditional biblical Christianity in the Anglican way? We must begin by remembering that even the severest of God's judgments upon his people contain his mercy: Death is trampled down by death and life rises from the tomb. The rubble of smashed idols paves the Godward highway.

The established Church of England has fallen from the ranks of those churches formally adhering to catholic faith and apostolic order. I believe that the Lord permitted this so that He might destroy the greatest of the idolatries remaining among many traditionally-minded Anglicans—namely, the notion that our identity as a Christian people depends either upon being in communion with any particular bishop or upon the fidelity

The idea that communion with Canterbury is the test of Anglican legitimacy is now irrevocably dead, and good riddance to it. We must now face the fact that communion between orthodox Christians is based, not upon concordats between institutions of shared pedigree, but upon the sharing of a common faith and order.

of any particular institution. 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.

The world has changed for us now, and we must be up and doing to seize the moment. In the divine design, it may not be a mere coincidence that November 11 was also the fourth anniversary of the issuance of "A Pastoral Letter Convoking a Synod." This foundational document of the Episcopal Synod of America, together with the resolutions of the founding meeting of the Synod, contains the as-yet-unrealized paradigm for the renewal of the

rejoice even more in dressing up in every kind of medieval and 19th century vestment, parading around for all the world like that old triumphalist, Pope Innocent III. What curious twist on the story of the Emperor's clothes. Our bishops put on anything and everything. They are nothing but their vestments. Nothing substantive resides within the costume.

Loud voices on both sides of the female ordination issue either hail it as a sign of the new millennium or denounce it as an utter breach of faith with the Catholic Church. One must try to rise above the emotion and intemperance this question generates, but it is difficult.

find it amusing that, as the leaders of the Anglican churches rejoice in breaking faith with the past, they rejoice even more in dressing up in every kind of medieval and 19th century vestment...They are nothing but their vestments.

ere I a determined advocate of the ordination of women I would have been embarrassed beyond words by the shocking behavior of the ladies and their friends outside Church House in London. The atmosphere was solely political and secular, and their victory was scored by the most blatant and vulgar exhibitionism and

ostentation. There was not a trace of spirituality or devout thanksgiving. It was simply a battle won.

And this has clouded for many of us our attempt to see this matter and think clearly about it. Whatever the rights and wrongs of the "feminist agenda," it cannot be considered as one single thing. It means a lot of different things. I think of the actual character of many women in the ministry—eloquent, devout and capable. I think of some others—strident, mean, and practitioners of a different religion entirely. But one can equate this with the duplex character of men in the ministry. Neither sex has a monopoly on vice or virtue.

But, again, the point is not whether or not such ordinations are permitted by the new laws of the Anglican churches, but whether or not they are *right* in relation to the nature of the ministry with which Christ endowed His Church, and whether or not they are *good* in relation to the well-being, the unity and the charity of the whole family of Christ.

Those questions are spiritual and theological. They cannot be determined by legislation nor enforced against the truth of the Gospel. The spiritual and theological dimensions of this question are still undetermined. They are also in actuality divisive and ambiguous. But it is too late to ask for patience and reflection. The die has been cast.

One must try to comprehend it all, and do the best one can to be fair; but most of all to be true. There are several "truths" involved here, and they are highly emotional. "When the emotions are sitting as judges, facts make poor

Anglican Way both here and abroad. In the new state of things, it would be profitable to re-read these documents and vigorously press their full implementation.

It is time to shift gears from "all deliberate speed" to "all deliberate speed" in the efforts to solidify the international links between traditional Anglicans, to do away with the separation between "remnant Anglicans" and "continuing Anglicans," and to establish meaningful ecumenical links with Old Catholics, Roman Catholics, Eastern Orthodox, and orthodox Protestants of every stripe and spot.

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.

Christendom is dead, and with it the Anglican Communion. Yet, because Christ lives, Christianity lives, and so does that most graceful expression thereof, the Anglican Way. Christendom is dead; long live the Church of God.

Fr. Edwards recently issued a call via his parish paper for the Diocese of Fort Worth to begin the process of withdrawing from the Episcopal Church, in favor of the Episcopal Missionary Church. He is also coordinating responses from ESA constituents regarding the proper course of action for the Synod to take. The Synod legislative body is to meet in late April.

Words like "Christendom" and "the Anglican Communion" no longer have any substantive meaning. They are reliquaries and shadowboxes or, what is more sinister, the "gilded hearse" in T.S. Eliot's great poem.

witnesses." And so do the precedents of tradition and ancient practice. And so do the sensibilities of those who disagree, on whichever side. This has broken our Church and our communion. I hope those who have led us this way have counted the cost. They think they are right, and that this is good. It is very hard to see the good in it, whatever the right may be.

A subsequent edition of The Parish Paper states that upcoming issues would review the parish's "prospects for remaining within [official Anglicanism] or departing from it." While Fr. Ralston wrote that he has "no intention of raising an alarm, or of urging precipitate action," he said "We will review carefully all our options and possibilities, and take counsel with the best of our companions in the faith."



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International Round-Up: England And Cape Town

Cool Reception For Manchester Statement's Traditionalist Provisions

With a potentially large exodus over women priests weighing hard upon them, the Church of England's House of Bishops have issued a basic outline for the provision of "extended pastoral care" for traditionalists—who in turn have given it a polite nod while saying the plan does not go nearly far enough.

On its surface the scheme is more elaborate than the ineffectual U.S. "episcopal visitors" resolution, since it envisions something closer to a functioning system of care, complete with the appointment of three bishops (two in Canterbury and one in York) to act as Provincial Visitors. They would help facilitate arrangements for the special care, under which a diocesan bishop of one mind on women priests could depute suffragans or bishops from a neighboring diocese to minister to parishes whose views differ from his own.

But, as in the American situation, accommodations for traditionalists would be arranged through and dependent upon the good will of the diocesan bishop—the bishops have rejected a separate system of "alternative episcopal oversight" which would create a "church within a church." And most observers see the plan as inevitably short-lived, due to terms of the women priests measure effectively ensuring the obsolescence of orthodox episcopal leadership. Moreover, it was expected that all the visiting bishops would remain in full communion with other C of E bishops, some of whom will, of course, be ordaining women.

In a cogent paper on the nature of communion in the church, submitted prior to the bishops' mid-January meeting in Manchester, leaders of Forward in Faith, the organization representing most (some 20) groups opposed to the women's measure, explained the reasons behind their view that "there will need to be an assured succession of bishops who do not ordain women to the priesthood recognise them as priests; liberty for clergy and parishes to associate themselves for all sacramental and pastoral purposes with those bishops; and places of theological education and training for the priesthood which respect the position of those whom such bishops recommend." (The prelates who would be serving this separate, internal network of parishes which exclude women priests were later dubbed "flying bishops," since they would be regularly crossing diocesan boundaries as part of their ministries.)

Forward In Faith repeated this stance in its reaction to the publication of the bishops' guidelines. The "House of Bishops' Report represents a contribution towards achieving this aim," said the organization, "but it does not yet satisfy all our requirements."

The statement signaled a particular chill between "Forward" adherents and the bishops who had represented their concerns in the House—since all of them (the Bishops of London, Winchester, Chichester, Newcastle, Blackburn,

Truro, Sheffield, Portsmouth, and Sodor and Man) thought the proposals offered a "realistic framework for enabling those opposed to the ordination of women to remain within the Church of England," and joined fellow bishops in giving them unanimous approval. However, the Bishop of London, Dr. David Hope, did say the bishops' agreement was "the beginning of a process; the bare bones" of a plan which will undergo further development.

For traditionalists, the "unity" the bishops see as being maintained in the church by their plan is not real, because it lacks genuine communion, based in a unity of faith expressed by a common life and commonly-recognized sacraments and ministry.

"Communion may be said to be 'impaired' when the baptismal unity of Christians is not accompanied by that complete interchangeability of orders and sacraments," said the "Forward" paper. "...Impairment of communion between Christians results when one group takes a step which others regard as unauthorised or unjustified, for example, one which raises doubt about the validity and authenticity of its sacramental life," whereas there must be no doubt about the Church's sacraments, which serve as "assurances of the mediation of divine grace..."

Traditionalists hold that such doubts about women's ordination have not been removed and "the case remains unproven"; thus impaired communion will result from the fact that traditionalists would be "obliged to dissociate" themselves from the "new orders" and sacraments celebrated by women priests. The proposal for a separately functioning grouping or network of parishes within the church, building simply on baptismal unity, is the one way traditionalists see of retaining any kind of relationship and averting "schism."

"We seek an ecclesial structure," says Forward in Faith literature, "in which our children and grandchildren can grow in faith (in the faith we received at our own baptism), which will continue the orders of bishop and priest as the Church received them, and which will guarantee a true sacramental life. Nothing less will do if we are to go forward in faith together."

The bishops' statement represents "a total failure to understand what bishops are about" and "an extreme position in regard to Anglican territorialism," charges the Rev. Geoffrey Kirk of Cost of Conscience, part of the "Forward" group. "We understand that the collegiality of bishops is governed by their sacramental collegiality, which is the very thing they're denying. It's nonsense," he said. It appears from the bishops' plan that most of the bishops have already decided that if diocesan bishops will not ordain women, their suffragans will; therefore almost every diocese will have women priests and communion relationships will be, from the traditionalist view, extremely difficult if not impossible. "Unless there's a right" to orthodox episcopal oversight, said Kirk, the plan is "worthless."

Archdeacon George Austin of York thought the bishops' proposals were "good news, but a great deal less than we asked for."

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THE ARCHBISHOP OF CANTERBURY, Dr. George Carey (left), Philip Mawer (center), secretary general of the General Synod, and the Archbishop of York, Dr. John Habgood, meet the press at the Manchester meeting of the Church of England's House of Bishops in mid-January. Photo by Nicholas Spurling

Primates, Council Reject Structure For Traditionalists

By James B. Simpson

As expected, Anglican Communion leaders meeting in South Africa have withheld approval of a separate ecclesial jurisdiction to serve parishes and clergy opposed to women's ordination, as a means of holding the Communion together.

In a first-ever joint meeting January 19-30 in Cape Town, the Anglican Consultative Council (ACC) and the Anglican primates (heads of provinces) reaffirmed a "continuing place" in the Communion for traditionalists, but denied any means of retaining it through a "parallel" (overlapping) or non-geographical jurisdiction, which would have a separate system of episcopal oversight.

Even though such jurisdictions already exist within Anglicanism, church officials have been eager to disallow them for traditionalists, basing objections on such things as a 1988 Lambeth Conference resolution emphasizing respect for existing diocesan boundaries and bishops within them, and deeming it "inappropriate behavior" for a bishop or priest to function in another bishop's diocese without his permission. The concept of parallel jurisdictions had received an earlier turn-down from Anglicanism's Eames Commission as well. The thinly-veiled tactic for masking and ultimately eliminating division on women's ordination within the Communion has worked well to date.

Cape Town's cut-and-dried smugness gained fresh strength from the die-casting Church of England vote favoring women priests on November 11, which fueled the conviction of liberal leaders that women priests is an idea which must ultimately receive universal acceptance.

The only nod to Anglicans who disagree was the joint conference's call for unspecified pastoral provisions, to be channeled (again) through the continuation of the Eames Commission (chaired by Irish Primate Robert Eames), more formally known as the Archbishop of Canterbury's Commis-

sion on Communion and Women in the Episcopate. And, the conference, which committed itself to "maintaining the highest level of communion within the Anglican Communion in the future," called upon Anglican bishops "to be scrupulously fair in the exercise of pastoral care" to those on both sides of the issue.

But this time it is possible that traditionalists, at least those in England, will not take no for an answer. "I personally don't think our viewpoint will be met without some parallel structure," commented the Rev. John Broadhurst, a leading Anglo-Catholic priest in England. His fellow traditionalists, several thousand strong, favor a separate system of alternative episcopal oversight, more far-reaching than that proposed recently by English bishops. Another traditionalist leader, the Rev. Geoffrey Kirk, said he did not believe non-recognition by the Anglican establishment would deter an alternative episcopal structure in England. "They'll just have to cope with upwards of 2,000 parishes which will participate in civil disobedience on a huge scale," he said.

"Double Whammy"

For nearly two wearisome weeks, frequently distracted by the country's political turbulence, the primates and ACC worked through a cluttered, sometimes irrelevant agenda before coming to the issue that most threatens Anglican unity. They gave the controversy a scant, evasive hour and a half. The decision shutting out Anglicans who had been appealing for the care of traditionalist bishops was a snub to two parties in particular: prior to the meeting, the International Bishops' Conference on Faith and Order, a group of about 50 Anglican bishops which met in London last June, and five bishops aligned with the Episcopal Synod of America, each wrote to Archbishop of Canterbury George Carey to seek some form of ecclesial structure for traditionalists in the Anglican Communion. Both groups recognized that past assurances to traditionalists had proven empty and past "provisions" ineffectual.

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ENGLAND Continued from Page 10

The Association for Apostolic Ministry called for the proposals to be enshrined in perpetuity in legislative form (to avoid the failure of "grace and favour" arrangements which has occurred elsewhere).

The Anglo-Catholic group, Ecclesia, thought the bishops offered "nothing at all," a "concept of communion which would have appealed to the author of *Alice in Wonderland*... The faithful must pursue more vigorously than ever before the real opportunity which now exists for reunion with the Holy See..."

Tough, Emotional Meeting

The emergence of the Manchester statement was preceded not only by what was described as a tough and emotional bishops' meeting, but a period in which traditionalist proposals were seriously considered, with a surprising figure, the liberal Archbishop of York, Dr. John Habgood, serving as a leading mediator deeply concerned with trying to hold the C of E together.

Just days before the bishops met it was said many of them were prepared pay the price of "assured succession" and its inevitable "church within a church" to retain Anglo-Catholics and traditional Evangelicals within the structure of the C of E. Still, most chafed under the idea of relinquishing any of their episcopal authority and allowing a separate network to function around them, and it was acknowledged that liberal bishops would "fight this one tooth and nail. They believe the matter was settled once and for all on November 11. They see no point in making any substantial concessions — and the Archbishop of Canterbury seems to agree with them," said one church source.

In the end, the prelates' statement making a more limited offer to traditionalists said the intent was to "ensure that provision continues to be made by the diocesan bishop for

the care and oversight of everyone in his diocese." The statement pled for openness and respect among those with different views, in the belief that the church can draw on "a shared commitment to belong together...", and assured that the bishops were determined to keep the process of selection for ordination or consecration non-discriminatory. "Even where full sacramental communion may be restricted," the document contended, "members of the Church of England will continue to participate in the common goods of a shared baptism, shared faith, shared history, shared mission and shared material resources and responsibilities."

The statement acknowledged continuing opposition and conceded that the "question of women's ordination to the priesthood is being tested" in the Anglican Communion and the Universal Church. Ironically and ominously, the bishops employed in one part of their document wording similar to that of the Episcopal House of Bishops 1989 Philadelphia statement, which, though meant to reassure traditionalists, is seen by most of them as virtually meaningless in practice: The English bishops wrote that those who hold views opposed to the ordination of women will "remain valued and loyal members of the Anglican family."

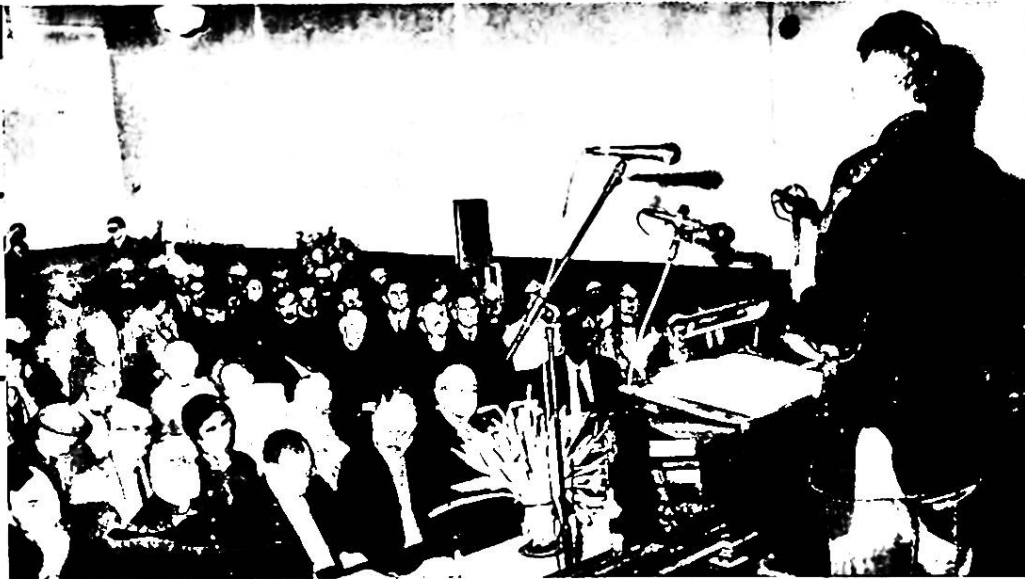
Carey said the provincial visitors mentioned in the bishops' plan were not the "flying bishops" envisaged by some. "We want to reject the idea of a church within a church, and to retain the geographical integrity of each diocese and to make sure there is a coherence and unity about our plans," said Archbishop Carey. "We hope people will see this as a very generous contribution."

Subsequent to the Manchester meeting, 38 persons representing traditionalist groups gathered at a meeting in Cheltenham, where a further response to the bishops' document, mainly elaborating on earlier key points, was worked out as a "contribution to the dialogue" on the prelates' proposals, which the bishops plan to set down in



CANON BEAUMONT BRANDIE, vicar of St Martin's, Brighton, makes a point during a January meeting of nearly 40 persons representing English traditionalist groups in Cheltenham, where the bishops' proposals underwent further review. Photo by Nicholas Spurling

THE REV. IVAN COSBY of the Irish Continuing Church speaks to some 200 persons January 16 at a London meeting sponsored by the Movement for a Continuing Church of England. Photo by Nicholas Spurling



more definite form in June. Still, few believe the bishops will go much farther than they have. Said one General Synod source: "All this talk of joyful agreement is misleading... There is no way bishops from the other side will allow Provincial Visitors to act as mini-primates for a traditionalist network."

Challenge To Synod Vote?

Most expect traditionalists to create their own network anyway. And some see the network as a first and possibly short step on the way to reunion with Rome, which has signaled that traditionalists must "get organized" before serious discussions can take place. "It would actually be easier for Rome to talk to us if we were in a schismatic position than if we were still in the Church of England," Kirk said.

Recently, following on an earlier proposal made by former Bishop of London Graham Leonard, Cardinal Basil Hume of Westminster announced he is prepared to consider how Anglicans unhappy about the ordination of women might be received as a group into the Roman Catholic Church, with some sort of Anglican-rite body now considered the most likely model for that. The Catholic bishops of England and Wales are to decide in April at what stage the matter should be referred to the Vatican.

But now moving into focus is the possibility that Forward in Faith may attempt to mount a challenge to the General Synod's November vote for women priests (possibly by petitioning for a royal commission), on the basis that Parliament has never extended to the Synod authority to make basic doctrinal changes, only administrative ones. Details of the plan were still sketchy at presstime.

"Continuers In Faith" Meet In London

Meanwhile, about 200 persons interested in a Continuing Church in England met in London January 16. No final decisions were made, though a statement of communion was signed by most participants, and the group agreed to meet again later.

Sponsored by the Movement for a Continuing Church of England (MCCE), the "Continuers in the Faith" gathering—held (interestingly) at the Orange Street Congregational Church—included a few Continuing Church repre-

sentatives from North America and Ireland, who were present by invitation.

Moderated by the Rev. Leslie Whiting, a retired English priest who also delivered an address, the meeting included as speakers the Rev. Ivan Cosby of the Church of Ireland-Traditional Rite (the Irish Continuing Church), Michael Silver of MCCE, the Rev. Dr. Paul Fauch, and Margaret Brown.

Brown, a member of the Church of England General Synod, explored the idea of a self-governing "Third Province" for traditionalists, overlapping the C of E's Provinces of York and Canterbury—along much the same lines as the "Province 10" proposal unsuccessfully advanced for orthodox U.S. Episcopalians several years ago. Most observers feel the possibility that C of E leaders or legislators would give formal permission for such an entity is extremely remote, nor would it find favor in international Anglican bodies, which would have no binding authority in the matter in any case. However, a virtually identical set-up would be created if English traditionalists go ahead (without official permission) with a plan for a "church within a church," with its own bishops and governing body.

Bishop Leslie Hamlett of the Missionary Diocese of England and Wales, affiliated with the U.S.-based Anglican Catholic Church, and several other speakers present with him urged participants, in the interest of unity, to recognize that a Continuing Church was already present in England; all that remained was for those intent on continuing to join it. The budding Missionary Diocese has been advertising to the same effect in such publications as *Church Times*.

Although MCCE members want to get started on putting together a Continuing Church, they were urged to work with other traditionalists on a common strategy and action by Archbishops Louis Falk and Anthony Clavier, present from the Anglican Church in America (ACA), and Bishop Robert Mercer of the Anglican Catholic Church of Canada (ACCC). "We told them that 'We really wish you would learn from our mistakes, and find a way for all in England to arrive at a common strategy and to act in concert,'" Falk told TCC. Failing this, the bishops urged those who "start early" not to erect structures so permanent they cannot be undone. In the present situation, they said, traditionalists must make every effort to work together and come together.

While neither the ACA or ACCC, both members of the Traditional Anglican Communion (TAC), have plans to set up a Continuing Church in England, Falk, also the primate of TAC, told TCC that bishops of that communion would respond to reasonable requests for episcopal ministrations from those who leave the C of E.

"The Church of England has declared its mind," on women priests, Falk said, and only its civil authorities can stop that from becoming reality. "We're not going to erect a jurisdiction and consecrate bishops. But we won't refuse ministrations to those who ask for them." He indicated that there has been consultation regarding this stance with representatives of Forward in Faith, the leading C of E organization opposed to women priests.

It was, in fact, willingness to provide non-territorial, temporary episcopal care which was sought from bishops who signed the statement of communion distributed at the meeting. The document said that "Any of the 'registered' bishops may be asked for episcopal administration until such time as the Continuers in the Faith duly elect their bishop or bishops for England, when a more formal structure can be planned and English canons promulgated. Naturally, we hope that some English bishops will be brave enough to join us." Reportedly, the TAC bishops signed the document but Bishop Hamlett and his followers did not.

The only "structural" matters addressed at the gathering were the elections of a registrar and other officers and the establishment of a bank account for Continuers in the Faith.

In other news:

***THE COUNCIL OF THE ADDITIONAL CURATES SOCIETY**, which provides funding to enable curates to serve parishes with small financial resources, has said it "intends to remain faithful to its charter and will continue to support the historic ministry of deacons and priests in poor and populous parishes as the Society has been doing for 156 years" and thus "will not be able to recognise the break in tradition proposed by the General Synod in November 1992." The announcement said the Society presently supports 400 parishes at a cost of a quarter of a million pounds per year. In addition, ACS puts considerable resources into the field of vocations to the priesthood, but has decided to suspend its vocational work in the "present atmosphere of uncertainty in the Church until the way forward becomes clear."

Sources for the foregoing article included *The Times*, *The Daily Telegraph*, *The Yorkshire Post*, *Church of England Newspaper*, *Forward in Faith*, and *Episcopal News Service*

PRIMATES Continued from Page 11

The ESA's plea was based partly on the expectation that the traditionalist bishop coadjutor-elect of Fort Worth would not be confirmed by the wider Episcopal Church; the fact that he was narrowly approved after all was seen by several observers as making it all that much easier for the Cape Town meeting to cold-shoulder the traditionalist appeal.

The Faith and Order call was also deflected by a unanimous statement of the Church of England's House of Bishops January 14 promising that traditionalist integrity

would not suffer under the new order and outlining other provisions, even though the overall statement has been deemed inadequate by a number of orthodox English leaders.

The ACC actions were consistent with the increasingly liberal line it has followed since 1971 when, early in its life, it passed by a narrow 24-22 vote a vaguely worded resolution that opened the way for women's ordination.

The Archbishop of Canterbury, an outspoken advocate of women's ordination, had earlier made comments indicating his disapproval of the idea of a separate jurisdiction for traditionalists, though reports from Cape Town claimed he "played the peacemaker" in the debate conducted by the primates and ACC, urging each side to approach the arguments in a spirit of generosity.

Among those who raised concerns was Bishop Paul Richardson of Aipo Rongo in Papua New Guinea, who, stating a question already largely answered, asked: "Is there going to be a place for people who are opposed?" Richardson maintained that "a non-geographic diocese is perfectly reasonable solution." He scored his fellows for being "hung up on the idea of geographic dioceses. There's a little paranoia about people invading their dioceses."

Responding to charges that parallel jurisdictions represent a form of schism, Fr. Broadhurst said "schism is surely living apart; what traditionalists are seeking is the means of living together."

The Bishop of Winchester, Colin James, a dissenter who participated in both the Faith and Order statement in June and the House of Bishops statement in mid-January, said his concern is to maintain "interim arrangements to help people live side by side." He also warned of a "new orthodoxy text" that holds that "unless you consent to women's ordination, you can't be considered for the episcopate."

The joint turn-down from both the ACC and the Primates—both advisory though authoritative bodies—makes denial of parallel jurisdictions "a double whammy," crowed the one-time Roman Catholic monk, Mark Dyer, liberal Bishop of Bethlehem, Pennsylvania since 1983. "I would say it closes the door on [a separate jurisdiction] with the pastoral door still open with the Eames Commission."

Dyer said he did not believe that the Episcopal Synod of America bishops would leave despite their disappointment. (Some, however, are now hoping ESA bishops will prove him wrong when the ESA legislative assembly meets in late April.)

Dyer's observation that Cape Town had "closed the door" was backed by Archbishop Eames himself, who cautioned against leaving "the false impression that certain things are open to negotiation."

Women priests are "not going to go away," no matter what the opposition from traditionalists, said the Rev. Barbara Clay, rector of St. Laurence's Anglican Church in British Columbia, Canada, and the only woman priest on the ACC.

What was being sought by traditionalists, Bishop James said, was "a significant signal from here that we know what you're saying and you are still loyal Anglicans in good standing and your position is an acceptable theological position to hold."

Blessed assurance? Yes, indeed, but it wasn't offered by Cape Town.

What's The Word?

By The Ven. Dr. Carroll E. Simcox

Inlibration

As I write this I am just getting into a new book which is proving wonderful from the start: Daniel J. Boorstin's *The Creators*, subtitled "A History of Heroes of the Imagination." As a Christian who can be persnickety about the use of words of religious import, I don't like the title. Heroes of the imagination may be heroic, imaginative, and adorners of human life, but they cannot be creators. Only God can create. All that the best of us can do is to construct good things using God's materials under His guidance and by His grace. But I know I'm being picky even while I'm being right.

In an early chapter on Islam Boorstin writes: "The Muslim counterpart to Jesus is not Mohammed. Christians believe in the Incarnation, the taking on of human form by Jesus, conceived as the Son of God. But Muslims believe in Inlibration, the embodiment of God in a Book. That book is the Koran. The reverence and mystery that Christians feel toward Jesus is what Muslims feel toward their Book."

I never count that day lost in which I have added one useful word to my vocabulary, and for today it is the word inlibration. You won't find it in any dictionary; any that I know of, at any rate. But it's legitimate because it has been properly coined and it says in a word what cannot be said in any other word. I presume that Mr. Boorstin is the verbificer. Hey, how's that? It just came to me. To verbify is to put into words, so one who coins a word is a verbificer, and by Jove I've done it, as truly as Eliza Doolittle articulated "the rain in Spain stays mainly in the plain."

It is one of the great and sound axioms of Christian theology that God contains all things and is contained by nothing.

I don't want to speak uncharitably of fellow Christians known as fundamentalists, but I wonder if it seems to you, as it does to me, that some Christian fundamentalists seem to tilt much more strongly toward Inlibration than Incarnation. To be sure, they will concede (at least I hope some will) that fallible men originally put down the words on the scrolls. But, they insist, God not only inspired the writing, He dictated the words in the way that an office boss would dictate a letter to a stenographer before shorthand dictation became technological-ly obsolete. The fundamentalist position is that the original text (texts) of the Bible were inerrant, and since that inerrancy must have been that of an inerrant Source the only possible author of the Bible must be God Himself. Thus God writes Himself into His Book; thus God is in the Book, securely bound between its covers so that you can't fail to find him there.

If inlibration is not the right word for that, what is?

I confess that I never really knew how the devout Muslim regards the Koran itself until I read Boorstin's short and simple statement of it. The Koran is actually *uncreated*, in the eyes of the faithful. There are passages in it suggesting that the book has existed from eternity. It was never created in time by either God or man. We know with what reverent awe the orthodox Jew to this day regards the sacred Torah, the Pentateuch consisting of the first five books of the Bible. But he is content to say that it was written by the man Moses, no doubt in very close collaboration with Yahweh. But I don't know of any reasonable basis upon which one could indict Judaism for inlibration. I'm afraid I find more basis for concern about Protestant, and some Catholic, fundamentalism of the sort that inserts Almighty God between the covers of a multivarious and manifold yet single book.

It is one of the great and sound axioms of Christian theology that God contains all things and is contained by nothing. If that is true, and I will say *since* that is true, God cannot be contained by any book. Even if He had written the book with His own word processor He could not be contained by it. He can, and He once was, incarnated, but He cannot be, never was and never will be, inlibrated.

Even King Solomon, not the wisest man who ever lived despite his reputation, knew that God is uncontainable by anything. In his prayer at the dedication of the temple which he himself had built (or rather had ordered built) he declared: "But will God indeed dwell on the earth? behold, the heaven of heavens cannot contain thee: how much less this house that I have builded?" That's it, and that's all.

God cannot be contained in the Bible. He cannot be contained in the tabernacle at the Altar. In His service and ministry to His world He cannot be contained in any *sacerdotium*, even if it be in some impeccable apostolic succession. No book or building or church or human ministry contains God, and we risk idolatry in thinking otherwise.

Why should anybody want it to be so, unless what he really wants is a God he can put in his own pocket? Maybe that's what is at the root of all idolatries, whether Christian or Jewish or Islamic or free-enterprise mammonism or any other. The God whom Solomon proclaimed and Jesus manifested in the flesh is One we can't put into our pocket but who holds us forever in the palm of His hand. When we begin to find our very life in being thus contained by Him we begin to live eternally. Thus are we taught by God Incarnate.

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Anglican Focus

Last-Minute Reversals Save Iker's Consecration

By James B. Simpson

Father Jack Iker's April 24 consecration as Bishop Coadjutor of Fort Worth—which had appeared doomed—is now moving ahead with considerable momentum after four dioceses persuaded to approve the traditionalist priest at the eleventh hour gave him the necessary number of standing committee consents.

Only a short time ago, as significant numbers of negative votes started coming in from diocesan standing committees in the wider Episcopal Church (ECUSA), bishops of the traditionalist Episcopal Synod of America (ESA) had braced themselves for the likelihood that Iker would not be confirmed due to his opposition to women priests. They had gone so far as to write Anglican officials, in advance of their January meeting in Cape Town, South Africa, of this "impending failure," which they saw as a final withdrawal of tolerance which would necessitate that Episcopal traditionalists seek some new form of "ecclesial communion."

"I never stopped believing that we would eventually win out," said Iker in the wake of receiving on January 27 a narrow majority of consents—61 out of 117 dioceses—to his consecration. At the Episcopal Church Center, the final step in the consent process was set in action—obtaining the official consents of the church's diocesan bishops, something which evidently was not considered in question.

The last-minute reconsideration came from standing committees in the Dioceses of Maine, Southeast Florida, Nevada, and Lexington (Kentucky).

The shift was credited to a handful of bishops—Benitez of Texas, Bowman of Western New York, Kelshaw of the Rio Grande, and Salmon of South Carolina—who insisted that the church honor the commitment to tolerance that liberals have pledged in most discussions on women's ordination for more than two decades. Others who took conciliatory actions or appealed for fairness as Iker's consecration hung in the balance included Bishops White of Milwaukee, MacNaughton of West Texas, Hulseley of Northwest Texas, Wantland of Eau Claire, and at least two retired diocesans, FitzSimons Allison of South Carolina and Alex Stewart of Massachusetts.

Iker was nominated for bishop in his own diocese, Southwest Florida, but it was not until last October 2 that he was chosen by Fort Worth's convention. One of five contenders, his victory came on the sixth ballot in which he racked up 139 lay votes and 96 clergy. Running second was the Rev. John Payne, rector of All Saints, Wichita Falls, a women's ordination proponent who



THE BISHOP COADJUTOR-ELECT OF FORT WORTH, the Rev. Jack Iker, walks in procession at his home parish in Florida.

was nominated from the floor by a coalition of persons opposed to the ESA, which is led by their own diocesan, Clarence Pope.

Their opposition, formalized as a small group calling itself the Council of Laity, continued to agitate against Iker, especially in correspondence with diocesan standing committees. Pennsylvania reportedly urged other committees to follow them in withholding consent. Although Iker never saw any communications from Pennsylvania he did learn of similar action in the Diocese of Wyoming. Some urged refusal of Iker on the basis of the incorrect contention that opposition to women's ordination is contrary to canons, and that Iker was willing to be consecrated without the necessary consents. At one point, even children were enlisted to write letters against him.

"We tried to keep it local," said a past president of the Council of Laity, "but we realized we could use some help nationally."

It was a scenario which eclipsed the significant rumblings of rejection evidenced during the consent process several years ago for traditionalist Edward MacBurney, now the Bishop of Quincy. Later, MacBurney's own alma mater, Berkeley Divinity School—facing a chorus of objections over the new bishop's stand on women's issues—abruptly cancelled its plans to give MacBurney an honorary doctorate.

Iker's situation has in fact prompted calls for an entire rethinking of the consent canon which was originally instituted to validate elections and ward off heresy.

"It's the opinion that opposition to women's ordination is a heresy that's brought us to this mess," said one observer.

"As a bishop who has ordained 17 women, the first to the priesthood as early as March, 1977, I beseech them to reconsider," wrote Bishop Alex Stewart in mid-December when 40 standing committees had refused consent for Iker. "Might a negative vote be interpreted as punitive or mean-spirited rather than the embodiment of caring concern for those who differ...[and] what message will this convey to priests and laity of the Church of England who were not in favor and were assured that no parish would be required to accept a priest who is a woman and no bishop is required to ordain one?"

The trend continued negatively, reaching 45 against and 40 for only a few days after Bishop Stewart's statement. Presiding

Bishop Edmond Browning told Iker that many dioceses might duck the issue by abstaining.

Suffragans are not included in the consents but Washington's Jane Dixon nonetheless told Iker at a meeting at the Church Pension Fund offices in New York that she felt "morally bound" to oppose anyone who does not approve of women's ordination.

The Episcopal Church "welcomes pluralism and diversity only when it comes from the left or the innovative side," Iker observed as the tide swelled against him. "If it's traditional or from the right, there's no tolerance." He noted that "no one has asked me if I believed in the Resurrection, only if I believe in women's ordination."

The darkest moment came when Jack and Donna Iker were told by Bishop Pope not to come house-hunting in Fort Worth nor resign as rector of Church of the Redeemer, the largest of five Episcopal parishes in Sarasota, Florida.

In less than a month there was a highly significant turning point, most likely in the three-hour meeting in New York on January 13 between the presiding bishop and four members of Fort Worth's Standing Committee.

As the turn-around was achieved a call came from Browning, meeting with fellow Anglican primates in Cape Town, asking that Iker's consecration be set for Saturday, April 24, because an earlier date, April 17, conflicted with ceremonies inaugurating Korea as the newest province in the Anglican Communion.

The change in dates left unclear whether another key figure will be able, after all, to accept Bishop Pope's invitation to take part in the rite. The still-possible attendance by the Bishop of London, David Hope, would add a rare international dimension that says loudly that one of the top bishops of the Church of England personally affirms those who uphold historic Holy Order even though its chief legislative body, the General Synod, gave its approval for women priests four months ago.

Another chief consecrator will be a retired Bishop of Southern Ohio, John Krumm, one of the most outspoken supporters of women clergy, who, as it happens, ordained Iker to the diaconate and priesthood in 1974.

The scene of the consecration will be one of Fort Worth's largest churches, St. Stephen's Presbyterian, where Bishop Pope was consecrated in 1985.

A short, articulate, mustached man with a head of wavy, graying hair, the Cincinnati-born Iker at 43 is a youngster alongside the balding, portly colleagues he will join in the House of Bishops. A graduate of the University of Cincinnati and a member of the class of 1974 at General Seminary, he has been married for nearly 25 years and is the father of three daughters. Except for an initial two and a half years at St. George's, Dayton, he has spent his entire ministry at Redeemer, Sarasota, where he went as an assistant in 1976 and was elected rector two years later. Served by a clergy staff of four men, Redeemer's membership of 1,500 is exceeded by only one other in the diocese, Ascension, Clearwater. Iker has been president of his diocesan standing committee and a delegate to General Convention.

Iker speaks often of the late traditionalist Suffragan of Dallas, Robert Terwilliger, who almost single-handedly turned back the women's ordination vote at Louisville. He is especially fond of quoting Terwilliger's statement that he was not "threatening to leave but to stay."

Iker will assist Pope, and succeed him when he retires. He will be working with nearly 60 parishes and some 120 priests. While some standing committees did, indeed, abstain from voting, they still have until April 19 to check in. "No" votes have been received from 46 dioceses. Among the "yes" votes were some surprises, such as Newark. "Bishop Spong of Newark is

Female Priest In Fort Worth?

A female Episcopal priest became the first woman ever December 28 to preside over the celebration of the Eucharist in the Diocese of Fort Worth, prompting Bishop Clarence Pope of that diocese to say he was "profoundly disappointed" in the woman's actions.

According to *Religious News Service*, the Rev. Lauren Gough of Fort Washington, Maryland, led a worship service at the nondenominational Marty Leonard Chapel in Fort Worth, though under Pope's leadership the diocese has barred women priests. Pope labeled as "profoundly offensive" a local priest's sponsorship of the event. The Rev. Gayland Pool said one purpose of the service was to speak out against oppression of women in a male-dominated society. Gough said she "wanted people to know that the kind of siege mentality that exists in the Diocese of the Fort Worth doesn't exist in the rest of the church."

a true liberal who welcomes pluralism," Iker said.

Besides Newark, other dioceses which had sent consents by February 1 were Maine, Albany, Easton, Northwestern Pennsylvania, Pittsburgh, Central Florida, Central Gulf Coast, East Tennessee, Georgia, Lexington, Louisiana, Mississippi, South Carolina, Southeast Florida, Southwest Florida, West Tennessee, Western North Carolina, Chicago, Eau Claire, Fond du Lac, Indianapolis, Milwaukee, Northern Indiana, Quincy, Springfield, Colorado, Nebraska, North Dakota, Arkansas, Dallas, Northwest Texas, Rio Grande, Texas, West Missouri, West Texas, Western Kansas, Western Louisiana, Eastern Oregon, Hawaii, Nevada, San Joaquin, Spokane, Utah, Florida, Dominican Republic, Ecuador and Litoral, El Salvador, Guatemala, Honduras, Northern Mexico, Mexico, Southeastern Mexico, Western Mexico, Nicaragua, Panama, Taiwan, Haiti, Virgin Islands and the Convocation of American Churches in Europe.

Only two bishops-elect have ever failed to achieve the necessary consents to proceed to consecration. The most celebrated and deeply regretted was James DeKoven, whose rejection as



CHURCH OF THE REDEEMER, Sarasota, Florida, which Fr. Iker presently serves as rector.

bishop of the Diocese of Illinois in 1875 was a symbol of the bitter fight between his Anglo-Catholic supporters and low churchmen.

An "Unwarranted Drawing Of Breath"

For the moment, it appears on the surface that the church has reaffirmed its willingness to tolerate differing viewpoints—but most traditionalists suspect that future standing committees will not be as relenting as 1993's slim consensus. A recent statement by the Diocese of Chicago's standing committee signals the probability of a move at General Convention next year to "clarify" canon law, presumably to make acceptance of women priests mandatory for incoming bishops. The next time of testing may center around the tiny Diocese of Quincy, if it elects a traditionalist successor to MacBurney, now 65.

With Iker's confirmation "I'm sure there will be an unwarranted drawing of breath," said the Rev. Samuel Edwards, rector of St. Timothy's, Fort Worth, but one which, however, is only "putting off the evil day." Tolerance is going to be withdrawn, if not now, not long from now, he said.

Moreover, the last-minute approval of Iker was seen by some as a temporary sop for traditionalists which served to make Anglican officials meeting in Cape Town appear only slightly less imperious in their refusal of parallel jurisdictions.

In truth, Fr. Iker may be the last traditional bishop who will ever be elected in the Episcopal Church, and in a few short years will find himself isolated in ECUSA as other traditional bishops retire, and among declining numbers in the Communion as a whole. Though he denies having any intentions of taking Fort Worth out of ECUSA, there is already potential for a movement within the jurisdiction to do so, and in the end he may find such a course preferable to remaining the last of his breed in a church which no longer wants a man of his convictions.



SOON TO BE SUFFRAGAN BISHOPS for the EMC are the Rev. Patrick A. Murphy (left) and the Rev. Canon Leo J. Combes.

Three Bishops Elected For EMC, Though One Declines Office

A bishop coadjutor and two suffragan bishops have been elected for the new Episcopal Missionary Church (EMC), formed last November when the former Missionary Diocese of the Americas (MDA) voted to become fully separate from the Episcopal Church.

However, the man elected bishop coadjutor, the Rev. Dr. Herbert M. Groce Jr., SSC, has respectfully declined to accept the office for personal reasons.

Joining Bishop A. Donald Davies in the leadership of the traditional Anglican body will be, as suffragans, the Rev. Patrick A. Murphy, SSC, rector of the Church of St. Peter, Houston, and the Rev. Canon Leo J. Combes, rector of St. Luke's Church, Richmond, Virginia.

The consecration of the bishops-elect will take place in Oklahoma City on March 25, and EMC officials expect that a number of bishops from other countries will participate in the rite.

In the decision to create EMC late last year, delegates of the former Missionary Diocese, meeting in Houston, rejected what they viewed as the dominating liberalism of the Episcopal Church (ECUSA) and Anglican Churches which failed to accommodate the views of traditionalists. The action came just days after the Church of England, the mother church of Anglicanism, voted to admit women to the priesthood, and just as the Episcopal Church's second woman bishop was being consecrated. The 30-some parishes which had been formed or received since the MDA's founding in late 1991 now are part of EMC, and members are hoping to reclaim some of the more than one million persons who left the Episcopal Church over the last couple of decades.

Interestingly, though Episcopal leaders had disputed MDA's standing as a valid jurisdiction in the Episcopal Church, a few church press reports on the formation of the EMC charged that MDA had "defected" or "bolted" from ECUSA.

At the Houston convention, Davies, who had led the Missionary Diocese, was unanimously elected the EMC's first bishop. He formerly served as the Episcopal Bishop of Dallas, of Fort Worth, and then of the American Churches in Europe. He was also founding executive director of the Episcopal Synod of America (ESA), a traditionalist organization within the Episcopal Church which had formed and sponsored the Missionary Diocese.

"We still maintain that we are Episcopalians, although not in communion with the Episcopal Church in the United States," Davies said after the decision to form the EMC. "We have not abandoned the faith—I think the Episcopal Church has," he said.

Groce: "Great Opportunity"

Fr. Groce, the former rector of St. Andrew's Church in New York City's Harlem, will continue to serve in his present position as rector of St. Joseph of Arimathea Church in Matawan, New Jersey, an EMC parish. A spokesman at the EMC office in Aiken, South Carolina, said that another election for a bishop coadjutor will not be held for about a year.

In a phone interview regarding his reason for declining the episcopal post, Fr. Groce told TCC he was concerned about a divorce he went through in 1974 while he was still a layman, just starting seminary. Even though the bishop who investigated his former marriage, Suffragan Bishop J. Stuart Wetmore of New York, gave permission for his second marriage and performed it, Groce said he "didn't want any cloud to be held over the [EMC] as a result of my personal life."

He said he totally supports the EMC and rejoices in the "great opportunity" before it to serve Christ, and determined that he "must not let my ego or personal desires get in the way of that work."

The personable and energetic 63-year-old black priest leaves a situation in the Episcopal Church in which bishops exerted pressure and took disciplinary action against him even before he made the move to EMC. In addition to serving St. Andrew's in Harlem, Groce had been ministering to a New Jersey ESA chapter (which later became St. Joseph's). This raised the ire of Bishop Mellick Belshaw of New Jersey, who, in a letter copied to Bishop Richard Grein of New York, told Groce he was concerned about him ministering to "his" people; Grein in turn wrote a letter telling Groce to stop serving the chapter. Groce said he could not "turn his back" on people who

needed such ministrations as he could provide.

Grein more recently lifted Groce's license to function as a priest, when a parishioner let the bishop know that Groce had told some individuals in St. Andrew's he would not be renewing his contract at the parish, which was up at the end of February, because of his intent to affiliate with the EMC. While Groce had not urged his parishioners to follow suit, he had offered, if they did desire to withdraw from the Episcopal Church, to help them make the transition. Groce said he felt a duty to reveal his plans because "I didn't want to be dishonest."

Groce now serves St. Joseph's in Matawan, with his income consisting only of Social Security, a teacher's annuity and income from his wife's job. He is ultimately entitled to his Episcopal pension, though his former parish allegedly had fallen seriously behind in its payments into that fund on Groce's behalf.

One of the EMC's suffragan bishops-elect, Father Combes, put his call to the episcopate in particular perspective during a phone interview with TCC. "There isn't any chauffeured limousine or big salary waiting for me. It's like New Testament times. But at the same time I'm so glad to be up and moving again. The world is dying for Christ...It's time to let go and move on...No longer do I have to waste my energy trying to explain (Bishop) John Spong. I work for Jesus."

As a forerunner to the EMC's stated intent to seek reunion with traditional Anglicans in Continuing Churches, Combes looks for moves to build a coalition with those bodies involving cooperative agreements aimed at eliminating overlap or duplication in efforts. "We have a job to do," he commented. "Let's get on with our job. Why fight among ourselves?" EMC and other traditional Anglican bodies, he believes, will "flow together" in time.

Despite an earlier report that the MDA's transformation to a fully separate EMC had taken Combes' parish and its lawyers by surprise, Combes said a parish meeting in December showed that "everybody's on board with the switch. I have not lost one single person." Of the legal bid for St. Luke's property by the Episcopal Diocese of Southern Virginia, Combes said diocesan officials are playing for time and the case had not even been put on the court docket. "We can't get them to come to court" to press their own case, he quipped.

Large Portland Congregation Leaves ECUSA For ACA

At presstime, it was learned that St. Mark's Church in Portland, Oregon, a longstanding Anglo-Catholic parish, has voted to leave the Diocese of Oregon and the Episcopal Church and join the Anglican Church in America (ACA), the leading Continuing Church body in the U.S.

The vote at the January 17 annual parish meeting, where discussion centered around the issues of the ordination of women and prayer book revision, was 90 in favor, with five opposed and six abstaining. The Ven. Charles H. Osborn, ACA archdeacon and rector of St. Mark's from 1962-74, has been appointed priest-in-charge until the congregation calls a rector to succeed the Rev. Stuart Frane, whose resignation was to take effect at the end of February.

The parish is now part of the ACA's Diocese of the West, whose bishop is the Rt. Rev. Mark G. Holliday. St. Mark's is listed as having some 300 members, but it was not clear how many of them are active and intend to continue their membership now that the parish has left the Episcopal Church. Two deacons in the parish, the Rev. Messrs. Donald Blalock and Lon Applegate, have been received into the ACA.



ST. JOHN'S CHURCH, Quincy, Illinois

Traditionalist Parish Leaving Traditionalist Diocese?

Key Quincy Parish Seeks Negotiated Escape From ECUSA

One of the largest parishes in the Diocese of Quincy—led by traditionalist Bishop Edward MacBurney—voted overwhelmingly January 17 to begin negotiations for a separation of the parish from the Episcopal Church (ECUSA).

After a long period of deliberation, 79.9 percent of the adult parishioners of the also-traditionalist St. John's, Quincy, voted in favor of the action on the first ballot. Only nine members demurred from a second ballot asking support for the action of the parish even if they had not voted for it.

"We have come to this time of decision slowly and with considerable preparation," wrote the Rev. Garrett Clanton, rector of the 235-communicant congregation, in *Chimes*. The parish, he said, had continued to adhere to "the faith as revealed to us by our Lord and as held universally throughout the Church Catholic until rather recent times.

"During this time we have not changed much in liturgical practice and not at all in our reliance upon the authority of Holy Scripture and then upon Catholic tradition. We have not changed the name of God nor denied His omniscience. We have not contradicted Scriptural morality. We have not consented to a ministry that has no basis in Scripture or Catholic tradition and which has further divided the historic Church. We have not surrendered the Chicago Quadrilateral as the accepted basis upon which we are obliged to build unity among Christian bodies... We prefer to love those who disagree with us rather than lobby them. We accept God, Father, Son, and Holy Ghost as they have revealed themselves rather than to recast them in our own and fallen image. Yet, during this time, the Episcopal Church has left us behind," Clanton wrote.

"In the years since the 1976 General Convention we have consistently labored in and financially supported every major effort to reclaim our beloved Episcopal Church to its roots and heritage. We have made such compromise as Catholic conscience and discipline would allow... We have been ridiculed,

misrepresented and misused, but, for the most part, we have remain engaged and supportive participants in the life of our diocese.

"Now we face the pressing reality...of a deliberately apostate Episcopal Church. The Anglican Communion no longer exists in any historical sense. Some say, wrongly, that Anglicanism is dead!" But even if the Episcopal Church "were to desist this very moment from further self-destructive innovation, it is already too late. It is no longer, in my view, a tolerable place for any traditional Anglican."

Clanton told TCC that Bishop MacBurney regrets the parish's decision but that relations between the two remain cordial. Bishop MacBurney "is not convinced this is the right course, though he admits all the problems" in ECUSA and "respects our concerns," said Clanton, a well-known traditional Episcopal priest. Relations have even held up under the earlier withdrawal of Clanton and the parish from the Episcopal Synod of America (ESA), with which MacBurney is also aligned. (Clanton continues his leadership role in the pan-Anglican Fellowship of Concerned Churchmen, of which he recently became president.) He said MacBurney had been kept fully informed throughout the process which led to the congregation's decision.

"This parish...which has no problem with our bishop or our diocese, would like to negotiate this separation in a Christian, charitable way, perhaps providing an example for the rest of the church. Hopefully, we're going to be successful," Clanton commented, adding that MacBurney had earlier pledged not to

litigate for the congregation's property should it decide to leave. Recently, the Rev. Samuel Edwards, a traditionalist Episcopal priest in Fort Worth, also suggested a negotiated departure of traditionalist parishes from ECUSA in the context of a call for his own diocese to begin withdrawing from the Episcopal Church.

Clanton said he and a parish negotiating team would be putting before diocesan representatives a proposal for the parish to leave with its property in return for a financial settlement to the diocese. This would help cushion the financial blow to the diocese from the loss of a major source of funding support. Clanton said the parish had expressed its desire to complete the negotiating process this year, and that MacBurney "seemed agreeable." He and the bishop were due to meet for further discussion on February 12.

No determination has yet been made as to which traditional Anglican body the parish might affiliate with after its separation from ECUSA is complete.

Large Turnout As Members Of Former Episcopal Parish Are Received Into Orthodoxy

Some 250 persons were present at Church of the Holy Apostles, Fort Worth, December 13, when parishioners were chrismated into the Orthodox Church.

The rector of the former Episcopal parish, the Rev. M.L.

ACA Mourns Death Of Christian Education Luminary

By Ann Spencer

The Rev. Canon Robert L. Miller, whose wisdom and leadership effected notable advances in clergy training within the Anglican Church in America (ACA), died suddenly in his sleep December 29, a few months after celebrating his 45th anniversary as a priest.

Following many years of ministry and work in Christian academics in the Episcopal Church, Canon Miller was serving the time of his death as warden of the ACA's (Eastern U.S.) Diocesan Training Center and assistant priest of St. Alban's Cathedral, both in Orlando, Florida, and as a canon of St. Peter's Cathedral, Deerfield Beach, Florida. He had served on the Board of Examining Chaplains, and among his last contributions to the ACA was his role in creating a unified system of canonical examinations for all its dioceses.

"His forte was Christian education. Soon after being received into the American Episcopal Church in 1988 (now the ACA), he oversaw the Diocesan Training Institute, and from that time

until his death, it remained his first love," said the Most Rev. Anthony Clavier, archbishop of the Continuing body's eastern province. "He was generous in his support and his encouragement. Five diocesan priests were trained at the Center during Canon Miller's administration."

Born in Buffalo, New York, in 1914, Father Miller graduated from Harvard in 1936 and later earned a bachelor's degree and doctorate in divinity at Seabury-Western Theological Seminary, where he taught homiletics and lectured from 1947-53. In 1974, he completed a master's in religious education at Loyola University.

He was priested in 1948 and served as rector of the Church of the Atonement, Chicago, from 1950 to 1958. During this time he provided leadership on many diocesan committees, including the Standing Committee and the Department of Christian Education. In 1960, Father Miller was appointed Director of Sacred Studies at St. Luke's Church, Evanston, Illinois, and in 1961 as canon to the ordinary. He served under three Bishops of Chicago—Conkling, Burrill and Montgomery—and from 1954 to 1978 also acted as Commissary to the Bishop of North Queensland, Australia. Father Miller, a member of the Society of the Holy Cross, retired to Florida in 1978 and continued to conduct retreats and training for church school teachers.

"In early 1988 he decided that he could no longer continue as a priest in the Episcopal Church," Archbishop Clavier said. "Thus, after ten years of retirement, he entered into an active priestly life. Having become a priest in this church, he never looked back in either anger or nostalgia."

Fellow priests often described Canon Miller as a man of grace, humor, intelligence, and humility. His high standards and excellent qualities of mind and spirit inspired his students and colleagues to call him a "model priest," worthy of respect and emulation.

A capacity congregation attended a Requiem Eucharist on January 2 at St. Alban's. In addition to local ACA clergy, a dozen Episcopal Church clergy were present. Canon Miller is survived by several nieces and nephews.



THE REV. CANON ROBERT L. MILLER

McCauley, added that he has since chrismated more than 40 other persons, most or all of whom had been Episcopalians. Membership now stands at 291 in the parish, which late last year voted to go into the Western Rite Vicariate of the Antiochian Orthodox Archdiocese of North America, wherein the congregation is allowed use of the Cranmerian liturgy for worship.

McCauley told TCC there was no pressure to conform to an Eastern style of Orthodox worship, though some Western Rite parishes had been thus assimilated by "their own choice." He said he admired the courage of those who had gone into Continuing Anglicanism, but that he was unsure whether it was a legitimate part of the Holy Catholic Church, and that he and his parishioners wanted "to get on with the business of the Church... We are tired of the fight... I don't care about discussing the E-word (the Episcopal Church) ever again," McCauley quipped. He said he did not believe his parishioners would be vulnerable to becoming unduly focused on their former church affiliation.

Meanwhile, McCauley said negotiations dealing with the legal bid for Holy Apostles' property by the Episcopal Diocese of Fort Worth were still underway. He claimed that the "rump" Holy Apostles set up nearby by the diocese for those who dissented from the parish's decision for Orthodoxy was not growing. An earlier "reconstitution" meeting of the parish drew about 100 persons. Meanwhile, its priest-in-charge, the Rev. Canon Brien Koehler, a prominent figure in the diocese and the traditionalist Episcopal Synod of America (with which the parish was formerly affiliated as well), was said to be leaving Fort Worth to answer a call to a parish in Fort Myers, Florida.

*ANOTHER EPISCOPAL PRIEST AND SOME OF HIS PEOPLE HAVE DECIDED TO BECOME WESTERN RITE ORTHODOX, according to a report in the Holy Apostles' bulletin, *The Epistle*. Taking the action are the Rev. Frank Walinski of St. Martin's Episcopal Church in Omaha, Nebraska, a parish affiliated with the Episcopal Synod of America, and a number of his parishioners. Fr. Walinski will serve as rector of St. Vincent of Lerins Orthodox Church in Omaha. St. Vincent's was founded several years ago by former parishioners of St. Barnabas' Episcopal Church, also a Synod parish.

A Last Hurrah In Massachusetts

By Charlotte Hawtin

The December regathering of the recessed Massachusetts diocesan convention was brief, brutal and unequivocal.

In November, the convention had scheduled an additional convention session to consider resolutions that had not made it to the floor at their regular meeting—including some 30 proposed by conservative groups. (See the December issue for further details.)

On December 19 the convention resumed. A motion allowing the resolutions to be grouped was swiftly approved, and a second, setting tight time limits on the convention itself, set the stage for a rapid *coup de grace* to a six-month project by Massachusetts's beleaguered traditional parishes and members.

"We were trying to find some areas we could affirm together," said Tom Lloyd, a sparkplug in the tripartite effort by the Episcopal Synod of America (ESA), Episcopalians United (EU) and the Episcopal pro-life group NOEL, to debate some 30 resolutions they had steered through the resolution committee to the convention floor. The group's resolutions put forward traditional views on matters of current concern in the church, including

homosexual ordination, same-sex marriage, abortion, euthanasia, and women's ordination (despite the fact church officials believe the latter question has already been decided).

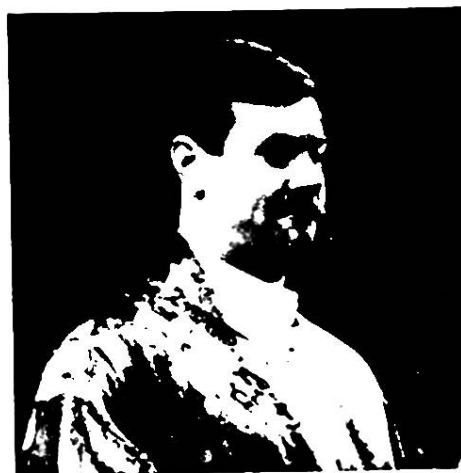
After dealing individually with resolutions proposed by the diocesan leadership, the conservative coalition resolutions were simply dismissed, by bundling them and passing a substitute in their place which "reaffirmed commitment to the doctrine, discipline and worship of the Episcopal Church." The resolution passed by a five to one margin.

"We were destroyed. We put it to the test," said Lloyd. Lloyd noted that rank and file Episcopalians might think that groups like the ESA or EU are crying fire when there's no smoke, when they point to divergence of current practice from traditional doctrine. But no more, said Lloyd; the rejection of their resolutions without debate shows the unanimity of church leadership in charting waters that Lloyd terms unChristian.

"People should not be fooled. It was well understood that our resolutions were the most important," Lloyd said.

Bishop David Johnson made clear his view, in saying, according to *The Living Church*, that "I had the opportunity to rule most of those resolutions out of order. I did not choose to do so. This convention as God's people together must make those decisions now and in the future. But I also must say that I will not, as your bishop, permit spurious activity to undercut the life which we are trying to build and share together."

Spurious? That really got to Tom Lloyd. He had no doubt what the swift dismissal of all their hard work was all about. "We were made into 'outcasts,'" said Lloyd. "Inclusiveness is a total sham."



J. ROBERT WILLIAMS:
A short but memorable
career

Newark's Famous Gay Priest: Gone But Not Forgotten

Only a few years ago, he was the cause of an uproar over homosexual ordinands in the Episcopal Church. Now he is dead of AIDS-related illness at 37.

Openly active homosexual J. Robert Williams garnered nationwide newspaper and television publicity after he was ordained by Bishop John Spong of Newark in December, 1989, a year after receiving his masters degree from Episcopal Divinity School in Cambridge, Massachusetts. Controversy soon deepened when Spong, at first Williams' champion, disowned him after he criticized monogamy and celibacy and suggested Mother Teresa would be better off if she had sex. The priest was asked to resign in February, 1990, only two months after his ordination.

Williams was diagnosed with AIDS in November, 1990, and was denied permission to act as an Episcopal priest offering a "healing ministry" in Massachusetts in 1991. Later that year he

renounced his Episcopal ministry and joined the Western Orthodox Catholic Church. He published a book, according to *Episcopal News Service*, entitled *Just as I Am: A Practical Guide to Being Out, Proud and Christian*, which outlined his position on homosexuality and spirituality.

On Christmas Eve, 1992, Williams died of AIDS-related pulmonary infection, according to *The Washington Times*, thus ending his brief but certainly memorable career. "I think it's a sad waste," said Bishop Spong, whose recollection of Williams as a troublesome priest had apparently mellowed with time. "He taught me a lot about what gifts gay and lesbian people might have to give the church," the bishop said.

Browning, Chinnis, Join Integrity In Decrying NCC Exclusion Of Gay Church

Episcopal Presiding Bishop Edmond Browning and House of Deputies President Pamela Chinnis have joined the gay group Integrity in scoring the National Council of Churches' failure to approve observer status for the mostly-homosexual Metropolitan Community Church late last year.



PRESIDING BISHOP EDMOND BROWNING and House of Deputies President Pamela Chinnis say they favored NCC observer status for the gay church.

Faced with the possibility that over a third of its 30-some denominational members might leave the ecumenical body over the issue, the NCC board, in a vote of 90-81, tabled the gay church's application for observer status, made after a decade of failed bids to be admitted as a full member of organization.

The Episcopal Church's NCC delegation backed the Council's action 5-3. However, four of the delegation's members were absent the day of the vote, according to reports in *Christian News*, including Browning and Chinnis. After the fact, the two Episcopal leaders stated that, "had we been in attendance, we would have spoken in favor of and voted for the granting of observer status..."

Integrity reacted violently to the perceived rebuff by its fellow Episcopalians, according to *Episcopal Life* and *Religious News Service*, and charged that the NCC board has "set forth an ecumenical policy which is at odds with the teaching of the church." Integrity drafted a resolution calling for the removal of all five Episcopal "no" voters—including the Rev. William Norgren, chief ecumenical officer of the church—and their replacement with Episcopalians active in homosexual ministries. Browning has sought to ease Integrity's ire, by explaining that Norgren is not really their enemy, but rather that Norgren acted to safeguard the National Council "such that its members may gather to debate another day."

Well Known Leonard Assistants Return To England, Head For Rome

The Rev. Canon John Shepherd and Michael Jones, previously on staff with former Bishop of London, Graham Leonard, have returned to England and plan to enter the Roman Catholic Church, ending a sojourn in the U.S., where they ran an information center for what became a Continuing body known as the Episcopal Missionary Church (EMC).

The two plan a direct path to Rome, not waiting to see if the Anglican rite jurisdiction within the Roman Church proposed by their former boss becomes a reality—though recent reports suggest that Roman Catholic leaders are considering the matter seriously.

"We totally support the EMC, but it's not a route we feel we can or should take," said Jones, who served as Leonard's research assistant. He later became his lay assistant when Shepherd left his post as chaplain to the Bishop of London prior to Leonard's retirement to serve in the Episcopal Diocese of Fort Worth. Jones also moved to Fort Worth after Leonard left office, and later the two were named to run the Baltimore-area Church Information Center when its operation was transferred from the United Episcopal Church of North America (a Continuing Church) to the Missionary Diocese of the Americas, an Episcopal fringe jurisdiction for traditionalists. The MDA became a body fully separate from the Episcopal Church, the EMC, in an action taken by its representatives last November.

While Jones told *TCC* he believes Continuing Churches have been unfairly judged and badly treated at times, he said their American divisions were troubling and that, within the English situation, Continuing Anglicanism does not seem a viable or workable option. "If it develops in England I think it will take on a different form than in the U.S.," he added.

"As Englishmen we feel that Catholicism has, with one stroke, almost ceased to exist in the...Church of England. People [in America] have not taken on the finality of what has happened," Jones feels. The English legislation "is absolutely final" and conscience clauses will be "forgotten." No longer (under the terms of the measure) will any clerics who refuse to ordain women priests be appointed as bishops, and Jones believes traditional seminarians will not be accepted past 1995. "If bishops must support the ordination of women, what are you saying to seminarians?" he asked.

And now, with the "appallingly weak" statement issued by the traditionalist bishops (in tandem with the rest of the C of E's House of Bishops) on provisions for their constituency to stay within the C of E structure (see story in this section), "I gather that movement [among English traditionalists] is even more toward Rome." His view is confirmed by the report that Cardinal Basil Hume, Archbishop of Westminster, is now said to be prepared to consider how traditional Anglicans in England might be received as a group into the Roman Catholic Church.

For Jones and Shepherd, a move to Rome is now the "only way forward," even though this comes at a difficult, later stage in both men's lives; Shepherd is 60 and Jones is nearly so.

Jones said Shepherd is not concerned with the probability that he will have to be reordained in order to serve as a priest in the Roman Church, thereby denying the validity of his prior orders. "Neither of us is playing with the validity of orders question," Jones said. "The question is where is the Church, and where the authority lies."

Both men planned to stay with friends for a while after their return home, while searching out opportunities for the future.

The Church Information Center is apparently to continue its

clipping service and other activities under different direction, as yet unannounced.

"Profound Regret" On C Of E Vote Expressed By English RC Bishops

The Roman Catholic bishops of England and Wales have expressed their "profound regret" at the Church of England's decision to accept women priests, both because it reinforces the obstacle to full unity between Rome and Canterbury and because it creates disunity within Anglicanism which makes the path to wider ecumenical unity more difficult.

Ecumenical Press Service reports that the Catholic bishops, meeting November 16-19, said that: "Conscious of the developing role of women in society and in the church, we are deeply concerned to promote equality and justice," but that the question of women priests was of a different kind and related to the Christian community's fidelity to the will of the Lord.

"It is because of the unbroken apostolic tradition and practice of the Catholic Church and also of the Orthodox and Ancient Eastern Churches that the Roman Catholic Church does not consider itself authorized to ordain women to the priesthood," they added.

The "real though imperfect communion" that continued to exist between the Roman Church and the Church of England would remain "incomplete" as long as they disagreed on matters of faith and sacramental practice. The bishops pledged themselves to continue working together with Anglicans "in every way that is open to us."

Answering questions, Bishop Cormac Murphy O'Connor,

chairman of the Committee for Christian Unity and Catholic co-chairman of the Anglican-Roman Catholic International Commission (ARCIC), said he thought there were other theological arguments against the ordination of women, but the main argument was that from the unbroken tradition of the Church.

"The position of the Roman Catholic Church is that it does not see that this development regarding the ordination of women to the priesthood is a legitimate one," he said.

But he admitted that it was a new question, and wondered what would happen in a few decades or a century from now, when the bishops in communion with the pope looked at the tradition afresh.

Is Rome Safe?

O'Connor might have been thinking in part of a recent survey of Catholic priests in England on the question of women's ordination, the results of which could cause some concern for traditionalist Church of England clergymen considering a move to the Roman Catholic Church. A subsequent report from *Catholic News Service* said that a campaign to ordain women in the Catholic Church is also due to be launched in England this Easter.

The English Roman Catholic magazine, *The Tablet*, reports that a random poll of 300 of England's 6,000 Roman priests on the question, "Do you think the Catholic Church should ever ordain women to the priesthood?", drew "yes" answers from nearly a third of the respondents (31 percent). Little more than half (54 percent) said "no" and 15 percent were unsure.

Continued on next page, right column

English Newspaper Irked By ECUSA, New Female Bishop

New Washington Suffragan Bishop Jane Dixon's declaration of herself as a "symbol" of God's "inclusiveness" left *The Church of England Newspaper* complaining recently about the Episcopal Church's penchant for things symbolic.

"One of the most annoying aspects of the Episcopal Church USA is its love of 'symbolic actions,'" began a December 11 editorial in the publication. "It has led to all sorts of excesses, like Bishop Jack Spong's ordination of an active homosexual. He was more interested in the symbolic value of the act than providing his diocese with a godly Christian leader, and it quickly rebounded." (The newspaper is evidently referring to Robert Williams, who was quickly dropped by Spong for making disparaging remarks about monogamy; Williams has since died of AIDS. See report in this section. - Ed.)

"It is the sort of action," the newspaper continued, "which grows from the fact that while ECUSA (the Episcopal Church) is a minority church on the American scene (not now even among the top ten), it still holds onto an 'establishment' mentality which somehow imagines that when it speaks, the whole nation is waiting to hear with bated breath. The fact, of course, is that the nation is not. People like Bishop Spong have a far greater public profile here in the UK than on the other side of the pond."

"Some Episcopalians hailed the consecration of Barbara Harris as the first woman bishop in the Anglican Communion as 'symbolic.' Now Jane Holmes Dixon, the newly consecrated suffragan bishop of Washington, ECUSA's second woman bishop, has opined that she is 'a symbol of the inclusiveness of God.'"

"You are, of course, entitled to think of yourself as a symbol,



NEW WASHINGTON SUFFRAGAN BISHOP Jane Dixon

Mrs. Dixon," stated the editorial. "But that is nothing particularly special, and we hope you won't go on labouring the point. The Kingdom of God consists of a 'great multitude that no-one can number, from every tribe and nation under heaven.' Every single believer, of whatever age, race or sex, is a symbol of the boundless inclusiveness of God."

Fembishop In Neighboring Virginia?

It is now considered more likely that a female suffragan bishop will be elected in the Episcopal Diocese of Virginia, according to the *Richmond Times-Dispatch*.

A nominating committee for two suffragan bishops in the diocese, one of the largest in the Episcopal Church, has proposed that the new prelates be elected sequentially, which Bishop Peter Lee said would enable diocesan council (convention) representatives "to do something out of the ordinary."

A diocesan spokesman said the election is to take place May 1.

ANGLICAN WORLD BRIEFS:

***THE ANGLICO-ORTHODOX SOCIETY HAS URGED EASTERN ORTHODOX LEADERS TO "RECONSIDER" THEIR RELATIONSHIP WITH THE CHURCH OF ENGLAND.** In a recent document pledging fidelity to the historic faith, the Society, dedicated to achieving greater union between Anglican and Orthodox Christians, deplored the C of E's November vote for women priests, saying that it anticipates that "...the Patriarchal Thrones may feel it appropriate to reconsider their official relationship with the See of Canterbury." It also suggested that the Orthodox Churches might "take cognisance" of Anglicans who also repudiate the innovation and who "continue to hold fast the Tradition of the undivided Church...that they may maintain with us a relationship of shared Faith." - *Anglo-Orthodox Society release*

***THE BISHOP OF GLOUCESTER, PETER BALL, HAS BEEN ORDERED TO TAKE A REST** by Archbishop Carey, pending the conclusion of an investigation into an unsubstantiated charge of indecent behavior made against him by a novice of an un-named order. - *Church Times*

***A 79-YEAR-OLD HOSPITAL CHAPLAIN IS ONE OF AUSTRALIA'S NEWEST WOMEN PRIESTS.** The Rev. Elizabeth Alfred was the first woman ordained a priest in the Diocese of Melbourne in the Anglican Church of Australia. She was ordained a deaconess in 1944 and a deacon in 1986, and was one of 12 women ordained priests by Australian Primate Keith Rayner December 13. Officials in the Australian Church reported that 92 women in ten of 24 dioceses were ordained to the priesthood before the end of 1992. - *Episcopal News Service*

***THE ANGLICAN CHURCH OF AUSTRALIA HAS ENOUGH DIVERSITY IN INITIATION RITES TO BE "OF CONCERN."** In addition, a recent report has found that the Australian church has "moved into the third decade of people apparently walking away from our church and its pastoral ministry." - *Anglican Journal*

***THE MOST REV. FRANK WOODS, PRIMATE OF THE ANGLICAN CHURCH OF AUSTRALIA FROM 1971-77, HAS DIED** at the age of 85. Also the Archbishop of Melbourne from 1957-77, Woods was well known for involvement in ecumenical matters, particularly with Roman Catholics. He also was an early advocate of the ordination of women to the priesthood. His death came about a week after the ACA's General Synod gave the okay for dioceses to choose to ordain female priests. His daughter, the Rev. Clemence Taplin, was ordained a priest in Melbourne in December. - *The Living Church*

"A PLAGUE ON ALL YOUR HOUSES" might express the sentiment of South African Anglican bishops not long ago in decrying the ills of South Africa today "as we slide closer to civil war." The bishops accused the government of "depravity and corruption" for recent scandals and its failure to take quick action against a former army officer who lied under oath about military death squads. They also accused the African National Congress of horrific and inexcusable actions in the torture and execution of dissidents in exile. "There is a way out of South Africa's crisis," they said. "Penitence and repentance for wrongdoing, forgiveness by those sinned against, and restitution...This", they said, "is the way laid down in our faith." - *Anglican Communion News Service*



ARCHBISHOP LOUIS FALK, primate of the Traditional Anglican Communion (TAC), celebrates the Eucharist late last year for a black congregation which is part of the Continuing Church now developing in South Africa. The new body, which already has some 500 members, will be assisted and overseen in the next several months by an American-based bishop who has taken up temporary residence in the country, the Rt. Rev. Robin Connors, head of the International Anglican Fellowship, TAC's missionary arm. Connors and his wife left for South Africa on February 8.

ROME SAFE? Continued from previous page

Meanwhile, the campaign for Catholic women priests, which has the backing of two feminist groups—the Catholic Women's Network and the St. Joan's Alliance—was preceded with a January 5 service of "ecumenical solidarity" and "statement of desire" for women clergy in all denominations, held outside the Anglican St. James Church, Piccadilly. Veronica Seddon of the Catholic Women's Network said the C of E's decision to ordain women priests had given fresh impetus to those in the Catholic Church who believed women are called to the priesthood.

"It may divide the Church," she said, "but my view is that you can't not do something that is a matter of justice because it will upset people."

Myra Poole of the St. Joan's Alliance opined that "The male priesthood is an accident of history. Men were more educated than women, and the clerical caste was the educated caste..."

Such reports suggest that support for women priests is growing and that Anglicans who convert to Rome might find themselves embroiled in the debate all over again.

A stronger momentum for women priests is already underway in the American Roman Catholic Church, and some observers foresee the possibility of unilateral moves on the part of a Catholic bishop or group of bishops to ordain female priests.

Pope John Paul II would surely declare such actions schismatic, and a successor would be likely to do so as well, though there is potential for change at any time there is a new election to the papal office.

DOUBLESPEAK?



The Archbishop of Canterbury has evidently been annoyed by traditionalist claims that the Church of England's vote for women priests made it a "sect" separated from the historic Church. So he has tried to promote the idea that leaving the C of E in order to continue in the faith and order of the Universal Church would be to become "sectarian."

Saying he would be "amazed" if there were mass defections of traditionalists from the C of E, he said according to *The Times* that "It's not an easy thing for a congregation to become sectarian in that kind of way."

To put this in full perspective, what Dr. Carey calls a "sectarian" move by a congregation is actually a move to retain the position held by upwards of two-thirds of the whole Christian Church: the Roman Catholic Church alone claims more than half of the world's Christians as adherents, and neither it nor the Orthodox Churches have intentions of ordaining any women priests or bishops. "This majority of Christians are seen, sadly, by the Archbishop of Canterbury as being in heresy or at any rate in serious theological error," *Church Observer* wrote not long ago.

In another apparent effort to reduce discord following the vote, Dr. Carey, echoing comments he made on his U.S. tour last fall, warned in his Christmas Day sermon against becoming "dominated by single issues," seemingly meaning that one should not make such a fuss over divisions in the Church on such fundamental issues as women's ordination or sexuality, but rather focus on "the mission to proclaim the love, mercy and grace of God." He suggested, reported *Church Times*, that Britons had become a "people ready to scoff," a tendency which, unchecked, degenerates into "meanness of spirit."

The Archbishop also revealed that, due to his previous outspoken support for women priests, he would have re-examined his leadership had the vote for them failed in the General Synod—though he would not have resigned. "The arguments were so overwhelmingly in favour I could do no other than speak from my heart as a leader," he said. "I don't think it's partisan to believe in something. If it hadn't gone through, I had nailed my colours so firmly to the mast I would feel myself saying, 'What do I do now?' I would stay, of course I would stay, because I don't walk away from disappointment."

Just months ago during his American tour, the Archbishop had made some possibly autobiographical remarks about leadership, which he sees as a Christian vocation God can work through even if a person appears "not cut out for the job," according to *The Washington Times*.

"We are not the ones to decide whether we have the right qualities for what we are doing," Dr. Carey said in a sermon at Washington Cathedral. "If God has chosen us, who are we to question his judgment or his choice?"

ANGLICAN USA BRIEFS:

***A LEADING AMERICAN CONTINUING CHURCH HAS TWO STUDENTS THIS YEAR AT NASHOTAH HOUSE**, the Episcopal Church-connected, albeit traditionalist, seminary in Wisconsin. Attending from the Anglican Church in America are Michael Mills of St. Matthew's, Birmingham, Alabama, in the ACA Diocese of the Mississippi Valley; and Erich Zwingert of St. Clement's, Charlotte, North Carolina, in the ACA Diocese of the Eastern U.S. - *Bishop's Letter*

***THE FIRST WOMAN PRIEST TO BE ORDAINED IN THE EPISCOPAL DIOCESE OF WESTERN KANSAS** is Mary Kay Bond, who was ordained in December by the Rt. Rev. John F. Ashby. Until her ordination, Western Kansas was among just a few Episcopal dioceses which, while they had not maintained a public stance against women's priests, had nevertheless not proceeded to ordain any. Bond had been ordained a deacon in 1987 by Bishop Ashby following graduation from the Episcopal Seminary of the Southwest. She is now vicar of the Church of the Incarnation, Salina, where she has been a member since 1975. - *The Living Church*

***THE REV. ROBERT SHACKLES HAS RETIRED AS PRESIDENT OF THE PRAYER BOOK SOCIETY**, the longstanding Episcopal organization which has fought for preservation of the right to use the 1928 *Book of Common Prayer*. The Society board "regretfully" accepted the resignation of Shackles, 63, who is also due to cease active ministry as rector of St. Paul's, Muskegon, Michigan, though he may continue to do supply work. A Society release said that, under Fr. Shackles' leadership, "there has been renewed support for the traditional orthodox practices represented by the Cranmerian liturgy as more bishops appear to be sanctioning the laity's right to choose," that new chapters have joined the Prayer Book Society, and that more parishes have been added to the ranks of those using the 1928 prayer book. Also during his tenure, the Society published several noteworthy books and papers. - *Society release*

***A SETTLEMENT OF \$575,000 IN DAMAGES HAS BEEN REACHED OUT OF COURT** between Denver resident Mary Tenantry and Paul Robinson, the former Episcopal priest. Tenantry claimed misused his position by having an extramarital affair with her after she sought counseling from him. In 1991, based on the same incident, Tenantry was awarded \$1.2 million in damages from the Episcopal Diocese of Colorado and its former bishop, William Frey—now dean of Trinity Episcopal School for Ministry. That verdict is on appeal. The affair began after Tenantry, who had a long history of psychiatric disorders, went to Robinson in 1984 for counseling for marital problems and concerns about her daughter's health. Robinson had testified that Tenantry initiated the intimate activity, a claim she denied. An insurance company for the Episcopal Church will pay Robinson's settlement. - *Religious News Service/Christian News*

***MICHIGAN BISHOP STEWART WOOD IS COLD-SHOULDERING A PETITION FROM 870 CLERGY AND LAITY PROTESTING SAME-SEX UNIONS IN HIS DIOCESE.** "While it does not represent individual initiative," Wood claimed, "I take seriously the concern expressed." Still, Wood concluded, looking at his busy

calendar, "The likelihood of being able to [meet with the petitioners] is limited." - *The Record*

***EPISCOPALIANS REGISTER THEIR LOWEST MEMBERSHIP IN THE U.S. HOUSE OF REPRESENTATIVES IN THREE DECADES**, with only 35 members, putting Episcopalians in the House in fifth place behind Roman Catholics, Methodists, Baptists and Presbyterians. Episcopalians remain in second place in the U.S. Senate, however, with 15 members compared to 23 Roman Catholics. - *Episcopal Life*

***THE SOCIETY FOR THE CONSERVATION OF ANGLICAN MUSIC HAS ANNOUNCED ITS 1993 CHORAL GRANTS.** The Society awarded \$1,200 each to the choirs of Washington Memorial Chapel in Valley Forge, Pennsylvania; St. Matthew's Anglican Church in Ottawa, Ontario; St. Michael's Cathedral in Barbados; St. James' Church in Great Grimsby, South Humberside, England; and Winchester Cathedral in England. Based in Washington, D.C., with members throughout the U.S., Great Britain and Canada, the Society is dedicated to the fostering of interest in the musical tradition of the Anglican Church and the solicitation of funds to support those choirs which have upheld the tradition with demonstrated proficiency. - *Society release*

***MORTON BROFFMAN**, 64, who was the principal contributing photographer for the National Cathedral's *Cathedral Age* magazine and whose photos sometimes appeared in *THE CHRISTIAN CHALLENGE*, has died of respiratory failure due to Lou Gehrig's disease. For more than a quarter century, Broffman's highly acclaimed photography was the visual record of the effort to complete construction of the cathedral. Broffman also served as a staff photographer during the presidential campaigns of Senators Hubert Humphrey and Eugene McCarthy, both of Minnesota. He is survived by his wife and four children. - *Episcopal News Service*

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YEARS AGO Continued from Page 5

In an article in the same issue entitled "Menticide in Churches," Mrs. Faber also reported on how the men's Triennial gathering in Seattle the previous fall had been persuaded to neglect areas of church work it supported in favor of the General Convention program.

to the conference "was as determined as make certain that the convention would not church's work with alcoholics, with over- or with whatever project was nearest to heart," said the article.

"But before the Triennial even began deliberations, women were confronted with a drastic change in which, they recognized instantly, would not include consideration of their own areas of concern. Instead of dealing with the issues which they had come to little fully prepared to discuss and defend, they were that the Episcopal Church was changing its priorities, giving the top position to the 'urban crisis' in America. They were told to deal with three questions

What do we understand the Urban Crisis to be?
What should be the response of this Triennial Meeting to the Urban Crisis?
Can we examine the consequences of action we

propose to take here to our own parish or diocese?

"Shaken by this unexpected turn of events, the Episcopal women were unable to hide their disappointment and disagreement in the beginning. But out of habit, they did as they were told and broke up into small groups to discuss these questions" (today the technique of choice to deal with opposition in Episcopal meetings - Ed.).

One delegate reported that the gathering spent four afternoons in an overcrowded room, where diocesan delegations with widely differing viewpoints collided with one another, making the idea of reaching any sort of consensus seem remote.

"But somehow, by the end of the second day," the delegate wrote, "we all began to listen to what the other person was saying..." Each small "discussion" group was visited regularly by a "thread man" whose task it was to "thread" each group's discussions with those of the rest, a process which so impressed the women that they evidently found nothing strange about an "outsider" directing their deliberations.

When Friday came, "the initial differences of opinion had disappeared almost completely," said the magazine, "and the Women's Triennial voted to give \$2,265,000 to the Urban Crisis Fund (GCSP), leaving the [United Thank Offering], for the first time, with no reserve in the event of emergencies during the next three years."

SOCIETY FOR THE CONSERVATION OF ANGLICAN MUSIC

The Society for the Conservation of Anglican Music is a charitable organization formed in 1989 to support and nurture the musical traditions of the Anglican Communion. Money collected from the dues of Society members and from contributions is distributed in the form of grants to choirs throughout the world which regularly offer a high level of performance of Anglican music.

The music of the Anglican Communion has an independent history of some thirteen hundred years, beginning with the evangelization of the English peoples by Augustine and his companions in the south and by Aidan and his monastic community in the north, and is heir to a tradition no less ancient than the Psalms of David. The specific contributions of the English Renaissance and nineteenth- and twentieth-century English and American composers mark the most critically notable production of Anglican music.

The rich and varied tradition of Anglican music has produced literally thousands of settings for the services of Holy Communion, Matins and Evensong, as well as for special occasions such as baptisms, confirmation, marriages, and coronations. The appointed place of the anthem in the daily offices has resulted in a diverse collection of anthems which complements an equally diverse collection of congregational hymns.

The Society for the Conservation of Anglican Music exists to support this musical tradition. Throughout the world there are Anglican choirs of the highest caliber which offer frequent, if not daily, choral services. In a period of declining church attendance and decreasing endowments, many established choirs need financial support that cannot be generated at the local level. The Society makes grants to choirs on a regular basis and publishes a periodic Newsletter containing matters of interest to those who love and support Anglican music. The Newsletter includes listings of upcoming musical events, profiles on various choir foundations, and interesting notes on Anglican musical history.

Recipients of grants made by the Society for the Conservation of Anglican Music have included, among others, the choirs of St. Michael's Cathedral in Barbados; St. Peter's Kirkgate (Leeds Parish Church), Christ Church Cathedral, Oxford, and Ely Cathedral in England; Washington National Cathedral, All Saints, Ashmont, in Boston, Massachusetts, and St. Luke's, Evanston, Illinois; and St. Matthew's Church in Ottawa, Canada.

The Society for the Conservation of Anglican Music is headquartered in Washington, D.C., and has members throughout the United States and Canada as well as abroad. The Society is a non-profit corporation and has received 501(c)(3) tax-exempt status from the United States Internal Revenue Service. All contributions, including the membership fees, are tax-deductible.

A membership application appears below. Dues are \$25 per year for a single membership, \$40 per year for a double membership (two persons using the same mailing address), and \$50 per year for churches and other institutions. We welcome inquiries and will be happy to mail a copy of the Newsletter upon request.

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CrossCurrent



NEW U.S. PRESIDENT Bill Clinton (left) and Vice President Al Gore: two Southern Baptists who made it big. *Wide World Photos*

Two Baptists At The Top Dubbed Number One Religion Story

The elevation of two Southern Baptists to the highest offices in the nation has been selected the top religion story of 1992 by America's religion writers.

Tied to the number one story is the loss of religious conservatives who backed George Bush and Dan Quayle, according to *The Washington Times*.

Notably, however, though Clinton and Gore are Southern Baptists and ran campaigns based partly on family values, they differ sharply with the denomination when it comes to abortion and homosexuality. Both men back abortion rights and endorse mainstreaming homosexual practice.

Given second place among religion stories last year by the some 200 members of the Religion Newswriters Association was the Church of England vote endorsing the ordination of women. Third in line was the failure of American Roman Catholic bishops to endorse a pastoral letter on women that had been nine years in the making. Clergy sexual misconduct was fourth and fifth was the battle between Orthodox Serbs, Catholic Croats and Muslim Bosnians.

With the exception of the Clinton-Gore story, the poll's organizer, Bill Thorkelson of Minnesota, said one could sum up the top stories as "women, sex and disasters."

Abortion Restrictions Sent Packing, But Military Gay Ban Not Easily Moved

As expected, new U.S. President Bill Clinton signed executive orders sweeping away Reagan/Bush-era abortion restrictions during the first few days of his administration, but has run into large-scale opposition on his plan to lift the ban on homosexuals in the armed forces.

Saying "Our vision should be of an America where abortion is safe and legal but rare," Clinton signed orders 1) allowing abortions at military hospitals if paid for by the patient; 2) dissolving the so-called "gag rule" forbidding nonphysicians in federally-supported clinics from giving abortion counseling; 3) permitting federally-funded research on tissue from aborted fetuses; 4) providing funding for overseas population control programs; and 5) seeking a quick lifting of the Food and Drug Administration's ban on importation of the morning-after abortion pill, RU-486.

The actions were taken as 75,000 pro-life demonstrators marched in Washington to denounce 20 years of legalized abortion.

But the national focus quickly shifted—with a vengeance—to Clinton's announced intention to lift the ban on gays in the military. After days of heavily negative public reaction, and negotiation and rancor in the military community and Congress, Clinton authorized the Pentagon to continue its ban on homosexuals for six months—though with some changes—while the Defense Department drafts an executive order to lift the prohibition this July. Clinton, who believes regulations in the matter should be based on conduct and not orientation, said the agreement was not what he hoped for but was "a substantial step in the right direction."

Though reports of the agreement varied slightly, it appears that, under the temporary compromise, new recruits will not be asked their sexual preference, court proceedings against servicemen being discharged for homosexuality may be delayed, and homosexuals already in the military who pursue their sexual preference will be removed from active duty and reassigned to unpaid standby reserve units.

Clinton had wanted to halt all proceedings against homosexuals for the six-month term, so the compromise was a victory for fellow Democrat Sen. Sam Nunn of Georgia, chairman of the Senate Armed Services Committee, who wanted to make clear that avowed homosexuals are still not welcome in the military. However, the compromise appears to have averted an immediate move in Congress to write the ban into law by attaching it to a family and medical leave bill, which Clinton wanted passed in February to show that the White House-Congressional gridlock was broken.

Meanwhile, the president's hand was strengthened by the particular timing of a California federal judge's decision, which ruled, in the case of Navy Petty Officer Keith Meinhold, that excluding homosexuals from the armed services is unconstitutional. Only a few weeks earlier, the U.S. Supreme Court, in a lesbian's suit against the Army, had let stand a lower court ruling that the prejudice of others, by itself, cannot justify the military's ban on homosexuals. The woman, Dusty Pruitt, seeks reinstatement in the Army Reserve.

Gay rights groups see the change in policy as a matter of justice and equality, a way to end discrimination. Those opposed see it as affecting military readiness, morale and the rights of heterosexuals, as well as raising health and economic questions for the armed services.

And the battle is far from over. Congressional hearings

are slated, and lawmakers may still face a Republican legislative challenge to the change in military policy. There are also thoughts that grappling with the issue could cause other topics to surface, such as consideration of a federal gay rights bill, gay hiring "quotas," provision of housing for homosexual couples in the military, and so on.

Homosexual rights groups were generally pleased with the small step forward on their behalf, though one spokesman admitted that, "It's fair to say no one anticipated the extent of public reaction"; another blamed lobbying by conservative church groups, though their clout has declined in recent years, and especially in the face of a more liberal administration. The Rev. Donald Wildmon, president of the American Family Association, a Christian anti-pornography group that opposes civil rights for homosexuals, was one who disputed claims that opposition to the policy change was organized by conservative religious groups; the issue just caused a lot of genuine public reaction. But clearly, groups on both sides of the question will be mobilizing in the coming months.

Sources: *The Washington Times*, *The Washington Post*, *The New York Times*

Number Of Abortions To Pregnancies Declines

In tandem with the 20th anniversary of the Supreme Court's legalization of unrestricted abortion, the Federal Centers for Disease Control and Prevention report that fewer pregnancies are ending in abortions in the U.S. than at any time since 1977, though the number of abortions is still high.

One likely reason for the decline is that abortions are harder to come by outside of major metropolitan areas—a situation which reportedly has led to greater use of a "do-it-yourself" abortion method.

The Centers say there were 344 abortions for every 1,000 live births in 1990, the lowest since 1977, when it was 325 per 1,000.

Nationwide, 1.4 million abortions were performed in 1990, an increase in abortions over 1989. Births, however, increased at an even faster rate.

Another story reports that the number of abortions has fallen particularly among girls younger than 15. The CDC reports that this group had 900 abortions per 1,000 live births in 1989, versus 1,200 abortions per 1,000 live births for the same group in 1974.

The Centers also reported that 79 percent of abortions are performed on single women, that the abortion rate for non-white women has risen to 35.5 percent of all abortions, and that 87.4 percent of abortions are performed in the first three months of pregnancy.

But, to address the "problem" of a declining availability of abortion, feminist groups are now hawking a "do-it-yourself" abortion method known as "menstrual extraction," a procedure which has been performed an estimated 20,000 times since 1971.

Some feminists view the alternate method as a way of guaranteeing the availability of abortion, while critics, including those on both sides of the abortion issue, fear the health consequences of such procedures.

Sources: *The Washington Post*, *The Washington Times*, *Our Sunday Visitor*

"Christian Nation" (Now) Fightin' Words

Ever since Republican Mississippi Governor Kurt Fordice used the words "Christian nation" around Thanksgiving-time to describe the United States, it's been clear that there are a lot of people around these days who no longer agree with the appellation.

Republicans, Jews, professors, educators and even Southern Baptists have jumped all over Fordice, and he in turn has apologized all over the place, regretting "any offense."

"Historically it's very accurate to say 'Christian America'; that's how this country was founded," says a University of Texas professor, Marvin Olasky. "It's inaccurate to speak of it today as a Christian nation. We have a Christian remnant. It's accurate to describe it as a nation in a religious culture war."

Still, the U.S. Census Bureau figures about 80 percent of Americans call themselves Christians. So what gives here? It seems, according to a *Washington Post* editorial, that the phrase "Christian Nation" is exclusionist. But don't try Judeo-Christian, since evidently that offends even more folks. "A device created by ecumenist public relations," sniffs Hunter College professor John Murray Cuddihy, reports *Christian News*.

What's a body to do? Martin Marty, University of Chicago church historian, suggests "a safer term" is "biblical legacy... 'Christian values' is okay. But 'Christian Nation' is a problem."

Faith Leaders Raise Cry Against Rape As Savage "Weapon Of War"

An outcry and call for action is building among a broad spectrum of religious groups over evidence that "ethnic cleansing" in Bosnia includes a policy of purposeful rape of Muslim women, even though bishops of the Serbian Orthodox Church term such reports "propaganda."

Press accounts in *The Washington Post*, *Church Times* and *Ecumenical Press Service* reveal that as many as 30,000 Bosnian women have been raped in an effort to demoralize Bosnians and inflict crippling humiliation upon them. Doctors at Zenica, Bosnia, report a threefold increase in abortion requests since the war began.

Roman Catholic Bishops, the World Council of Churches, the American Jewish Congress and the Muslim Women's League have spoken out in concert about the rapes. Decrying "the systematic and organized rape and killing of thousands of women," the Roman Catholic Bishops advocated bringing the perpetrators to justice "as war criminals."

New Roman Catholic Catechism Seen As Anchor For The Faith

By Charlotte Hawtin

While early press reports on the new catechism of the Catholic Church have concentrated on laundry lists of modern-day sins defined in the document, few have dealt with the larger matters that this comprehensive document addresses.

Begun six years ago, it is the first universal catechism to be issued since the Catechism of the Council of Trent some 400 years ago, and thus is of major importance. The Trent

Continued on next page, right column

WORLD RELIGION BRIEFS:

***NELSON MANDELA HAS COMPLAINED ABOUT THE "SHAMELESS EUROCENTRIC PRESENTATION" OF CHRISTMAS IN SOUTH AFRICA.** Mandela, the president of the African National Congress, said that the message of Christmas had been lost not merely through commercialism but through the "Eurocentric" emphasis, citing Christmas decorations in cities as an example. In later remarks focusing on transition in South African government, he said that "No law or government regulation must ever define God or prescribe to each individual how to worship. In that sense and context all religions are equal." All the important religions in the world must have a place in the school curriculum. Further, "Christians are obliged not only to work with and to live with those who accept or support communism, but also to treat and to view them as our fellow citizens and complete people." - *Die Kerbode/Church Times*

***HOMOSEXUAL ACTIVISTS HURLED CONDOMS, BLEW HORNS AND WHISTLES, AND FINALLY STAGED A "DIE IN" WHEN A CATHOLIC ARCHBISHOP ROSE TO SPEAK AT MONTREAL'S RECENT WORLD AIDS DAY.** When Archbishop Jean-Claude Turcotte began to speak, members of the AIDS activist group ACT-UP turned their backs and fell to the floor. An ACT-UP spokesman complained that "They (Catholics) refuse to allow condoms in high schools...[and] they preach abstinence as the sole means of prevention." - *The Gazette (Montreal)*

***CONFIRMATION THAT THE KGB USED SOVIET CHURCH LEADERS TO INFLUENCE THE ACTIVITIES OF THE WORLD COUNCIL OF CHURCHES HAS COME FROM KGB ARCHIVES** gathered by the Rev. Gleb Yakunin, a Russian prisoner of conscience under communism and now a Russian parliamentarian. Further, accounts of the WCC's activities by its own leaders do not fully acknowledge the consequences of the KGB influence, especially when this influence muted the WCC's advocacy on behalf of persecuted Christians in Eastern Europe and the Soviet Union, according to officials of the Institute on Religion and Democracy. - *IRD release*

***THE FIRST WOMAN PRESIDENT OF THE METHODIST CONFERENCE OF BRITAIN WAS RECEIVED IN PRIVATE AUDIENCE BY THE POPE DECEMBER 18.** The Rev. Kathleen Richardson reportedly had a "real" and enjoyable 20-minute conversation with the pontiff, during which they discussed such things as common action on social justice and the mutual interest of Catholics and Methodists in spirituality. Mrs. Richardson was invited to dress as a cleric for the visit; she wore a clerical collar and cassock. - *The Tablet*

***REPEALING LIBERAL ABORTION LAWS IN POST-COMMUNIST EASTERN EUROPE HAS BROUGHT SOME NEW RESTRICTIONS,** but despite strong disapproval by the Roman Catholic Church, Poland has enacted a law that, while barring abortion on demand, has approved exceptions for rape, incest and fetal handicap. Hungary's parliamentary solution includes the Polish provisions and adds the possibility of a woman terminating her pregnancy if it causes "serious problems for her." - *Our Sunday Visitor*

"THIS ISN'T FINISHED YET," SAID ROMAN CATHOLIC ARCHBISHOP ADAM EXNER OF VANCOUVER, BRITISH COLUMBIA, in reference to sexual misconduct charges

Continued at top of next page



NEW ROMAN CATHOLIC LEADERS: Archbishop William H. Keeler (left) of Baltimore, newly-elected president of the U.S. Bishops' Conference, congratulates Bishop Anthony M. Pilla of Cleveland, who was elected vice president, during the bishops' meeting in Washington last November. *CNS photo by Barbara Stephenson*

CATECHISM Continued from previous page

catechism was promulgated at the time of the great Protestant upheaval. The new one follows the Second Vatican Council, a time of immense change in the Roman church.

Like its predecessor, it will occupy a prominent place throughout the church, not superseding local teaching materials and catechisms but serving as a churchwide document which bears a "collegial authority." Pope John Paul II called it "a presentation of the Church's faith and Catholic doctrine witnessed to or clarified by Sacred Scripture and the Church's magisterium. I acknowledge it as a valuable and authorized instrument at the service of the ecclesial communion and as a sure and certain standard for the teaching of the faith."

The catechism was written by "a commission of cardinals and bishops under the presidency of Cardinal Ratzinger," according to an article in *The Tablet* by the Bishop of Leeds, David Konstant, a member of the editorial committee which prepared the catechism. Cardinal Ratzinger recently noted that, unlike its predecessor, which was the work of Rome-based theologians, "not a single word" of the new catechism "was written from Rome" but rather, Bishop Konstant says, "by the whole church."

So what does the new document do that the previous catechism didn't, one might ask? New doctrine? New theology? Not at all. "Nowadays, and quite properly, theology has taken on a more critical role and pluralistic character," said Bishop Konstant. Dealing with matters such as the use of Scripture, and the "hierarchy of truth"—a Vatican II phrase that caused no end of trouble—were difficult questions.

The New York Times was only doing what newspapers do when it picked up newly-cited sins like drug abuse, and mistreatment of immigrants. *The Washington Times* focused on tax evasion and corporate embezzlement. As Bishop Konstant put it, "what interested the media most in

against Canadian Bishop Hubert O'Conner. While the rape charge against him was dropped by Supreme Court Justice Allan Thackray, because of a technicality, it is likely the church will pursue disciplinary measures. O'Conner has admitted to "consensual" relations with four native Indian women and to fathering at least one child. - *The Washington Times/Christian News*

***THE WORLD COUNCIL OF CHURCHES HAS ANNOUNCED NEW GRANTS FROM ITS "SPECIAL FUND TO COMBAT RACISM."** The \$375,000 given by the WCC to 29 groups now places concerns for the rights of women and indigenous peoples alongside efforts to combat racism. The distribution of the monies represents a shift from previous years, when the WCC made the African National Congress and the Pan-Africanist Congress in South Africa the main beneficiaries of its financial support. - *Ecumenical Press Service*

***THE VATICAN HAS PREDICTED A RECORD-SETTING 1993 DEFICIT OF \$91.7 MILLION.** Vatican expenses this year are projected to be about \$178 million, while income is expected to be around \$86 million. Last year's deficit was \$86 million, slightly less than the 1991 deficit. A Vatican City surplus of \$6 million and \$62 million from "Peter's Pence," a worldwide papal collection, will help stem the red ink. - *Our Sunday Visitor*

***ALBANIA HAS FOUR NEW ROMAN CATHOLIC BISHOPS FOR THE FIRST TIME IN 50 YEARS.** The Pope has named three bishops who have served lengthy prison terms in Albania, including Monsignor Franco Ilija, Archbishop of Shkodra, who served 20 years after his death sentence was commuted in 1968. The fourth, Monsignor Rrok Mirdita, leaves an Albanian parish in New York. - *The Washington Times*

***HOLY WATER HAZARDOUS TO YOUR HEALTH?** British doctors report in a recent issue of the *British Medical Journal* that holy water caused a life-threatening infection to a seriously injured teenager. Evidently, the patient's aunt sprinkled him with the water. Microbiologists later tested it and found it to be the cause of bacterial infection. - *The Washington Times*

CATECHISM Continued from previous page

the catechism was sin." That, of course, is not what it's all about. "In preparing the text," says Bishop Konstant, "a major concern has been to avoid the overemphasis on modes of expression, on the historical and cultural conditioning of the truth, on process and relationships. These categories, important though they are, can all too easily suggest to the unwary that truth has been relativized; hence the emphasis in the catechism on a substantial and coherent presentation of the doctrines of faith."

In the end, the newly-released catechism, which was first published in France in late 1992 and is expected to be released in English this spring, is not just an updated list of sins, but an important teaching document. Its structure is traditional, being "creed, sacraments, commandments and the Lord's Prayer," said Bishop Konstant. Arranged in four sections, called books, the catechism deals with profession, celebration, life and prayer in the faith.

The Bishop of Leeds is hopeful that the new catechism will serve to strengthen Catholic Christendom. It "has the potential to be—for different people—a framework, a signpost, an anchor, and a source of growth in the faith."

RELIGION USA BRIEFS:

***THREE LESBIANS WHO PROTESTED THE DENIAL OF HEALTH BENEFITS TO THEIR HOMOSEXUAL PARTNERS HAVE WON DAMAGES FROM THE CITY OF MINNEAPOLIS.** Three library employees were awarded more than \$90,000 in damages after a civil rights panel ruled that the city discriminated against them by not providing health insurance for their lesbian partners. Ann DeGroot, executive director of the Gay and Lesbian Community Action Council, called the ruling "a major breakthrough" in recognizing discrimination based on sexual orientation. Maury Landsman of the University of Minnesota Law Clinic, one of the lawyers representing the women, said several cities have provided benefits for their employees' same-sex partners. "But as far as we know this is the first time a judicial or administrative body has found the policy of failing to provide [health insurance] to be discriminatory," Landsman said. - *The Washington Times*

***A COLORADO JUDGE HAS BLOCKED A STATE LAW BANNING PROTECTIVE STATUS FOR HOMOSEXUALS.** Denver District Court Judge Jeffrey Bayless granted the temporary injunction sought by nine gay rights advocates and three Colorado cities which have gay rights ordinances, stopping the state law from going into effect January 15. If Bayless issues a permanent ruling in the case, it is likely the law's constitutionality will be judged later this year. - *The Washington Post*

FIRED BECAUSE SHE WAS NOT A LESBIAN: A District of Columbia law intended to prevent discrimination against homosexuals has been used to protect a heterosexual woman who claimed she was fired by Howard University Hospital in retaliation for her complaint about longstanding favoritism shown to lesbian employees in her department. The jury verdict in the case of Luethel Tate Green, upheld in the D.C. Superior Court, found that she had been fired unfairly from her job as associate director of nursing during a reorganization layoff at Howard in July, 1990. She had been with the hospital since the 1970s. The case is believed to be the first reverse sexual-orientation discrimination case in the nation. Gay rights spokesmen quoted seemed to be uncomfortable with or to dismiss the use of the law to protect a heterosexual's rights. - *The Washington Post

***ABORTION CLINIC BLOCKADES DO NOT VIOLATE A 122-YEAR-OLD "KU KLUX KLAN" CIVIL RIGHTS ACT** and therefore fail to warrant federal intervention to stop them, the U.S. Supreme Court has decided. Six of the nine justices disagreed with an Alexandria, Virginia women's clinic that women as a class are deprived of civil rights by the blockades, with Justice Antonin Scalia writing that "opposition to abortion cannot possibly be considered...opposition to (or paternalism towards) women..." The law no longer applies to mass protests and Operation Rescue-style blockades. Wanda Franz, President of National Right to Life, was elated that the "singling out of pro-life activists for draconian federal penalties" has been ended. - *The Baltimore Sun/Our Sunday Visitor*

***A 24-HOUR ABORTION WAITING PERIOD HAS BEEN UPHELD BY THE SUPREME COURT** in a ruling on Mississippi legislation. The decision continues both the high court's confirmation of the right to abortion and its more recent willingness to allow states to place certain restric-

tions on the procedure if they do not pose an "undue burden." - *The Washington Post*

***A NEW APPEAL BASED ON THE PREMISE THAT "FETUSES ARE HUMAN"** has been filed by the State of Louisiana with the Supreme Court, in a bid to retain the state's strict abortion law. Louisiana's 1991 law, which restricts abortion to instances involving damage to the mother's life, rape or incest, was toppled by the 5th U.S. Circuit Court of Appeals. While a similar law from Guam was overturned by an appeals court, and the Supreme Court let that ruling stand, the Louisiana Attorney General was hopeful that there were sufficient differences in his state's law to merit Supreme Court consideration. - *The Washington Post*

***THE SUPREME COURT WILL DECIDE WHETHER STIFFER PENALTIES CAN BE LEVELED FOR "HATE CRIMES"** under First Amendment provisions, in considering *Wisconsin v. Mitchell*. This differs from last year's hate crimes action by the court, which, in a Minnesota case, struck down a law which criminalized acts showing bias, therefore effectively regulating points of view. - *The Washington Post*

***THE RELIGIOUS FREEDOM RESTORATION ACT** is at the top of the agenda for a broad spectrum of religious groups in America. Liberals, conservatives, Evangelicals and Orthodox—but not Roman Catholics—Jews, Muslims and many others back the bill before Congress which they

see as restoring the "compelling interest" test to efforts to restrict religious practice. - *The Washington Post*

***DARTMOUTH COLLEGE IS FAMOUS FOR SHROUDING THE STAINED GLASS WINDOWS IN ITS CHAPEL, BUT NOW THE UNIVERSITY OF CENTRAL ARKANSAS IS CONSIDERING A SIMILAR MOVE.** It seems the politically correct solution to student complaints about the separation of church and state may be to cover up a mural of Moses, Abraham and Jesus and remove crosses altogether—even though all are in the campus chapel. Dartmouth also covered up the famous "Indian" murals in their dining room. - *Insight*

****"ONE OF THE STRONGEST LAWS OF THE 130 WE HAVE IN THE U.S."** is how Robert Bray, spokesman for the National Gay and Lesbian Task Force, described a new St. Louis homosexual rights ordinance. Discrimination is barred in housing, credit, employment, education and public access. The law includes a provision that prohibits its repeal by referendum. - *The Washington Times*

***NEW JERSEY CHURCHES WILL BE EXEMPT FROM PROVISIONS OF A STATE LAW PROHIBITING DISCRIMINATION AGAINST HOMOSEXUALS,** it has been determined in the outcome of a case brought on behalf of the Orthodox Presbyterian Church by the Rutherford Institute.

Continued on Back Cover

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The Afterword

A Priest Promoted To Glory

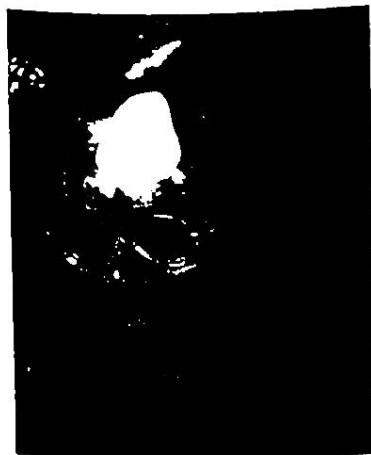
It seems to be a time of losses—of Canon Robert Miller, whose wisdom and experience we respected greatly, and Morton Broffman, the highly skilled National Cathedral photographer whose work appeared occasionally in this magazine. There is also a third, one felt particularly closely and tenderly here at TCC.

He was a fellow traveler with this writer from that certain day—15 years ago—she took her first step into Continuing Anglicanism. Both he and we stayed the course since then, but he, we think, splendidly so. We think it is about time for a little turnabout on that last point, in view of the fact that his frequent nickname for us was “Splendora” (which we, not he, used to think was pretty close to “Endora” on the old “Bewitched” series, a character we considered to be rather closer to our own!).

We saw Donald Edens, Jr. (who more lately changed his name to Jacob Feldhacker to honor the man who actually raised him) grow from a struggling young man to a priest determinedly loyal to the Word of God, who denied himself for His Lord, and surely thereby was made like Him. Whatever disappointments or hardships Jacob had and continued to have, he was faithful and obedient, and given to a special brand of humor which we relished. There was a particular enjoyment between us, and with him, that was peerless, and which we shall sorely miss.

Yet the question troubles: why is it that some people’s path in this life is more fraught with *agoneia* than others? We believe Jacob’s was, and for that we naturally regret the good he was denied in this life—including, most notably, a long life; he was only 40 when he was cut down by cancer on January 27.

Jacob’s response to this, and his witness to us, was to recognize his—and our—short time in this place and to get the most important things right—his God, his sanctification and salvation. Earthly



Fr. Jacob Feldhacker

things will pass away but these things are eternal and the only source of lasting joy. For Jacob, we have no doubt that these are now eternal realities.

As we prayed on the morning after his death, and felt him nearby, a particular psalm verse (from Psalm 118) stepped out of the page: “Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord.” That, we thought, is Jacob. And this also, from George MacDonald, comes to mind: “There is a chamber also—a chamber in God Himself, into which none can enter but the one, the individual, the peculiar man—out of which chamber that man has to bring revelation and strength for his brethren. This is that for which he was made—to reveal the secret things of the Father.” No truer description and explanation of Jacob’s being and life was ever written.

On that January night with his family gathered ’round him, Jacob returned—acceptingly, gracefully, peacefully—to that holy chamber, to his integral place in the eternal love and light of God. How we will miss our dear, dear friend, who seemingly loved us far more than we deserved or gave back in return. “Why would you love someone as disappointing as us?” we asked him through tears, for we knew our many failures. “It was what you were to me,” he said. And the giving of undeserved love, after all, is the essence of godliness.

The Wit And Wisdom Of Cape Town

The Cape Town meeting of Anglican primates and the Anglican Consultative Council has demonstrated how liberal fascism can be turned into some sort of hallowed dogma. The gathering declared parallel jurisdictions anathema (even though they already exist within Anglicanism, Roman Catholicism and Orthodoxy) based mainly on a 1988 Lambeth resolution outlining proper episcopal behavior and turf etiquette. This and a few similar past official statements against parallel structures have offered either slim or debatable rationale for such a stance.

The main reason Anglicanism’s liberal powercrats don’t want a separate jurisdiction or jurisdictions for traditionalists is because they don’t want them. Such a concession would give traditional Anglicans interested in staying within the Communion structure a viable means of survival as a distinct body of Christians, whereas the U.S. experience has shown that bullying them into remaining a dispersed and thus ineffectual minority within and under the control of an increasingly liberal church structure is the only way of ultimately snuffing them out, which is, after all, the whole idea. Orthodox Anglicans who *let* themselves be thus bullied, exchanging fidelity to the Catholic faith for “recognition” by a largely heterodox sect, are more wrongheaded than the Anglican hierarchs are laughably, pompously arrogant in their attempts to stifle the freedom of the faithful.

Orthodox English bishops who supported the Manchester Statement should note that the modernists are not, however, totally without reason or wisdom in this matter, having unwittingly recognized the core of what Forward in Faith is saying about real communion and unity in the church being dependent upon a shared faith and commonly-recognized ministries and sacraments. The Eames Commission saw that the lack of ministerial interchangeability between a traditional jurisdiction and other parts of the church which had feminized Holy Order would amount to some sort of schism; and Archbishop Carey recently commented that he thought a separate traditional jurisdiction looked rather like another church. The fact that liberals are willing to put up with the very same lack of mutually-recognized ministry under their *own* terms should intimate to traditional leaders that it is but a sugar-coated poison pill that they are being offered. We dearly hope they will not take it.

Christian Challenge Sponsoring Parishes

CALIFORNIA

Long Beach
St. Mark's Parish
(Anglican Church in America)
3326 Magnolia Ave
Sun HC 8a, 10:30a
Wed HC & Unction 7:30p
Anglican Missal
The Rev. Robert Hardin
310/424-7743; 714/842-8834

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

Columbus

St. George's Anglican Church
(Anglican Church in America)
422 Broadway
Sun 8a HC; 10:30a HC (MP 2nd & 4th)
Sunday School-Adult Study 9:30a
Nursery from 9:30a on
Holy Days as announced
1928 BCP
The Rev. Louis Tarsitano
706/322-3010

ILLINOIS

Quincy
St. John's Parish
(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 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)
5049 Lakeland Dr.
Sun HC, SS & Nursery 10:30a
(MP 2nd & 4th)
Wed Bible Study 10:30a; 7:30p
The Rev. J. Nathaniel Reid
601/992-4317

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

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

NEW JERSEY

Matawan
St. Joseph of Arimathea
(Episcopal Missionary Church)
Hook and Ladder Firehouse
Broad Street
Sun HC 10a
1928 BCP
The Rev. Dr. Herbert M. Groce
908/583-0077

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. Gus Thompson
713/579-6316 or 579-7557

VIRGINIA

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

Oatlands (near Dulles Airport)
Historic Church Preservation, Inc.
(Serving traditional Episcopalians;
mailing add. Box 540, Hamilton, VA 22068)
For Sunday Services contact
The Rev. Elijah White (ESA)
703/338-4265

WASHINGTON

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

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

AUSTRALIA

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

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