

PART IV: 1985-88

+++++1985

THE EPISCOPAL CHURCH'S NATIONAL HEAD-QUARTERS IN NEW YORK declined to comment on the arrest of the former assistant director of its \$7 million General Convention Special Program for "minority empowerment." Viola Plummer, then 47, was part of an organization identified by the FBI as the military arm of the "Republic of New Africa," which sought to establish a black nation by forcefully taking over six southern American states. During months of FBI surveillance, the group's members reportedly had bought guns and ammunition, and made robbery plans.

SEVERAL ORTHODOX PARISHES WERE REPORTED UNDER INCREASING PRESSURE from Episcopal Church (ECUSA) officials, and their priests in varying degrees of difficulty. **St. Mark's, Denver**, was "dissolved" in 1984 and "reconstituted" as a mission by Colorado Bishop William Frey, following the refusal of St. Mark's rector, the Rev. Louis Tarsitano, to adopt the new lectionary and the 1979 Prayer Book. Frey suspended Tarsitano for abandoning the communion of ECUSA—with deposition slated in mid-year—even though Tarsitano had not resigned his ECUSA ministry.

IN LOUISVILLE, KENTUCKY, the 132-year-old **Grace Episcopal Church** was sued for its property by Bishop David Reed, after the parish severed ties with ECUSA and the diocese, and affiliated with the Diocese of Christ the King (DCK), a Continuing Church body. The parish had been at odds with Reed and ECUSA officials for years over Prayer Book revision. The rector, the Rev. Roy B. Davis, president of the Federation of Episcopal Priests, said the final straw came in a dispute over the appointment of a homosexual to a diocesan administrative position.

TARGETED IN TULSA/BROKEN ARROW, OKLAHOMA, were the Rev. John Pasco and his parish, **St. Michael and All Angels**, which refused to use the new prayer book or lectionary. Pasco was suspended, and later inhibited (though he continued to serve); his parish also had been removed from the diocesan rolls and another priest assigned as "vicar," though no services of "St. Michael's Mission" had been attempted. The dispute moved to the courts, where the diocese filed suit to claim St. Michael's property—even though it was held by an independent corporation, St. Michael's Foundation—and the Foundation filed a countersuit. Pasco also filed a \$4 million slander and libel suit against Oklahoma Bishop Gerald McAllister and certain other persons.



PRESIDING BISHOP-ELECT EDMOND BROWNING is interviewed at the 1985 General Convention.

IN DAYTON, KENTUCKY, the Episcopal Diocese of Lexington initiated action against the **Church of St. John the Evangelist**, by then a parish in the Anglican Catholic Church (ACC), for alleged violations of an agreement worked out between the diocese and the ACC Diocese of the Midwest at the time of St. John's exit from ECUSA.

IN BROOKLYN, NEW YORK, the mostly-poor black West Indian congregation of **St. Joseph's American Episcopal Church** (formerly Trinity Church, East New York)—sued twice by the Episcopal Diocese of Long Island—won a round in the six-year struggle to retain its property.

THE ANGLICAN COMMUNION WAS ADMITTED TO CONSULTANT MEMBERSHIP in the United Nations.

THE ANGLICAN CHURCH OF AUSTRALIA approved

THE Christian Challenge

• 1962 To 2000 •

the ordination of women as deacons, but narrowly rejected a proposal favoring women priests.

A LENGTHY ATTEMPT TO ALLOW FOR CHURCH REMARRIAGE OF DIVORCEES was abandoned by the Church of England's General Synod.

FOLLOWING CONTROVERSY over the views of the Bishop of Durham, David Jenkins, more than 20,000 Anglicans signed a petition asking that future C of E bishops be chosen from among those preaching orthodox Christian theology.

THE ROMAN CATHOLIC CHURCH IN ENGLAND AND WALES began offering to receive married Anglican clergymen to be reordained as Roman priests, following the lead of the U.S. and Australian Catholic Churches. Applications had been received from Anglican clergy disturbed by developing legislation to ordain women priests.

THE ACC, the largest Continuing Church body, declared that it is in "full, sacramental communion" with Continuing brethren in the DCK, the Anglican Catholic Church of Canada

A glance back at key events and developments TCC has covered during four decades of major change in the church

said that those who could not remain in communion with the See of Canterbury once the Archbishop himself began to ordain women priests "would need to find other ways of continuing their existence within the Universal Church."

MEANWHILE, THE FIRST WOMEN DEACONS in the C of E—15 of them—were ordained by Archbishop of Canterbury Robert Runcie on February 27. Bishop Leonard followed suit, ordaining 71 deaconesses as deacons on March 27. The move, which ostensibly brought the deaconesses from lay status into the historic three-fold holy order, was opposed by a number of Leonard's fellow traditionalists. The bishop asserted that there is some scriptural evidence of women deacons in the Early Church, as part of the clergy in a separate order, but no such evidence of women priests. He said he told the women he ordained that their diaconate was not "a probationary step to priesthood..."

THE PROVINCE OF WEST AFRICA cleared the way for dioceses and bishops to decide whether or not to ordain women priests.

THE ANGLICAN CHURCH OF AUSTRALIA'S APPELLATE TRIBUNAL turned back a challenge to the ACA's 1986 approval of women deacons, opening the door to a fresh bid for women priests—which, however, met narrow defeat later in the year.

MEANWHILE, AUSTRALIA'S BISHOP OF BALLARAT, JOHN HAZLEWOOD, became the first bishop of the "official" Anglican Communion to declare himself and his diocese in communion with a Continuing body, the Anglican Catholic Church.

ALSO SYMPATHETIC TO CONTINUERS was the Anglican Bishop of Matabeleland, Zimbabwe, Robert Mercer, C.R., who had earlier said he considered himself in communion with them. There was more to come from Mercer, who during this year resigned his see at 52 and retired to Mirfield, England, home of the Community of the Resurrection. He subsequently agreed to be the temporary episcopal visitor for a new branch of the Continuum in Australia, and to serve in the Anglican Catholic Church of Canada.

AN INTERNATIONAL ANGLICAN GATHERING of over 200 clergy, religious and laypeople met at the Church of the Good Shepherd, Rosemont, Pennsylvania, for a three-day symposium titled "Rebuilding the Church of God," based on the Lambeth Quadrilateral. The conference, sponsored by the International Council for the Apostolic Faith, brought forth a proposal for the establishment of a spiritual union of traditional Anglicans worldwide—a unity of faith rather than structure. The principle speaker, the Bishop of London, pointed to the "theological crisis in the Church today," saying: "A realignment is taking place in all of Christendom, between those who believe the Gospel is revealed by God to be heard and obeyed, and those who think it is something to be modified to suit contemporary thought and needs." He said "we have got to affirm that our unity is not manmade, but...based on the revelation of God's word."

SUBSEQUENTLY, BISHOP LEONARD AND SYDNEY ARCHBISHOP DONALD ROBINSON, international co-chairmen of the Association for Apostolic Ministry, supported



THE 1987 ROSEMONT CONFERENCE helped "establishment" and Continuing Anglicans make common cause. Pictured here are Suzanne Harvey, (the late) wife of then-American Episcopal Church Bishop Robert Harvey; Bishop Robert Mize, the former Bishop of Damaraland in Africa and then an Assistant Bishop in the Diocese of San Joaquin (CA); and (the late) Perry Laukhuff, the widely respected "elder statesman" of the Continuing Church movement.

the plan for spiritual union through the establishment of a special registry of traditional and Continuing Anglican bish-

ops, clergy and laity worldwide. A statement for registrants to sign was subsequently prepared. Some liberals saw the registry as a first step in setting up a separate Anglican body. Leonard had said he had no plans to lead a breakaway church, but stated at one point that he hoped an amicable separation, like one resulting in two parts of the same church, could be the result of irreconcilable conflict over women's ordination.

THE EPISCOPAL DIOCESE OF OKLAHOMA AND ST. MICHAEL'S PARISH, Tulsa (Broken Arrow), ended a court dispute with a settlement by which the congregation would retain its property, but repay the diocese for grants and loans it gave the parish. In the pact, the diocese agreed that the parish property was owned by the separate St. Michael's Foundation. Now outside of ECUSA, but still under the Bishop of London's oversight, St. Michael's started a parochial mission in Fayetteville, Arkansas.

THE PARISH OF TRINITY-ST. MICHAEL'S, Fairfield (CT), which had voted a few months earlier to leave ECUSA for the Diocese of Christ the King, filed suit against the Episcopal diocese after Bishop Arthur Walmsley ordered parish leaders to turn over the keys to the parish property and vacate the premises. Across the country in Denver, St. Mark's Church conceded its case in a local court, hoping to reach a settlement with the Diocese of Colorado by which it could retain its property. The move failed, however, and St. Mark's made arrangements to share facilities at a Presbyterian church.

IN A SIGNIFICANT MOVE within the American Continuum, bishops of the Anglican Catholic and American Episcopal Churches formally requested the help of the traditionalist Bishop of Chichester, Eric Kemp, in their search for "jurisdictional unity."

THE FELLOWSHIP OF CONCERNED CHURCHMEN, originally a coalition of church organizations and publications, opened its membership to all self-declared Anglican traditionalists.

SOME 45 FORMER ECUSA PRIESTS, most of them married, had been reordained as Roman Catholic priests under the Vatican's "Pastoral Provision" for former Episcopalians. By this time the provision had resulted in about a half dozen official parishes, using a newly-approved hybrid liturgy, with large sections derived from Anglican liturgy.

said that those who could not remain in communion with the See of Canterbury once the Archbishop himself began to ordain women priests "would need to find other ways of continuing their existence within the Universal Church."

MEANWHILE, THE FIRST WOMEN DEACONS in the C of E—15 of them—were ordained by Archbishop of Canterbury Robert Runcie on February 27. Bishop Leonard followed suit, ordaining 71 deaconesses as deacons on March 27. The move, which ostensibly brought the deaconesses from lay status into the historic three-fold holy order, was opposed by a number of Leonard's fellow traditionalists. The bishop asserted that there is some scriptural evidence of women deacons in the Early Church, as part of the clergy in a separate order, but no such evidence of women priests. He said he told the women he ordained that their diaconate was not "a probationary step to priesthood..."

THE PROVINCE OF WEST AFRICA cleared the way for dioceses and bishops to decide whether or not to ordain women priests.

THE ANGLICAN CHURCH OF AUSTRALIA'S APPELLATE TRIBUNAL turned back a challenge to the ACA's 1986 approval of women deacons, opening the door to a fresh bid for women priests—which, however, met narrow defeat later in the year.

MEANWHILE, AUSTRALIA'S BISHOP OF BALLARAT, JOHN HAZLEWOOD, became the first bishop of the "official" Anglican Communion to declare himself and his diocese in communion with a Continuing body, the Anglican Catholic Church.

ALSO SYMPATHETIC TO CONTINUERS was the Anglican Bishop of Matabeleland, Zimbabwe, Robert Mercer, C.R., who had earlier said he considered himself in communion with them. There was more to come from Mercer, who during this year resigned his see at 52 and retired to Mirfield, England, home of the Community of the Resurrection. He subsequently agreed to be the temporary episcopal visitor for a new branch of the Continuum in Australia, and to serve in the Anglican Catholic Church of Canada.

AN INTERNATIONAL ANGLICAN GATHERING of over 200 clergy, religious and laypeople met at the Church of the Good Shepherd, Rosemont, Pennsylvania, for a three-day symposium titled "Rebuilding the Church of God," based on the Lambeth Quadrilateral. The conference, sponsored by the International Council for the Apostolic Faith, brought forth a proposal for the establishment of a spiritual union of traditional Anglicans worldwide—a unity of faith rather than structure. The principle speaker, the Bishop of London, pointed to the "theological crisis in the Church today," saying: "A realignment is taking place in all of Christendom, between those who believe the Gospel is revealed by God to be heard and obeyed, and those who think it is something to be modified to suit contemporary thought and needs." He said "we have got to affirm that our unity is not manmade, but...based on the revelation of God's word."

SUBSEQUENTLY, BISHOP LEONARD AND SYDNEY ARCHBISHOP DONALD ROBINSON, international co-chairmen of the Association for Apostolic Ministry, supported



THE 1987 ROSEMONT CONFERENCE helped "establishment" and Continuing Anglicans make common cause. Pictured here are Suzanne Harvey, (the late) wife of then-American Episcopal Church Bishop Robert Harvey; Bishop Robert Mize, the former Bishop of Damaraland in Africa and then an Assistant Bishop in the Diocese of San Joaquin (CA); and (the late) Perry Laukhuff, the widely respected "elder statesman" of the Continuing Church movement.

the plan for spiritual union through the establishment of a special registry of traditional and Continuing Anglican bish-

ops, clergy and laity worldwide. A statement for registrants to sign was subsequently prepared. Some liberals saw the registry as a first step in setting up a separate Anglican body. Leonard had said he had no plans to lead a breakaway church, but stated at one point that he hoped an amicable separation, like one resulting in two parts of the same church, could be the result of irreconcilable conflict over women's ordination.

THE EPISCOPAL DIOCESE OF OKLAHOMA AND ST. MICHAEL'S PARISH, Tulsa (Broken Arrow), ended a court dispute with a settlement by which the congregation would retain its property, but repay the diocese for grants and loans it gave the parish. In the pact, the diocese agreed that the parish property was owned by the separate St. Michael's Foundation. Now outside of ECUSA, but still under the Bishop of London's oversight, St. Michael's started a parochial mission in Fayetteville, Arkansas.

THE PARISH OF TRINITY-ST. MICHAEL'S, Fairfield (CT), which had voted a few months earlier to leave ECUSA for the Diocese of Christ the King, filed suit against the Episcopal diocese after Bishop Arthur Walmsley ordered parish leaders to turn over the keys to the parish property and vacate the premises. Across the country in Denver, St. Mark's Church conceded its case in a local court, hoping to reach a settlement with the Diocese of Colorado by which it could retain its property. The move failed, however, and St. Mark's made arrangements to share facilities at a Presbyterian church.

IN A SIGNIFICANT MOVE within the American Continuum, bishops of the Anglican Catholic and American Episcopal Churches formally requested the help of the traditionalist Bishop of Chichester, Eric Kemp, in their search for "jurisdictional unity."

THE FELLOWSHIP OF CONCERNED CHURCHMEN, originally a coalition of church organizations and publications, opened its membership to all self-declared Anglican traditionalists.

SOME 45 FORMER ECUSA PRIESTS, most of them married, had been reordained as Roman Catholic priests under the Vatican's "Pastoral Provision" for former Episcopalians. By this time the provision had resulted in about a half dozen official parishes, using a newly-approved hybrid liturgy, with large sections derived from Anglican liturgy.

THE FIRST SIGNS of challenges to orthodox order in the Old Catholic Union of Utrecht appeared, with a report that some women had been ordained as permanent deacons in German-speaking parts of the Union.

SPEAKING ON "THE TYRANNY OF SUBJECTIVISM" during the 43rd annual John Findley Green Foundation Lecture at Missouri's Westminster College, the Bishop of London said the West had "lost its soul," because it had denied the essential reality that man, by his nature, must be obedient to an authority above himself.

THE CHURCH OF ENGLAND WAS ROCKED by the suicide of an eminent Oxford don, the Rev. Dr. Gareth Bennett, 58, following a brutal public backlash to the initially-anonymous preface he penned in *Crockford's Clerical Directory*. The anonymous preface was a tradition in the volume, but a number of liberal church leaders, including the Archbishop of York, John Habgood, blasted the 1987 preface for its criticisms of Archbishop Robert Runcie. However, the lengthy work also contained complimentary remarks about Runcie, and was actually focused on what its author described as a takeover of the C of E by theologically liberal insiders. The sharp reaction from that camp spurred what one writer called an intense "witchhunt" to learn who wrote the preface. Bennett was found dead in his car in the garage of his Oxford home, of self-inflicted carbon monoxide poisoning.

IN THE VANGUARD OF NEW MOVEMENTS TO ORTHODOXY from various quarters of Christianity (including Anglicanism) was the Evangelical Orthodox Church, then a body of a few thousand members, most of which joined the Antiochian Christian Archdiocese of North America. The EOC had been started in the late 1960s by former leaders of Campus Crusade for Christ.

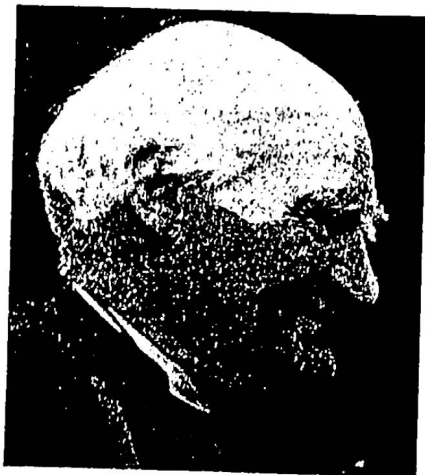
THE GROWTH OF NEW AGE thinking lurched ahead in the wake of actress Shirley MacLaine's mini-series "Out on a Limb" and her books on the paranormal.

WHILE MAINLINE CHURCHES faced pressure to drop proscriptions against homosexual behavior, nearly 60 "ex-gay" (homosexual healing) ministries had been developed over about a decade, and come together under the title "Exodus 12" (later simply Exodus).

+++++1988

AN UNMARRIED FEMALE EPISCOPAL PRIEST, the Rev. Lesley Northup of the Washington, D.C. area, made headlines when it was revealed she had borne a child in 1986 by self-administered artificial insemination, using the sperm of three unmarried donors, two of

THE 100th ARCHBISHOP OF CANTERBURY, Michael Ramsey, passed away at 83 in 1988.



them priests. She said she planned to repeat the process in early 1988, to give her daughter a sibling.

DESPITE DISAPPROVING NOISES FROM A NUMBER OF DIOCESES, sufficient consents were forthcoming from diocesan authorities in ECUSA for a traditionalist, Edward MacBurney, to be consecrated as Bishop of Quincy, Illinois, on January 16.

THE DIOCESE OF NEWARK voted to support clergy and parishes who "minister and seek to include persons living out alternate patterns of sexuality and family life."

BISHOP SPONG ESCAPED a second round of ecclesiastical charges, when a board of inquiry decided there was insufficient basis to present Spong for trial. A third presentment, charging Spong with immorality, was later dismissed for not following canonical procedure.

THE 100TH ARCHBISHOP OF CANTERBURY, Arthur Michael Ramsey, died at 83. During his primacy from 1961-74, Ramsey was particularly active in seeking Christian unity, efforts which seemed to reach their summit during a 1966 visit to Pope Paul VI. He also supported Christians in Third World countries, which (prophetically) he saw as taking over the leadership of Churches as the west became increasingly secularized.

ON ASH WEDNESDAY—AND JUST MONTHS BEFORE THE 1988 LAMBETH CONFERENCE—54 traditionalist Anglican bishops from 15 countries, including 44 active diocesans, issued the "Declaration of Unity, Witness and Mission." Released by the Bishop of Chichester, the Declaration—for which support soon expanded to include at least 109 bishops around the world—was intended as evidence of a strong coalition of Anglican bishops opposed to attempts to change the Church's historic faith and order.

THE DECLARATION GREW OUT of the proposal made at the Rosemont Conference to establish a spiritual communion among orthodox Anglicans worldwide, and the joint 1987 statement by Bishop Leonard and Archbishop Robinson. The Declaration said in part that "Both for the preservation of a commonly accepted ministry in the Anglican Communion, and for the wider unity of the Church, it is essential that the introduction of any major innovation be in accordance with the judgment of Scripture and have a clear ecumenical consensus." However, the ordination of women priests does not meet those standards, they maintained. Already, full mutual recognition of priestly ministries had been lost in the Communion, and in certain places "schism has been caused." Ordaining women bishops, they said, will "call in question the continuance of the Anglican Communion."

THIS ENGENDERED A COUNTER-DECLARATION, initially issued by the Bishops of Bristol, Southwark, and Manchester in England, which declared a belief that the ordination of women to all three clerical orders is "right" and "vital" to the Church's mission. "Men and women are created in the image of God and are baptized into equal and full membership of the Body of Christ. The ordained ministry should be a sign of this fundamental truth," they said in part. The statement was said to have garnered the support of at least 141 bishops, though ECUSA bishops, which



ARCHBISHOP OF CANTERBURY Robert Runcie sits in the throne of St. Augustine, surrounded by prelates from around the world, during the opening Eucharist of the 1988 Lambeth Conference.

numbered around 123 at Lambeth '88, were thought to account for many of them.

MEANWHILE, U.S. PROPONENTS WERE PRESSING for the election of a female candidate in at least one of five U.S. dioceses that were slated to choose a bishop before Lambeth.

THERE WERE EVEN ASSERTIONS that the first female bishops in ECUSA might have to be illegally consecrated, as were the "Philadelphia 11" women priests in 1974. A conference on women bishops affirmed the view of one of the "11," the Rev. Suzanne Hiatt, that "doing it by the book gets us nowhere." It was noted that the irregular 1974 ordinations were ultimately accommodated by the church at home and abroad.

ON THE EVE OF THE 1988 LAMBETH CONFERENCE of Anglican bishops, the Church of England's General Synod gave the nod to women priests' legislation, though support was below the two-thirds majority that would be needed for its final approval later on.

A "COST OF CONSCIENCE" CONFERENCE the preceding week at Oxford was attended by 250 clergymen and supported by others unable to attend because the hall was filled. In addition to declaring that they would uphold and fight for catholic order, the participants said that safeguards and financial provisions under Synod consideration were inadequate. A poll of C of E stipendiary clergy found that 39 percent were opposed to female priests.

THE BISHOP OF DURHAM, David Jenkins, described women's ordination opponents—presumably including not only traditional Anglicans but Roman Catholics and the Orthodox—as victims of a "stupid and old-fashioned neurosis." He said it was "clear...that we should ordain women just as soon as possible at practically any cost."

TEN BISHOPS ALIGNED WITH THE EVANGELICAL AND CATHOLIC MISSION (ECM) in ECUSA declared on the eve of the Episcopal General Convention and the Lambeth Conference that they were prepared to do what it takes to ensure a continuation of orthodox episcopal succession, and ministry, for Episcopalians who might be deprived of them. They said they would be "compelled to

minister to all who call on us for help."

CONFRONTED ONCE AGAIN by the spectre of their divisions—the lack of any centralized authority in the Anglican Communion—the 525 Anglican bishops at the 1988 Lambeth Conference blinked. They agreed to respect the different decisions of Anglican provinces on the matter of women bishops (though most provinces had not even accepted women priests). A resolution calling for further delay on women bishops garnered significant support, but not enough, apparently, to overcome votes by bishops of the vastly over-represented U.S. Church. "Restraint is not a true option" for ECUSA, Presiding Bishop Edmond Browning had told the gathering. In its main resolution, however, Lambeth did call (*inter alia*) for a panel (later known as the Eames Commission) to examine the already-impaired communion relationships between provinces, encourage consultation among them, and offer "further pastoral guidelines" for handling differences over women bishops.

CALLS—INCLUDING BY THE ARCHBISHOP OF CANTERBURY—TO HEAD OFF FURTHER DIVISIONS by considering minimal changes in international Anglican structure (*i.e.*, slight curbs on provincial autonomy) yielded a mild resolution on Anglican "identity and authority" which encouraged a more prominent role for the Primates' Meetings (a precursor to the stronger resolution on this subject passed at Lambeth '98). The resolution also called for another commission, this one to explore the "meaning and nature of communion" as it relates to the unity and order of the Church and other key matters (which led to the Virginia Report reviewed at Lambeth '98).

AMONG A HOST OF OTHER TOPICS addressed at Lambeth '88, the homosexual issue created a brief clash of views between western and non-western prelates (who predominated even in 1988), which portended the major battle over sexuality at Lambeth '98. Ultimately, Lambeth voted in one key resolution for a non-judgemental and active response to the AIDS crisis, but strongly asserted traditional teaching on sexual relations. However, African bishops asked for and received agreement on a more pastoral policy for handling the cultural problem they face, polygamy.

RECONCILIATION OF MINISTRIES BETWEEN ANGLICANS AND ROMAN CATHOLICS—for which there had been encouraging signs before Lambeth '88—soon began to be deemed impossible. Not long after, the Pope confirmed that Lambeth's decision on women bishops seriously impeded the progress that had been made toward reconciliation.

SEXUALITY: A DIVINE GIFT, a sex education curriculum from an ECUSA task force, was widely castigated as endorsing a virtual "anything goes" ethic on sex, and was effectively disowned by Episcopal bishops.

AMID FEARS OF FURTHER FRAGMENTATION over soon-to-appear female prelates, the Episcopal General Convention in Detroit passed a resolution allowing orthodox parishes to call in outside bishops—episcopal visitors—but only for a six-year period and only with approval of the local bishop. On sexual issues, friction continued, but little that was new emerged. A statement giving a generally worded

affirmation to traditional church teaching on sexual matters was passed together with language encouraging more dialogue and study in areas such as homosexuality.

THE KENTUCKY SUPREME COURT ruled that St. John the Evangelist Anglican Catholic Church in Dayton, Kentucky, could retain its church property despite its secession from ECUSA. The court said the congregation's exclusive acquisition of the property and the uninterrupted holding of it by trustees and by a nonprofit corporation overruled even the 1907 "instrument of donation" which made the church part of the Diocese of Lexington.

BEEFING UP UNITY EFFORTS, leaders of two of the largest Continuing Church bodies announced they would appoint a commission to assist their two jurisdictions toward "the emergence of a single, vital, unified body continuing orthodox Anglican faith and practice." Anglican Catholic Church Archbishop Louis Falk and American Episcopal Church Primus Anthony Clavier said they would appoint a commission to discuss approaches to unity, and had asked five distinguished Canadian and English church figures to jointly rule on matters relating to the mutual recognition of clergy. At this time, the two churches and related churches overseas were believed to encompass the lion's share of the 50,000 or more persons then estimated to be in the Continuing Church internationally.

THE FIRST BISHOP CHOSEN AND CONSECRATED FOR THE AUSTRALIAN CONTINUING CHURCH was the Rev. Albert Haley, 66, who retired in 1987 from the "official" Anglican Church of Australia.

MEANWHILE, PLANS TO PROVIDE THE ORGANIZATIONAL FRAMEWORK OF A WORLDWIDE CONTINUING ANGLICAN COMMUNION, to consist of an initial five provinces, were announced by Anglican Catholic Churches in Canada, Australia and the U.S. "The fact that the Continuing Church is now appearing in several places throughout the world indicates that we should work as one body," said ACC-U.S. Archbishop Louis Falk. A draft constitution to be prepared for the Communion would seek to resolve the authority problems plaguing the "official" Communion.

THREE OTHER U.S. CONTINUING BODIES signed a confederation agreement demonstrating unity in the faith and pledging cooperation. The three groups—the Anglican Episcopal Church of North America, the United Episcopal Church of North America, and the Anglican Rite Jurisdiction of the Americas—were estimated to include a total of some 3,600 adherents, over 50 congregations and some 60 clergymen, including about a dozen bishops.

THE REV. BARBARA HARRIS, 58—a divorced, soundly leftwing cleric with no earned undergraduate or seminary degree and little parish experience—was elected by the Diocese of Massachusetts to be the first woman bishop in the Anglican Church's 450-year history. Harris, then interim rector at Church of the Advocate, Philadelphia (of "Philadelphia 11" fame), was described as everything from a "power-

ful preacher" committed to the gospel to practically the worst choice for the first woman bishop. Her selection to be a suffragan in Massachusetts sent tremors throughout the Anglican Communion, with some Episcopalians looking for the exits, and some bishops on both sides of the Atlantic declaring that they would not be in communion with Harris or accept her episcopal acts if she was consecrated. ECUSA was also scored for not waiting until the Eames Commission reported. One church organization said Harris was unsuitable on the basis of her divorced status and willingness to ordain active homosexuals alone; another urged ECUSA to withdraw from the Communion.

DECLARING THAT "THE FINAL CRISIS OF THE EPISCOPAL CHURCH is now upon us," seven ECM-aligned Episcopal bishops issued a pastoral letter convoking a Synod "to consider how we shall be the Church within the Episcopal Church and to adopt a detailed and unified plan for active witness in the face of the institution's present disintegration." The seven prelates said the crisis stemmed from "the rejection of the authority of God's revelation of Himself and His will for humanity in favor of a religiosity tailored to human convenience." Despite the stated goal of the meeting—set for May, 1989, in Fort Worth—the use of the word "synod" and the realities of ECUSA caused speculations that the gathering could act more boldly, possibly to establish a separate province of the Anglican Communion.

ECM REPORTED HEAVY RESPONSE to its call. By early 1989, nearly 4,000 persons had submitted signed copies of the "Declaration of Common Faith and Purpose" which was the basis of participation in the Synod, though not all who signed the document would attend.

DENMARK was poised to become the first country to allow homosexual couples to register their partnerships and obtain some privileges extended to married couples.

RESEARCH USING TISSUE FROM ABORTED FETUSES is "acceptable," and should proceed, concluded a U.S. federal advisory committee. President Reagan, though, was drafting a broadened ban against the use of such tissue by federal scientists.

THE ECUMENICAL DECADE—CHURCHES IN SOLIDARITY WITH WOMEN was launched by the World Council of Churches.

CARBON-14 DATING TESTS discounted claims that the Shroud of Turin was the burial cloth of Christ.



REGENERATION is a ministry in the Baltimore and Washington areas for men and women seeking to overcome homosexuality. Confidentiality is safeguarded in this Christ-centered support group-teaching program. Cost is reasonable, and no one is turned down for a lack of funds. For information, call 410/661-0284.