

THE REV. PETER GELDARD (right), chairman of the Catholic Group in the Church of England's General Synod, and the Rev. Stuart Wright, secretary of Forward in Faith, help conduct business at the mid-synod meeting February 17 of those opposed to the women priests measure.
Photo by Nicholas Spurling



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Jesus liveth to Him the throne
Over all the world is given:
Nay we go where He has gone,
Rest and light with Him in heaven. Alleluia
Hymn 88, Hymnal 1940

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- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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ON OUR COVER: This beautiful icon, captured in a photo by Marjorie Manning Vaughan, appears in the sanctuary of St. Plus X Roman Catholic Church, Portland, Maine.

WOMEN'S ROLES

I am writing (belatedly) to say how pleased I was to read the editorial on women's roles in your November issue. It has long seemed odd to me that so much is written about women's ordinations, while so little is written about women's roles at home and at work. For, firstly, the question of women's ordinations is bound to be clarified by any Christian doctrine about women's roles in general. Secondly, while the ordination of women is an issue of grave importance, the problem of women's (and men's) roles doubtless has greater impact on the day-to-day lives of most Christians.

The only sensible Anglican arguments I have read up till now on male headship in marriage (leaving aside tangential arguments connected with women's ordination) are those by C. S. Lewis and Dorothy L. Sayers. Lewis comes down firmly in favor of male headship in marriage; Sayers, though she believes men and women are different, appears in *Busman's Honeymoon* to take an equally firm stand against male (or female) headship in marriage. While it seems to me that the weight of Christian tradition favors Lewis, I (and doubtless many other ordinary Anglicans) would appreciate reading more articles by traditional Anglicans on this subject.

*Heather E. Peterson
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Backtalk

ROMAN OPTION

Bishop Leonard scares me. Rome is not the answer for any Anglicans. Rome "hath erred" by adding to the required Faith, and will reordain validly ordained ministers of the Church of England. He should look to Utrecht instead. The Old Catholics are a much better choice for Anglicans...

Keep the Faith, and keep up your good work.

*William A. Nickolds
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Lynnfield, Massachusetts 01940*

WASHINGTON DIOCESE

I found the views expressed by a Washington Episcopalian in the (January/February) "Afterword" ("A New Breed Of Episcopal Personnel") similar to those I have felt and expressed over the last two years. Washington Cathedral has indeed become as politically correct as the government now in power...

*James M.J. Short
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ATTENTION READERS: PLEASE TURN TO PAGE 29 FOR AN IMPORTANT MESSAGE ABOUT THE CHRISTIAN CHALLENGE.



ANGLICAN REMNANT

Seeking A "New Epiphany"

...Certain it is that if we are to move forward with "the Church," narrow views of "churchmanship" must be overcome, as they could continue narrowly to preclude complete unity among us. As a "plain Churchman" I have not given up on a return of sane tolerance in practice to be expected of those following the spirit of our Lord... [As Dr. Schweitzer wrote], "If the Church abides by the spirit of Jesus, there is room in her for every form of Christian piety." In particular I dare hope... [that] a "New Epiphany" [is] in the making and that with [TCC's] continuing, steadfast help we soon may see further steps forward for unified continuance of the faith as received... all under a polity as traditionally structured. This last, especially, calls for exceptional determination in the face of trends of the time and of events in England November 11...

*The Rev. Dr. A.R.T. Denues
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Stop Contributing

I was back East (New England) in January—it was *appalling* to see the deterioration of our once-glorious Episcopal Church [there]!

However, I want to make a suggestion [regarding leaders of the] Continuing Churches: If they do *not* stop squabbling like jealous teenagers and get on with being *reliable pastors* to us [in the] disenfranchised "faithful remnant," I truly believe we should stop contributing to them. And this includes the Episcopal Synod of America and the [Episcopal Missionary] Church—much to my sorrow...

*Dorothy Christensen
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MICHAEL CANTUAR: A MEMOIR

*Some personal
recollections of the
100th Archbishop
of Canterbury by
Dorothy Mills Parker*

APRIL 23 OF THIS YEAR MARKS THE FIFTH ANNIVERSARY OF THE DEATH OF ARTHUR MICHAEL RAMSEY, 100th in succession to St. Augustine in the See of Canterbury, whose passing, in the eyes of many, also marked the demise of classical Anglicanism.

To date, two post-mortem biographies of this great scholar archbishop have appeared, both in 1990. The first, *Michael Ramsey: A Life* by Owen Chadwick, Regius Professor Emeritus of Modern History at Cambridge University and Ramsey's own choice for biographer, gives full measure to his genius, while acknowledging his idiosyncracies. The second, *Michael Ramsey: A Portrait*, by Michael de la Noy, his erstwhile press officer (who left his employ soon after the 1968 Lambeth Conference), dwells on the latter at the expense of the former, and while replete with information and anecdote, is in no way comparable to Professor Chadwick's eloquent and scholarly portrayal.

A previous biography, the first of a regnant archbishop, by priest-journalist James B. Simpson, came out early in Ramsey's primacy (1962), and consequently deals largely with his progress up the ladder from curate to vicar to college don, and from thence to bishop, archbishop and primate.

What follows here are my own recollections of some memorable meetings, as journalist and friend, with one of Anglicanism's greatest.

My first sight of Michael Cantuar, to give him his ancient Latin title, was on his initial visit to this country as archbishop, when he was in Washington for the installation of William F. Creighton as diocesan in November 1962, just after the Cuban missile crisis. Coped and mitred bishops were a rarity in this part of the Episcopal Church in those days, and we were all awed by his majestic progress down the nave of Washington Cathedral in full archiepiscopal vesture, preceded by his chaplain, Father

John Andrew, bearing the primatial cross. Those expecting dazzling theological rhetoric were surprised somewhat by Dr. Ramsey's sermon, being unfamiliar with his famed ability to speak profoundly with disarming simplicity.

On my first trip to England the next summer, it was arranged for me to stay for several days at Lambeth Palace while on assignment for *Cathedral Age*, Washington Cathedral's quarterly publication. So on a sunny summer afternoon in London, I crossed the river to the crenelated Tudor gatehouse of the home of the Archbishops of Canterbury since the 12th century, and into the chaste elegance of the palace, its halls lined with portraits of former primates. At tea in the garden I was introduced to Dr. Alan Don, the retired dean of Westminster Abbey, and to Father Kenneth Ross, vicar of the famed Anglo-Catholic stronghold, All Saints, Margaret Street.

Heart a-flutter, I was presented to Archbishop Ramsey, and reverently sank to my knees to kiss his ring. To my dismay, though, I found I could not arise because of a very tight skirt!

I had ventured to write ahead to ask if an audience with Dr. Ramsey might be possible, and soon after my arrival I was handed a note that His Grace would see me at six o'clock. I was still new to church journalism, and the prospect of sitting down with the spiritual head of the worldwide Anglican Communion threw me into a panic as to what to wear for so momentous a meeting. I finally settled on a black silk suit as being properly subdued, and so attired was led to the archbishop's study by Fr. Andrew, (later to become rector of St. Thomas, Fifth Avenue, New York), who also kindly briefed me on the customary procedure. Heart a-flutter, I was presented, and reverently sank to my knees to kiss his ring, symbol of his office.

My descent had been graceful enough, but to my dismay I could not arise because of a very tight skirt! Such protracted piety must have been surprising, and I was finally raised to my feet by the Primate of All England, who smiled kindly and said, "Now come along and tell me all about it." I was again dismayed when, as I was to learn was his habit, he settled into his chair and closed his eyes. Just when I feared he might be going to sleep, he opened his eyes and said, "Well, my dear, and what do you want to talk about?"

With the audacity of one so green, I launched into comments and questions about the state of the Church, which he solemnly considered and answered. I then presumed to ask his opinion of Bishop John Robinson's controversial book, *Honest to God*, which was then causing a sensation, while admitting to not yet having read it. "Yes, yes, yes... *Honest to God*... yes, yes," he mused, eyes closed again. "A very muddled book—I shouldn't bother." It was a surprising pronouncement to make to a fledgling reporter, for he had studiously withheld public comment on the book, though his negative view was known, and later on he was to admit he had perhaps been too critical.

When discussing the ecumenical movement he said

"There must be no hurry, for it must be a true unity." He assured me the projected merger with the Methodists, which he strongly endorsed (but which later failed), would require their full acceptance of apostolic creed, sacrament and order. He reiterated his special love for the Orthodox, and recalled the recent visit of Cardinal Bea, the first Roman cardinal to be received at Lambeth since the final break. His own historic visit to Pope Paul VI was yet to come.

In parting, he charged me, as a budding journalist, to "help make it understood that the Anglican Church is not just another sect, but a true, valid, and unbroken branch of Catholic and Apostolic Christendom"—a claim now seemingly abandoned, in the eyes of many, by those provinces which have voted to ordain women. He blessed some crosses for me and I knelt again, this time more successfully, for his blessing, to which he added: "And may God give you wisdom and understanding, courage and strength, in your chosen work; and love, joy, grace and peace in your life." I was struck by his kindness to me, so obviously new in the profession, and by his sanctity.

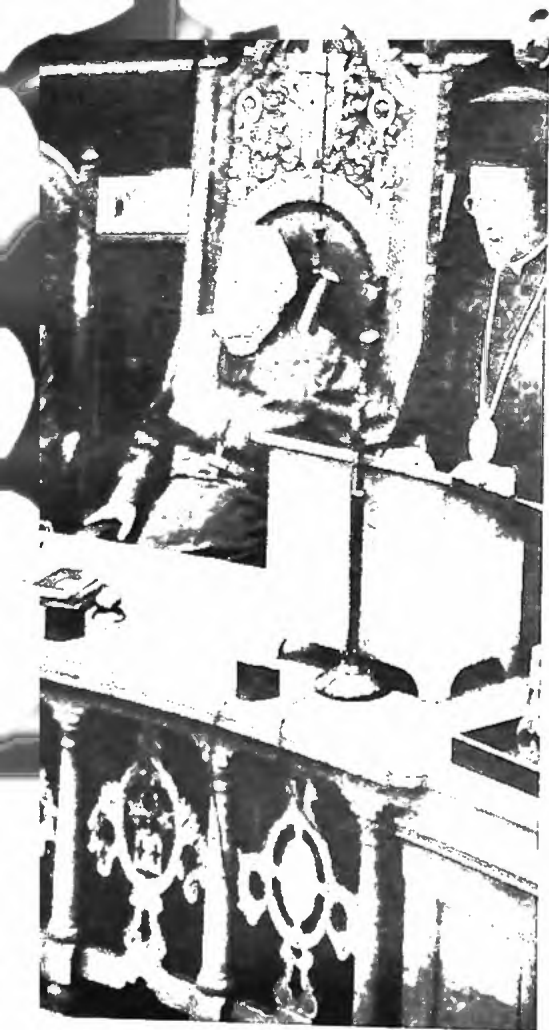
Later, at Evening Prayer in the austere beautiful 15th century chapel, he read the lessons, and as we filed out I was still seated in his stall, eyes closed in meditation and prayer. The next morning he was the celebrant, with the household assembled, and on another morning received the sacrament from his chaplain, himself last of all.

Though I was in England again in 1965 and 1967 as part of the summer staff of Coventry Cathedral, I did not see the archbishop again until the Lambeth Conference of 1968, when I was once more at Lambeth Palace for an opening press conference, which he conducted in his inimitable style, with Mrs. Ramsey hosting a reception for us afterwards. Joan Ramsey was kindness itself to all the press, and it was the beginning of a long friendship with her that continues to this day.

He charged me, as a budding journalist, to "help make it understood that the Anglican Church is not just another sect, but a true, valid, and unbroken branch of Catholic and Apostolic Christendom"—a claim now seemingly abandoned, in the eyes of many, by those provinces which have voted to ordain women.

For four weeks Dr. Ramsey presided over the conference of bishops of every race and clime at Lambeth House, Westminster. His courtesy, patience and consideration were unfailing, but he did not suffer fools gladly. From the press gallery, which overlooked the

DOROTHY MILLS PARKER is a well known church journalist who has served as the longtime Washington correspondent for *The Living Church*, and has been a regular contributor to *THE CHRISTIAN CHALLENGE*. She recently awarded the degree of Doctor of Humane Letters from Nashotah House, the Episcopal seminary in Wisconsin.



RAMSEY PRESIDES OVER THE 1968 LAMBETH CONFERENCE at Church House, Westminster, as Greek Orthodox Archbishop of Constantinople and the world.

those near the dais could sometimes catch his voice. At one point he exclaimed, *sotto voce*, "What a ridiculous proposal!" He rarely spoke *ex cathedra*, but on occasion when the debate about some theological issue seemed to be getting nowhere, he arose, and his words held everyone spellbound by the brilliance of his analysis, bringing all to their feet for a standing ovation. At such times the frequent stutter and constant "yes, yes, yes" were gone, and there was a fluent eloquence.

Other unforgettable memories: his arrival at Canterbury Cathedral for the conference's opening service, standing there looking like some great prelate before starting down the aisle in that procession, to be seated in the Chair of Augustine; the simplicity and profundity of his sermons; the deep reverence when celebrating the Eucharist, and his daily sessions with the *Veni Creator*.

An Anglo-Catholic, he was also the embodiment of evangelical zeal. Modest in his tastes and requirements, he preferred being driven about in his little Morris Minor rather than the official Daimler. He was a faithful pilgrim, walking barefoot over the sands in his annual pilgrimage to Holy Island (Lindisfarne), and on December 29, fully vested:

of the... at the place
He was the dominant figure of a conference that produced many notables, among them Metropolitan Lakdasa de Meli of South Africa, and scholarly Robert Mortimer of Exeter; Bishop Alpheus Zulu, one of the few native African bishops present in 1968 (Lambeth '88 had over 100); and the Rev. Janani Luwum, a consultant, who was to go on to be the martyred Archbishop of Uganda.

I saw the Ramseys briefly on a stopover in London en route to a 1969 assignment in Rome, but it was not until 1971 that we had a real visit. I had written then to ask if Joan, on my coming visit to Canterbury, might show me the parts of the Old Palace remaining from Becket's day, which she graciously did.

This occasion produced for me one of the many humorous stories about Archbishop Ramsey's eccentricities and mannerisms, some undoubtedly apocryphal, but most of them true. Once again I walked through the gateway and into the cathedral precincts swarming with pilgrims, and on into the choir, just across from the archbishop's *cathedra*, in which he was seated, eyes closed of course, lips forming the words of canticle and psalm. Afterwards I went with them to the deanery garden, to the tea for the Friends of Canterbury assembled

A devout Anglo-Catholic, he was also the embodiment of Evangelical zeal.

there, and on to the marquee, where I was seated next to the archbishop, who promptly closed his eyes again and continued humming the hymn we had just sung. Joan introduced me to others there as a journalist friend from Washington, whereupon a little man across the table brightened up, saying he had once visited Washington Cathedral, "and President Wilson's tomb in the crypt."

I had to tell him that the tomb was no longer in the crypt but had been moved upstairs to the nave. At this point Dr. Ramsey opened his eyes and said "Moved upstairs? Who's moved upstairs?" To which our informant answered "President Wilson, Your Grace." The archbishop, with a puzzled frown, the famous eyebrows wiggling, said "President Wilson...moved upstairs?" Feeling it was not my place as a visitor to clarify things, I kept silent, and without any explanation came the reply: "Yes, Your Grace, he's been promoted." This set off a titter around the table, which seemed to further mystify the primate. By now things were assuming an Alice-in-Wonderland quality, and the Mad Hatter's tea party came to mind. Dr. Ramsey, still looking expectant, slowly arose, and when nothing was forthcoming, said "Well, I think I shall move about a bit," and ambled off, shaking his head and muttering "Yes, yes...President Wilson...moved upstairs...yes, yes, yes...President Wilson..."

At one of our occasional meetings over the next several years, again at Lambeth, the Ramseys' teatime conversation...

some kinds of innovative modern music. He recalled the time when he was lecturer at the Trinity Institute in New York and there was a big service at Trinity Church, Wall Street, at which the organ employing electronic tape. "It was very strange," he said, nodding his head solemnly. "It went 'Woo-woo... woo-woo'... yes, yes, very strange..."

My final meeting with them there was in 1974, shortly before his retirement, and Joan took me for one last visit to the chapel, where in 1787 the early American Bishops White and Provoost had been consecrated. We walked through the corridor with all the primates' portraits, to which Ramsey's had now been added. The palace would soon be occupied by his successor, Donald Coggan, referred to in private, with their penchant for nicknames, as Donald the Cog.

WHEN I SAW THEM AGAIN THEY WERE LORD AND LADY RAMSEY, though he better liked being addressed simply as Bishop Ramsey. They were living then at Cuddesdon in the Old Vicarage adjacent to the seminary where he had trained for Holy Orders, and I drove over from Coventry to have lunch with them there. It was the summer of 1976, just before the fateful General Convention at Minneapolis, which ruled out the old Prayer Book and ruled in women priests. While Ramsey, the strong traditionalist, was surprisingly amenable to liturgical revision, he was, to the end, noncommittal about women's ordination.

England was then experimenting with Series Two, a shortened form still in traditional language, and Series Three, a contemporary rite, to which there was much opposition. It would eventually appear in their new Alternative Services Book (ASB) as their equivalent of the American Church's Rite Two. The story was told about Ramsey's account of a dream he supposedly had, wherein he was in heaven and at a gathering of all the past Archbishops of Canterbury, where Cranmer accosted him and said "Well, Ramsey, I don't think much of Series

Three." Neither did a lot of his present-day fellow Anglicans.

At this meeting I saw Ramsey for the first time in civilian dress—a curious combination of a shaggy brown sports jacket, crimson episcopal rabat and clerical collar. He and Joan seemed happy to be living back in Cuddesdon, but it turned out not to have been the best choice, for pilgrims were soon beating a path to his door rather than to other luminaries in the area, and three years later they were back in their beloved Durham.

At the time of the Minneapolis Convention he was Visiting Professor at Nashotah House, the Episcopal seminary in Wisconsin, a happy association that continued for an annual term over the next six years. Nashotah, an Anglo-Catholic center, provided the quasi-monastic, quiet and scholarly spiritual haven he was seeking in his retirement, and he and Joan loved it there and were greatly beloved in return. At the close of the convention—shattering to many who felt the loss of both liturgy and historical order—a young priest-journalist who had kept in close touch with Ramsey from his seminary days at Nashotah drove us there for some consolation. Dr. Ramsey was in his stall in the chapel for Evensong when we arrived, and afterwards we walked with him and Lady Ramsey through the cloister to their apartment there, known to the students as Canterbury West.

Lord and Lady Ramsey's apartment at Nashotah House in Wisconsin was known to students as Canterbury West.

At first they did not seem to fully realize our state of shock or the overall portent of what had happened. But later, at dinner, he came over to our table and put his arm around us, as we told of clergy and laypeople in tears and many threatening to leave the church. "Yes, yes," he soothed, "the General Convention...yes, yes, yes. Well,

LAMBETH PALACE



remember that the Church has survived... will survive this one... yes, yes... will survive... ended with a fatherly "and what you both... a good night's sleep... yes, yes, a good night's... left with his blessing and the promise of his... for us and for the American Church, which with... visions and defections that were to follow, was... need of them.

I was back at Nashotah in November 1992 to... honorary doctorate I felt his spirit still abiding... his old apartment, now vacant, his stall in the... and the carrel in the library where he daily read... ed.

My encounter with the Ramseys was happier than... convention visit—a luncheon at Lambeth Palace,... Archbishop Coggan for the bishops and jour-... mbling for Lambeth '78, and later at the Royal... Party. As we came through the gatehouse at Lam-... into the courtyard, there was Lord Ramsey,... court with Joan, and saying "Yes, yes, here I am... na, yes, back again," and reportedly jokingly... and this time having to pay for my own drinks."... them again in 1982, at Pope John Paul's historic... Canterbury Cathedral, by which time Robert... was Primate of All England and Archbishop. As... Ramsey came down the aisle with all the English... in that great procession, this time clad like them... and chimere, there were genuflections and... applause. His step was a bit faltering, but his... still majestic. Our meeting was necessarily brief,... and how much he had aged.

Years later, when once again on the summer staff... by, I journeyed north to York for a conference,... to Durham to interview its controversial new... David Jenkins. His consecration at York Minster,... opposed by many for his unorthodox views, had... ly been followed by a bolt of lightning that set... her afire, which was thought by some to have been... God.

Michael... more than... any one person to bring the Anglican Communion... into closer relationship with both Rome... and Orthodoxy.

The Ramseys' move back to Durham brought forth... another story, noted in both recent biographies. Their first... home there was in the parish of a vigorously charismatic... congregation, whose enthusiasms were a bit too much for... Lord Ramsey, particularly their passing of The Peace. During the latter he stayed for safety on his knees, but on... one occasion was insistently tapped on the head by a... fervent fellow worshipper! The Ramseys withdrew to the... early service at Durham Cathedral and subsequently... moved to No. 16 South Bailey, whose garden overlooked... the close. My visit with them there in that summer of 1984, for what was to be my final meeting with him, had poignant overtones, for he shuffled about, and Joan's recent eye surgery had not been too successful. They both seemed very fragile, but the old humor was still there.

I recalled to him our first meeting, over 20 years before, and of how awe-stricken I had been when brought into his presence. "Come now," he said, "I was not that frightening!" We reminisced about other meetings and mutual friends, in particular their associates at Nashotah.

In my progress north I had heard Bishop Jenkins called everything from "a flaming heretic" to "a most caring pastor," and was anxious to know Ramsey's opinion. He gazed out the window, periodically closing his eyes in thought, and finally said "Yes, yes... David Jenkins... David Jenkins... yes, yes. Well... I think [while I waited expectantly]... yes I think he is... going to be... all right... yes, yes... all right."

Having gone this far, I ventured to ask his opinion of the ASB, about which he was surprisingly favorable, in par-

FROM CANTERBURY... Dr. Ramsey waves hello in a... AT CENTER, he appears in... of Washington Cathedral during a... '52, 1951.



DOROTHY MILLS PARKER, the author, shown below at Lambeth Palace in 1968, during one of her first assignments as a church journalist. Her career in that field has spanned some 25 years.



icular toward its contemporary Rite A. I stopped short of asking him about women's ordination. He followed me to the door when I was leaving, and I knelt again for his blessing, as I had so many years before. It was my last sight of him, though not my last contact.

I phoned them when I was in New York in 1986 to cover the Synod, but there was no time for a trip to Durham. Back in London, where I was staying, as I ended, with Canon and Mrs. Joe Robinson at the Master's House in the Inner Temple, there was a phone call for me. It was Joan, saying how much they had missed seeing me, and realizing it was my last night before flying home. "Michael said let's call her up." And so I said goodbye to her, and my final farewell to him. He had begun by asking, characteristically, "And how was the Synod...yes, yes...the Synod." When I got back to Washington I received a handwritten note in his almost illegible, tiny spidery scrawl, saying Joan's eyesight did not yet enable her to write, and so he was writing for her, to send their greetings and to thank me for the copy of my published story on the Synod which I had sent. I looked at his note again when writing this article, a memento of our long association, which I treasure.

At the Synod the Archbishop of York had told me he was bringing them to live at Bishopthorpe, where he could look after them, as it was obvious they should not continue to live alone, and so they came back to York to an apartment in the Bishop's Palace that had once been their home. But it was not long before they moved again, this time for good, to St. John's Home run by the All Saints Sisters of the Poor, in the Cowley section of Oxford, and it was there that on April 23, 1988, Dr. Ramsey's long life came peacefully to a close.

I wrote at once to Joan and received her reply. "I am not too sad," she wrote, "For Michael was spared a long illness, and he died with the most beautiful smile on his face, as though he was looking into that Glory he so often wrote and preached about, as I'm sure he was." While covering the 1988 Lambeth Conference, I visited her there, in the two little rooms they had shared, with its reminders of his long episcopate and primacy.

How far he had come since his student days at Repton and Magdalene and Cuddesdon, and from his ordination in 1928; then as curate in Liverpool, subwarden of Lincoln Theological College, lecturer at Boston Parish Church, and vicar of St. Benet's, Cambridge. Then on in 1940 to Durham University as Professor of Divinity, canon of the cathedral, and marriage in 1942 to Joan Hamilton; back to Cambridge as Regius Professor of Divinity in 1950, and two years later to Durham as bishop, and on to his elevation to the archbishopric of York in 1956, and finally, in 1961, to Canterbury.

Perhaps the high point of his primacy was his historic visit to Pope Paul VI in 1966, which led to the establishment of the Anglican-Roman Catholic International Commission (ARCIC) and the Anglican Center in Rome. Newspapers around the world carried the picture of the two seated together, on the same level, in the Sistine Chapel. Even more significant, at the imparting the Pope took off his papal ring and placed it on Ramsey's finger—a gesture some may see only as an expression of personal friendship and regard, others as a wordless recognition of Anglican orders and the Anglican Church's place in



LORD AND LADY RAMSEY, during Mrs. Parker's visit with them at Cuddesdon in 1976.

Catholic Christendom.

Michael Ramsey undoubtedly did more than any one person to bring the Anglican Communion into closer relationship with both Rome and Orthodoxy. He died with the papal ring on his finger, and at his funeral in Canterbury Cathedral, where he lay in state at the High Altar before the Chair of Augustine, the Orthodox *Kontakion* for the departed was chanted as his coffin was borne down the aisle. He is buried there in the cloister next to Archbishop William Temple, and on his tombstone are inscribed the words of St. Irenaeus: "The Glory of God is the living man; and the life of man is the Vision of God." When I visited his grave at the close of the Lambeth Conference there was a flowering plant beside it from Joan, with a note, "To Michael with love."

I hear from her often, still living at St. John's Home in Oxford, where there is a steady stream of visits and letters from those who knew and loved him. Despite his high office, his personal care to individuals was expansive. I think of a young American priest who got into serious trouble, to whom Bishop Michael continued to write letters, in longhand, of encouragement and hope.

We cannot know for certain how he would have reacted to the English Synod's recent vote opening the priesthood to women, but we do know that he would have deplored its divisive effects and the impairment of relations with Rome and Orthodoxy that he had so prayerfully nurtured and furthered.

In nearly a quarter century of reporting on church events and personages, I have come to know many of its greats, both here and abroad, but Michael Ramsey towers above them all. Sanctity and intellect often seem to go hand-in-hand with eccentricity, and probably what the American Church so greatly needs is precisely that: some holy and learned eccentrics, along with a dash of Ramsey's own unique brand of humor. Whatever place history finally accords him, as priest, pastor, prelate and primate, academic, ecumenist, scholar, saint—we shall doubtless not see his like again. Nor, what with all the changes and divisions, the Church of his primacy—that remarkable, wondrous and paradoxical world body then still held together by common prayer and traditional faith and order, of which he was for 13 memorable years the universally-revered spiritual head and spokesman, and its faithful and unobtainable Chief Shepherd. ■

Anglican Focus

C of E Traditionalists Continue To Press For Own Bishops At Separate Meeting During Synod

Some 100 members of the Church of England's General Synod left a mid-February Synod session to attend a nearby meeting aimed at keeping up pressure for women priest opponents to be allowed their own bishops.

Most of the 180-strong Catholic Group in Synod and some Evangelicals departed towards the end of a session on liturgical matters, and crossed the road from Church House to the Central Hall, Westminster, according to *Church Times*. There, they continued to maintain that a separate or alternate system of episcopal care is a minimum requirement for staying within the C of E structure — though that concept was rejected by both English bishops and the recent meeting of international Anglican leaders in Cape Town.

Spokesmen said it was the first chance that all traditionalist Synod members had of coming together since the women priests measure was passed November 11, and therefore that the action was not a "snub" but rather "necessary" — though news reports used words like "walk-out" and "rebels" to describe the event. Among those attending was the Bishop Richard Llewellyn of Dover, who denied he was watching on behalf of the Archbishop of Canterbury.

The Rev. John Broadhurst, chairman of Forward in Faith — the umbrella organization of groups opposed to the measure — won a standing ovation from the Hall gathering after saying that supporters of the movement were not seeking "any greater separation or sanction than the integrity of our position demands." Stressing key elements seen as required for traditionalist survival and growth, Broadhurst said: "Our need is for real bishops who do not ordain women as priests or recognise them. We need the liberty to freely associate with them, and the means to train priests in the future, so that we are not simply put into an ecclesiastical geriatric home."

His remarks refer to the fact that past "provisions" for traditionalists, always dependent — as are those recently offered by C of E prelates — upon the good will of liberal diocesan bishops and church leaders, have been inadequate and amount to a phase-out plan for orthodox Churchmen. The contrast between pious assurances proffered and actual conditions was illustrated by a letter to the editor of *The Church of England Newspaper (CEN)* which reacted to the Cape Town meeting's urging that bishops be "scrupulously



THE REV. JOHN BROADHURST, chairman of Forward in Faith, speaks at the meeting of General Synod members opposed to the women priests measure February 17. Photo by Nicholas Spurling

fair" to those on both sides of the women priests issue: "Where was the Primate of Canada at that moment?" asked Canon Michael Harper of Haywards Heath, wondering if there was any fairness to be had in the fact that the Anglican Church of Canada had rescinded its conscience clause for traditionalist ordinands, and more and more Canadian dioceses are requiring explicit declarations of support for women clergy.

Broadhurst confirmed that "Forward" was going ahead with the erection of structures in every diocese and deanery to function parallel to existing structures in the C of E — just the sort of thing that Anglican leaders in Cape Town sought to prohibit for traditionalists, even though Anglicanism already has "parallel" entities, e.g. overlapping American and English jurisdictions in Europe, and parallel bodies in New Zealand to serve indigenous peoples. Broadhurst earlier denied that an alternate structure for traditionalists represents schism. "Schism is surely living apart," he said, whereas traditionalists are seeking some means of living together without compromising their convictions. The South African confab, which reiterated a growing emphasis on the territorial diocese (not the faith) as a basic unifying element of the church, thought such separate structures would threaten existing dioceses and bishops within them. Orthodox observers believe the real threat felt by Anglican leaders is that traditionalists might survive.

The heat from the latter had already been turned up on the eve of the February Synod with indications from the Roman Catholic Archbishop of Westminster, Cardinal Basil Hume, that discussions about a special enclave within his church for disaffected C of E members had progressed substantially.

though the most important hurdle would be Vatican approval. Traditionalist leader, the Rev. Geoffrey Kirk, confirmed that a plan is "worked out on paper," but that it is not certain whether (or when) it would receive the Pope's nod. Reportedly, the scheme would likely involve setting up, under the authority of a Roman Catholic bishop, a national network of former C of E parishes, with many keeping their existing vicars (probably including married ones, under limited conditions). Conditional ordinations rather than reordinations could well be offered for transferring clergy, and parishes would be allowed to retain aspects of Anglican liturgy, though as a practical matter many Anglo-Catholic C of E clerics already use the modern Roman mass. The plan is thought to appeal to a substantial segment of traditionalist clergy.

Yet, despite mounting pressure, Kirk said the C of E prelates seem—to the amazement of English Roman Catholic bishops—to be inadequately cognizant of the potential devastation facing the C of E over women priests, and so far unmoved to go further in offering provisions (due to be finalized in June) that may convince some opponents to remain loyal to the institution.

The continuing strength of traditionalist reaction and organization since the November vote, involving nearly 4,000 clergymen and a rapidly growing number of parishes and laypeople, seems to indicate that, though the women's measure passed (barely) with the required two-thirds majority, the Synod's action is simply not carrying the whole

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LATE-BREAKING NEWS—

Bishops Confirm Iker

A spokesman at Episcopal Church Headquarters in New York reports that, as expected, Fort Worth Bishop Coadjutor-elect Jack Iker, a traditionalist, has received an adequate number of consents from Episcopal diocesan bishops for his consecration to proceed on April 24. The confirmation follows a consideration of Iker among diocesan standing committees, which nearly rejected him because of his support for historic Holy Order, but, after pleas for tolerance, finally produced sufficient votes for him to be approved.

EMC Seeks Intercommunion With Continuing Churches

At deadline, it was learned that the Episcopal Missionary Church (EMC), which represents the latest grouping of traditionalists to leave the Episcopal Church, has invited other Continuing Churches to join with it in a concordat of intercommunion.

In a March 12 letter to leaders of bodies comprising the U.S. Continuing Anglican movement, EMC head, Bishop A. Donald Davies, says he hopes the concordat "will be the beginning of a unified witness by traditional orthodox Churchmen in America." At this stage, intercommunion established would be bilateral, between a given Continuing body and the EMC, and would not extend to relationships between all the concordat's signers.

ESA May Again Attempt Creation Of ECUSA Enclave

Synod Hints At Stronger Legal Basis, International Scope, This Time Around

Report/Analysis

Citing newly-discovered canonical support, the traditionalist Episcopal Synod of America (ESA) may try yet again for an alternate entity "within" the Episcopal Church (ECUSA)—despite the fact ESA's similar "Province 10" plan was rejected by Episcopal leaders only a few years ago.

The strength of ESA's legal claim, and whether its adherents are now willing to go ahead with what is now being called an "alternative form of ecclesial community" without support from the wider church, may not be known until or after ESA's legislative body meets April 28-May 1 in Valley Forge, Pennsylvania. The only thing which does seem clear is that a failure to forge ahead with this "last chance" plan would mean the end of the Synod, a final capitulation by ECUSA traditionalists.

Leaders of ESA, the largest conservative organization in ECUSA, made repeated but unsuccessful attempts over the last several years to gain from their church an adequate and secure arrangement for traditionalists, who believe ECUSA has increasingly abandoned apostolic faith and order through women's ordination and other types of liberal revisionism. And in January, international Anglican leaders meeting in Cape Town made final their refusal to give permission for or recognize alternate or parallel structures for traditionalists, despite the existence of other parallel entities in the Anglican Communion. Thus, any move to create

a separate Anglican "community" by the ESA would almost certainly involve foregoing "recognition" from the "official" Communion's liberal hierarchy some still seem to covet.

But ESA's steering committee claims in a release to have taken the Cape Town meeting's concerns into consideration when formulating its plan (the details of which have not been made public), seemingly implying there may be differences this time which might evoke more favorable consideration by church officials. The Synod also says the "prophetic and innovative" scheme, while "anything but business as usual," is "entirely legal." An ESA spokesman claims Episcopal canons already allow it to be implemented even if ECUSA does not grant permission. It is said the venture will "maintain the greatest degree of unity possible with liberal members of the church while satisfying the theological and pastoral needs of its orthodox or conservative members." Recently, the remaining thin threads of that "unity" were almost cut by diocesan standing committees, which came close to refusing consent for the consecration of Fort Worth Bishop Coadjutor-elect, Jack Iker, a traditionalist.

"Besides serving the theologically orthodox members of the Church," the release said the initiative "also is intended to reach out to other Churches (whose relations with ECUSA have been increasingly strained by its positions) by preserving within a progressively sectarian and secular Anglicanism the recognized standards of doctrinal orthodoxy of the Church Universal." The report that there is a second part of the plan, as-yet unspecified, strongly hints at a possible link-up with traditionalists overseas, perhaps particularly in England.

"We believe that what we are proposing is a pastoral and inclusive structure that, until now, the leadership of the

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ENGLAND continued from previous page

church with it, and the C of E could be heading for a real crack-up—the end of the established church as it has been known—caused by what could be a dramatic loss of financial support as well as (ultimately) clergy and laypeople. Something like a third of the church is thought to be opposed.

In addition to the possible ramifications of parishes withholding quotas, it was recently reported, for example, that the church could be facing a bill of five million pounds every year to compensate clergymen leaving the church over women priests.

The CEN story said inquiries about the special compensation arrangements for those opposed to female priests had been made by more than 500 clergymen since the Synod's November vote on the matter. Although few have declared their precise intentions, the figure implies around 500 priests are considering leaving the church and taking advantage of the pay-off. The "Forward" group has predicted the number would rise to nearer 1,000.

The amount of compensation is calculated to take into account the man's age and length of service in the church, and averages out at 10,000 pounds annually per clergyman. Church leaders have indicated that, in order to prevent cuts in stipends for clergy who remain, most of the money will have to come from the pockets of parishioners—however many continue tithing to the church. Meanwhile, it seems unlikely, the Rev. John Heidt wrote in CEN recently, that women clergy will be able to fill pulpits left empty by traditional priests, as priests will have gone

precisely from those parishes where women priests would not be welcome.

Evangelicals Add To Forces Seeking Parliamentary Defeat

On another front, the first conference of Anglican Evangelicals against women's ordination fired off several resolutions, including those saying the women priests measure and provisions for dissentients so far outlined by English bishops are "unworkable in their present form" and that the measure should be defeated in Parliament.

The two-day gathering in Swanwick, Derbyshire, in early



THE REV. GEOFFREY KIRK of Cost of Conscience, part of the Forward in Faith umbrella organization, says C of E bishops do not seem to realize the potential extent of the crisis faced by the church over women priests. Photo by Nicholas Spurling

ESA Continued from previous page

Episcopal Church and the Anglican Communion has been unable or unwilling to provide," said a spokesman. "The plan is for Episcopalians who still hold fast to historic and orthodox convictions concerning the authority of the Bible, the nature of the ordained ministry, and matters of personal moral behavior."

The proposed action plan arose out of responses solicited shortly after Christmas from ESA's 15,000-strong national mailing list. In order to make a recommendation to the Pennsylvania Synod meeting, adherents were asked to give opinions on what course the Synod should take, now that the die in the Anglican Communion had clearly been cast against a continuing traditional life by Anglicanism's mother Church of England in its approval of women priests. In the one month period allowed for responses, just 120 completed questionnaires came back—a fact which raised eyebrows among a few observers, one of whom wondered if ESA had so long been "all show and no go" as to evoke a mere collective yawn. However, the man who catalogued the answers, Fr. Samuel Edwards of St. Timothy's, Fort Worth, felt the response was respectably "heavy" given the short response time.

The survey reportedly showed that the largest group of respondents seek some sort of outside validation, with almost 60 people requesting either the formation of a tenth province, uniate status with Rome or the establishment of an international traditional group. There was also interest in union with the ESA offshoot, the Episcopal Missionary Church, or one or all of the other Continuing Churches, or western rite Orthodoxy. Only a few people wanted to remain in ECUSA, and the smallest number backed direct union with the Roman Catholic Church.

"What came through loud and clear" to Edwards and a

committee assisting him "was that, while over 80 percent of our respondents want to remain distinctively Anglican, only about ten percent want the ESA to continue conducting business as usual. Most of our people want decisive action, and the plan we are preparing for presentation at Valley Forge will fulfill that desire."

The preliminary document approved by the ESA Synodical Council now goes to a drafting committee, which was due to have the finished proposal ready for distribution to members of the Synod's national legislative body in early April. That body will discuss and vote on the plan during its Valley Forge meeting.

Edwards told TCC that gathering could alter the plan or reject it altogether in favor of some other course. He also conceded that, since the initiative is the work of his committee and the Council, it does not necessarily carry the endorsement of all of ESA's bishops. But he said "my reading is that there is far more determination to go ahead" with a scheme such as that now proposed—with or without the sanction of Anglican officialdom—and that Synod members would (unlike in the past) not wait long for a response from ECUSA before acting. If this meant another separate traditional Anglican body would result, he felt there would be a "strong desire to gather together with others of like mind." The intent is toward the consolidation of a "pan-Anglican union," he said.

The ESA has circulated an invitation to the April meeting to its mailing list, with the hope that those who did not write will feel moved to come to Valley Forge. The Synodical Council has said it hopes the meeting—which will be "planned in the spirit of the 1989 meeting which launched the Synod in Fort Worth"—will be "attended by hundreds of ESA members in addition to ESA legislators."

February, attended by some 160 Evangelical clergy, stated that the Synod's decision to ordain women priests is "contrary to Scripture" and urged that the Ecclesiastical Committee of Parliament declare the measure "inexpedient," because of its effect on "the unity, doctrine and constitution of the national Church, and on the liberties of about one-third of its members."

The conference, meeting under the theme "Fulfill Your Ministry" and designed to assess the current situation for Evangelicals, followed a letter urging a negative vote on women priests from over 200 Evangelical clergy to General Synod members last year, according to *CEN*. The Bishops of Derby and Barking were present for part of the meeting as observers; also present was the Rev. Francis Gardom of Forward in Faith, which reportedly is working with the Evangelical group to defeat the legislation.

"This was the first opportunity for Evangelicals opposed to women's ordination to meet, and we have produced a positive and helpful strategy for the future," said steering committee spokesman, the Rev. Mark Burkill. "We are thinking about the longer term of the Church," he continued, referring to the meeting's call for the group "to draw up proposals for an association of reforming evangelicals to evangelise the nation and for the biblical reform of the Church of England."

Said one spokesman in an earlier report: "We are conscious of a number of Evangelical clergy feeling that they have no place in the [C of E] and we want to persuade them to stay in it. We are pressing the bishops for concession and compromise, but not in the form of an ultimatum. Rather, we are saying to them, 'Please help us stay.'"

Meanwhile it appears the earlier-mentioned, tentative plan by traditionalists to mount some sort of legal challenge to the Synod vote on women priests is in abeyance, with a now-more-remote possibility that it will be pursued at a later stage in the Parliamentary process.

Also lobbying Parliament, albeit in a different direction, and waiting for results of the bishops' meeting in June, is the Movement for the Ordination of Women (MOW). The bishops' Manchester statement in January agreed—notably—that women deacons who aspire to the priesthood will be allowed bypass the usual screening procedure for ordination candidates. They will not be required to attend a bishops' selection conference, and will be chosen and tested at the diocesan level. But guidelines will not be confirmed until June. One spokesman said it is not yet clear, for example, what will happen to women deacons in dioceses where the bishop is opposed to women priests.

Prayer Book Society Reaches Out To Continuing Church, Chooses Clanton As New President

In a landmark action, the Prayer Book Society has decided to broaden its base, in recognition of the fact that many of those the Society is seeking to serve are now outside the Episcopal Church, according to Society Executive Director John Ott.

At a recent meeting, the Board of Directors voted to amend the organization's bylaws to "expand the universe" of the Society, according to Ott. "It acknowledged [that] we have to embrace and support the people who actually use



THE VERY REV. GARRETT M. CLANTON, new president of the Prayer Book Society.

the [1928 Book of Common Prayer]—to embrace the Continuing Church," he said.

At the same meeting, the Very Rev. Garrett M. Clanton, the rector of St. John's, Quincy, Illinois, was elected president of the Society, to succeed the Rev. Robert Shackles of Muskegon, Michigan, who recently retired. Fr. Clanton, a longtime traditionalist leader formerly active in the Episcopal Synod of America, also recently became president of the Fellowship of Concerned Churchmen, a position he hopes to relinquish at the Fellowship's next general meeting. Clanton and his parish have been much in the news (*TCC*, March, 1993), with the announcement of their recent decision to begin negotiations with diocesan officials for withdrawal from the Episcopal Church (ECUSA).

remarking on the bylaw amendment, Fr. Clanton said "I am highly in favor of this change. While some people in the...Society feared it could be perceived as abandoning ECUSA, that was not the case." He sees the much broader role of the Society as supporting those who uphold the theology of the 1928 Prayer Book.

While acknowledging that a few ECUSA bishops allow the 1928 book to be used in their dioceses, Clanton noted that this was not the same as upholding the theology embodied in it. He said that those living and preaching the theology of the 1928 book were the Continuing Churches. To this end, he has already spoken with Continuing Church bishops, including Archbishops Louis Falk and Anthony Clavier of the Anglican Church in America and Archbishop William Lewis of the Anglican Catholic Church, about how the Society can help foster unity.

The process of disengaging St. John's from the Diocese of Quincy has begun, with negotiations now underway and expected to be completed by the end of this year.

In the meantime, Clanton is looking forward to a seminar at Rose Hill study center in Aiken, South Carolina, this August, to be sponsored by the Prayer Book Society. That seminar will focus on the theology of the Prayer Book, with speakers like Dr. Peter Toon, an English-born professor currently teaching at Wisconsin's Nashotah House, and author of the recently-published book, *Knowing God Through The Liturgy*. Clanton also announced that the Society has an agreement with Oxford University Press to print a new run of the 1928 book, and said the Church Hymnal Corporation has also agreed to republish the 1940 hymnal (see *Anglican USA Briefs* for further details).

S. African Continuers Become "Anglican Church in Southern Africa"

A Continuing Church which has been developing in South Africa ever since that region's Anglican province approved women priests last August has now formally organized as the Anglican Church in Southern Africa, Traditional Rite (ACSA).

The ACSA also erected the Diocese of Pretoria, and voted to seek membership in the Traditional Anglican Communion (TAC), the international organization of Continuing Churches led by the Most Rev. Louis Falk, who is also primate of the Anglican Church in America.

The action by the Southern African body, which already has over 500 members, followed within days of the February 10 arrival from America of the Rt. Rev. and Mrs. Robin Connors. Bishop Connors, who heads TAC's missionary arm, the International Anglican Fellowship, will oversee and assist the development of the ACSA over the next several months. The bishop and his wife are based in Pietersburg, in the Transvaal section of South Africa.

Bishop Stenhouse Departs Province Of Christ The King

In a dispute over the "powers of the Archbishop," Bishop George Stenhouse has withdrawn from the Province of Christ the King (PCK), a Continuing Church body of perhaps more than 3,000 members led by the Rt. Rev. Robert S. Morse.

Stenhouse's departure follows that of his parish, Grace Church, Louisville, Kentucky, and leaves one other bishop in the PCK besides Morse, James P. Clark.

Bishop Stenhouse has been active in the Continuing Church since its early days, and joined Morse's jurisdiction,



BISHOP ROBERT MORSE (left) of the Province of Christ the King with Bishop George Stenhouse, just after Stenhouse's 1990 consecration.

originally called the Diocese of Christ the King, in 1983, following Bishop Waterson's departure for Rome.

Presently, Bishop Stenhouse's church is independent; however, he and his parish have been talking to other Continuing bodies. They plan to announce their new affiliation at Eastertide.

"I've been part of the Continuing Church since its beginning," said the bishop. His departure from PCK, he said, was "deeply regretted. I have very great respect and admiration for Bishop Morse."

Odd Doings In Oz As Clergymen Part Ways

Two principal clergymen of a small flock of Australian Continuing Churchmen connected to the U.S.-based Anglican Catholic Church have parted company, leaving unclear the status of the group, which split from the original Australian Continuing body, the Anglican Catholic Church of Australia (ACCA), in late 1991.

In one of two letters sent from an unidentified source to TCC, Australian priest James Bromley reports that the Rev. Donald Miller—one of five clergymen initially in the perhaps 100-member ACC Missionary Diocese of Australia—"is no longer a member of this church." Bromley writes that, although Miller was "licensed briefly as dean of this diocese (a pastoral, not an administrative, office), he has never held any formal licence to a cure of souls in this church, and I have found it necessary to revoke his permission to officiate."

Bromley reports that Miller evidently now deems the sees of Armidale and Brisbane in the "official" Anglican Church of Australia vacant and abandoned by their bishops, clergy and laity, except those in his own flock, which seems to number some 30 people in "three or four tiny congregations."

Meanwhile, Miller, in a separate pastoral letter written on the letterhead "Traditional Anglican Church, Canonical Dioceses of Armidale and Brisbane," claims he has arranged for episcopal oversight from Bishop Robert Morse of the U.S. Province of Christ the King (something which Bromley believes to be untrue).

Miller writes his flock that, having rejected the leadership of ACCA Bishop Albert Haley and accepting that of U.S. ACC Archbishop William Lewis, the latter must also now be rejected because, Miller claims, Lewis has informed him that "in spite of initial assurances to the contrary, the ACC does not recognise our Church law here in Australia and in particular does not recognise the integrity and authority of the [1662 Book of Common Prayer]." Since there are no bishops left locally to fill the bill, Miller says Bishop Morse has agreed to provide oversight "whilst we retain our own Australian Anglican tradition."

Despite the apparent setback to the ACC's Australians, however, Bromley styles himself as "bishop-elect" in the letter, suggesting that he is to be consecrated soon, presumably mainly by American ACC bishops. The newspaper of the ACC's Diocese of New Orleans confirms that Bromley was chosen bishop for the missionary jurisdiction at the ACC College of Bishops meeting in January.

The original Continuing body in Australia, ACCA, a part of the Traditional Anglican Communion, continues with some 500 members.

ACC Bishop Reports On Investigation Of Orthodoxy

Responding to an earlier *CHALLENGE* report noting the Anglican Catholic Church's approach to canonical Orthodoxy, a bishop investigating the matter reports he and other key persons are now involved in an "information exercise."

The Rt. Rev. Alexander Price, the ACC's new Missionary Bishop of New Zealand, writes in the December, 1992, issue of *The Trinitarian* that "Three of us—a patristics scholar who is an ACC priest in Australia, an English priest who is an expert on Orthodoxy, and myself—are writing a series of 19 papers. Each paper sets out what the writer believes is the Orthodox position, then the ACC position, and comments on any apparent problems in reconciling the two churches' beliefs. As each paper is completed it is sent to an Orthodox contact person who sends it on for correction and comment by someone within Orthodoxy...I would hope that this stage could be completed by Provincial Synod 1993."

After that, "a way must be found to share the findings with everyone in the ACC who is interested. My present thoughts are that we should write a catechism for adults..."

As to the possibility of negotiations after preliminary study is complete, Bishop Price acknowledged that "...at the present time, such an eventuality is so far down the track that there is no point in guessing what might happen."

The study committee's topics include: salvation and sanctification; what happens to a soul after death but before the General Resurrection (with attention to prayers for the dead); the boundary and true nature of the Church; and the influence of the Crown in Byzantium and England and therefore on modern Orthodoxy and Anglicanism.

Philadelphia Seminary Plans Move

After 107 years of operation in its urban westside neighborhood, Philadelphia Theological Seminary, operated by the Reformed Episcopal Church (REC), an evangelical Anglican body, will be relocated to the grounds of an REC parish in a more suburban environment in the northeast part of the city.

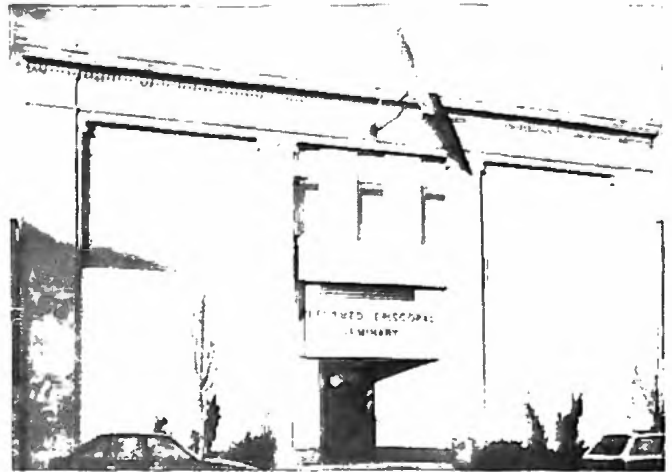
The move by the theologically orthodox institution, founded in 1887, is expected to take place in time for the fall, 1993, semester.

The decision to change venues, approved by both seminary trustees and the REC's General Committee, was made "after many months of prayer, research, consultation and deliberation over a number of options," according to a seminary release.

The new site will be shared with Grace Chapel, and includes nearly four acres of land across from a large city park. The set-up is said to be adequate for present administrative and academic needs as well as growth, and the chapel "has made a gracious rental offer." Dormitory accommodations will be available nearby, at a savings to students over current arrangements.

The present academic facility is to be leased to an inner-city service run by Christians.

The move caps several years of financial strain and continued doubts that the seminary could continue to prosper in its urbanized location, adjacent to historic Christ Memorial Church, due to concerns over security and the



PHILADELPHIA SEMINARY, formerly (as shown here) Reformed Episcopal Seminary, will be moving from its longtime facility in urban Philadelphia to a more suburban environment in the city.

future development of the neighborhood, which has shared to some degree in the City of Brotherly Love's general problem of crime and urban blight. A national advertising campaign is underway, and the addition of new faculty members, an external studies program and night courses are also being planned.

Success Or Triumphalism? It All Depends On Who Won

By Charlotte Hawtin

The tale of Episcopal Church diocesan conventions these days is often one of conservative groups getting trounced when they attempt to put up resolutions affirming the basic tenets of the faith. Such efforts are usually tabled, dismissed, substituted or voted down, while reports opening up consideration of same-sex marriage and the ordination of practicing homosexuals are routinely accepted for diocesan study.

But what if the reverse occurs, if conservatives were able to do unto liberals as the latter do unto them? So dominant has liberal control of the church become, there had been no opportunity in recent memory to find out—until, that is, the Episcopal Diocese of Ohio's recent convention.

Things had been status quo in the diocese in 1991, when a resolution "affirming the traditional Church teaching on marriage, marital fidelity, and sexual chastity" was tabled at the last minute.

Following that incident, and the sense that "some manipulation was going on," a group of 42 clergy (representing 33 of Ohio's 111 congregations) began to meet to discuss the previous summer's Phoenix General Convention and the "horror" experienced there by one of Ohio's clerical deputies, the Rev. Ernest DuRoss of St. Martin's Church, in—appropriately enough, it would prove—Chagrin Falls. Focusing on an effort to make significant change in the diocese, DuRoss's group of clergy began to formulate ideas.

It all translated into a very different diocesan convention this winter, according to *Church Life*, the diocesan paper, to the evident "chagrin" of those in the diocese accustomed to things going another way.

The group had decided it should promote more orthodox



ST. MARK'S, PORTLAND, OREGON, which recently left the Episcopal Church to join the Anglican Church in America (ACA), the largest U.S. Continuing Church, has experienced a marked rise in attendance at services since the change in affiliation, from some 80-90 to 200 for both Sunday services combined, reports Archdeacon Charles Osborn, priest-in-charge of St. Mark's. Most, he believes, are returning former members of the parish, which has some 300 on its rolls. The congregation was urged by the bishop of the Episcopal Diocese of Oregon, Robert Ladehoff, to reconsider its decision to depart the Episcopal Church, which members see as having abandoned catholic faith and order. The vestry declined to change the decision made by the congregation as a whole in January. The parish, which has endeavored to maintain amicable relations with Ladehoff and its former diocese, had not (as of deadline for this issue) received any notice that the diocese planned to make a legal bid for its property. The parish holds the deed to the building and the land, the latter having been purchased from the diocese itself in the 1920s. Osborn said he hoped all sides would exercise Christian charity, realizing that "nobody wins" in lawsuits. "It's a question of getting on with the faith you profess," he said.

representation in diocesan councils and delegations. While some people they respected were already serving in various capacities in diocesan leadership, additional people were recruited and a "slate" was assembled.

In all, 29 names were proposed by the group. Delegates from the group's congregations and other parishes were encouraged to support the 29 on the "preferred list." It was a straightforward effort in keeping with the democratic tradition, but one for which the bishop and some other delegates obviously were not prepared.

At the end of the convention, 26 of the 29 had been elected, sweeping from office many longstanding representatives and putting a decidedly more orthodox stamp on the standing committee, convention delegation and diocesan council. Though all had been duly elected, criticism of the conservatives' effort quickly emerged from the constituency used to total control.

"A cartoonist would have had a field day depicting the bishop in impassioned speech while the platform upon which he was standing was being cut away by a group of delegates," said diocesan bishop James R. Moodey. "In my judgement, the Diocese of Ohio has been wounded grievously by these actions," he wrote in a letter to clergy following the convention.

The bishop demanded the usurpers apologize for their "covert operations." Twenty-two of the 42 drafted and circu-

lated an open letter "asking forgiveness in Christ, not for strongly held beliefs, not for our firmly held conviction that God is calling the Episcopal Church to renewal, awakening and reformation, but rather for our part in causing the pain and turmoil..."

At the same convention the bishop, who has been suffering from kidney cancer, asked for the election of a coadjutor. He told clergy afterward that "If the Diocese of Ohio approaches the election of a bishop coadjutor in late 1993 without those who have legitimate differences with one another making peace and accepting responsibility for the common good, we will be in grave danger."

That may be bishopspeak for the nagging thought that theologically orthodox forces might be sufficiently strong to call the tune when it comes to electing the next bishop.

DuRoss's reply regarding reconciliation was simple. "We must find a new agreement about who we are as believers in Jesus Christ first, and then deal with the pain in this Church."

Wood Speaks On Same-Sex Unions At Detroit Gathering

Bishop Stewart Wood of Michigan, though earlier hesitant to respond to a petition signed by more than 1,000 members of his diocese protesting the approval of same-sex unions, met with some 250 persons January 23 at St. Paul's Cathedral, Detroit.

Wood earlier asked his clergy not to bless homosexual unions, though he has allowed some services of "affirmation" for gay couples to take place in the diocese.

During the two-hour session in Detroit, during which Wood tackled some 130 questions posed to him on index cards, the bishop expressed regret for having hurt members of his flock perplexed by his response to the same-sex "affirmations."

"They were taken off guard by my actions," he was quoted

Three Women Among Nominees For Virginia Suffragans

Following upon TCC's earlier report that the Episcopal Diocese of Virginia may be the next to elect a female suffragan bishop, three women have been named among seven nominees for two suffragan positions in the diocese.

According to the *Virginia Episcopalian*, among the slate of names presented by the Nominating Committee for the Election of Suffragan Bishops are the Rev. Anna Jones Stribling, rector of St. John's, Arlington; the Rev. Rosemari G. Sullivan, rector of the Church of St. Clement, Alexandria; and the Rev. Caryl A. Marsh, rector of St. Paul's, Salt Lake City, Utah.

The four male priests nominated are the Rev. David Colin Jones, rector of Church of the Good Shepherd, Burke; the Rev. Canon F. Clayton Matthews, canon to the ordinary of the diocese; the Rev. William F. Myers, rector of St. John's, McLean; and the Rev. Canon Antoine Lamont Campbell of Charleston, canon missionary in the Diocese of South Carolina.

The seven nominees, as well as any nominated by petition before March 15, will stand for election May 1.

as saying by *The Living Church*, "They were unable to explain what I had done...in the face of what they understood, that there was a moratorium on the blessing of same-sex unions. Especially hurt and bewildered were those who had worked so carefully over the past two and a half years to produce a curriculum for our congregations as part of the national study on human sexuality."

However, Wood said the fact that the homosexual community is being addressed with "an openness to talk about the experience of their own sexuality" is a good move on the church's part, reflecting the appreciation of the scientific community.

"Homosexuality is something one discovers about himself or herself and not something someone chooses," he claimed. "In that sense, the church is struggling, along with other institutions, to take a new look."

Roman Catholics "Immoral" On Birth Control?

The ever-provocative Episcopal Bishop of Newark, John Spong, has taken yet another swipe at Roman Catholicism, contending in a recent talk that "nations or religious traditions that refuse to practice or endorse birth control will be declared by world consensus to be immoral."

"A Christian church of changeless tranquility is a dead church," Spong charged in an address to Episcopal leaders attending his diocese's annual convention, according to *Religious News Service*. "It is an idol that offers only illusions, pretending that such things as papal infallibility...are still viable."

Spong again attacked fundamentalists as well, saying that biblical inerrancy is also an idol.



BISHOP JOHN SPONG of Newark asserts that a "living church" is one that understands that "there is no claim of certainty anywhere..."

By contrast, he said a "living church" is one that understands that "there is no claim of certainty anywhere with which we can anesthetize our fears...or hide our insecurities." The ability to accept insecurity and uncertainty is "nothing less than the exhilarating power of the gospel," Spong opined.

He said that human survival requires that the church lead in bringing pressure on nations and institutions that oppose world population control and effective family planning. Although the Catholic Church supports family planning, it opposes artificial methods of contraception.

The prelate called upon his diocese to be the vanguard of a new world order that will address such ills as pollution, greed, economic disparity, and "inhumane living conditions" that exist in much of the world. He predicted that political boundaries of today's nations would be replaced by regional economic super-states by the middle of the next century. He also asked his flock to join the national debate on health insurance for all, which he said will demand that Christians "face squarely" human mortality and the question of when to reject use of advanced medical technology and permit people to die.

Anglican Leaders Grapple With Financial Problems

While Anglican primates and the Anglican Consultative Council (ACC), meeting in Cape Town in January, turned down a separate structure to serve traditionalists and help maintain institutional unity in the Anglican Communion, they also had to face up to some hard truths of their own, namely serious financial problems.

The ACC itself, which has suffered a decline in donations from Anglican provinces, is at a crossroads, wrote *Church Times*, with a 1992 budget shortfall of 200,000 pounds in a total budget of one million. Only careful accounting and what has been described as a "bare bones" budget for 1993 has prevented a financial crisis. Possible causes cited included lagging commitment to international work supported by the ACC and the world recession.

If the financial situation does not improve, the next Lambeth Conference of the world's Anglican bishops, slated for 1998, might be postponed, reported *Episcopal News Service*. By then, the number of Anglican dioceses will have risen to about 800, and Lambeth, if held in its present form, will cost almost \$10 million, excluding the cost of travel and accommodations, a report said.

Archbishop of Canterbury George Carey emphasized the importance of the Lambeth Conference, which the report said helps establish a "global awareness of an Anglican presence," but conceded a "reformed" Lambeth may be needed.

Posing a pointed question, a youth representative from Australia, Tim Goodes, asked: "Why is it that we can raise vast amounts of money for something like a Lambeth, yet we can't fund essential ongoing work through our core budget?"

Meeting participants discussed how the financial difficulty might be tackled, but no final decisions were made about Lambeth. However, it appears likely that one solution may be limiting the number of invitations to the conference. A section of the report recommending a new system of representation for Lambeth was endorsed by the Cape Town meeting.

Extent Of Sydney's Link To Australian Church May Be Seen In Archbishop's Election

Australia's largest diocese, Sydney, faces a critical election following the January 31 retirement of Archbishop Donald Robinson, who has long been the Anglican Church of Australia's (ACA) leading voice for apostolic order.

A conservative Evangelical who opposed the ACA General Synod's November decision allowing dioceses to choose to ordain women priests, Robinson, who turned 70 last November, had led Sydney for almost 11 years.

A key figure at last June's Festival of Faith in London, Robinson is a New Testament scholar who has served both on the Inter-Anglican Theological and Doctrinal Commission, and on the Anglican Consultative Council. His episcopacy saw the establishment of 20 new church centers in Sydney's rapidly growing suburbs, reports Muriel Porter in *Church Times*. His Vision for Growth program, which financed the new developments, has so far raised ten million Australian dollars.

Continued next page, right column

ANGLICAN WORLD BRIEFS:

***ONE OF THE MOST INFLUENTIAL AND WIDELY-READ THEOLOGIANS OF THE CHURCH OF ENGLAND IN THIS CENTURY HAS DIED.** The Rev. Canon Eric Lionel Mascall, canon of Truro and priest of the Oratory of the Good Shepherd, was a Doctor of Divinity of both Oxford and Cambridge, as well as *honoris causa* of St. Andrews, and a Fellow of the British Academy. A report of his death at 89 by the Rev. John Gilling states that the "clarity of his exposition and the vividness of his style commended it both to the parish clergy and to the common reader. His thoughtful and rational Catholicism, rooted in the traditional theology of the Church, was no narrow Thomism, but alive and responsive to the problems of 20th-century Christians." Mascall's works include *He Who Is*; *Christ, the Christian and the Church*; *Existence and Analogy*; *Corpus Christi*; *The Recovery of Unity*; *Pi in the High*; *Grace and Glory*; and *Saraband*. - *Church Times*

***ANOTHER DEATH, OF A "QUIETLY FIRM, TRADITIONALIST, WIDELY READ AND SCHOLARLY" ENGLISH CLERIC, HAS BEEN REPORTED.** A parish priest throughout his working life, the Rev. David L. Scott, 71, helped restore St. Mary's Church, Hale (near Liverpool), after a fire almost destroyed it in 1977. He edited *Parson and Parish*, the journal of the Parochial Clergy Association, and *Faith and Heritage*, the journal of the Prayer Book Society, and also wrote for Canada's *Anglican Free Press*. A graduate of Selwyn College, Cambridge, he studied for the priesthood at Ripon Hall. Ordained in 1945, he served in Lincolnshire before being appointed as vicar of Hale in 1974. He retired in 1986. He is survived by his wife and two children. - *Church Times/Daily Post*

***SOME 180 SCOTTISH EPISCOPALIANS OPPOSED TO WOMEN PRIESTS ATTENDED A CONFERENCE IN GLASGOW RECENTLY.** Those gathered for the conference on "Affirming Apostolic Priesthood" at St. Bride's are against a proposed canon to allow women priests, which will have its first reading at the Scottish General Synod in June, with a final vote, requiring a two-thirds majority in all three houses, due a year later. Notably, the Bishop of Glasgow, the Rt. Rev. John Taylor—whose own position has been undeclared—celebrated the Eucharist at the gathering. However, a majority of Scottish Episcopal bishops now favor women priests. - *Church Times*

***A NON-RELIGIOUS BUILDING IS THE BEST PLACE TO HOLD A MULTIFAITH SERVICE** and avoid most of the difficulties posed by the use of churches, the Church of England's House of Bishops has advised. The bishops were asked for guidance following controversy over such services and a Board of Mission report received last year by the General Synod. The report notes, among other things, that "the principle stands that nothing should happen in an Anglican building which is contrary to the Christian Faith." Still, debate continues over whether and to what extent it may be proper for Anglicans to participate in such services, wherever they are held. - *Church Times*

***A DECISION ON THE FATE OF 14 ENGLISH THEOLOGICAL COLLEGES WILL BE DEFERRED UNTIL JULY,** Church of England bishops agreed at their January meeting in Manchester. The widely-expected postponement follows the outcry which greeted the publication last



BISHOP JOHN HAZLEWOOD of Ballarat, Australia is retiring earlier than planned, but managed recently to rile fellow Anglican bishops by conditionally ordaining a deacon who had earlier been ordained by another bishop alongside a female ordinand.

SYDNEY Continued from previous page

It's a hard act to follow. But Sydney's Synod was due to begin its electoral session on March 29, with the successful candidate expected to be one of a small number of senior clergymen. The struggle, said the story, will be between candidates of varying degrees of Evangelical conservatism. The result, said Porter, may well govern how closely the diocese of Sydney, its hierarchy still strongly opposed to the ordination of women, remains linked to the rest of the Australian Church, and in particular to the General Synod. Since the latter's November decision on the matter, the majority of ACA dioceses have elected to ordain women priests, and rapidly: nearly 100 women priests were ordained before the end of 1992.

Hazlewood Retiring Early

Meanwhile, Porter reports that the bishop of the rural Victoria Diocese of Ballarat, the Rt. Rev. John Hazlewood, a traditionalist, was expected to retire within weeks rather than in July as previously planned.

One Australian source says that Hazlewood's health has not been good and that pressure in recent months may have taken a toll. The decision to leave early (apparently a "long service leave" involving farewell visits around the diocese followed by complete retirement) also follows a statement from over half (some 30) of Hazlewood's clergy late last year, in which they declared they would not accept any successor bishop consecrated by Australian Anglican Primate Keith Rayner, also the Archbishop of Melbourne, or any other bishop who had ordained women priests. They also declared their wish to dissociate themselves totally from the national ACA, its General Synod, provincial council and commissions. They said the national church had usurped the authority of the Universal Church and had departed unilaterally from traditional catholic and apostolic order by permitting women priests. The clergy group is led by the Dean of Ballarat, the Very Rev. Bill Edebohls.

Church Times said other Ballarat clergy, while personally opposed to women's ordination, have publicly denounced the statement—which apparently caused quite a stir around the country as the most forceful declaration following the Synod vote.

An electoral panel of six clergy and six laypeople has begun the process of choosing a successor to Hazlewood, though no announcement can be made until the see is formally vacant, reports say.

Meanwhile, the widow of the late Archbishop David Penman of Melbourne—who died before he could fulfill plans to become the first Australian Anglican bishop to ordain

women priests—was ordained a deacon at St. Paul's Cathedral in Melbourne. She will continue in her ministry as a Melbourne school chaplain.

Another would-be pioneer for women priests in Australia, Bishop Owen Dowling of Canberra and Goulburn, ordained in late December the 11 women he hoped to ordain last February, but who were denied at the last minute by a court injunction filed by Anglicans opposed to women priests. It was Dowling's last official diocesan act before retiring. A group of some ten people protested the ordinations, walking out of the cathedral in Goulburn to shouts of "shame" from the capacity congregation, according to *Religious News Service*. Similar treatment was given to protests elsewhere as various dioceses experienced their own first ordinations of women priests. Dowling, a 58-year-old widower, later in 1992 was charged with soliciting an off-duty police officer for sex. The charges were ultimately dropped, and Dowling has now remarried. A successor has been elected to Canberra: the Rt. Rev. George Browning, who has been serving as an assistant bishop in Brisbane.

Conditional Ordination Scored

At deadline, it was learned that Ballarat's traditionalist bishop, John Hazlewood, had stirred up Australian Anglican leaders by conditionally ordaining a deacon previously ordained alongside a woman by the bishop of Bendigo.

The action—seen by one report as indicating that a more formal division may be developing between Ballarat and the national church—was said to have been taken by Hazlewood to ease doubts of senior clergy in the diocese and the transferring deacon himself, David Millar.

Strong disapproval included that from the Australian Primate, Keith Rayner, who claimed Hazlewood had "reordained" Millar.

October of "A Way Ahead," a working party report on ordination training. Issued under the direction of the Bishop of Lincoln, a supporter of women's ordination, the report said ordination training should be ended at three schools, two of them traditional: the Anglo-Catholic Mirfield and Evangelical Oak Hill. Following protests, assessments of all theological colleges serving the English Church will now be made by a new group. - *Church Times*

***AN ARCHBISHOP WHO REFUSED TO ABANDON HIS PEOPLE DURING THE RAVAGES OF THE LIBERIAN CIVIL WAR IS DEAD AT 59.** The Most Rev. George Browne, Archbishop of the Church of the Province of West Africa and Bishop of Liberia, died February 15 in a Milwaukee hospital after an extended illness. Praised as a man of "the highest integrity and truth," a "peacemaker and visionary," Browne was one of only two church leaders to stay in the capital of Monrovia during the height of the conflict in 1990. Episcopal Presiding Bishop Browning said that Browne's brave choice to remain during the warfare involved living in conditions which, he felt, caused his untimely death. - *Episcopal News Service*

***THE FIRST ANGLICAN ARCHBISHOP OF NIGERIA HAS DIED.** Archbishop Timothy Olufosoye was over 75 at the time of his death. As a young man, he gave up the chieftainship bequeathed to him by his father, a man who had 45 wives, to become a priest. He was consecrated bishop in 1965. - *Anglican Journal*

ANGLICAN USA BRIEFS:

***THE CHURCH HYMNAL CORPORATION IS REPRINTING THE HYMNAL 1940,** apparently due to continued requests from certain quarters of the church for it to do so. Copies of the hymnal, being reprinted in the red-bound Harmony Edition only, are available for \$10.95 each (postpaid) through the Church Hymnal Corporation's Order Department, 800 Second Avenue, New York, New York 10017-4754. One source noted that, unlike the case of the 1928 *Book of Common Prayer*, which was officially replaced by the 1979 prayer book, the 1940 hymnal has never been de-authorized by the Episcopal Church, despite the fact that a new (1982) hymnal is now in use.

***ONE OF THE BISHOPS WHO HELPED ORDAIN "THE PHILADELPHIA 11" IS DEAD AT 83.** Among three retired prelates participating in the unauthorized 1974 ordinations of women priests two years before the Episcopal Church voted to admit them was the Rt. Rev. Edward Randolph Welles, the fourth Bishop of West Missouri. His daughter, Katrina Swanson, was one of the eleven ordained on July 29, 1974. The illegal ordinations were later regularized by the Episcopal Church. - *The Anglican Digest/TCC*

***FINANCIAL WOES HAVE HIT THE EPISCOPAL DIOCESE OF WASHINGTON, D.C., HOME OF THE CHURCH'S SECOND WOMAN SUFFRAGAN BISHOP,** Jane Dixon. The diocesan convention January 29-30 "voiced compelling messages about present realities—reduced pledges, crippled diocesan programs, stalled membership growth and polarization within the diocese. But delegates...discussed opportunities for creativity and renewal." The convention, in a "sobering but hopeful" mood, called for "serious self-assessment and fresh discernment of God's plan for the church in the Washington area." - *Washington Diocese*

***MEANWHILE, WASHINGTON'S FEMALE SUFFRAGAN WAS AMONG THOSE ASKED TO PARTICIPATE IN THE INAUGURAL MORNING PRAYER SERVICE** for President Bill Clinton in January, something which caused her to feel "honored beyond the telling." The service was held at the Metropolitan African Methodist Episcopal Church of Washington D.C. - *Episcopal News Service*

***MASSACHUSETTS SUFFRAGAN BISHOP BARBARA HARRIS CLAIMS TO BE A TRADITIONALIST.** *Anglican Journal*, reporting on an interview with Harris, said she is a "self-described traditionalist" who "nonetheless disagrees with those who would exclude others from the church." She was quoted as saying that "I resent people who feel they have cornered the market on the revealed truth to the exclusion of all others. I consider myself a traditionalist in that I hold to the doctrine and discipline and worship of my church and will continue to defend the faith as I know it."

***THE SOCIETY OF ST. JOHN THE EVANGELIST IS CLOSING ITS HOUSE IN DURHAM, NORTH CAROLINA.** This oldest Anglican religious order for men is declining because of "a lack of manpower," according to a brother of the order. That necessitates the shutdown, which now leaves open, only, Cambridge and West Newbury, Massachusetts. - *Episcopal News Service*

***DIALOGUE ON SEXUALITY ISSUES AT THE LOCAL LEVEL MANDATED BY THE 1991 EPISCOPAL GENERAL CONVENTION IS MOVING FORWARD IN MANY**

DIOCESES. "Non-judgmental conversation" is the ideal, said one of those who have undergone "training" to lead the dialogue at the congregational level. "Dialogue, not debate" was the watchword of another. - *The Living Church*

***SOME 20 ANGLICAN PRIESTS MET IN AIKEN, SOUTH CAROLINA, RECENTLY TO LEARN MORE ABOUT THE ANTIOCHIAN ORTHODOX CHURCH.** Meeting January 22-24 at the Rose Hill Estate conference center, the gathering—consisting mostly of Episcopal priests along with a few Continuing Church clergymen—heard Orthodox representatives discuss their theology and practice. The Rev. Paul Schneirla of the AOC's Western Rite Vicariate, and the Rev. William Olnhausen of Mequon, Wisconsin, a former Episcopal priest who turned to Orthodoxy, made presentations. Interestingly, the director of the Rose Hill center, the Rev. Owen Jones, commented that "This was not just an academic gathering, but many of us are concerned whether there will be a future for us in Anglicanism. Many clergy have been investigating this independently for a long time. Some are more Orthodox than Anglican in their thinking." - *The Living Church*

***YOU DISPENSE US FROM THE AUGSBURG CONFESSION** and we'll suspend the preface to the Ordinal of the 1979 **Book of Common Prayer** for you. That's what's on the table as the Evangelical Lutheran Church and the Episcopal Church debate "full communion." Both churches are expected to decide on the closeness of their future relationship by 1997. - *Episcopal News Service*

***FRUITFUL RELATIONSHIPS** is what Rembert Weakland, Roman Catholic Bishop of Milwaukee, and Theodore Eastman, Episcopal Bishop of Maryland, see as resulting from the last 25 years of conversation between the two churches' ecumenical committees. They noted many local-level covenants which make tangible the "commitment to full communion." The 25-year Episcopal contact may have had one other effect: Weakland has been among a few Roman Church leaders urging openness to the idea of women priests in his church. - *Episcopal News Service*

***A LAYWOMAN HAS BEEN APPOINTED CANON MISSIONER OF THE EPISCOPAL DIOCESE OF NORTHWESTERN PENNSYLVANIA** by the Rt. Rev. Robert D. Rowley Jr., the diocesan. Sharon L. Davenport of Erie will have responsibilities for deployment and program. According to Ruth Schmidt, executive director of the National Network of Lay Professionals in the Episcopal Church: "It is really exciting to see laypeople being chosen for important positions such as this. There are currently many people in seminaries intending lay vocations so that they can be qualified for similar positions." - *Diocesan Good News Service/Virginia Episcopalian*



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What's The Word?

By The Ven. Dr. Carroll E. Simcox

Christian Panentheism

I have a confession to make: I am a panentheist. But what can be said about my detestable enormity is like what somebody said about Wagner's music: it isn't nearly so bad as it sounds. A panentheist is not a pantheist. The pantheist believes that everything *is* God; the panentheist believes that everything is *in* God: that God contains all things and is contained by nothing. Being a Christian panentheist means that for me God is both my heavenly Father and my eternal Home. If you believe that, you too are a Christian panentheist. It may take you a while to get used to this, but it's all right. You are in good theological company, including such as these:

The author of Psalm 90: "*Lord, thou has been our dwelling place in all generations*";

St. Paul: "*God, in whom we live and move and have our being*" (Acts 17:28);

St. Thomas Aquinas: "*The entire universe pre-exists in the Godhead, which is its primordial cause. Father, Son, and Holy Ghost are all in all, because in their divinity every other thing is anticipated and possessed*";

Jesus: "*I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing*" (John 15:5);

Isaac Watt: "*O God, our help in ages past, / Our hope for years to come, / Our shelter from the stormy blast / And our eternal home...*"

The pantheist believes that everything is God; the panentheist believes that everything is *in* God.

St. Augustine in his *Confessions* (I.iii) reflects upon how God fills all things (us included, of course) with His whole being by His simply containing them. This would be nonsense if we were talking about a man. A man does not "fill" a birdhouse by just making it; he must remain outside it for all his life, unless he is a tiny man the size of a wren, or smaller, and so can enter through the door: a scenario that seems highly unlikely. But we're talking about God. He can put His whole infinitely immense Being into anything He creates: *all* of Him, if the word "all" or "part" can give any meaning when applied to Him. He can enter any creature without being contained by it.

He contains all things. He penetrates all things. He can be contained by nothing. As this Christian panentheist thinks about God's containment of all things, myself included, the realization of this fills me with wonder, love, praise, and gratitude. Existentially speaking it means that He perfectly *controls* whatever and wherever He contains. To be thus controlled by the God who contains you is to be ruled by Him, subject to Him; and if I am a

childish fool I am not going to like this: I want to be my own boss—master of my fate, captain of my soul. I've had my moments when I've felt exactly like that. They were bad moments. I thank God who contained me that He delivered me from those moments and spared me the consequences that would have ensued had any such moment become permanent.

God's containment of me means that I cannot break loose from Him. There are some lines from a hymn which at this moment I can't locate: "*I know not where His islands lift their fronded palms in air; / I only know I cannot drift beyond His love and care.*" Those last words give this Christian panentheist's mind and heart a great and endless comfort.

Does God contain Hell—either on earth or beyond the grave? Yes, because no reality can exist apart from Him. Sin and hell, though not at all compatible with His nature, are permitted by virtue of the free will with which He endowed us, and thus are "contained" by Him.

If God creates anything, He contains it—forever. His containment means, of course, that whatever it is, be it hell, or Saddam Hussein, or the Model-T Ford, or AIDS, or acupuncture, to name but a few of all the items in creation, he or she or it is totally *within* God's dominion. We may not see *how*, or *why*, or even *if* it is. But we need not bother to guess at the *how* or *why*. All we need to know is the answer to the *if*—and that answer is yes.

In closing I'd like to testify to what my Christian panentheism does for my soul, hence for my digestion and peace of mind and ability to sleep. All sorts of cruel and unanswerable questions would torture my mind and torment my soul if I did not triumphantly realize, as I do, that there is nothing, however horrific, that can exist or come to pass that is outside God's full containment. Whatever it is, whoever it is, he, she or it is totally subject to the invincible will of Him whom Jesus reveals to us and teaches us to approach as *Abba*, Father.



FOUNDATIONS

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

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CrossCurrent

Another *Digest* Expose Of WCC Prompts Flap, Damage Control Efforts

By Charlotte Hawtin

Extraordinary efforts have been made to minimize the damage caused by a negative story in the February issue of *Readers Digest* detailing the World Council of Churches' past involvement in revolution, liberation theology, and inaction in the face of Marxist persecution of Christians throughout the former Soviet bloc.

The WCC, according to the publication—which has scored the world ecumenical organization before—was heavily infiltrated by Marxists and had KGB operatives serving in its highest councils before the fall of communism. As a result, the line taken by the WCC was often more orthodox Marxist and less often orthodox Christian. The claims parallel those made recently (and reported briefly in the last *TCC*) by former Soviet prisoner Gleb Yakunin based on KGB archives, and by the American-based Institute on Religion and Democracy.

The WCC experienced a loss of stature and decreased funding following highly critical articles in *Readers Digest* in 1971 and 1982. This time, the world body's top brass reacted before the issue hit the streets in an attempt to counteract the bad publicity.

Branding the story a distortion, the WCC called it "old news." Its leaders suggested the author, who also wrote the 1982 *Digest* article, had an ax to grind, and said the story denigrates "people of color and indigenous people," which are presently high on the WCC's list for annual grant money.

Coverage from the *Associated Press* and *Religious News Service* tended to defend the WCC. "A new broadside of old denunciations" is the opening phrase of the *AP* account of the controversy.

Despite the "old hat" labeling of the story by the WCC, there is cause for new look at the subject, as evidence of Marxist infiltration has only been concretely identified in the last 18 months, and accusations regarding WCC inaction in Romania only gained momentum following the fall of Romanian strongman, Nicolai Ceausescu, in 1989. Indeed, the funding of revolutionary pro-Marxist groups, cited in the article, all take place after 1982.

Where the WCC has been unable to rebut the *Digest* claims, it has swallowed them, with some rationalization. Of the comrades formerly operating in the organization, the WCC, according to *Episcopal News Service*, explains it has

"always been aware that delegations from countries with repressive governments were allowed to attend meetings only with permission—and under scrutiny—from their governments."

The *Digest* account has been corroborated by an independent examination of KGB infiltration of the WCC done by the Institute on Religion and Democracy which names more names than the *Digest* piece and tags several prominent Russian bishops as fellow travelers. But the WCC reportedly had plenty of western leftists on its own without factoring in the contributions of their Soviet bloc brothers.

Meanwhile, in a separate report, a group of "friends of the WCC"—church leaders, theologians, social ethicists and laity—have said that ecumenical pronouncements on social issues by the World Council will become "increasingly irrelevant in the years to come if the work of the WCC in this field is not reoriented now."

The newly-published report by the group, which met in Berlin in mid-1992, is entitled *The Future of Ecumenical Social Thought*, and was presented to WCC leaders last July. It addresses what it sees as a lack of "competence and credibility" in the WCC's social witness, borne out by the Council's '91 Canberra Assembly. The latter was criticized by some for its syncretistic and leftist political tendencies, at the expense of its primary mission toward ecumenical progress and unity.

Still, the WCC is as irrepressible as ever. Its latest initiative, according to an account in *First Things*, is the "Kairos Project." The project was to coincide with Columbus day observances linking racism and genocide to the European immigration to America. However, it was postponed due to lack of interest on the part of minorities, said *FT*. But "lack of interest" wasn't the problem at all, according to the WCC. Rather it "indicates how deep the separation is between peoples and that the national justice movement is indeed deeply divided racially."

Hume Laments Trend Toward Morality As "Matter Of Opinion"

The loss of belief in objective moral norms in society has been decried by Cardinal Basil Hume of Westminster, echoing recent warnings by the Archbishop of Canterbury against the privatization of morality.



CARDINAL BASIL HUME of Westminster. *Wide World Photos*



SOON-TO-BE-FORMER NEW YORK SCHOOLS CHANCELLOR Joseph A. Fernandez. *Wide World Photos*

Even In New York: Ouster Of Fernandez Reflects Unpopularity Of Condom/Homosexual Programs

New York City Schools Chancellor Joseph A. Fernandez—whose support for condom giveaways and teaching that homosexual behavior should be accepted outraged parents and religious leaders—has been ousted from his job by the city's board of education.

At a stormy, rowdy meeting February 10, the seven-member board voted 4-3 not to renew Fernandez's contract as chancellor, which is comparable to a superintendent of schools, when it expires June 30. The 57-year-old Harlem native had held the \$195,000-a-year job, involving the education of nearly a million pupils, since January, 1990.

Fernandez was best known for advocating condom distribution in high schools (a policy implemented in 1991) and a multi-cultural curriculum called "Children of the Rainbow" that (among other things) teaches acceptance of homosexuality to students in the first through sixth grades. A bibliography accompanying the curriculum guide includes such books as *Heather Has Two Mommies*, *Jennifer Has Two Daddies*, *Daddy's Roommate*, and *Gloria Goes To Gay Pride*.

Though some 100 persons spoke—most in favor—of Fernandez at the meeting, Board Vice President Irene Impellizzeri said the turnout was not representative of the level of public dissatisfaction with Fernandez, particularly among parents, from whom protests had been strong.

Fernandez, formerly a superintendent in Dade County, Florida, was credited for tackling New York's problems of corruption and low morale and, in three years, giving teachers and principals more control of their schools, simplifying hiring, trimming the bloated central bureaucracy, and winning the right to dislodge ineffective principals. But the positive changes were overshadowed by battles over his controversial proposals, which one board member said had "polarized the city."

"Children of the Rainbow" created a furor late last year, with most boards unwilling to use the curriculum until the fifth or sixth grades. In early December, Fernandez made headlines when he suspended one of 32 district school boards for refusing to implement "Children" or to propose a modified version, though the central school board overturned his decision and asked him to seek a compromise.

Homosexual rights activists claimed that, because of "gay bashing," the curriculum was needed to "confront prejudice in childhood." On the other side stood a racially and ethnically diverse cross-section of parents, such as one black mother who called "Children" a "Curriculum of Indoctrination" which would have a deadly impact. One school board member complained that Fernandez's policies "teach our kids that sodomy is acceptable but virginity is something weird."

Fernandez expressed pride in what had been done for the city's children and said that, though he had made mistakes, he always put the children's welfare ahead of political or special interests. Monsignor John Wolsey, director of the New York Archdiocese's Family Life-Respect Life program, countered that Fernandez's tenure showed he was more concerned about what is "politically correct than morally correct." Fernandez himself is said to be a Catholic.

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

According to *Ecumenical Press Service*, Hume did not mean that people nowadays generally behaved worse, or were individually more selfish than in the past. What did seem clear was that there was no longer any general agreement about what a good life is.

While the last 200 years had seen the absorption of Christian values into the fabric of society in many remarkable ways, recent years had also seen a gradual retreat in the public role and influence of institutional religion, said Hume in a late 1992 lecture on "Religion and Society" at Surrey University, Guildford.

And now, "Individuals are thought to be free to pick and choose the precepts and commandments they observe," he said. "Morality has become, in our individualistic age, a matter of opinion." While religion is always personal, Hume rejected the idea that it is or should be a purely "private" matter.

"It is essential for the future of our society to escape from moral subjectivism," Hume continued. This entailed rediscovering the connection between the pursuit of the good and human fulfillment.

"Morality is a means to a goal," explained the cardinal. "We have to demonstrate the link between a moral life and a life that is worth living and is both fulfilling and richly human."

WORLD RELIGION BRIEFS:

*** APPROXIMATELY TWO-THIRDS OF LUTHERAN CHURCHES NOW ORDAIN WOMEN.** Lutheran churches in the U.S. and Germany recently ordained women bishops. - *ELCA Newsbriefs/Christian News*

*** THE POPE'S RECENT JOURNEY TO AFRICA WAS HIGHLIGHTED BY A DELICATE MISSION TO SUDANESE CATHOLICS REPRESSED BY MUSLIMS.** The Pope urged the Muslim leader of Sudan to protect religious minorities and rebuked the government, in public, for its repression. Priests and missionaries have been expelled, churches closed, and Christians arrested and reportedly often subjected to isolation and starvation. Earlier, in AIDS-ravaged Uganda, the Pope urged monogamy and chastity as the "safe and virtuous way" to fight AIDS, which is now an epidemic in Africa. - *The Washington Times*

*** A CALL FOR THE OLD CATHOLIC CHURCHES OF THE UNION OF UTRECHT TO CONDEMN THE RESURGENCE OF RACISM, ANTI-SEMITISM, and xenophobia in Europe** has been made by the Synod of the Old Catholic Church of the Netherlands. - *Ecumenical Press Service*

*** A SCHOOL OF CHRISTIAN STUDIES IS TO BE CREATED AT MOSCOW STATE OPEN UNIVERSITY,** with the help of Dr. Ernest Gordon, president of the New Jersey-based CREED organization, and Charles Rush, minister of the Princeton Baptist Church. The assistance of both was invited by the rector of the university, where the two will also lecture on the Christian faith. Gordon and Rush left for Moscow in March. - *CREED release*

*** MOTHER TERESA, WHO OPERATES TWO HOMES FOR POOR AND SICK CHILDREN IN RUSSIA,** has been honored with the 1992 Leo Tolstoy International Award for her work. She hoped to open five more centers for children in Russia. - *The Washington Post*

*** HINDUS ARE SEEKING CONTROL OF INDIA,** where they comprise 83 percent of the population. India was organized as a secular state 46 years ago, when it gained independence from Britain. Now, the Hindus are seeking to reverse that status, buoyed by growing popular support for their political party, Bharatiya Janata, following the Hindu-inspired violence and destruction of a 16th century Muslim mosque. With a serious shot at provoking an early election, the party is trying to formulate concrete policies for the first time. So far, building nuclear weapons rates first on their priority list. The party is opposed to foreign investment and convinced that education is "not relevant to the Indian condition." It is also interested in specialized population control, meaning fewer Muslims and fewer children for the poor. - *The New York Times*

*** A UNITED CHURCH OF CANADA MINISTER WHO POSED NUDE FOR A HOMOSEXUAL-ORIENTED MAGAZINE IS SUING FOR REINSTATEMENT AFTER BEING SUSPENDED FROM PASTORAL DUTIES.** The Rev. Christopher Bowen claims the magazine and calendar photos, which show him sexually aroused, were taken before his ordination and published without his permission. The United Church suspended Bowen for six months, citing inappropriate behavior for a member of the ministry, and ordered him to undergo psychological and vocational assessment. - *The Washington Times*



THE WINNER OF THE WORLD FAMOUS OLNEY (ENGLAND) SHROVE TUESDAY PANCAKE RACE this year was Lesley Bryne, a teacher from nearby Bletchley. She was congratulated by the Rev. Ashley Null, an American studying for a PhD at Cambridge. After the race, which is run through the town to the parish church, a special "shriving" service was held with hymns composed by John Newton and William Cowper, both connected historically with the area. The Olney Pancake Race has been held almost continuously since 1445. Photo by Nicholas Spurling

Gays Looking Beyond Lifting Of Military Ban

Recent reports indicate that homosexuals have a broader armed forces agenda than just ending the military ban against gays.

According to *The Washington Times*, the Gay, Lesbian and Bi-Sexual Military Freedom Project, put together by nine gay rights groups, plans to push for mandatory training sessions on the homosexual lifestyle within the military, especially for chaplains, doctors, service academies and law enforcement. Such training should include "didactic and experiential opportunities addressing prejudice, stigma and discrimination." The Project also envisions an advisory committee to the secretary of defense with whom the secretary should confer on homosexual issues.

Groups involved in the Project include the American Civil Liberties Union, the National Gay and Lesbian Task Force, and Queer Nation.

The executive director of the Veterans of Foreign Wars, Larry Rivers, charged that "There's no mention at all about homosexuals going to class or trying to understand the military culture. It puts the onus on those in the military to be indoctrinated about the homosexual lifestyle and desensitized to their moral convictions."

Meanwhile, though, homosexual activists have suffered a setback, and some dispute within their own circles. For years they have claimed that gays comprised at least ten percent of the population, as maintained in the post-World War II Kinsey Report. But that number has long been suspect, and more recent and scientific studies have found that only between one and six percent of the population are homosexual.

The need for a more accurate number has been fueled by scientists who need to predict future incidence of AIDS and the scope of the public health problem.

Courage, A Catholic Group For Homosexuals Seeking Peace Of Healing

The counterpoint to the much ballyhooed Dignity, a homosexual group of Roman Catholics who seek acceptance for their lifestyle, is a group called Courage.

Predicated on the "acceptance of Catholic Church doctrine that says homosexual activity is always immoral," Courage has quietly spread from its 1980 beginnings under Cardinal Terrence Cooke in New York to encompass 18 chapters across North America, reports *Our Sunday Visitor*.

Leaders say growth of the group has been slow due to pro-homosexual support from priests and even bishops. But the group seems to have brought badly-needed help to those homosexuals who have found it.

"Now that I have a real relationship with God and the nourishment of my Church, I am living in deep contentment, and I don't care why I was gay. It doesn't matter, really," one Courage member said. "Now I am in the hands of God."

A priest counselor says of Courage: "I just wish that the Church would not keep us so secret. Courage is a Catholic group. Dignity is a group of Catholics."

Religious Colleges Increasingly Not

Many ostensibly religious colleges and universities are moving farther and farther away from the purpose for which they were founded, reports *The Washington Times*.

Frank Lazarus, vice president for academic affairs at Marquette University, for example, divorces the promotion of a Roman Catholic ethos for the school from the issue of academic freedom and attracting the best professionals.

Twenty years ago the staff at Marquette was 75 percent Roman Catholic. Presently it's 51 percent, with less than ten percent from religious orders.

Now, said the story, there are those who "say it is no longer possible to reconcile religion and higher education." The founders of Yale or Princeton—both started to train ministers—might be dismayed to hear the "queen of science," i.e. theology, relegated to the dustbin.

Religious beliefs or practice have little to do with employment or acceptance at most church-affiliated colleges. Still, some Roman Catholic and evangelical schools are bucking the trend. Wheaton College, for example, hires evangelists who are committed Christians.

But schools on both sides of the issue agree that you're damned if you do and if you don't. At supposedly Roman Catholic Georgetown University, liberals squealed when official status was denied to a homosexual group. Conservatives were appalled when Notre Dame awarded its highest honor to Mario Cuomo, the liberal, pro-abortion governor of New York.

RELIGION USA BRIEFS:

*GAYS AND LESBIANS IN THE UNITED METHODIST CHURCH ARE STARTING TO TALK ABOUT SPLITTING FORMALLY FROM THE DENOMINATION to form a Methodist body of their own. The possibility was discussed at length at a January meeting of the denomination's gay and lesbian caucus, which in a resolution described the Methodist Church as "a moribund institution drained by its idolatry of heterosexual norms." A spokesman said the resolution had been prompted in part by anger over the church's apparent willingness to go ahead with plans to hold its 1996 General Conference in Colorado, which overturned anti-bias laws protecting gays in three cities. The spokesman charged that church officials have a "pick and choose" policy toward the Methodist Book of Discipline, by which they enforce the book's ban on gay ordination but are willing "to meet in cities that practice discrimination." - *Religious News Service/Christian News*

*"CORPORATE BLACKMAIL" is what Celestial Seasoning's owner Mo Siegel calls an alleged extortion attempt by the New York Boycott Colorado group. The latter issued "demands" that the company kick in \$100,000 to fund their fight against Colorado's anti-homosexual "Amendment 2." The FBI is now investigating the charge. - *The Washington Times*

*MEANWHILE, MORE COLORADANS BACK THE ANTI-HOMOSEXUAL AMENDMENT now than did at the time the measure was passed, according to a recent poll. In fact, the boycott waged by pro-homosexual forces seems to have backfired, producing a business boom as well as tipping the polls against the homosexual rights advocates. In Oregon, where a similar but stronger measure (#9) was defeated, a new Colorado-style measure is being crafted. "We're trying to rewrite it squeaky clean, so that it'll pass the constitutionality test," said a spokesman for the measure's supporters, the Oregon Citizen Alliance. - *The Washington Times*

*OPPOSITION TO A COAST GUARD PRAYER BREAKFAST by Massachusetts Rep. Gerry Studds, a homosexual who heads the House committee overseeing the Coast Guard, caused its cancellation. Former Reagan domestic advisor Gary Bauer was to speak at the breakfast on balancing work and family life—though he has also spoken in the past against lifting the ban on gays in the military. Bauer was "utterly amazed that a member of Congress would abuse his power to suppress free speech rights." While Studd's call to the Coast Guard commandant is on the record, he dismisses as "ridiculous" allegations he applied pressure in the matter. - *The Washington Post*

*"FIRST OF ALL, I ENJOY THE MILITARY," was lesbian Metropolitan Community Church minister Dusty Pruitt's answer as to why she, an involuntarily discharged Army Reserve captain, was seeking to return as the military's first openly homosexual chaplain. Pruitt wants a "wider setting" to sell her brand of religion, one which her church bills as teaching that "Jesus Christ died to take away your sins, not your sexuality." - *The Washington Post*

*HAIRSTYLES = ABORTIONS? "If a high school student...has a fundamental right to choose his or her hairstyle, an Alaskan woman must certainly have a fundamental right to choose whether or not to terminate a pregnancy." The

quote, from an injunction by an Alaskan Superior Court Judge, explained her reasoning for blocking a Palmer, Alaska hospital's popular ban against performing second trimester abortions. - *The Washington Times*

***A TV ANCHORMAN WAS SUSPENDED FROM HIS JOB AFTER CHARGING THAT THE MEDIA IS BIASED AGAINST CHRISTIANS.** Jacksonville, Florida station WTLV anchorman, Lee Webb, was suspended for three days in late January, after station officials told him his action violated company policy. Webb voiced the criticism of his profession during a leadership training seminar sponsored by televangelist Pat Robertson's Christian Coalition. At the January 16 seminar attended by some 100 persons, Webb talked about ways the Coalition could influence the media. He also showed an NBC news story about the religious right which he said illustrated bias. He told the seminar, "We hear complaints every day that the news media is liberal. Yes, my friends, it is." - *Religious News Service/Christian News*

***MOVIE INDUSTRY LEADERS HAVE BEEN PRESENTED WITH ONE MILLION SIGNATURES CALLING FOR A NEW FAMILY-FRIENDLY MOVIE CODE.** In a February ceremony in Los Angeles honoring the best family films of the year, Christian Film and Television Commission leader Ted Baehr said signatures collected by several Christian organizations advocate returning to a movie code similar to one used from 1933 to 1966. The proposed guidelines call on movie producers to respect human life, to portray romantic relationships without nudity, to show restraint in the portrayal of sexual aberrations, and to omit language that incites bigotry and hatred. Baehr asserted that, after much of Hollywood abandoned the old code in 1969, box office went down from 44 million weekly attendance to 17 million, and has never recovered. "Basically, they killed the family audience. It's better to sell four tickets to a family than one ticket to a teenager," said Baehr, who is, among other things, past president of the Episcopal Radio-TV Foundation. - *The Washington Post*

***PROGRAMMING REGARDED AS INDECENT CAN NO LONGER BE SHOWN ON CABLE TV CHANNELS OPEN TO ALL VIEWERS.** Channels which air "material that describes or depicts in an offensive way sexual or excretory activities or organs" will now only be accessible to those who request such programming in writing. - *The Washington Times*

***VISN, THE VISION INTERFAITH SATELLITE NETWORK,** is suing over a new Federal Communications Commission Regulation that classifies local religious stations as a "must carry." The founders of VISN charge that their "ability to disseminate its diverse religious message will be limited and reduced," because stations forced to carry local religious programming will lessen access for the network. - *The Living Church/The Washington Times*

***A MASSACHUSETTS SUPERIOR COURT VICTORY BY CATHOLIC LANDLORDS WHO TURNED AWAY AN UNMARRIED COUPLE** has sparked further church-state debate. Civil rights advocates, stunned by such a ruling in the otherwise-liberal state, say it sets down a fearful legal precedent that could lead to rent applications that ask about sexual orientation or past abortions. But supporters say it safeguards freedom of religion and offers hope to those determined to live by their beliefs in a secular society. The judge ruled on the side of protecting religious freedom, saying it outweighed the state's interests in protecting un-

married cohabiting couples from discrimination. - *The Washington Times*

***ONLY ONE PERCENT OF ALL SCHOOLS NATION-WIDE OFFICIALLY ADVOCATE ABSTINENCE,** though 17 states mandate sex-education courses and 23 cities distribute condoms to students. According to the U.S. Public Health Service's top population issues man, Dr. William Archer III, only abstinence programs will result in fewer teen pregnancies, though it has been impossible to get congressional funding for such programs. A Public Health Service-funded project in St. Louis called "Sex Respect" used the abstinence approach and saw elementary pregnancies go from ten a year to none and middle school pregnancies go from 40 to ten. "No condom program or school based clinic has ever shown the ability to prevent pregnancy" said Dr. Archer. - *The Washington Times*

***REPRESENTATIVES OF MAINLINE U.S. DENOMINATIONS HAVE PRESENTED A LIST OF CHURCH PRIORITIES TO PRESIDENT BILL CLINTON and Vice President Al Gore.** The list was delivered during a pre-inaugural meeting in Washington between Vernon Jordan, chairman of the Clinton transition team, and leaders of the National Council of Churches (NCC)—a fact noteworthy in itself, since few in the Reagan or Bush administrations had any relationship at all with the NCC. The NCC conveyed that it is ready to minister materially and spiritually in the heart of American cities; that member churches are concerned about provision of health care for all; that they are available to serve as resources to meet the needs of people around the world; and that they believe the Clinton administration should establish an advisory group to develop effective liaison between Government and Church. - *Church Times*

***CHILDREN ARE HAZARDOUS TO WOMEN'S HEALTH,** according to psychologist Nancy Felipe Russo of Arizona State University. Her recent study advances the idea that women who have had abortions have higher self-esteem. An unwanted child is the biggest self-esteem crusher of all, says Russo, who dismisses the post-abortion syndrome as just a myth. - *Our Sunday Visitor*

***SHE HAS BEEN CALLED THE "NEW MADONNA OF CATHOLICISM" OR "A FEMALE JESUS."** "Mesmerizing" Vassula Ryden, who claims to take direct dictation from Jesus Christ in His own handwriting, has traveled widely, urging her large audiences to buy and read her five-volume *True Life in God* books, which her critics charge are blasphemous, at times obscene, and contain false teachings. At the invitation of Sacramento's Bishop Francis Quinn, she recently packed the city's Blessed Sacrament Cathedral, where she claimed to be Christ's bride in both the spiritual and physical sense, and that Christ wants Christians to be united under the World Council of Churches. One Sacramento layman who witnessed the event said "I never realized that the anti-Christ would be a woman... This Vassula is so attractive that it is easy to see she is going to be taking a lot of Catholics with her." With her message that "what Jesus wants is unity of hearts, not unity of belief...[s]he's gonna make a lot of bucks...I'd like to know who's behind her." - *The Wanderer/Christian News*



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The Christian Challenge— 25 Years Ago This Month

Worldly Clerics And GCSP

"A broadside attack on politically active clergymen" and their "nervous scurrying for relevance" came in the spring of 1968 from a most unexpected source, reported the April *CHRISTIAN CHALLENGE* that year.

The attempt among mainline Christian bodies to revitalize their religion by making it socially relevant is off-base, said none other than a rabbi—Arthur Hertzberg of Temple Emanuel in Englewood, New Jersey—who was himself a liberal activist and an advocate of unilateral American withdrawal from Vietnam. "That's not the job of religion," he was quoted as saying by *The New York Times*. "What people come to religion for is an ultimate metaphysical hunger, and when this hunger is not satisfied, religion declines..."

Recalling the experience of Jews, who had started making the same mistake a century earlier, the rabbi said that "Having been there for a hundred years and played the game, I can tell you that it doesn't work. The very moment that clerics become more worldly, the world goes to hell all the faster."

He made it clear that he believes Christians can and should become involved in social questions, but they should not deceive themselves into thinking that this is religious leadership, or that they are doing anything more than tagging onto the end of a secular movement. He warned that the role of religion is not to gain acceptance by the secular world or "to lend the blessing of the church or synagogue in a popular front..."

"Beneath their involvement, people are not very happy with any of our answers," he continued. "They are worried about—dare I say it?—immortality, what their lives are linked to."

The chief energies of clergymen, he said, should be devoted to discussing the existence of God and man's obedience to God, rather than to political issues, turning religion into a form of social revolution. What is being omitted, charged Rabbi Hertzberg, "is religion's main business: love and God and the transcendent."

Americans, said the magazine, "have watched in dismay as their leading Churchmen turned away more and more from spiritual matters to the materialistic thinking of the atheistic humanist who believes that man can create his own utopian kingdom, that man can save himself. The humanist rejects the idea of sin, just as he rejects the existence of God, and if he admits that man can err, he is quick to blame wrongdoings on man's environment, upon society as a whole, and not upon any evil within the individual himself."

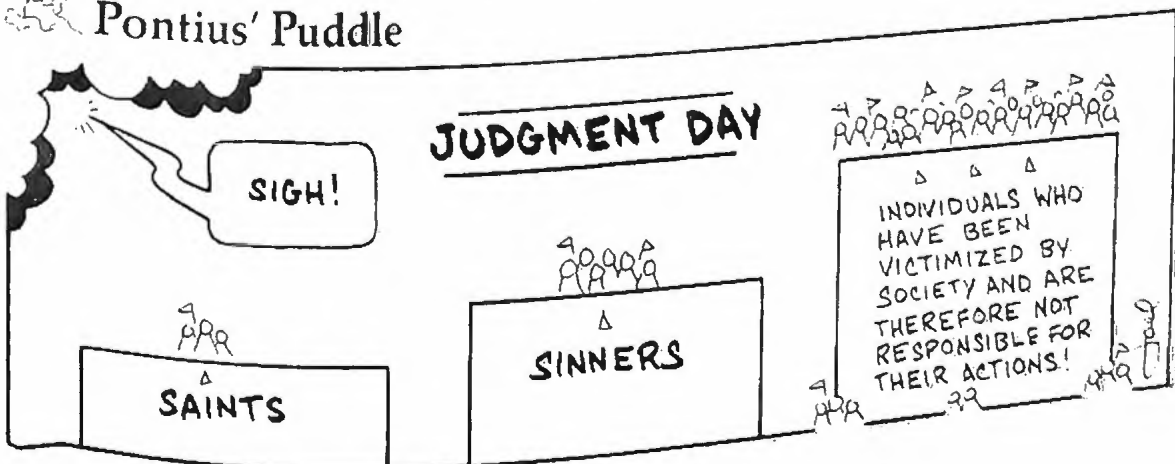
"What may be the final disillusionment has come within the Episcopal Church—and is clearly beginning to develop within other Christian bodies—with the move away from the traditional concept of Christian missions to the advocacy and support of 'community organizations' and the so-called 'Black Power' groups which are attempting to gain political and economic control of many major American cities with the threat of burning them to the ground if they do not gain their ends," said *TCC*.

"As a result, these same religious leaders who once seemed to view Christianity solely in terms of 'civil rights' and 'integration' now apparently have given their open endorsement, knowingly or unknowingly, to the Marxist concept of revolution. If they are indeed ignorant of this fact, then their well-meaning but 'tunnel-visioned' support of potential violence is even more frightening..."

"Documents being circulated openly among black militant and communist groups around the nation call for the disruption of all types of public services in major U.S. cities this year (1968) and for 'massive action and propaganda campaigns'... The same documents urge that black militant groups 'take control or form neighborhood organizations or institutions' in order to obtain funds for their 'action programs' from the federal government, foundations and national church organizations. And the church organizations have been quick to oblige."

The New York Times had revealed the month before that Episcopal Church leaders were involved with those of other churches and faith groups in pledging \$10 million to be used in five urban centers, in a project known as "Operation Connection." The only proviso was that the money not be used to support violent activities—even though the funds would be given directly to black

Pontius' Puddle



groups to spend as they saw fit, and there was no accountability.

Already, a few early grants from the Episcopal Church's General Convention Special Program (GCSP) had been reported by TCC to have gone to groups known to be involved in or advocating violence.

This GCSP fund "was purportedly to give help to the nation's poor, particularly those in the 'ghettos' of major American cities. This, in fact, was the big selling point, and such an appeal touched many people."

Yet, a list of numerous subsequent GCSP grants given up to that time to various groups or for different purposes showed that "not a single cent of the funds granted went to help the poor anywhere. The primary target appears to be the financing of leadership training and community agitation." GCSP's director confirmed in a letter that "programs which emphasize development of leadership and coordination of neighborhood efforts will be given preference over programs of service to the poor." Moreover, among the grants given was one—to the Association of Black Students at Wayne State University—which helped to finance "one of the most blatantly anti-white gatherings ever held in the United States. Even police officers who are accustomed to hearing the Black Power 'party line' were shocked at the hatred expressed at the conference by such speakers as Floyd McKissick and the Rev. Albert Cleage, Jr."



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The Afterword

All The Good Works He Has Prepared

IT IS INDEED EXTRAORDINARY FOR A COMMUNICATOR FROM THE TREASURER TO APPEAR ON THE EDITORIAL PAGE, BUT THESE ARE NOT ORDINARY TIMES. *THE CHRISTIAN CHALLENGE* IS FACING ITS OWN CRITICAL CHALLENGE, AND NEEDS YOUR IMMEDIATE FINANCIAL HELP TO CONTINUE PUBLISHING. HERE'S WHY.

A Short History More than three decades ago a rudimentary, four-page newsletter called *THE CHRISTIAN CHALLENGE* began its existence on a handcranked mimeograph machine in Grosse Pointe Woods, Michigan. Turning the handle was its founding editor, Dorothy Allen Faber, one of a dozen or so Episcopalians who had come together at the 1961 General Convention with a concern to expose and warn of trends which threatened the historic Christian faith in their church. The *CHALLENGE* became the independent vehicle by which they aimed to defend the faith.

The *CHALLENGE* has steadfastly pursued this ministry of information and proclamation since that time—through the Bishop Pike years and the start of the original Continuing Anglican movement, the politicization of the church, the rise of feminism and admission of women to Holy Orders, liturgical revision leading to abolition of the 1928 prayer book, a second exodus from ECUSA while others remained to “fight from within,” increasing rejection of Scriptural authority, and the spread of liberal revisionism beyond North American borders and throughout the Anglican Communion. **This ministry continues actively today, as TCC retains its focus on the tenets of the historic faith, while providing complete information to those who seek to be the “faithful remnant” rebuilding the House of God and a new Anglican unity.**

In this mission we have never been fashionable. We were never part of the Anglican/Episcopal establishment with fancy titles, endowments, large offices and big salaries. We have been content to plug along in modest conditions with low pay, suffering the financial ups and downs of a non-profit operation, in order to bring you the truth of what was really happening in the wider church.

Because we lacked establishment largesse, we have had to rely totally on you, our readers, to keep this magazine coming off the presses. As with any commercial periodical, subscription fees do not cover all expenses of production and distribution. Secular publications are usually supported by expensive advertising, solicited by a well-paid staff. We, however, can afford only one full-time person (the editor), and endeavor to meet expenses largely by soliciting donations from readers able to give beyond our subscription rates, which are

kept low to make the magazine accessible to almost everyone. There is no reserve fund to act as a financial cushion. Thus, if you stop giving, we stop publishing. It's that simple.

What's Happening Now Unfortunately, we are now living in more austere times, with less money available to meet rising costs. The current recession and concerns about higher taxes, coupled with discouragement about Anglican upheavals in England, Australia, South Africa and elsewhere, have combined to seriously reduce response to our late 1992 appeal. The resulting deficit threatens the imminent closure of this magazine, even though indications are that the *CHALLENGE*'s mission is more urgent and its comprehensive coverage more in demand in this time of great transition in the Church. We need your immediate and extraordinary financial support to perpetuate this unique and vital link for Anglican traditionalists around the world.

One bishop has opined that if the *CHALLENGE* ceased, it would still somehow have to be reinvented; no other publication is doing the same desperately-needed job.

The board of directors of the *CHALLENGE*'s sponsoring organization, the Foundation for Christian Theology, has made a key bid for the magazine's survival by authorizing the publication of this April/May issue rather than two issues in the same period, to stem expenses and buy time for a financial recovery. Also underway are discussions about downsizing the magazine, retaining the thorough coverage of Anglican news while reducing or eliminating general religious news. Other changes may also be necessary to meet the financial realities of this decade. But whether TCC continues to publish at all is ultimately in your hands.

Where We Go From Here With your help and based on current indications, we are optimistic that *THE CHALLENGE* will be able to carry on. And if it does, I see a bright future ahead for traditional Anglicans of all camps and jurisdictions. Out of the present chaos, realignment and renewal are already beginning to be seen. The breakdown of a manmade institution should not be taken to mean that Anglicanism itself has fallen. The Anglican expression of the Christian faith does not rise or fall upon the whims of George Carey or a particular church synod. All that is required for it to continue is for faithful bishops, clergy and laity to come to together and continue it. (Anyone who does not agree with this should re-read Fr. Samuel Edwards' piece in the March issue). Certainly, the fall of a long-venerated church institution is a tragedy, but in this crisis God is giving us a wonderful new opportunity—to rebuild His house upon the knowledge that the true Church has always been found in devoted hearts, not in earthly structures.

In a situation in which one must choose sides, many will continue toward heterodoxy, but the few who join the movement to preserve the traditional Anglican faith will be more motivated and serious in their beliefs. It may also be helpful to note that some of the most successful churches in this age of the baby-boomers are the conservative ones—those which offer clear, concrete teaching about essential matters of life here and hereafter. With the efforts of dedicated Anglicans and the grace of the Holy Spirit, many could find a home within a revitalized Anglican witness.

In short, we firmly believe that Our Lord has much work for the *CHALLENGE* to do in the future—that there remain “good works He has prepared for us to walk in.” We want to be there with you, reporting and analyzing, as the future unfolds. You, our loyal readers, are the only ones who can make it possible for us to do that. Please, for the sake of Our Lord, His Church, our children and their children, provide with us the means to fulfill our mission—working for the preservation and proclamation of classical Anglicanism and the unity of all traditional Anglicans, everywhere.

Gregory J. Diefenderfer
FCT Treasurer

Christian Challenge Sponsoring Parishes

CALIFORNIA

Long Beach

St. Mark's Parish
(Anglican Church in America)
3326 Magnolia Ave
Sun HC Sa, 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

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

Savannah

St. John's Church

(Episcopal Church)
1 West Macon St. (Madison Sq.)
Sun Services 8a; 10:30a; noon
Adult Classes 9:30a; Church School 10:30a
1928 BCP
The Rev. William Ralston
912/232-1251

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

MICHIGAN

Detroit

Mariners' Church

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

MINNESOTA

St. Louis Park (Minneapolis)

Anglican Church of St. Dunstan

(Anglican Church in America)
4241 Brookside Avenue
Sun HC 8:30a (MP 1st Sun),
HC & SS 10a
(Nursery care 10a)
Tues 7p Bible Study
All services 1928 BCP
The Rev. William Sisterman
612/920-9122

MISSISSIPPI

Jackson

The Anglican Parish of St. George

(Anglican Church in America)
Chapel—Agriculture and
Forestry Museum, Lakeland Drive
Sun 8a; 10a
Daily & Holy Days HC 8:30a
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

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

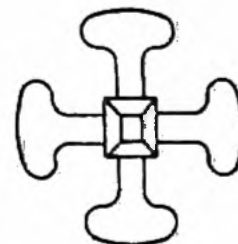
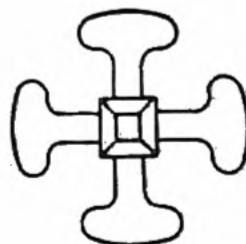
WASHINGTON

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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