

Invoking the new Code of Eastern Canon Law and the Vatican's encouragement to Eastern rite Catholics to recover their own traditions, the bishop declared that he considered a previous understanding with Latin rite bishops that western Catholics would not ordain married men as being abrogated. - *Catholic World Report*

***THE U.S.-BASED UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES (MCC)**, comprised mainly of homosexuals, held its first biennial general conference outside of North America. Convened in Sydney, Australia and attracting more than 700 delegates, it was the biggest international gay and lesbian religious gathering ever held in the Pacific rim region. MCC now has 42,000 members in more than 300 congregations in 19 countries. - *Ecumenical News International*

***A CO-FOUNDER OF FOCUS ON THE FAMILY**, a huge U.S. conservative organization, recently apologized to American homosexuals "who are demeaned and dehumanized on a regular basis by the false, irresponsible, and inflammatory rhetoric of [the] anti-gay radio and print materials" of the organization's leader, James Dobson. Gil Alexander-Moegerle, who made the statement at the Gay and Lesbian Pride Center in Colorado Springs, Colorado, is one of seven founders of Focus on the Family, also based in Colorado Springs. While he was with the organization, he served as executive producer of *Focus* radio and editor of a magazine of the same name. - *National Gay and Lesbian Task Force release*

***MARTIN LUTHER KING'S NIECE SAYS GAY RIGHTS ARE NOT EQUAL TO CIVIL RIGHTS.** Alveda Celeste King told a rally on the California capitol steps that, to equate homosexuality with race is to give a death sentence to civil rights. "No one is enslaving homosexuals...or making them sit in the back of the bus." Recalling the "I Have a Dream" speech by her famous uncle, Miss King said he would not have approved of current laws that prohibit discrimination on the basis of sexual orientation. "In California, injustice is being done to family values," she said. - *Washington Times*

***LOUISIANA COUPLES NOW HAVE THE OPTION OF TYING THE KNOT EVEN TIGHTER**, by applying for a new "covenant" marriage license. The standard license for which couples may apply permits them to marry, and later seek a divorce under "no-fault" provisions. The new

"covenant" option requires couples to be counseled about the responsibilities of marriage and to pledge that they will get counseling if serious problems develop after they marry. The new license also obliges couples to separate for two years before applying for a divorce. The normal waiting period is six months. - *The Washington Post*

***WASHINGTON, D.C. IS TO BE HOME TO A NEW MUSEUM AND STUDY CENTER FOCUSING ON PAPAL TEACHINGS** and the impact of Roman Catholicism worldwide. The \$51 million Pope John Paul II Cultural Center is due to open adjacent to Washington's Catholic University of America in 2000, a year the Pope hopes will bring renewed commitment to the Christian faith and the church's mission. But, while the facility's initial focus will be on the current Pope's teachings, it will be designed to serve as a center for study of the overall role of Catholicism, including its ecumenical and interfaith relationships. - *Ecumenical News International*

***"HOLY LAND" WEST:** Move over, Disneyland. A group of developers is ready for a more spiritual ride with a "Holy Land" theme park near the city of Mesquite, Nevada, where it can compete for the souls of Las Vegas gamblers. Daxx Edder, chief executive officer of Quorum International Ltd., which is financing the \$1 billion project, said the idea is to have an historical document that one can walk through instead of read. "All we need right now is the land. We've got the funds available," he said. - *Reuters/The Washington Times*

***GOTTA GO—I'M NEXT IN LINE FOR COMMUNION:** Hong Kong has the world's highest concentration of mobile phones and pagers, which are constantly in use on the street, in restaurants and shops, on buses, trams and in the underground transport system. Nonetheless, worshippers were astonished, during the Lutheran World Federation's 50th anniversary Eucharist in Hong Kong on Sunday, July 13, to see one member of the congregation chatting into his telephone as he waited in line to receive Holy Communion. According to an LWF assembly daily newspaper, as the man in question was about to reach the head of the line to receive the wafer and wine, he told his distant interlocutor: "I have to hang it up, I'm next at the Lord's Supper." - *Ecumenical News International*

THE Christian Challenge.

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THE Christian Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

VOLUME XXXVI, No. 7/November, 1997 \$4.00

The Traditional Anglican Movement Today An Update On The Continuing/Traditional Anglican Churches

•Page 6

Global Bishops' Group Blasts
"Pro-Gay" Agenda, Debt Burden
•Page 14

Rectors' Group, ESA Step Up
Orthodox Resistance In ECUSA
•Pages 14-15

ACC Grapples With Death
Of Metropolitan, Shake-up
In Church Leadership
•Pages 15-24

St. Mark's Pro-Cathedral in Portland, Oregon, within
the Anglican Church in America's Diocese of the West.
Photo by Fr. Douglas Biehero, CSM.

THE Christian Challenge

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- To defend the Christian Faith as embodied in traditional Anglicanism, defined in Holy Scripture, and enshrined in the Historic Book of Common Prayer
- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth 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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IN THIS ISSUE

FEATURES

THE TRADITIONAL ANGLICAN MOVEMENT TODAY

Update On The Continuing/ Traditional Anglican Churches

By Greg Diefenderfer

With Jane Nones And The Editor 6

NEWS AND REVIEWS

FOCUS

This issue's highlights:

- International Bishops Group Blasts Gay Agenda, Debt
- "THE DALLAS STATEMENT"
- ECUSA Rectors Honor "First Promise"
- ESA Bishop Visits Massachusetts Parish
- Forward In Faith Confirms Pursuit Of Separate Province
- ACC Mourns Death of Archbishop Lewis
- English Bishop Will Bless Same-Sex Unions
- Carey Lauds Mother Teresa
- Canadian Church Gets Second Female Bishop
- Five ACC Bishops Inhibited
- FCC Meets, Elects New Leaders
- Christian Women's Movement Will Counter Radical Feminism
- Orthodox Leader Spurs Controversy
- Psychologists Told To Limit Help For Gays
- New Guidelines For Federal Workers' Religious Rights Issued
- The Promise Keepers Phenomenon 14

COLUMNS AND DEPARTMENTS

BACKTALK

Letters From Our Readers 3

SIGNPOSTS

"The Communion Of Charity"

By William Brailsford 5

CHURCH DIRECTORY 31

Backtalk

THE NEVER-OFFERED APOLOGY

As many Episcopalians are now aware, the 1997 General Convention ended with an apology to the homosexual community for any pain or prejudice experienced over the years through the actions of ECUSA. Perhaps this apology was necessary as homophobia or bigotry of any kind is ugly no matter where it is practiced...

My interest, though, was piqued because of an apology which has never been offered. No apology has ever been offered to those of us who consider ourselves traditionalists. If [ever there was] a group during the past 27 years which has been persecuted, hounded, intimidated, lied about, humiliated, embarrassed, put down and discriminated against by those in power in ECUSA, it is the traditionalists...

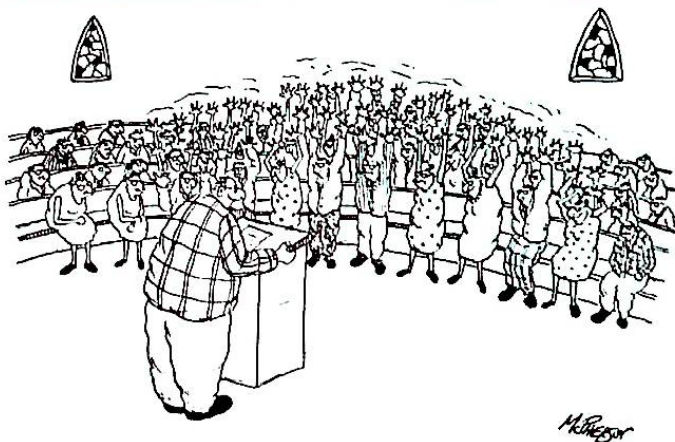
*The Rev. Clayton T. Holland
P.O. Box 1595
Denison, Texas 75021*

"HOORAY" FOR ELCA

Hooray for the Evangelical Lutheran Church, whose members [recently] exercised such good judgment by voting against full communion with the Episcopal Church.

I say this as a lifelong Episcopalian who is heartbroken over the heretical and unorthodox changes being foisted upon us by renegade bishops and a central authority that chooses to look the other way...

*Mary Bowen
Silver Spring, Maryland*



PASTOR WAGMAN KNEW HE WAS ON A ROLL WHEN THE CONGREGATION STARTED DOING THE WAVE.

ECUSA'S "DEFINING MOMENT"

Thank you for your superb coverage of the 1997 Episcopal General Convention. After searching in vain through endless Christian and secular articles on the convention, I found that *only* the *CHALLENGE* covered the crucial but failed attempt to overturn the Righter decision (which legalized gay ordination in ECUSA).

Since July, hundreds of concerned Anglicans have been searching for information on this vital issue, and although [its] outcome...at the convention was of Pearl Harbor proportions, the "Pearl Harbor Effect" which should have resulted was killed off by a shocking lack of reporting on the matter. *The New York Times*, the liberal *Christian Century*, the conservative *Christianity Today* and Episcopalians United all failed to...mention that there was an attempt to overturn "Righter" at the convention. I commend you for having the courage and insight to report what was, without question, the most important—and most disastrous—result of the convention.

The importance of reporting [this result] cannot be overestimated. Many conservative Episcopalians—especially Evangelicals—have always maintained that the legalization of the ordination of practicing homosexuals would be the "defining moment" which would cause them to break with ECUSA... [M]ost conservatives were willing to give the 1997 convention a chance to [reverse the 1996 Righter decision] before making the final break...[When] [l]egislation which would have banned the ordination of practicing homosexuals...died in committee...[t]he battle to save [ECUSA] from the apostasy of homosexual ordination was over, but news of this "defining moment" was almost impossible to come by.

The permanent legalization of gay ordination is the death knell for ECUSA...However, countless numbers of sincere, orthodox Anglicans remain unaware of what really happened in Philadelphia...Because too few conservative Episcopalians subscribe to the *CHALLENGE*, they remain in the dark on this life and death issue.

I therefore urge all *CHALLENGE* subscribers to spread the word about what happened to every orthodox Anglican. In Philadelphia, [ECUSA] passed the point of no return. The time to bury her and look for new ecclesiastical structures is now finally upon us.

*William H. Harrison III
3637 South Olive Avenue #5
West Palm Beach, Florida 33405*

WHEN IS ENOUGH ENOUGH?

I would like to thank you for your service to the Church in publishing *THE CHRISTIAN CHALLENGE*. It is a fine magazine. I would also like to offer you some support, as it must be difficult to maintain your good humor when you are reporting a constant drumbeat of bad news. It is comforting to know that there are still faithful people like you in the Anglican Church. I know that God has a purpose for your work.

It now seems like a maxim that liberal Anglicanism has evolved into a strange, new, post-Christian religion. It is also becoming increasingly clear, I think it is fair to say, that the great majority of Anglicans, at least in the developed countries, either do not know or do not care what the Christian, let alone the catholic, faith is. How else can one explain their continued unquestioning allegiance to churches that are, to a greater or lesser extent, heretical? Does it ever occur to them

that the historical faith, as it has come down to us, is something precious, true and in itself holy?

I write this as a former Anglican who has been received into Holy Orthodoxy. Although I decided that I had no choice but to leave the Anglican fold, I have great admiration and respect for those who have decided to stay and fight the good fight. My only question to you is what will it take to make you say "enough is enough"? I will remember you and your work in my prayers.

David Phelps
3561 South Stafford Street
Arlington, Virginia 22206

Our thanks to you, and other correspondents for this issue, for the kind words about TCC. We're not sure whether "you" in your second to last sentence is meant to be singular or collective. But, as a general response, we are glad to say that it seems to us, from reports in this edition and the last, that an expanding number of orthodox Episcopalians/Anglicans have said or are saying "enough," while also asserting their "right to remain Anglican," as we wrote in the last issue's editorial. Recent events, especially, point toward a much more resolute orthodox response than in the past. -Ed.

"PERSEVERE IN THE OLD PATHS"

Thank you for your excellent magazine, which is a great encouragement to all traditionalists "out there"! I thought your readers might be interested in the following quote from a letter written by Bishop Frank Weston (1871-1924), former Bishop of Zanzibar, to a friend...

"Do not let the vain words of public speakers and newspaper writers disturb the peace of your soul. You know Him in Whom you have believed: do not dishonour Him by giving up any part of the Gospel you have received, and to which you owe your salvation. Persevere in the old paths: God will guide others into the same way when it is possible. Dear _____, I pray for you; I expect much of you. HE prays for you and expects still more of you. Do not disappoint HIM."

Readers may fill in their own names in the appropriate place...

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Signposts

The Communion Of Charity

ON A BRIGHT SUMMER MORNING IN WASHINGTON this past June, I was at a memorial service in an exquisitely beautiful church with almost 3,000 other men and women. The processional music began, and the people, accompanied by the great organ, began swelling with praise. As the crucifer, thurifers, altar servers, priests and bishops passed by, swathed in that incomparably holy smell of incense, I was, for the first time, thunderstruck by the powerful words of the hymn we were singing, "For All the Saints."

Surrounded by this great company, it was the third verse that undid me: "*O may your soulders, faithful, true and bold, fight as the saints who nobly fought of old, and win with them, the victor's crown of gold. Alleluia!*" As I looked around me I saw at the altar those godly priests who had been so influential in my recent life, and scattered throughout the pews were those Christian men I had come to love as much as life itself. Then I suddenly realized—what I was witnessing was the doctrine of the "communion of saints" made flesh.

As I recall this, my thoughts turn to the collect for the first day of this month, All Saints' Day:

O Almighty God, who has knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou has prepared for those who unfeignedly love thee; through the same thy Son Jesus Christ our Lord. Amen.

Regularly in saying the creeds we acknowledge that we are part of the "communion of saints."

But while we oft repeat this phrase on a Sunday morning, understanding it may be another matter. What is this communion, and what are the marks of it?

The term communion of saints "has two closely linked meanings: communion 'in holy things' and among 'holy persons,'" in the words of the Catechism of the Catholic Church. God's people are fed by the Eucharist, growing toward Christ and thus closer together in the "communion of the Holy Spirit." We become one with Christ and with each other in the sacrament.

The communion of saints, then, is not only the result of but the sign of God's love; it is not only spiritual but emphatically familial, and transcendingly so: "The family, of which our Lord is the Head, includes all baptized Christians, both living and departed," writes C.B. Moss in *The Christian Faith*. "It is He that binds together the living and the dead; the point at which we meet is the altar, where we join 'with angels and archangels and all the company of heaven' in the worship of God."

We of this communion are intimately bound up and involved with each other. The world and history are rife with the more extraordinary manifestations and signs of this loving interchange—saintly interventions, divine visitations, and the like. But there are signposts of God's love around us each day—in

the presence of the Spirit during worship, loving families, good friendships, the dignity of labor, the blessings of hearth and home.

What this then leads us to is of extreme importance. Nourished by the sacrament, the communion of saints becomes the communion of charity. As St. Paul said to the Christians in Rome "None of us lives to himself, and none of us dies to himself" (*Rom 14:7*). Likewise, in his First Letter to the Corinthians (*12:26-27*) he states: "If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it." Therefore, in this communion of saints, "the least of our acts done in charity redounds to the profit of all. Every sin harms this communion" (CCC 953).

The Catechism defines charity as "the theological virtue by which we love God above all things for His sake, and our neighbor as ourselves for the love of God" (CCC 1822). In *1 Cor 13:4-7*, St. Paul spoke those words which most of us can quote from memory but find it hard to apply in our lives: "charity is patient and kind, charity is not jealous or boastful; it is not arrogant or rude. Charity does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Charity bears all things, believes all things, hopes all things, endures all things." And, as we know, it is the greatest of the theological virtues, above faith and hope. It is living for others above self, and God above all. It is the morti-

As I looked around me at the godly priests and congregation singing the powerful words of the hymn, "For All the Saints," I suddenly realized I was witnessing the doctrine of the "communion of saints" made flesh.

fication of our own desires for the good of the Church, Christ's body, the communion of saints.

I have a delightful colleague at work, fresh from graduate school and a woman of remarkable faith. Since I know she will never see this column, I can not only compliment her but borrow one of her wonderful expressions. Whenever something grand happens to one of the many Christians that work in my office, she invariably remarks "It's a love letter from God." That's what the idea of the communion of the saints about: a love letter in the form of charity.

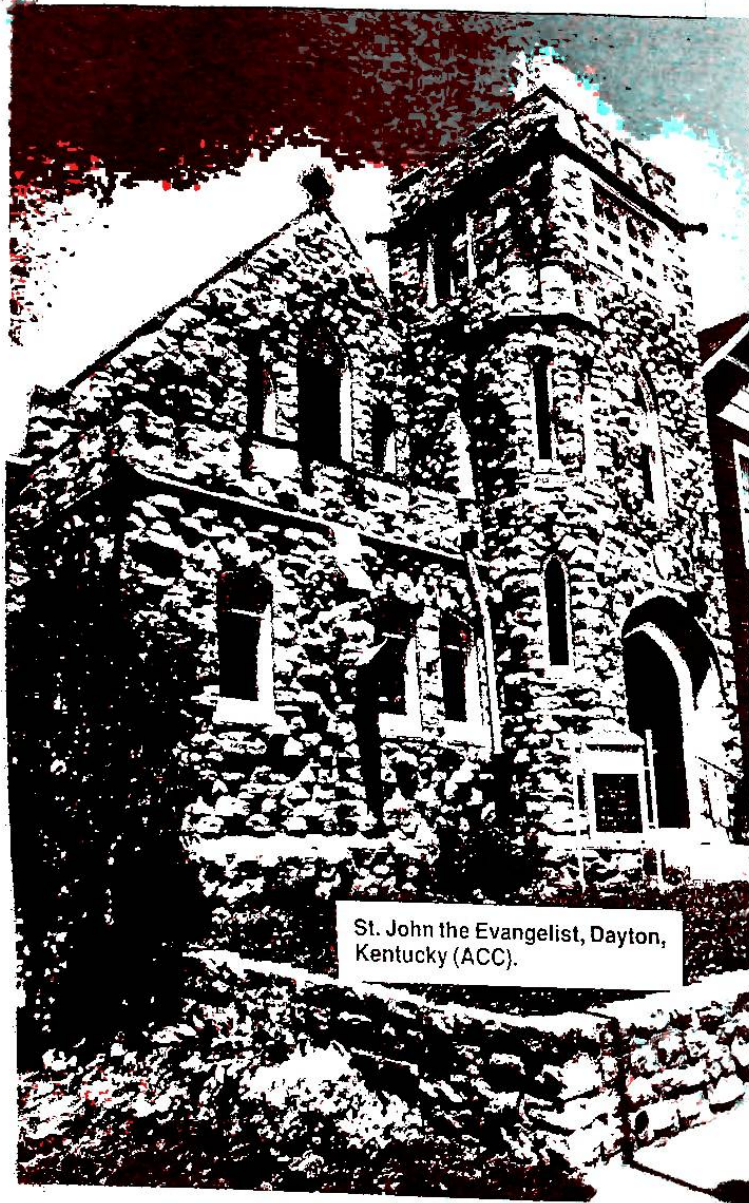
So, as the polite and graceful people that we are, when we seek to thank Our Heavenly Father for this letter, let's think we have been as charitable to those other saints as we could have been, in thought, word and deed. "Without charity," said St. Paul, "I am NOTHING."

William Brailsford

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THE TRADITIONAL ANGLICAN MOVEMENT TODAY



St. John the Evangelist, Dayton,
Kentucky (ACC).

An Update On The Continuing/Traditional Anglican Churches

By Gregory J. Diefenderfer
with Jane Nones and The Editor

AS MORE ESTABLISHMENT ANGLICANS—buffeted by heterodoxy—seek new means of remaining true to their faith, it is well to recall the others who, for the same reason, took similar action years or even decades ago.

The result was those bodies which—while not accorded official status in the Anglican Communion—yet continue the Anglican Way.

We here present another of our periodic surveys of those Continuing and Traditional Anglican Churches, not only by popular demand, but to take note of the fruits—and follies—of the Continuing Anglican movement, largely sparked at this time 20 years ago at the Congress of Concerned Churchmen in St. Louis (detailed in the last issue).

This will actually be TCC's fifth overview of "separated" traditional Anglicanism; the first appeared in 1983, with updates following in 1986, 1988 and 1994. As with our last visit to this subject, we will cover both the U.S. and international scenes in an attempt to give some idea of the current extent of "unofficial" orthodox Anglicanism, and to discern what has changed and what has remained the same.

This survey is not meant to be all-inclusive, but rather covers the *leading* Continuing and other orthodox Anglican churches—those which have exhibited the most staying power and/or size (though all are still quite small by "mainline" standards; for our purposes the salient bodies are those with over 3,000 members!).

As it is limited to churches fully separate from any establishment Anglican province, it does not factor in—but is not intended to disparage—efforts of the faithful still linked with "official" provinces, notably those of England's Forward in Faith (FIF) organization and of the Episcopal Synod of America (ESA), which share the vision of a separate province for traditionalists within the Anglican Communion. Honorable mention also should be made of the conservative Southern Hemisphere bishops, who (as our "Focus" section shows) are making an ever-bolder defense of Christian sexual morality within the Communion. We consider that these activities, together with those of Continuists and other separated Anglicans, are all "working together for (the) good" of the faithful Anglican remnant.

In past surveys we have provided estimates of baptized members for each body, based on figures provided by jurisdictional authorities and/or other knowledgeable sources, and not independently verified by TCC. We will do so again here, where we believe these numbers are fairly reliable. Generally speaking, figures for the U.S. and some other western/industrialized countries fall in that category. Memberships in other parts of the world (particularly for the Continuum in India* and South Africa*) however, have always been difficult to determine, and presently attract widely varying claims and reports. To

GREGORY J. DIEFENDERFER is a past officer and board member of the Foundation for Christian Theology, sponsor of THE CHRISTIAN CHALLENGE. The wide travel occasioned by his work as an assistant director of marketing for First Colony Life Insurance Company in Lynchburg, Virginia, has enabled him to worship in ECUSA, ACC, ACA, REC and CEC parishes.

JANE NONES of Minneapolis, Minnesota, is president of the Fellowship of Concerned Churchmen, and editor of FCC's 1997-98 **Directory of Traditional Anglican/Episcopal Churches**, which was a key resource for this report. For more information, contact Mrs. Nones at 612/824-3933.

take account of this, we decided to cite a numerical range rather than a specific figure.

This method also will help accommodate slight adjustments expected in membership figures for one of the Continuing bodies, the Anglican Catholic Church (ACC), which in recent weeks has seen the death of its metropolitan and a minority group's apparent move to form a separate body (albeit without a separate name), a process underway as this article was being prepared. As no clarity yet exists in this situation, we had no choice for this article but to consider ACC as a whole, before the transition began. We believe this course is indicated, too, because we do not presently expect these changes to alter the (majority) ACC's standing as one of the main Continuing bodies and one of the two substantive international Continuing Church groupings.

In light of the particular uncertainties cited, we should add that we did consider delaying publication of this article after learning that bishops of the Traditional Anglican Communion (TAC), the other main global Continuing Church fellowship, expected to have updated statistics from India and South Africa following their personal visits to the regions this month. However, as readers were anxious for this update, which we had promised to publish at this time, and as it appears it may be months before ACC's membership numbers are clarified, we decided to go forward with this report, with the hope that we will have more precise figures to pass on in the coming months.

All the churches listed here adhere to orthodox Christian faith and morals. They uphold historic holy order (*i.e.*, they do not ordain women). They use some form of the **Book of Common Prayer** (BCP), most often the 1928 version. From time to time questions arise about the "validity" of orders of certain jurisdictions, but we believe they largely lack foundation for the churches cited here. In any case, this article simply provides information on apostolic lineage historically known or provided by the individual jurisdiction.

The American Scene

At this writing there are six major "separated" traditional Anglican Churches in the U.S.

Four of these are Continuing Churches (so-called because they spring from establishment Anglicanism and intend to *continue* its historic faith and order). These churches are the cumulative result of a movement that actually began in the 1960s—the Bishop Pike years—but which really came alive after the Episcopal Church (ECUSA) broke with apostolic order in 1976. In September, 1977, nearly 2,000 faithful clerical and lay Episcopalians and Canadian Anglicans (whose church approved women priests in 1975) gathered for the earlier-mentioned St. Louis Congress. That gathering promulgated the *Affirmation of St. Louis* (a confessional document reprinted in the last issue), and launched a Continuing body called the Anglican Church in North America (changed a year later to

Continued on next page

**By all accounts, there seems little doubt that there are really are thousands of traditional Anglicans—mostly Xhosa or Sotho Africans, with some whites—aligned with either ACC or TAC in Southern Africa. They appear to number at least 20,000 (40,000 by one count), and to continue to grow. Divergent claims, both within and between jurisdictions, presently make it impossible, however, to determine the true numbers or allegiances of this constituency. By comparison, India, which has seemed a fertile ground for both ACC and TAC, may or may not be so in actuality. Official counts*

TRADITIONAL ANGLICANISM AT A GLANCE

CONTINUING CHURCHES

THE TRADITIONAL ANGLICAN COMMUNION (TAC)

Member bodies or branches:

Anglican Church in America (ACA) (c. 7,000 members);

The Anglican Catholic Church of Canada (c. 2,000);

The Anglican Catholic Church in Australia (c. 800);

The Anglican Church of Southern Africa;*

The Church of Ireland (Traditional Rite);

The Traditional Anglican Church of England;

India; Pakistan*

Total parishes c. 245; bishops, 20; clergy, 312.

Total membership estimated to be
between 25,000 and 50,000

THE ANGLICAN CATHOLIC CHURCH (ACC)

Member dioceses in: United States (c. 7,400 members);

Australia (125), Caribbean (130), India, New Grenada*

(1,070), New Zealand (45), South Africa, United Kingdom.*

Total parishes, 182; clergy, 231, including 15 bishops

Total membership** estimated to be
between 25,000 and 35,000

THE ANGLICAN PROVINCE OF CHRIST THE KING (APCK)

(U.S. only), Total parishes, 56; bishops, 4; clergy?

Estimated membership: 3,700

THE EPISCOPAL MISSIONARY CHURCH (EMC)

(Most parishes in U.S., a few overseas);

Total parishes, 50; bishops, 7; clergy, 61

Approximate membership: 3,500

Other North American Continuing Church Bodies

Estimated total membership: 4,500

**TOTAL MEMBERSHIP FOR CONTINUUM
ESTIMATED AT: 61,700 - 96,700**

Other Orthodox Anglican Bodies:

THE INTERNATIONAL COMMUNION OF CHARISMATIC EPISCOPAL CHURCHES (ICCEC)

About 20,000 within, and 30,000 outside, the U.S.

Total parishes, c. 300; bishops, 18; clergy, unknown

Total estimated membership: 50,000

THE REFORMED EPISCOPAL CHURCH (REC)

(Most parishes in U.S. with some overseas)

Total parishes, 100; bishops, 8; clergy, unknown

Estimated membership: 9,000

THE FREE CHURCH OF ENGLAND

Estimated membership: 2,750

THE CHURCH OF ENGLAND IN SOUTH AFRICA (CESA)

Estimated membership: 75,000

**TOTAL MEMBERSHIP FOR
ALL TRADITIONAL ANGLICAN BODIES
ESTIMATED AT: 198,450 - 233,450**

maintain that there are tens of thousands of Continuing Anglicans in region, while one unofficial, month-long, on-site study suggested that there is something closer to 1,500 active members, total, aligned with either TAC or ACC. To further confuse matters, Indian Continuers' allegiances to their jurisdiction, whether TAC or ACC, appear to be rather fluid.

***ACC membership figures generally should be considered to be in a tain measure of flux until its current situation is sorted out, though at writing it was expected that communicant losses would be limited.*

the Anglican Catholic Church). This was followed by the January, 1978, consecrations in Denver of the first four Continuing bishops, with the (now-deceased) Episcopal Bishop of Springfield, Albert Chambers, serving as chief consecrator.

The need for those consecrations pointed, however, to a problem looming for the Continuers, the effects of which (as noted in the last issue) are still being felt today, and that was the lack of seasoned episcopal leadership during the Continuum's early years which could have helped avert needless fragmentation which occurred in the movement thereafter. Chambers provided critical initial help in launching ACNA, but was already retired and soon left ACNA's leadership to others; and, none of the some 60 Episcopal bishops who stood against women priests in 1976 offered to stand with this determined (and rather foresighted) flock of Continuing Anglicans.

Certainly, there have been other factors and faults involved in the Continuum's difficulties, not least that of ambition, a recurrent problem, albeit one by which the Apostles themselves were tempted. But the result is that the Continuing Churches today, despite maturing trends, still have fissiparous tendencies, and largely remain bodies divided by a common faith and order!

On the other hand, the American Continuum as a whole has become a fixture on the church scene, and is now largely concentrated in four bodies. The Continuum has done quite a bit of what some Anglicans have only talked about doing: church-planting and church-growing, with one result being increasing numbers of attractive church buildings, and another ministries that not infrequently meet needs neglected by mainline clergy. Some Continuing bodies have aided the start of Continuing bodies in other countries, and have increased ecumenical contacts. And while the Continuum has its own problems, stemming from its history and relative smallness, it is free of the liberal revisionist forces that have sundered ECUSA.

The four main U.S. Continuing Churches are the Anglican Catholic Church (ACC), the Anglican Church in America (ACA), the Anglican Province of Christ the King (APCK) and the Episcopal Missionary Church (EMC). The ACC is part of a global communion of the same name, while ACA belongs to the Traditional Anglican Communion (TAC).

The two salient U.S. Anglican bodies which do not categorize themselves as Continuing Churches are the Charismatic Episcopal Church (CEC), the youngest and (as its name indicates) home to mostly Anglican Charismatics, and the Reformed Episcopal Church (REC), the oldest and the flagship of Evangelical Anglicans. REC has ties to the small Free Church of England; the American CEC spawned an international communion which is now larger than itself (the International Communion of Charismatic Episcopal Churches (ICCEC)).

Together, the six major U.S. jurisdictions plus the other small American bod-
erents, about 5,000 more than in our

1994 survey.

American traditional Anglicanism also continues to reflect a broad range of churchmanship—high, low, and broad—though some jurisdictions tend to emphasize one facet more than the others.

Looked at another way, the Continuing Churches are more inclusive of both high and low church worship styles, while Charismatics and Evangelicals have mostly gravitated to their own separate denominations.

The International Situation

As noted above, there are three U.S. jurisdictions linked to noteworthy international activity: the CEC and two Continuing Churches, the ACC and ACA.

Taking the last first, the ACA, as part of the Traditional Anglican Communion (TAC), is connected to Continuing Anglican bodies or branches in Australia, Canada, England, India, Ireland, Pakistan and South Africa. Altogether, TAC includes 20 bishops, 312 priests, and about 245 parishes.

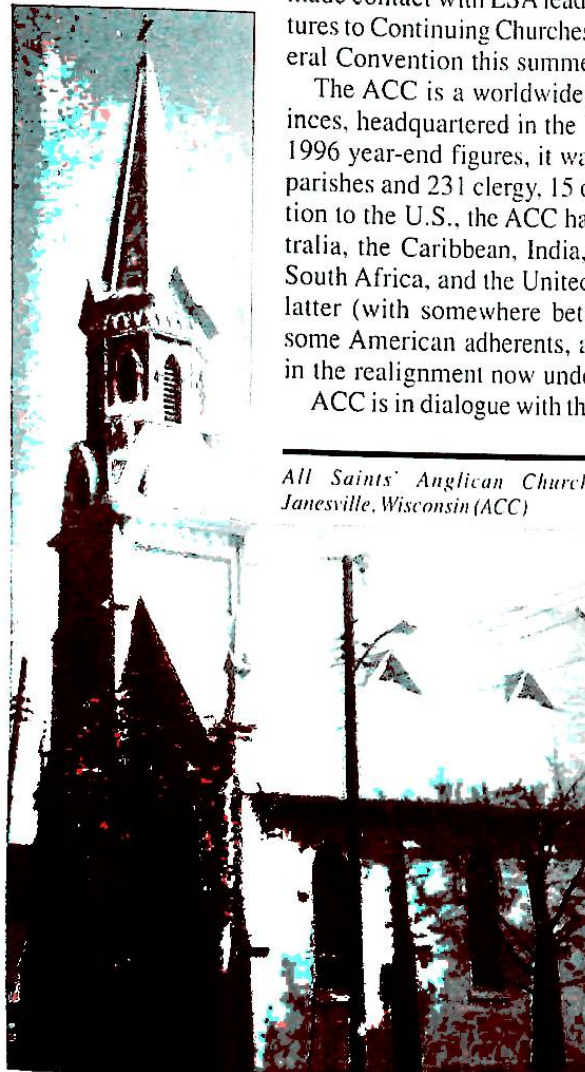
TAC and the leading Church of England traditionalist organization, Forward in Faith (FIF), are in formal communion. And, following a period of informal contacts, CEC, the largest of the non-Continuing orthodox Anglican bodies, has expressed an interest in formal talks with TAC. According to the Most Rev. Louis Falk, TAC's primate, further discussions with CEC representatives could take place at a meeting of TAC bishops this month in London. (Falk also told *TCC* that he has made contact with ESA leaders following the Synod's overtures to Continuing Churches in documents issued after General Convention this summer.)

The ACC is a worldwide unitary church with two provinces, headquartered in the U.S. In an August report citing 1996 year-end figures, it was said to include a total of 182 parishes and 231 clergy, 15 of whom were bishops. In addition to the U.S., the ACC has dioceses or branches in Australia, the Caribbean, India, New Grenada, New Zealand, South Africa, and the United Kingdom. (It appears that the latter (with somewhere between 400-700 members), and some American adherents, are dropping out of the line-up in the realignment now underway.)

ACC is in dialogue with the Orthodox Church in America.

Within the Continuum, a concordat of intercommunion ACC had with another (now-tiny) Continuing body with St. Louis roots, the United Episcopal Church of North America (UECNA), appears to have become non-functional following a change in leadership in the UECNA. Conversely, however, the apparent transmutation underway in ACC has given rise to hopes, and even some signs, observers say, that ACC may become more active in helping to unite the Continuum.

In addition to the TAC and ACC alignments, the



All Saints' Anglican Church,
Janesville, Wisconsin (ACC)

REC and EMC each have some international mission work, but on a much smaller scale.

Other orthodox Anglican churches in the world include the aforementioned Free Church of England, an Evangelical body of about 2,750 adherents, in communion with the REC; and the Church of England in South Africa, also Evangelical, which is home to approximately 75,000 members.

In addition to venues cited elsewhere in this article, other countries to which "separated" orthodox Anglicanism has spread—largely through the work of ICCEC—include Austria, Estonia, France, the Philippines, Spain, and Switzerland. Of all the bodies cited, it is, in fact, the ICCEC, which has roots in the Evangelical and Charismatic expressions of Christianity, which appears to have experienced the most growth in the shortest period of time. Since its 1992 founding, it has grown from two parishes to hundreds and a reported global membership of nearly 50,000, a figure some may doubt, but one that is not impossible given the larger average size of charismatic parishes and the CEC's pan-denominational appeal.

TCC estimates that the total number of members in all orthodox churches surveyed now stands somewhere between 198,000 and 233,000, which points to an increase over our 1994 total of just over 204,000. Based on the reports available and membership-based projections, these bodies may collectively include around 1,500 parishes and over 1,000 clergy and bishops. The average parish size remains near 75 adult members, with congregations ranging from less than ten to over 1,000 members. Many of the larger congregations, as indicated, are found in the CEC, which has often attracted wholesale group and parish affiliations.

*

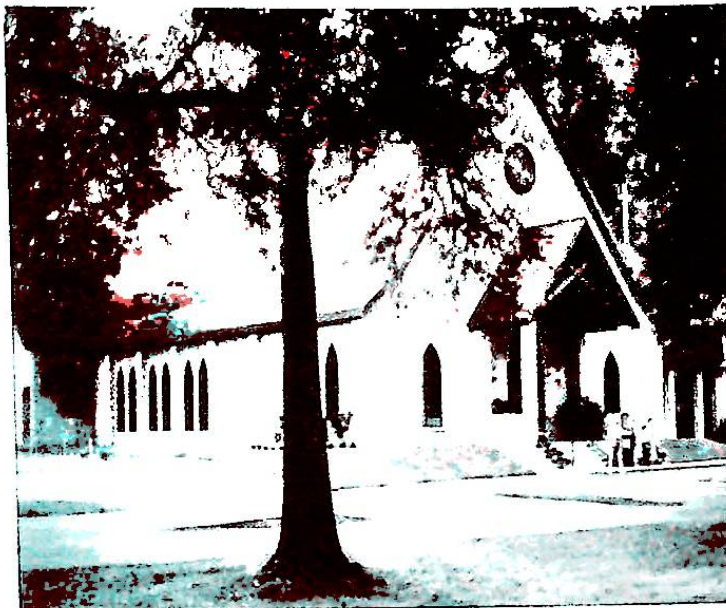
Here follows a brief discussion of the six main traditional Anglican bodies, beginning with Continuing Churches and following with other orthodox bodies.

CONTINUING CHURCHES

The Anglican Catholic Church

The ACC holds a singular place in the Continuum as the body which resulted most directly from the St. Louis movement, and from which most of the current Continuing Churches have sprung.

ACC's canons are particularly detailed regarding doctrine, mentioning the Thirty-Nine Articles of Religion, the seven ecumenical councils and the *Affirmation of St. Louis* as among the theological foundations of the church. Three prayer books are authorized for regular use: the 1928 American prayer book, the 1962 Canadian book and the 1549 English book. Of these, the 1928 book is, as with the whole Continuum, the most commonly used in the U.S., with Missal variations where desired. While the ACC has often been seen as having an Anglo-Catholic emphasis, it includes some parishes of a more low church,



St. George Anglican Church, Ocala, Florida (ACA). Since its start in a private home in 1984, the congregation has swelled to around 400 members, has built a parish hall, and the church shown here, dedicated last year. Fr Arthur Rushlow is current rector.

Evangelical character.

For a number of years, the ACC has operated the Continuum's largest seminary facility, Holyrood, in Liberty, New York.

As of the most recent statistics (1996 year-end, reported in August), ACC-U.S. was the largest among American Continuing Churches, with about 7,400 members in 129 parishes spread over eight dioceses and mis-

sionary dioceses, with a total of 187 clergy providing ministry.

While ACC has enjoyed general stability in recent years, it it lately has been shaken by a leadership struggle during the recent illness of its metropolitan, the Most Rev. William O. Lewis, who died September 23 (reports on Pages 15 and 24). While it is evident at this writing that three U.S. and two overseas bishops (who were facing disciplinary actions) and a percentage of ACC adherents (estimates range from five to 18 percent) are arranging a separate ecclesial existence, most of the ACC is expected to remain intact. An orderly transfer of leadership had taken place by presstime. Following Lewis' death, Mid-Atlantic States Bishop John Cahoon served as acting metropolitan until mid-October, when ACC's Provincial Synod, meeting in Norfolk, Virginia, elected New Orleans Bishop M. Dean Stephens as new metropolitan.

Moreover, as noted earlier, the shake-up, which apparently leaves the church with a more moderate leadership, seems have created more potential for *rapprochement* between ACC and other Continuing Church bodies. Outside observers expressed particular hopes about approaches between ACC and TAC, as any ultimate joining of these two bodies would substantially unify the Continuum.

Readers seeking additional information about the ACC can contact its Department of Evangelism by writing Russel Brahmaer, Executive Assistant, P.O. Box 320, Otto, NC 28763; or by calling 800/506-7616. The ACC's internet address www.mindspring.com/~ireap/acc.html.

Anglican Church in America

The ACA was formed in 1991 as a merger of part of Anglican Catholic Church with the American Episcopal Church, a body begun in 1968. There are currently eight bishops, 123 priests, 19 deacons, 104 parishes and missions and about 7,000 members in the ACA (which includes Puerto Rico and parts of Central and South America). TAC's primate, Archbishop Louis Falk, based in Des Moines, Iowa, also serves ACA's primate.

The ACA sees itself as a Continuing Church in the truest sense of the word; it exists to continue the faith it received from ECUSA before that church embarked on a liberal revisionist course. ACA has no interest in reinventing Anglicanism; it uses the 1928 Prayer Book as its primary book, with

American and Anglican Missals as options, and encompasses the range of churchmanship traditionally characteristic to Episcopalianism.

It has adopted variations of the 1964 ECUSA constitution and canons, incorporating the 39 Articles, the Creeds, the *Affirmation of St. Louis* (and by reference to it, the ecumenical councils) as the doctrinal basis of the church. ACA, as noted earlier, is part of the international Traditional Anglican Communion (TAC).

The ACA's episcopal orders originally combined the Denver line with 1981 conditional rites at San Diego; conditional consecrations at the 1991 link-up (undertaken to remove obstacles to unity among those who dissented from the merger) again blended the ECUSA line and that of another Anglican source. Southern Africa: one of the conditional consecrators was Bishop Robert Mize, who was consecrated by a former Anglican Archbishop of Cape Town, Joos de Blanc, who himself was consecrated by the then-Archbishop of Canterbury, Geoffrey Fisher.

While the ACC is now in a measure of flux internationally, ACA has had more localized difficulties recently in its eastern diocese, which is still suffering aftershocks from a crisis created two years ago when the bishop of that diocese and of ACA's eastern province resigned suddenly amid misconduct allegations. Subsequent disputes about governance of the diocese and the election of another bishop first spurred a separation by part of the diocese, then the transfer of four parishes to a special jurisdiction under Falk's direct leadership. However, the remaining parishes in the eastern diocese, which number about 13, including five new parishes and missions, recently elected as their bishop the Rev. Garrett Clanton, rector of St. Aidan's, Des Moines. Consents from ACA's diocesan standing committees and bishops of jurisdiction are needed for the consecration to go forward.

In February this year ACA leaders made a proposal for unity

to similar U.S. bodies, by which they could become part of TAC but remain (for up to ten years) separate jurisdictions overlapping ACA. It is possible that the aforementioned overture from CEC has been made on that basis.

The ACA also is on record as recognizing a *de-facto* intercommunion with members of all Continuing Church bodies, regardless of formal agreements. All are welcome at ACA altars due to their agreement on the fundamentals of faith and order.

In addition, ACA is in serious dialogue with the (Polish) National Catholic Church; the relationship is such that a priest from NCC's Buffalo-Pittsburgh diocese, Fr. Virgil Miller, is on loan to ACA's Missionary District of Puerto Rico.

Further information about the ACA is available from Archbishop Falk at 515/223-1591, or at ACA's internet location, www.acahome.org.

Anglican Province of Christ the King

The Anglican Province of Christ the King (APCK) was originally a non-geographical diocese which stemmed from the St. Louis movement, and its leader then and now, the Most Rev. Robert S. Morse, was one of the original four bishops consecrated at Denver for the post-1976 Continuing Church. But when the ACC was created in late 1978 as a result of the St. Louis meeting, Morse's diocese opted to become a separate body.

An APCK source stated in our last survey that the church desires to continue and propagate Anglicanism as it existed prior to ECUSA's turning-point 1976 convention. APCK is eucharistic-centered, using the 1928 prayer book as its primary liturgy. Use of missals and ceremonial varies from parish to parish.

The APCK currently has four bishops in three dioceses, which encompass 56 parishes and missions in 25 states in the U.S. Church membership is estimated at around 3,700 souls. No overseas missions are anticipated at this time.

Although the APCK welcomes friendly relations with all churches whose emphases are the same, it has no interest in pursuing intercommunion with other traditional Anglican jurisdictions.

Additional information about the APCK can be obtained from its national headquarters in Washington, D.C., at 202/298-6282, or on the church's website: www.episcopalnet.org.

Episcopal Missionary Church

Now about five years old, the EMC has been showing steady growth, according to its Presiding Bishop Coadjutor, William Millsaps.

The EMC sprang from the Missionary Diocese of the Americas (MDA), originally created by the ESA as a haven for disaffected traditional Episcopalians within ECUSA; it was overseen by Bishop A. Donald Davies, who had served as Episcopal bishop in Dallas, Fort Worth and Europe. Continuing under Davies' leadership, the body became the fully independent EMC shortly after the Church of England voted to admit women priests in late 1992.

EMC now includes seven bishops, 49 priests, 12 deacons, and 50 parishes within its jurisdiction. Total estimated membership has increased since our last survey to around 3,500, with parishes ranging in size from less than ten to over 200 persons. While the vast majority of EMC parishes are in the



St. Luke's, Blue Ridge, Georgia
(EMC)

U.S., the church has work in the British West Indies and Canada as well.

Churchmanship, vestments and liturgical expression vary between EMC congregations, but the 1928 Prayer Book is common to all. The church has been particularly outspoken on the value of life, and the necessity for married clergy to be role models for lifelong marriage.

The EMC made early, vigorous efforts to effect mergers and intercommunion agreements which brought about further consolidation in the Traditional Anglican movement. Official concordats have been signed with the CEC and several smaller bodies, though EMC considers itself to be in communion with all traditional Anglican jurisdictions. It has issued a standing offer to discuss intercommunion with the larger bodies, but there are no negotiations in progress at this time.

Additional information can be requested from EMC headquarters in Monteagle, Tennessee, by dialing 800/356-8111.

OTHER ORTHODOX ANGLICAN CHURCHES

The Charismatic Episcopal Church

The largest and youngest of non-Continuing orthodox churches in our survey is the Charismatic Episcopal Church (CEC), formed in 1992 by Charismatics and Evangelicals who discovered the Anglican heritage.

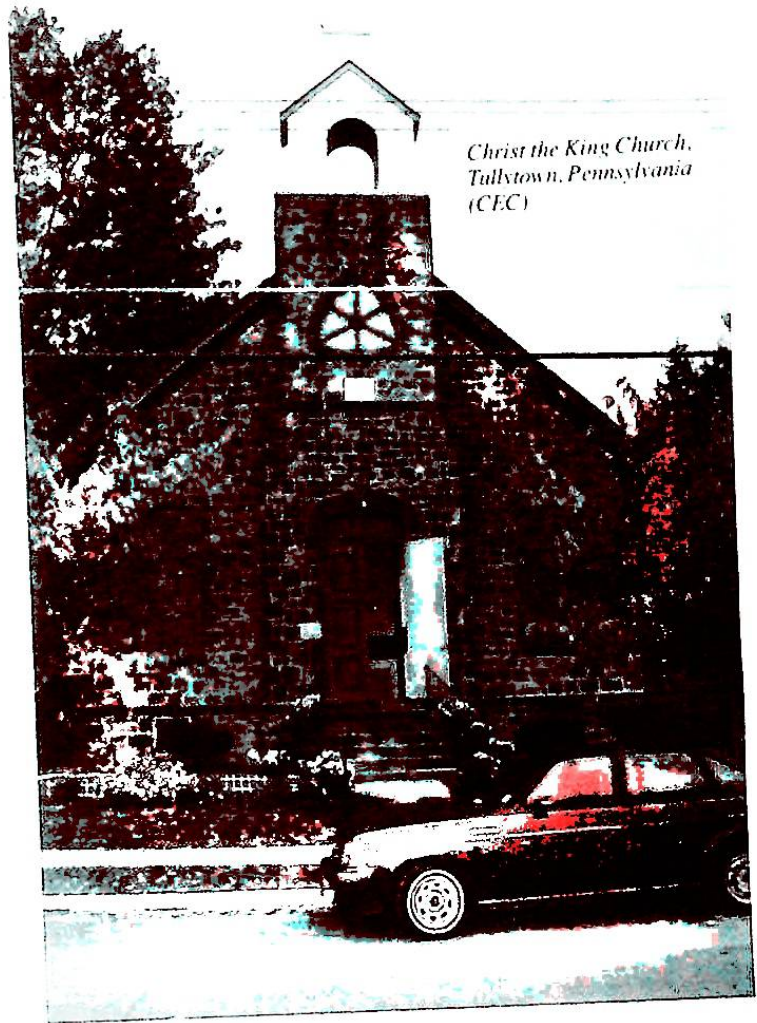
Since then, this neo-Anglican body—sort of a category unto itself—has seen explosive growth, from two parishes in 1992 to around 20,000 U.S. members today; with overseas expansion, CEC is now a part of an international communion, the aforementioned ICCEC, reported to include some 30,000 additional souls, for the estimated total of about 50,000 adherents, mentioned earlier. Eighteen CEC bishops currently minister to parishioners in at least eight countries. While it is difficult to estimate the communion's parish numbers overseas, it is thought that the ICCEC currently has about 300 parishes (some quite large), with another 85 or so (and two more bishops) due to be added by the end of 1997.

According to the Rev. Ken Tanner of the CEC's Office of Communications, the CEC's overriding vision is one of greater unity throughout the whole Church Universal; and indeed, CEC has seen the joining of independent Charismatics, Episcopalians, Pentecostals, Lutherans, Wesleyans and others into one body, which in its five years of life has not suffered the fragmentation that has marked the Continuing Churches.

One explanation for this may be the breadth of liturgy and expression embraced in the church. The CEC seeks to blend the Catholic, Evangelical and Charismatic "streams" of Christianity to provide what they believe is more nearly a reflection of the early Church. Worship style is less structured than in other traditional bodies, but still within the rubrics of the 1979 **Book of Common Prayer**, the preferred CEC book in the U.S. Other books and liturgies are allowed at the discretion of the appropriate bishop.

Doctrinally, the CEC accepts the primacy and inerrancy of Holy Scripture, the Chicago-Lambeth Quadrilateral, the three historic creeds, the seven ecumenical councils and the 39 Articles of Religion.

As with the Roman and Orthodox churches, the CEC House of Bishops is self-perpetuating; only the bishops choose other bishops. As currently structured, church governance at all levels largely eschews the elective, legislative model more preva-



Christ the King Church,
Tullytown, Pennsylvania
(CEC)

lent in other bodies; rather, the CEC strives for consensus government as reflected in the first Council of Jerusalem, *i.e.* making a decision when the revealed will of the Holy Spirit has provided unity of purpose and understanding in decisionmakers.

Apostolic succession was received through Old Catholic bishops; EMC's Bishop William Millsaps, during an earlier period when he served in another body, added his line of succession to the orders of one CEC bishop consecrated a years ago.

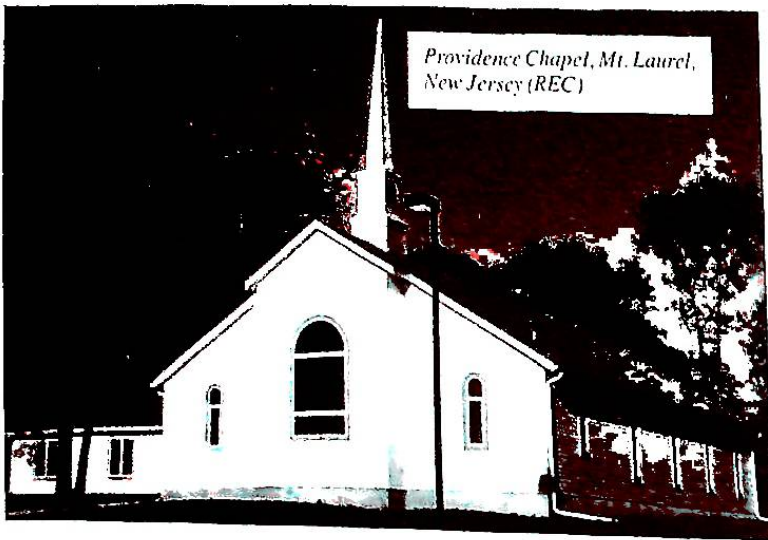
The CEC has a concordat of intercommunion with the EMC and has recently expressed interest in formal talks with TAC among others. It also remains open to dialogue with any Christian body which holds to the catholic faith as expressed in Chicago-Lambeth Quadrilateral.

Interested parties may contact Fr. Ken Tanner at the C Office of Communications in San Clemente, California 714/366-9480, or access the ICCEC internet website www.iccec.org.

The Reformed Episcopal Church

The second-largest traditional body in this category, Reformed Episcopal Church (REC), has shown remarkable stability and loyalty to its theological roots throughout its year history.

Formed in 1873 by Evangelicals as a reaction against they saw as the excesses of the Oxford Movement, and move to centralize power in the national church, the REC saw growth in early years which then leveled off. Some further growth in recent years seems partially due to movement the last decade within parts of the Evangelical body to reclaim a broader Anglican expression and character. TCC estim-



Providence Chapel, Mt. Laurel, New Jersey (REC)

that the denomination now has some 9,000 adherents and over 100 parishes and missions spanning eight dioceses, overseen by eight bishops.

The REC received apostolic succession through its founder, Bishop George Cummins of Kentucky, who had been consecrated in the Episcopal Church, and that line has continued down to its current bishops without additions from other sources. In turn, the REC provided the episcopate to the Free Church of England in Great Britain, with whom the REC is in communion. REC has been in dialogue with ECUSA since 1991, though apparently without substantive result as of yet.

The REC subscribes to the 39 Articles as a part of its constitution, as a statement of continuity with broad Anglican identity. The REC officially uses its own **Book of Common Prayer**, based rather loosely on the 1785/86 proposed/unapproved book, which is basically an Evangelical emendation of the American 1928 version. The 1662 Church of England prayer book, the 1928 book and the 1979 Australian book are all permitted, but only under special license from the diocesan bishop. Low to moderate liturgical expression prevails, with many clergy preferring the Geneva gown.

In addition to the U.S., REC congregations also exist in Brazil, Canada, India, Liberia, New Zealand and Russia.

More information about the Reformed Episcopal Church is available from Bishop Royal Grote and the national development arm of the REC in Houston, Texas at 713/862-4929. The REC can also be found on the internet at www.recus.org.

Other Anglican Groups

From time to time the *CHALLENGE* receives criticism from individuals who believe our coverage of the Continuing/Traditional movement is too narrow. They want to know why we do not provide more regular information about some of the other, smaller Anglican groups.

We could cite numerous reasons, but the most compelling is that, while it appears that these bodies may encompass a total of about 4,500 souls in around 100 congregations, these are divided among (at last count) 17 different church organizations, some as small as two or three parishes.*+ Clearly, such tiny/multiple divisions are unwarranted; most lack prospects for long-term viability, and are largely irrelevant to Anglicanism at large. The best way for any of these groups to serve the cause and witness of traditional Anglicanism, in our view, is to actively, determinedly, seek union with one of the

larger Continuing or Traditional Anglican Churches (or at least with each other).

(*+Based on calculations before the apparent split-off by some ACC members, and therefore not inclusive of it.)

Independent Traditional Parishes

One of the more interesting trends to have taken hold since our last survey is the emergence of more independent traditional Anglican or Episcopal parishes. The Fellowship of Concerned Churchmen's (FCC) 1997-98 **Directory of Traditional Anglican and Episcopal Parishes** has shown a marked increase in this category; there are now 23 known independent parishes. Factors driving the trend seem to include a desire by such parishes to avoid not only the heterodoxy of their former jurisdiction, but the uncertainty or disunity of the Continuing Churches, and/or to exercise caution in choosing an alternate affiliation. The independent congregations rely upon friendly retired bishops to provide them with episcopal ministry when necessary, until they do decide to re-affiliate. (We have no calculation of membership in these various parishes, so they are not included in our total count.)

ALL THINGS CONSIDERED

What does it all mean? We're not sure we could or should make any solid conclusions about this report because, especially due to areas of statistical uncertainty, it represents merely one signpost on the way to a destination we believe will look different than we see here.

But, a couple of observations.

The ICCEC seems to be doing quite well with its mission, which we believe is specialized, but broad. That is, from standing within the Evangelical/Charismatic tradition as well as the wholeness of apostolic faith, ICCEC is particularly well suited to (re)call others of its tradition in various Protestant denominations to that same wholeness, as well as to draw those already in the Evangelical Anglican tradition. In short, ICCEC seems to be acting as sort of a gateway to Anglicanism for many not attracted to it before, and a place wherein it may not seem as foreign.

The Continuing Church, too, has a specialized mission, you will, to continue the classical Anglican expression of catholic faith, which, while it has always drawn converts, never been accused of being overly evangelistic(!), and is likely to appeal mainly to those nurtured in it to begin with. In regard, the discussions between CEC and TAC (and other parts of the Continuum) could bring some needed help.

For now, the Continuum seems to be "holding," hovering collectively, in about the same range as three years ago, which should make it clear that the continued maintenance of separate jurisdictions, and the making of new ones, means no jurisdiction gets ahead; instead the Continuing Anglican movement as a whole is hindered and held back.

Nonetheless, we believe the cause and intentions of the Continuers were affirmed by the strong presence of the Spirit widely reported among those at St. Louis. Moreover, most of the Continuum—for all its "warts"—is still, after 30 or 35 years, found laboring faithfully and quietly in its part of the vineyard, and, we believe, will at length prove to be part of a much more broadly-based resurgence of orthodox Anglicanism.

What do we mean? Look around you. The times are changing.

Continued on Page 13

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Focus

International Bishops' Group, Meeting In Dallas, Blasts "Pro-Gay Agenda," Debt Burden

Meeting within the Anglican epicenter of shifting sexual morality—the U.S. Episcopal Church (ECUSA)—50 bishops from across the world scored the "unbridled liberalism" they see in both international debt and attacks on the sanctity of marriage, and called for "effective mutual accountability" among Anglican provinces.

Adding to the orthodox sexuality statement made at February's major meeting of Anglicans at Kuala Lumpur, Malaysia, the four primates and 46 bishops declared that: "It is not acceptable for a pro-gay agenda to be smuggled into the church's program or foisted upon our people, and we will not permit it."

In "The Dallas Statement," issued at the end of a week-long Anglican Life and Witness Conference in the Texas city, the prelates said that accountability "calls us to provide a clear understanding of the bounds of eucharistic fellowship within the Anglican Communion.

"Those who choose beliefs and practices outside the boundaries of the historic biblical faith must understand they are separating themselves from communion, and leading others astray," the bishops went on. "Sadly, that reality of broken fellowship can extend to individuals, congregations or even whole dioceses and provinces. Where this happens, we call for repentance and return."

The bishops endorsed the idea of Anglican primates (leaders of provincial churches) strengthening a sense of accountability through their periodic meetings.

Notably, they expressed concern for Anglican groups that are "oppressed, marginalized, or denied faithful episcopal oversight by their own bishops," and called on next

Continued on Page 16

Growing Group Of ECUSA Rectors Pledge To Honor "First Promise"

Adopting a stance similar to that recently articulated by the Episcopal Synod of America (ESA) and American Anglican Council (AAC), nearly 30 rectors have pledged to align with and support orthodox segments of Anglicanism while ignoring Episcopal Church (ECUSA) canons, actions or structures at odds with Scripture.

The statement, titled "The First Promise," was issued at a meeting held at All Saints' Church, Waccamaw, in Pawley's Island, South Carolina, September 9, following a General Convention this summer which the clerics say further departed from Christian orthodoxy. The men who signed the statement—some members of ESA—represent roughly 25,000 practicing Episcopalians and combined parish budgets of \$30 million or more.

"The First Promise" refers to the pledges made by Episcopal priests in the **Book of Common Prayer (1928)**, which include that to "banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word."

In the 1979 BCP, an ordinand promises to "be loyal to the doctrine, discipline, and worship of Christ as this Church has received them."

In both cases, says All Saints' rector, the Rev. Charles H. Murphy III, orthodox Episcopal priests are obliged to defend the revealed truth of Christianity—especially from attacks within the Church.

Murphy says that he and Jon Shuler, executive director of the North American Missionary Society (NAMS), convened the Pawleys Island meeting because they saw a window of opportunity for affecting post-Convention discussions among orthodox Episcopalians, as well as those among overseas bishops meeting around the same time in Dallas.

Shuler reiterated that NAMS is willing to start new orthodox parishes in dioceses which need them, even those whose bishop objects. And, while initially signed by 26 clergy, the First Promise Statement is expected to garner considerable support among other clergy and churchmen; by deadline, the number of signators had already quadrupled. The statement has been endorsed, among others, by the Council of ESA, which recently pledged to defend and uphold orthodoxy and their consciences against heterodox forces in ECUSA and to seek compatible episcopal care where needed, as part of a plan it believes will foster an "emerging" separate province of the

Continued on Page 20

ANGLICAN BISHOPS FROM 16 DIFFERENT NATIONS, including four archbishops, took part in September's Anglican Life and Witness Conference in Dallas, which produced "The Dallas Statement," a document that *inter alia* augments warnings that communion with doctrinally divergent provinces such as ECUSA is limited. Photo by Jim Goodson





THE RECESSIONAL BEGINS at St. Paul's, Brockton, Massachusetts at the conclusion of the landmark visitation to the parish by ESA Bishop Edward MacBurney, the retired Bishop of Quincy. St. Paul's has left the Diocese of Massachusetts. ESA President Pete Moriarty said the parish is now under the oversight of MacBurney. Photo: R. England

Synod Assumes Oversight Of Massachusetts Parish

By Robert Stowe England

On a bright, warm Sunday in late September, the traditionalist Episcopal Synod of America (ESA) fired a shot across the bow of the U.S. Episcopal Church (ECUSA) at St. Paul's Church in Brockton, Massachusetts.

There, congregants received a visitation from retired Quincy Bishop Edward MacBurney, and learned from ESA President Pete Moriarty that the Synod had assumed episcopal oversight of the 125-year-old, ivy-covered stone church.

It was the first concrete sign that the 24,000-member ESA organization is following through on its recent pledge to provide compatible episcopal ministry to conservative parishes like St. Paul's, long at odds with its liberal bishop. And it was the first "installment," so to speak, in the separate province for orthodox Anglicans ESA intends to raise up within the Anglican Communion.

To enthusiastic applause from the multi-ethnic congregation, Moriarty told Brockton parishioners September 28 that MacBurney, who had preached and celebrated the Holy Eucharist, had been appointed "interim" bishop over the parish, its congregation and priests. "Until arrangements can be made for permanent episcopal oversight by [ESA's] Synodical Council, Bishop MacBurney will be the episcopal supervisor on behalf of the Synod of this parish," Moriarty stated. The congregation subsequently adjourned to a lavish luncheon reception for Bishop MacBurney.

The visitation seemed welcome relief to a parish that has clashed with the bishop and diocese for several years

Continued on Page 18

FIF Affirms Goal Of Separate Province

Paralleling action recently taken by the Episcopal Synod of America (ESA), Forward in Faith (FIF), the Church of England's largest traditionalist organization, has confirmed that it is working toward the goal of a separate province for constituents.

The resolution, passed by some 575 delegates attending FIF's national assembly September 26-27, indicates that the organization plans to have completed preparations for a third province in the C of E by the end of the millennium. Overlapping the existing geographical provinces of Canterbury and York, the proposed entity would have what might be termed a pastoral rather than territorial *raison d'être*.

The idea for the separate province, also endorsed by last year's assembly, responds to the expectation that the English Church will ultimately move to permit women bishops, a "crucial" change FIF believes will make provisions for opponents now in place under the Act of Synod inadequate and unworkable.

A "*de facto* if not *de jure*" province was how the proposal was described by Preb. Sam Philpott, chairman of an FIF panel focusing on the separate jurisdiction. "You might think there's lots of time, but time is short," he said. "It's not a question of if there are going to be women bishops, but when."

Nonetheless, FIF Secretary, Fr. Geoffrey Kirk, told *TCC* that the organization is approaching the matter slowly: the FIF panel has been working for a year to produce a discussion document raising some basic questions as to the prospective province's form and structure. The paper is due to

ACC Mourns Archbishop's Death

The Most Rev. William Oliver Lewis, second Metropolitan of the Anglican Catholic Church's Original Province, and bishop ordinary of the Continuing Church body's Diocese of the South, died September 23 in Athens, Georgia, at age 74.

Widely acknowledged to have shepherded ACC with a steady, kindly hand, Lewis suffered from diabetes and had been recovering from a stroke last spring—factors which spurred an apparent coup attempt by a minority group of bishops, against whom Lewis initiated disciplinary action a month before his death. (See story on Page 24.)

Born in 1922 in Chicago, Lewis was an acolyte from a young age as he grew up in Ohio and Illinois. He studied at Carroll College and the college department of Nashotah House Seminary in Wisconsin. While in Wisconsin he met his wife, Elsie Featherstone, whom he married in 1944. Following service in the U.S. Army, Lewis completed his bachelor's degree at Marycrest College, Davenport, Iowa. He taught school for four years in Illinois and Michigan, prior to his ordination by the Bishop of Quincy in 1956.

In the Episcopal Church (ECUSA), Fr. Lewis served parishes in Illinois and Michigan. After attending the St. Louis Church Congress in 1977, a year after the Episcopal General Convention approved women priests and a new prayer book, he and a large portion of his flock at Emmanuel

Continued on Page 23



Lewis



THE CHURCH OF ENGLAND'S THREE "FLYING BISHOPS," specially appointed to care for those opposed to women priests, landed at the same site September 27—the Church of Christ the King, Gordon Square, London. There, they joined Forward in Faith (FIF) Chairman, the Rt. Rev. John Broadhurst (second from right), London's (area) Bishop of Fulham, for a Mass held as part of the national assembly of FIF, the Church of England's leading traditionalist organization. The "flying bishops" are (from left), Bishops John Richards, John Gaisford and (at far right) Edwin Barnes. Richards and Barnes serve within the Province of Canterbury, Gaisford in the Province of York. At center is Fr. Graham Sanders, who was made FIF's regional dean for South Yorkshire during the service. Photo by Nick Spurling

FIF Continued from Page 15

go out to FIF chapters at the end of this year, with responses to be reported in September, 1998.

"We're not trying to bully the Lambeth Conference (of Anglican bishops next year) into anything," Kirk said. "We don't think [the third province] will come into operation until the [C of E] is considering women bishops." That may not be for a long while yet, Kirk maintained, as English bishops believe the church is "nowhere near ready" for female prelates. Yet, pressure for them is already extant in the church, and FIF wants to be ready.

"We have to have concrete, reasonable proposals, and an understanding with Parliament" as to how the new body would relate to and interact with Church and State, he noted.

Kirk said the "major hurdle" facing the prospective province is "getting anybody in the C of E to take the idea seriously."

Liberal Anglican leaders have firmly rebuffed past bids to set up a "parallel" (overlapping) jurisdiction for traditionalists, even though such parallel entities already exist, with separate episcopal oversight, in the Anglican Communion; examples include overlapping American and English jurisdictions in Europe, and Navajoland in the American west, which overlaps some dioceses drawn along normal geographical lines. "Parallel" jurisdictions also exist within Orthodoxy.

But the growing backlash around the Communion to heterodox trends and the persecution of classical Anglicans, particularly in the American Church, may be inciting a re-think of the matter by Anglican hierarchs. Kirk told *TCC* that—at the Archbishop of Canterbury's invitation—FIF is preparing a paper discussing the implications of introducing women bishops in the C of E, and (doubtless) the need for a third province in that eventuality.

In other actions, the FIF assembly endorsed ESA's plans for alternative episcopal oversight and a separate province, outlined in its recent "Good Shepherd Statement" and related documents.

And, despite assertions about poor drafting and other complaints, the assembly affirmed the orthodox Kuala Lumpur sexuality statement. A subsequent statement from FIF officials made clear that that endorsement does not imply a change in FIF policy, but rather reflects the stance agreed by FIF in a 1995 resolution.

It also was announced that, due to the dire conditions facing traditionalists in the (Lutheran) Church of Norway over women's ordination and other matters, the Free Synod of the Norwegian Church, a close ally of FIF, had requested episcopal oversight and ministry from the U.S. (Polish) National Catholic Church.

Sources: *Church Times*, *New Directions*

DALLAS MEETING Continued from Page 14

July's Lambeth Conference of the world's Anglican bishops to "empower the Primates' Meeting(s) to become a place of appeal" for such groups. "In such situations, a way must be found to provide pastoral support, oversight and formal ecclesiastical relationships for faithful people," the bishops wrote.

The statement comes as both the 23,000-member Episcopal Synod of America, and 26,000-member Forward in Faith organization in the Church of England, have each begun pursuit of an officially sanctioned separate province for traditional Episcopalians/Anglicans, as a response to liberal revisionist changes in their own provinces. And, it follows warnings that there are limits to communion with doctrinally variant provinces, telegraphed in the landmark Kuala Lumpur sexuality statement—endorsed by representatives of 20 (out of 37) Anglican provinces—and in a resolution adopted by leaders of the Province of South East Asia.

Both the Kuala Lumpur and Dallas meetings send a strong message to ECUSA, and one which seems to contradict Episcopal leaders' recent claims that there is no mechanism by which ECUSA could be excommunicated from the Anglican Communion because of its liberal stance toward homosexual practice. At deadline, top ECUSA officials had not yet responded to the Dallas Statement.

Related Issues

Like the Kuala Lumpur document, which voiced the concerns of mainly tropical and Southern Hemisphere Anglicans, the Dallas Statement addresses both sexuality and economic justice matters, and suggests that the two issues are more related than conservatives or liberals may assume.

"A Christian moral stand on the issue of international debt and sexual ethics is founded in a biblical ethic that takes seriously the social good and stands against unbridled liberalism. It is precisely unbridled economic individualism that has led both to the breakup of families and the escalation of international debt," the bishops wrote.

They point out that the majority of Anglicans live in the "Two-thirds" World, heavily impacted by the debt burden which they believe has created much of the poverty, disease and death seen in debtor nations and corrupted "the good which God has given" in the family unit.

Global Representation

The unprecedented conference included 46 bishops and four archbishops from 16 nations in Africa, Asia, Australia, the Caribbean and North and South America. The four

Continued on Page 18

THE DALLAS STATEMENT

(Concise Version)

On September 20-24, 1997, 50 bishops, including four archbishops, from 16 nations took counsel together in Dallas, Texas, to affirm their commitment to the orthodox Anglican faith in a fast changing world. They saw this meeting as a preparation for the Lambeth Conference of Anglican bishops in 1998 and a continuation of the work of the bishops of the Southern hemisphere who met in Kuala Lumpur, Malaysia, earlier in the year. The Lambeth Conference agenda includes the following areas: "Called to Full Humanity," "Holding and Sharing the Faith," "Living as Anglicans in a Pluralistic World," and "Seeking Full Visible Unity." The Dallas Statement, summarized below, addresses these critical issues facing the Anglican Communion.

Coherent Orthodox Anglican Witness

We reaffirm the Christian creedal inheritance - the Gospel story of Jesus Christ, the Word made flesh, who died for the sins of the world and was raised for our justification. The Holy Spirit witnesses to this Gospel through Scripture, which is the Word of God written, and through the Church, which is called to "interpret the times" to the world which has been created and restored by the gracious Father through Jesus the Son.

We wish to stress the importance of an obedient Church, submitted to Scripture and the Spirit, and an ecumenical Church, listening to the tradition and speaking in unity to the needs of the contemporary world.

Specifically, we address the moral issues of human sexuality and international debt. These are pressing issues of our day. Both arise from an unbridled individualism that corrupts the good that God has given in the social integrity of the family and the economic integrity of the nation.

Sexual Ethics

It is the consistent teaching of the whole of Scripture that lifelong heterosexual monogamy is God's exclusive norm for sexual relationships. Full humanity has consisted of two genders from the very beginning—male and female—and sexual differentiation is God's good will for persons and societies to flourish. Homosexuality is thus a manifestation of the brokenness of sin.

We are convinced the biblical sexual norm is clear and authoritative. By setting limits, it is also helpful to those beset by disordered sexual desires and can point them to God's grace and healing and to the care of pastors and counselors.

We reject the persecution and ostracism of homosexuals in Church and society. We also reject the identity politics which makes "gay" a badge of pride that divides brothers and sisters in the Church and prevents many afflicted men and women from seeking healing.

The Church's teaching on human sexuality has been seriously impaired in recent years by the open endorsement of homosexual practice by some Anglican leaders. It is not acceptable for a pro-gay agenda to be smuggled into the church's program or foisted upon our people and we will not permit it.

International Debt

The Church has a responsibility to speak on behalf of the poor, and the Anglican Communion, whose majority members live in the "Two-thirds" World, has a particular opportunity to address issues of the global economy.

We are convinced that a great deal of the devastation wrought by poverty, resulting in disease and death, is occasioned by the growing burden of international debt. The progressive impoverishment of debtor nations threatens the harmony, peace and stability of the whole world.

We encourage our fellow bishops to engage in dialogue and

work with our national political and economic leaders to develop a debt relief program that we can bring to Lambeth to contribute to a global plan.

Realistic debt reduction must be marked by passion and realism, founded on biblical ethical principles and guided by biblical wisdom. In order for the poorest nations to overcome their debt, we must do more than simply talk about cancelling that debt. For long-term success we must address the balance of trade issue and the "kleptocratic" behavior of governments which do not represent their people.

Accountability

As disciples of Jesus, we are accountable to one another in the Body of Christ. We are glad to note that our archbishops want to exercise enhanced responsibility, and we petition the Lambeth Conference to empower the Primates' Meeting to become a place of appeal for those Anglican bodies who are oppressed, marginalized or denied faithful oversight by their own bishops.

Accountability also calls us to provide a clear understanding of the bounds of eucharistic fellowship within the Anglican Communion. Those who choose beliefs and practices outside the boundaries of the historic biblical faith must understand they are separating themselves from communion. Sadly, that reality of broken fellowship can extend to individuals, congregations or even whole dioceses and provinces. Where this happens, we call for repentance and return.

A fuller version of the Dallas Statement is available from the co-hosts, Bishop James Stanton of Dallas or Archbishop David Gitari of Kenya. Both statements will also be available on the worldwide web at <http://www.eklesiasociety.org/> and <http://www.episcopalian.org/AAC/official/index.htm>

Signers of the Dallas Statement include **ARCHBISHOPS** Maurice Sinclair, *Anglican Church of the Southern Cone of America*; Harry Goodhew, *Sydney, Australia*; David Gitari, *Kenya*; Benjamin Yugusuk, *Sudan*, and **BISHOPS** Paul Barnett, *Diocese of North Sydney, Australia*; Peter Chiswell, *Armidale, Australia*; Robinson Cavalcanti, *Northern Brazil*; Pie Ntukamazina, *Bujumbura, Burundi*; Abelino Apeleo-Puel, *Assistant Bishop, Diocese of Chile*; Colin Bazley, *Chile*; Fidele Dirokpa, *Bukavu, Congo*; Anand Chandu Lal, *Amritsar, India*; Stephen Kewasis-Nyorsk, *Eldoret, Kenya*; Samson Mwaluda, *Taita Tavete, Kenya*; Stephen Mwangi, *Nakuru, Kenya*; Peter Njenga, *Mt. Kenya South, Kenya*; Joseph Wasonga, *Maseno West, Kenya*; Drexel Gomez, *Nassau and The Bahamas*; Brian Carrell, *Assistant Bishop, Province New Zealand*; Emmanuel Gbonigi, *Akure, Nigeria*; Ben Kwashi, *Jos, Nigeria*; Jonathan Onyemelukwe, *The Niger, Nigeria*; Alexander Malik, *Lahore, Pakistan*; John Ellison, *Paraguay*; Ngarambe Z. Prudence, *Kibungo, Rwanda*; John Rucyahana, *Shyira, Rwanda*; Peter Lee, *Christ the King, South Africa*; Philip Le Feuvre, *St. Mark the Evangelist, South Africa*; Simon Makundi, *Mt. Kilimanjaro, Tanzania*; Mdimi Mhogolo, *Central Tanganyika, Tanzania*; Alpha Mohamed, *Rift Valley, Tanzania*; Zebedee Masereka, *South Rwenzori, Uganda*; Henry Orombi, *Diocese of Nebbi, Uganda*; Dr. George Sinabulya, *Central Buganda, Uganda*; Samuel Ssekadde, *Namirembe, Uganda*; Wilson Turumanya, *Bunyoro-Kitara, Uganda*; Harold William Godfrey, *Uruguay*; Keith Ackerman, *Quincy (IL)*; FitzSimons Allison, *Retired, of South Carolina*; Maurice Benitez, *Retired, of Texas*; Alex Dickson, *Retired, of West Tennessee*; William Frey, *Retired, of Colorado and Trinity Episcopal School for Ministry*; Alden Hathaway, *Retired, of Pittsburgh*; John Howe, *Central Florida*; Jack Iker, *Ft. Worth*; Stephen Jecko, *Florida*; John-David Schofield, *San Joaquin (CA)*; James Stanton, *Dallas*, and William Wantland, *Eau Claire (WI)*.

ST. PAUL'S Continued from Page 15
 over diocesan support for homosexual practice, and last year, the inhibition of their priest, Fr. James Hiles, on sexual misconduct charges. Parish leaders and Hiles' lawyer think the charges were fabricated in a diocesan bid to get control of St. Paul's and end its three-year-old policy of financial withholding from the diocese.

But no one doubts that the action by MacBurney and ESA September 28 was fraught with potential for conflict between Synod bishops and priests, on the one hand, and diocesan and national ecclesiastical authorities, on the other. Some bishops of the new American Anglican Council (AAC) have also expressed willingness to cross diocesan lines to minister to congregations overseen by a "doctrinally compromised" bishop. This emerging conflict is expected to intensify the sharpening division that became evident following an ECUSA General Convention this summer which re-



St. Paul's, Brockton, Massachusetts. Photo: R. England

fused to restore biblical sexuality teaching and declared women's ordination mandatory.

Moriarty confirmed that MacBurney did not notify nor request permission of Massachusetts Episcopal Bishop Thomas Shaw before entering the diocese to preach and celebrate Holy Eucharist at St. Paul's—a parish which the diocese still claims despite the fact it actually withdrew from ECUSA last year, and is now prospectively part of ESA's "emerging" province. MacBurney was aware, as well, that his visitation could expose him to presentment and/or deposition from the institution of ECUSA.

"This is a level of confrontation that is unprecedented, said Episcopal News Director Jim Solheim. When asked if there will be a response, he replied "I don't think the national church will get involved until the Diocese of Massa-

chusetts gets involved."

Bishop Shaw declined to comment about the Synod's

DALLAS MEETING Continued from Page 16

archbishops were David Gitari of Kenya; Harry Goodhew of Sydney, Australia; Maurice Sinclair of the Southern Cone (South America); and Benjamin Yugusuk of Sudan. The meeting was inspired by the bishops' desire to have a theological consultation in preparation for next year's Lambeth Conference.

The bishops met September 22-24 for a seminar at Bishop Mason Conference Center in Flower Mound, Texas. Then they scattered to ten Dallas and Fort Worth congregations for two days of preaching and teaching, with a strong focus on evangelism. On September 27 they concluded the conference with a festive Holy Eucharist that combined the best of American and Kenyan liturgies.

The conference was sponsored by the Ekklesia Society, based in Carrollton, Texas; the Oxford [England] Centre for Mission Study; and the Episcopal Dioceses of Dallas and Fort Worth.

Theological Foundation

The Dallas Statement, a five-page document, lays a theological foundation for addressing both international debt and challenges to historic Church teaching on marriage and sex. It offers a detailed critique of both issues. (An abridged version of the document, and a list of its signers, is included in this section).

In the three-day meeting leading to the statement, the bishops engaged in friendly and lively discussions as they

responded to scholarly papers.

Bishops often referred to the Kuala Lumpur document; its section on sexuality, especially, has since attracted support from organizations, ministries, parishes, church leaders and other individuals in the United States. The Diocese of Singapore promotes the statement, and invites responses to it, at a website.

The Episcopal General Convention declined to vote directly on the Kuala Lumpur sexuality statement this summer, instead referring it to an interim committee for further study.

Visiting bishops also voiced strong concerns for American Episcopalians after a paper by the Rev. Dr. Stephen Noll of Trinity Episcopal School for Ministry.

Noll challenged the bishops gathered at Dallas to take the Kuala Lumpur statement to a broader forum: the Lambeth Conference next summer.

"The Kuala Lumpur Statement on Human Sexuality has already been widely circulated and gratefully received by biblically-minded Episcopalians, even if our House of Bishops chose to sidestep it," said Noll. He added his hope that, as a minimum, the Lambeth Conference would affirm the sexuality statement "as the historic teaching and the exclusive moral norm of the Church."

"I believe that if the worldwide Communion would speak clearly and forcefully to the American Church, there could well be a general repentance and turning within our branch. It is even possible that what has been so far a Decade of

and MacBurney's actions. His office referred all calls to a diocesan spokesman, the Rev. Canon Ed Rodman, who stated that "the diocese does not recognize that they have left." Furthermore, notes Diocesan Chancellor George H. Kidder, senior partner at Hemenway and Barnes in Boston, the diocese notified the vestry in a letter last year that any change in the parish's status requires the approval of Bishop Shaw and the diocesan standing committee. Thus, the parish's departure "was a nullity as far as the diocese is concerned," Kidder says. At deadline, the diocese had not yet decided on any specific response against either the parish, its priests or MacBurney, and Shaw and the standing committee reportedly were "taking the matter under advisement."

The diocese, for one thing, is still busy with the Hiles case.

Conflict between St. Paul's and the diocese—which included diocesan threats to downgrade the parish to a mission and seize its property over its refusal to pay its diocesan assessment—escalated to the breaking point just before Palm Sunday last year. That's when Shaw announced that he had inhibited Hiles pending further investigation and possible presentment on a charge of sexual misconduct that allegedly took place more than 20 years ago, according to the priest's female accuser. It was then that St. Paul's decided to leave ECUSA, and when Shaw attempted to visit the parish on Palm Sunday, he was met with a hostile congregation and security guards hired to keep order for the occasion, one of whom followed the bishop around the church during the service.

After that, a second woman, a friend of the initial accuser, came forward with allegations, followed by the

former husband of a third woman alleged to have had an affair with Hiles many years ago, though the woman herself denied the affair.

Hiles' lawyer, S. Lester Ralph of Reading, Massachusetts, asserts that charges against Hiles were fabricated by those bringing them in cooperation with the diocese, as part of the plan to remove the priest from St. Paul's, gain control of the parish, and end opposition to diocesan policies.

Ralph also claims that the diocese forwarded evidence against Hiles to the Massachusetts diocesan court, ahead of the trial, which he says completely compromised the

Pennsylvania Feud Worsens

At deadline, *David Virtue* reported that Pennsylvania's liberal Episcopal bishops had determined to "enforce [their] rights" to visit eight Pennsylvania parishes linked with the orthodox Episcopal Synod of America (ESA), while the parishes' rectors promised "civil disobedience" if they did so.

It was the latest, and hottest, clash in a feud sparked after Coadjutor Bishop Charles Bennison reneged on a pledge he made to the Synod rectors at the time of his election to continue allowing ESA parishes alternative episcopal care. The agreement was originally made with the diocesan, Bishop Allen Bartlett, who now also has reversed his position and is leading the charge against the Synod parishes.

The visitations were slated to begin soon.

Sex might conclude, as it should have been all along, as a Decade of Evangelism," Noll said. "Please help us to make that a reality, by the grace of God that is given you and the help of the Holy Spirit."

Noll received a standing ovation from about half the bishops, beginning with American bishops.

Harmonic Convergence

A harmonic convergence of conservative Episcopalians descended on the Dallas-Fort Worth metroplex during the week of the conference. The meeting's opening reception on September 24 drew about 300 people.

The American Anglican Council's Board of Trustees met during the week, which in turn attracted leaders of Episcopalians United, the Episcopal Synod of America, North American Missionary Society and other renewal ministries.

Visiting bishops addressed groups of 10-20 people during meetings from noon to 2 p.m. and 7 to 9 p.m. In their public remarks, the bishops elaborated on their concerns about Church unity, accountability, debt and sex.

The Lambeth Conference of 1998 "comes at a time of immense opportunity for growth and new unity," Archbishop Sinclair said in a luncheon address at Trinity Episcopal Church in Carrollton. "Alongside this opportunity, there is a great deal of difficulty, a great deal of risk."

On sexuality, he said, "what we're discovering is that, for the common good, we need to reaffirm what Scripture has said all along. The Scriptures give us no mandate

whatever to promote alternatives."

Bishop Pie Ntukamazina of Burundi told a story of once loading his car with seven people, including children, although he knew it was illegal to drive without every passenger wearing a seat belt. When a police officer stopped him, the bishop said, he acknowledged his wrongdoing and said he would not do it again.

"I think that is what the American church needs to do," he said to applause. "Not to beat around the bush, not to say everybody's doing it so we have to allow it. No: 'Please forgive me, Jesus, and I won't do it again.'"

Bishop Ben Kwashi of Nigeria suggested that being persecuted for the faith helps Americans share in suffering with their African brothers and sisters.

"We're all threatened. Africa is threatened by war and poverty. America is threatened by Satanism, outright evil," Kwashi said.

"Maybe God is calling you to suffer a little bit—a little bit," said Bishop Henry Orombi of Uganda. "If he is calling you to do that for the Gospel, do not run away."

During their public appearances, the visiting bishops also continued their critiques of unbridled economic individualism.

"There is a great danger of equating the advanced technology of America with spirituality," Kwashi said. "Theology is completely different from technology."

The foregoing is based largely on a report by Doug LeBlanc of *United Voice*, and is used by permission

court's impartiality. As a result, Hiles refused to appear before what Ralph called "a kangaroo court."

Rodman would not comment on the forwarding of evidence. The presiding judge for the trial, W. Howard Mayo of the Boston law firm of Casner and Edwards, also declined to comment beyond what was available in court records. Those records indicate that a letter outlining the evidence was sent to the trial court ahead of the trial. The court denied in a ruling on the matter that the receipt of this evidence biased the case.

It did, however, find Hiles guilty of immorality last May, on charges of sexual exploitation. Presently, the case is on appeal to the Court of Review for ECUSA Province I.

Meanwhile, though, Hiles—under MacBurney's oversight and authority—returned to St. Paul's recently to preach and celebrate mass, and has since fully resumed the responsibilities of rector. "It was a glorious homecoming," said St. Paul's Junior Warden James Hines.

Moriarity said it appears that some seven or eight additional ECUSA parishes might soon come under Synod oversight. (This does not include eight ESA parishes in Pennsylvania, where a "flying bishop" arrangement has collapsed, and the parishes are pledging not to accept threatened visitations by the diocese's liberal bishops.) But, while ESA has said it would support parishes that withdraw from ECUSA, he noted that ESA's pledge to provide alternate episcopal care, where needed, does not require a parish to leave their current dioceses, nor are parishes required to be Synod members. Parishes desiring such care are asked to request it from their diocesan bishop and, if that is refused, to document the refusal to the Synod, which will then attempt to arrange the episcopal visits directly without the permission of the diocese. Only in selected cases where there is overt persecution and/or where parishes have left their dioceses does the Synod expect to assume direct and exclusive oversight.

It is thought that, as more orthodox parishes in and out of ECUSA begin to request the episcopal ministry of compatible bishops, the province ESA envisions will begin to take shape.

The Synod made known its willingness to help secure orthodox episcopal care in a September mailing of thousands of letters to wardens in 25 dioceses whose bishops had signed the 1994 *Koinonia* Statement sponsored by Newark Bishop John Spong, which declares homosexuality morally neutral.

While departing ECUSA Presiding Bishop Edmond Browning has not commented further about the ESA's plans and activities, the mailing did prompt him to compose a generic letter to diocesan bishops in the affected dioceses, in which he recommends specific actions to forestall the Synod's efforts at creating alternative episcopal oversight. He cautioned against retaliation, however. "It is my sense," Browning wrote, "that the more intransigent a parish becomes the more pastoral the response needs to be."

Much of the foregoing is taken from a report slated to appear in an upcoming edition of *United Voice*, and is included here with permission.

FIRST PROMISE Continued From Page 14
Anglican Communion for traditionalists.

The rectors' statement says ECUSA "must repent its failure to fully obey the Great Commission" and its national structures and General Convention "have departed from 'the doctrine, discipline and worship of Christ as this church has received them'." The authority of structures is therefore "fundamentally impaired."

As examples of this departure from orthodox Christianity they cite three actions of this year's convention in Philadelphia: "the election of a primate [Frank Griswold] has departed from the teaching of the apostles; the mandatory and coercive enforcement of the ordination of women; and the failure to uphold and require a biblical sexual ethic for this church's clergy and people." The convention (*inter alia*) let stand a policy of ordaining non-celibate gays resulting from a 1996 church court's decision in the case of Bishop Walter Righter, and fell one vote shy of giving a go-ahead for a same-sex blessing rite. It was acknowledged, though, that ceremonies for homosexual unions are already taking place in various parts of the church and will continue.

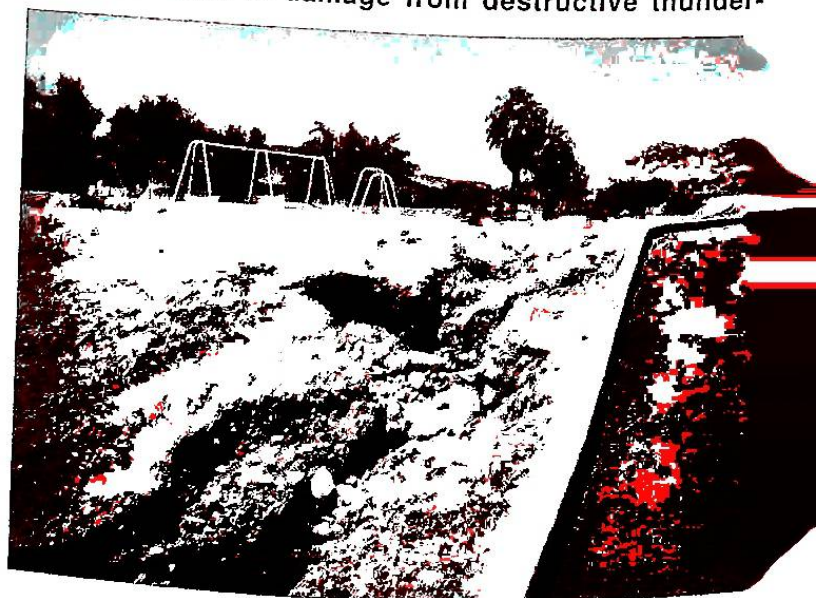
Because "[t]his departure from apostolic truth must be stopped," they said they were taking several actions immediately.

Signatories of "The First Promise" pledge themselves

- disregard any canon or ecclesiastical action that contradicts Scripture;
- "not be bound by" geographic or diocesan boundaries if those boundaries are being invoked to prevent the preaching and teaching of "the doctrine, discipline, and worship of Christ as this Church has received them";
- "be in communion with that part of the Anglican Communion which accepts and endorses the principles [of the Kuala Lumpur Statement on Human Sexuality] and not otherwise";
- provide financial support for, and urge their people

STORMS DAMAGE YOUTH HOME

ST. JUDE'S RANCH FOR CHILDREN in Boulder City, Nevada—an Episcopal Church-related facility for abused and neglected boys and girls—is still grappling with more than \$100,000 worth of damage from destructive thunder-





WASHINGTON CATHEDRAL RITES FOR PRINCESS DIANA

MRS. KATHERINE GRAHAM, chairman of the Executive Committee of *The Washington Post*, pays tribute to a personal friend—Princess Diana—at a service of prayer for the late princess at Washington National Cathedral September 6, the day on which Diana was laid to rest at her family home in England. Before the large congregation which filled the central nave, Mrs. Graham recalled the princess' laughter, wit and charm, "but above all her capacity to love and to reach out to others less fortunate. In attendance was a large delegation from the British Embassy, the scene of huge crowds and collections of flowers throughout the previous week. Officiant at the service, the Very Rev. Nathan D. Baxter, dean of the cathedral, hailed Diana for touching the untouchables—lepers, AIDS sufferers, the maimed, the homeless—and giving them hope, comfort and encouragement. "She had something that touched all of us more deeply than we knew," he said. She had much beauty and privilege, "but this was not armor for all that beset her. Yet she chose to build on what remained." A high point of the music, sung by the Cathedral Choir of Men and Boys, was Purcell's setting of the hymn, "Christ is made the sure foundation," sung at Diana's wedding, and his anthem composed for the funeral of Queen Mary at Westminster Abbey in 1694: "Thou knowest, Lord, the secrets of our hearts." The service concluded with a muffled quarter peal rung by the Washington Ringing Society. Based on a report by Dorothy Mills Parker. Photo by Ken Cobb.

support, "only those mission agencies and ministries which directly further the Great Commission";

- aid those persecuted in ECUSA for the sake of the Gospel; and

- to remain "under the ecclesiastical jurisdiction of faithful bishops who uphold our heritage in the gospel, seeking alternative episcopal oversight if necessary." (At least ten conservative bishops are said to be ready to cross diocesan lines to provide such care.)

The clerics appeal to "the bishops of the Anglican Communion to reassert the apostolic truth and order which we have received in the gospel of Jesus Christ," to discipline those members who have departed from it, and to "support theologically orthodox Anglicans in America."

Murphy said the document's specific promises are deliberate efforts to give the document strength. "We were not coming together to write another document that everybody looks at and salutes for a second."

While there was no word at deadline from ECUSA's outgoing or incoming presiding bishops, Episcopal News Director Jim Solheim suggested that it would be a "very

serious breach" and could cause "chaos" if rectors reject diocesan authority.

The rectors, however, are slated to meet again in the first week of December—100 days after their first meeting—as a way to hold each other accountable and to welcome other rectors who want to sign on.

David Mills of ESA, writing in England's *New Directions*, said the First Promise Statement is much like the Good Shepherd Statement the ESA issued after General Convention, and marks a significant movement among Evangelicals.

"In my experience," Mills continued, "Episcopal Evangelicals tend to understand communion as general statement of fellowship, and 'excommunication' to mean only...serious disapproval"...Evangelical leaders also have "tended to argue that [ECUSA's] formularies are sound and that the Church has not officially done anything unorthodox, so radical resistance was not needed," Mills wrote.

"The true Church being invisible, the visible structures could be used but did not bind them. The visible structures now being so troublesome, however, many Evangelicals are coming to see that a fellowship has doctrinal boundaries and limits and that others may say or do things that put them outside it. They are asking what possible sense it makes to gather round the Lord's Table with people who...may call [Christ] 'Lord' but will not do His will..."

"The First Promise signers argue, as many of us in the ESA have done, that the failure to articulate the Gospel when it must be spoken clearly is effectively to reject it,"

storms and flash floods in August. The storms weakened building foundations, eroded soil (as in the photo), cut into asphalt roads and curbs, burned out wires in a tower clock, and sent roof tiles flying "like Frisbees" at the Ranch. While no one at the Ranch—home to 50 youngsters—was hurt or killed, 11 hikers in the area lost their lives in flash floods, and a train derailed near Hoover Dam, close to the Ranch. "People just don't realize the gigantic force of flash flood waters," commented Fr. Herbert Ward, executive director of the 30-year-old children's residence and therapeutic treatment center. The fact that nearly 3.5 inches of rain fell in a short time prevented even the federally built, \$100 million flood control channel in Boulder City—completed in 1994 and designed to divert flood water from the children's home—from working exactly as planned. "We need to take preventive measures so that this doesn't happen again," said Jim Knox, assistant to the director. "Our need is to put in concrete lined ditches and rip rap. If anyone can help by making a donation to St. Jude's Ranch for Children, or by donating these services to us, we would be extremely grateful." The Ranch's mailing address is P.O. Box 60100, Boulder City, NV 89006-0100, telephone 702/294-7100.

Mills noted. "They see that the tolerance of apostasy, as exhibited in the acquittal of Bishop Righter and Convention's refusal to overturn the decision, is itself an act of apostasy."

"I think ESA members can only see 'The First Promise' as a sign of hope," he concluded. "The signers articulate a more Catholic understanding of the Church than has been common among Evangelical Episcopalians, while bringing an Evangelical seriousness about evangelism and discipleship. And they are, the ones I know anyway, men who will do what they say."

Indeed, ESA Executive Director, Fr. Samuel Edwards, welcomed the rectors' statement as "further evidence that the Holy Spirit is powerfully at work to restore the Christian witness of the Anglican Church, both in America and beyond. Many different groups seem to be hearing the same message at the same time, and we thank God for it."

Murphy said inquiries can be directed to the Rev. T.J. Johnston, All Saints Episcopal Church, Route 3, Box 464, Pawleys Island, SC 29585, or by e-mail at TJ@AllSaintsPawleys.org.

Sources also included an ESA release, the *Charleston Post and Courier* and a report by Doug LeBlanc of *United Voice*

English Bishop Plans To Bless Same-Sex Unions; Scottish Primate Accused Of "Liberalism Gone Mad"

Declaring that a 1991 bishops' sexuality document supports his position, the Bishop of Jarrow has become the first active Church of England prelate to declare that he will bless same-sex unions.

The announcement by Bishop Alan Smithson—who during Lent this year gave up the Bible for the Koran—came only a few weeks after the church's General Synod decided that there should be churchwide discussion of the 1991 House of Bishops paper, *Issues in Sexuality*, which rules out homosexual relationships among clergy while taking a softer line on them among laity.

The document has been scored for setting a double standard on sexuality. The bishops, however, say the 1991 document upholds the Church's historic sexuality teaching, while exploring the pastoral applications of it.

But in an August radio interview, Smithson, a suffragan in the Durham diocese, quoted a portion of *Issues* which he sees as supporting his plans to bless homosexual unions: "The church in its pastoral mission ought to help and encourage all its members as they pursue their pilgrimage from the starting points given in their own personalities and circumstances and as they grow in grace within their own particular potential. It is therefore only right that there should be an open and welcoming place the Christian community both for those homophiles who are celibate and those who have partners."

"Nothing could be clearer than that," Smithson stated. "I do not see how one can go on reading things like that and yet say we won't bless what you are doing." He stressed that the rite he would perform would be a blessing and not a marriage, which was by definition the union of a man and a woman.

that the Bible condemns only "promiscu-

Carey Lauds Mother Teresa

"A truly inspirational servant of the Gospel of Jesus Christ," was how the Archbishop of Canterbury described the late Mother Teresa of Calcutta.

"Her influence was far greater than just within her own Christian tradition. It touched the hearts of Christians throughout the world," Dr. Carey said of the famous nun, whose death in early September augmented worldwide mourning that had already begun just days earlier with the death of the Princess of Wales.

"In Mother Teresa a deep and compelling spirituality was combined with a practical application of faith. I am sure that these were the qualities that drew Princess Diana and others to hold her in such affection," Dr. Carey said.

"I am truly saddened by Mother Teresa's death. However, her legacy lives on in her Community, and in her work with the poor as well as in the minds of all those she inspired."

ous and what is unnatural behavior" (?). "But I don't think that those who are engaged in seeking their own Christian fulfillment in a faithful, exclusive, permanent relationship are being talked about in the Bible."

There was no immediate comment from the Bishop of Durham, Michael Turnbull, who was away. But angry conservatives called for the Archbishop of York to intervene, and prominent Evangelical, the Rev. David Holloway, vicar of Jesmond, accused Smithson of moving to "institutionalize" homosexual behavior. This, he said, was "not just unbiblical" or "immoral" but "destabilizes the whole sexual culture" at a time when it is already suffering from the break-up of marriages and families.

The main issue in the debate, Holloway said, was whether the church [accepts] what the Bible [says], and "whether we can have a bishop who is actually defying the canons."

It was the same question he posed when it was revealed a few months ago that Scottish Episcopal Primus Richard Holloway (no relation), a former Anglo-Catholic who has emerged as standard-bearer for liberal revisionism in Britain, would argue for sanctioning same-sex relationships in a new book, **Dancing on the Edge**.

Till Dawn Do Us Part?

Subtitled *Faith in a post-Christian age*, Holloway's book reportedly challenges the Christian community to rethink its attitude to people on the margins of the church. More controversially, four of the book's 11 chapters dealing with sexual morality call upon the church to adapt to the reality of homosexual partnerships and unwed, cohabiting heterosexual couples, and to recognize these relationships alongside marriage. Holloway wants new wedding rites that ask only for sexual faithfulness while a relationship lasts, not "till death us do part."

Claiming it is "not possible to say there is a Christian position on the subject" Holloway asserts that the prin-

ion to discern the rightness of women's ordination, should be applied to the debate on homosexuality.

He also suggests that pedophiles can sublimate their desires and work with children as long as appropriate disciplines are practiced.

He further argues that the church should abandon its role as "moral dictator," because the "authoritarian approach does not work in areas as intricate as sexuality."

"Liberalism gone mad" was how one traditionalist priest, the Rev. William Ward of St. Mary the Virgin, Arbroath, described the book. Joining a host of other critics, Ward said "this sort of radicalism has a demoralizing effect on the church" which does nothing to stem falling membership. The Scottish Episcopal Church is small, with around 57,000 adherents.

In a published response titled "What it's like to be Britain's most hated clergyman," the primate said he is "irritated" by the knee-jerk response to his new book by those who have not yet read it. "I am also surprised at how dialectical the response has been. I expect opposition, and I welcome debate, but I am surprised at how infantile it is."

Holloway—who long before this had shown a flair for provocative utterances (*e.g.*, those on humanity's "promiscuous genes" and women priest opponents as "sods" and "buggers")—quipped that he views himself as filling a void left by England's master of the controversial soundbite, former Bishop of Durham, David Jenkins.

"I think when David Jenkins retired, he left a vacancy in our national soap opera for a barmy bishop," Holloway said. "I was passing the theatre door at the time, and I seem to have landed the job."

Sources: *The Church of England Newspaper*, *Church Times*, *The Daily Telegraph*



BISHOP LEWIS at the time of his 1979 consecration, and (below) with his wife, Elsie.



LEWIS Continued from Page 15

Church, Hastings, Michigan, left ECUSA.

The people from Hastings and their priest formed St. Matthias Anglican Catholic Church. Lewis served other ACC congregations in Michigan, as well: he was founder and first rector of St. Patrick's Church, Kalamazoo, ministered to a congregation in Howell, and later became rector of St. Paul's, Grand Rapids, after that congregation left ECUSA.

Lewis was elected and consecrated the second bishop ordinary of the ACC Diocese of the Midwest in 1979, serving in that role until he was translated to the Diocese of the South in 1986, at which time the Lewises settled in Athens, Georgia.

In 1991, Bishop Lewis was elected and enthroned as second Metropolitan of the ACC. He led the international church through a time of turmoil (following the departure of a portion of the ACC for a merger with another body) with "patience, kindness, and fidelity," an ACC statement said. Under Lewis' leadership, ACC regained its place as the largest U.S. Continuing body, and appears poised (by TCC estimates, and despite its current upset) to retain a leading role in the Continuum, nationally and internationally.

A pontifical high requiem mass was sung at St. Stephen's Church, Athens, October 2. ACC prelates participating included Mid-Atlantic States Bishop John Cahoon, acting metropolitan; New Orleans Bishop Dean Stephens; Midwest Bishop Joseph Deyman; and retired Bishop James Mote. Worshippers seated in the nave included Archbishop Louis Falk, the primate of the Traditional Anglican Communion, the other major global Continuing Church fellowship. Lewis' remains will be interred at St. Paul's, Grand Rapids.

In addition to his wife, Archbishop Lewis is survived by three sons, two daughters, and two grandchildren.

Memorial contributions may be made to ACC diocesan youth camps, a cause particularly close to the Archbishop's heart.

Canadian Church Gets Second Female Bishop

The same diocese which a few years ago elected the Anglican Church of Canada's first woman bishop has elected its second.

The Rev. Ann Tottenham was elected on the third ballot as a suffragan bishop for Toronto, filling the spot vacated by Bishop Victoria Matthews, who went on to become Bishop of Edmonton.

Tottenham is the incumbent of St. George's, Newcastle, and St. Saviour's, Orono, Ontario. Ordained since 1983, she studied at Trinity College, Toronto, and at New York's Union Theological Seminary. Her previous posts include that as head of a private Anglican school.

Tottenham was chosen from a slate of seven candidates, including three other women. She was consecrated September 22.

Source: *Anglican Journal*

ACC Begins Regrouping After Minority Faction's Realignment

A group of 11 bishops, the majority Catholic, broke away from the Anglican Catholic Church (ACC) in Allentown, Pennsylvania, on August 15, 1986, to form a new group. The group, which includes bishops from the United States, the United Kingdom, and New Zealand, is led by Bishop Leslie Hamlett. The group's formation was a result of a dispute over the election of Archbishop Lewis as the new primate of the ACC.

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In addition to Kleppinger of ACC's (north-east, Diocese of the Resurrection) are Bishops A. David Seeland (Pacific and Southwest), James McNeley (Holy Trinity), and the Great Plains, Leslie Hamlett (United Kingdom) and Alexander Price of New Zealand.

But while the split seemed to originate in a leadership struggle headlined by Kleppinger, it was ultimately linked to a theological dispute—particularly over Marian doctrines—and resulted in the election of Hamlett, not Kleppinger, to lead the breakaway group at a mid-October synod in Allentown, Pennsylvania. The meeting was held as ACC's main body met in Provincial Synod in Norfolk, Virginia, there electing New Orleans Bishop M. Dean Stephens as Lewis' successor.

BISHOP THOMAS KLEPPINGER "head-lined" the ACC faction's recent realignment, but L.M. Bishop Leslie Hamlett emerged as its leader.



Developments leading to the break began as Archbishop Lewis was recovering from a stroke suffered on Palm Sunday. Despite some impaired mobility, Lewis' faculties, reportedly, were "all there," and he continued to exercise his leadership, largely through written communications.

Conflict began brewing about succession, though, and on August 5, Bishops Hamlett, Seeland and McNeley issued a document declaring Lewis to be "incapacitated" and Kleppinger as "senior ordinary," to be ACC's acting metropolitan, per a canon dealing with the metropolitan's inability to serve.

The three bishops—none of whom, Lewis said at the time, had seen or spoken to him during his recuperation—did not state the basis for their determination of Lewis' incapacity. Seeland later asserted that the judgment was based on Lewis' inability to fulfill canonical duties requiring his physical presence, e.g. at certain meetings.

In addition, while Lewis had sometimes treated Kleppinger as senior ordinary in the past, ACC's provincial registrar had already certified that Mid-Atlantic Bishop John Cahoon, having been a bishop in valid orders the longest, was actually senior ordinary.

On August 6,

an open letter, later signed by McNeley and Price, linking their actions to a clash over whether ACC members are Anglican Catholics or "Traditional Episcopalians." The latter, they said, can change doctrine and church polity to include "any heresy and...liturgical anomaly in the 'comprehensiveness' of our church," and "tolerate the formation of power blocs...political manipulation and blatant propaganda in passing legislation" and electing bishops.

In an August 15 letter, Kleppinger, noting that Lewis was receiving care in a nursing home, claimed the archbishop was being "used," and his name being forged on written communications, by those who seek to "divide the church and seize control." This contrasted with an early August finding of physicians and other bishops that Lewis, while physically weak, was mentally and legally competent to perform his duties.

Four days later, Kleppinger, Hamlett, Seeland and Price were inhibited by Lewis and charged in formal presentations with attempting to usurp the metropolitan's authority, and (in the case of two bishops) other violations of church order. McNeley was earlier inhibited after he allegedly "struck" the hand of one bishop and "menaced" other colleagues at a bishops' meeting August 4, though some said McNeley apologized before leaving the meeting.

At deadline, the five prelates—who rejected their inhibitions as uncanonical—had concluded a synod in Allentown, reportedly attended by 50-60 delegates, most from their dioceses, plus an uncertain number of others. There, what now were asserted to be theological differences were said to have been building for some time. Particularly at issue was a book by ACC priest, Fr. Mark Haverland, whose consecration to succeed Lewis as Bishop of the South was recently blocked by three of the five prelates. Among various objections was that the book, sort of an inquirer's manual titled **Anglican Catholic Faith and Practice**, described beliefs about Mary's Immaculate Conception and Assumption as "pious opinions," whereas, it was alleged, these teachings are inherent in the fifth and seventh ecumenical councils (affirmed by ACC) and must be considered doctrine.

ACC leaders note that these doctrines were not developed by Rome until the last two centuries, and that, while many ACC members hold these "pious" beliefs, no part of the Universal Church outside of Rome holds them to be binding truth, as they cannot be proven from Holy Scripture. Haverland's book appears to have received a general welcome in ACC.

Hamlett, the minority group's chosen leader, has been most vocal on the Marian issue, and has denounced in writing the idea of a Continuing Anglican tradition. The Allentown synod named the Blessed Mother its patroness, and sent greetings to Old Catholic and Orthodox bodies. Marianism abounded in synod services. Though the group planned to draw its own boundaries, it chose no new name, and a battle with the majority ACC loomed over temporalities. Bishop Seeland, for one, has already signalled an intention to sue for the property of California parishes not remaining loyal to him.

While bracing for this, and making other adjustments spurred by what all felt was a regrettable split, the ACC's faith

FCC Elects New Leaders, Plans Key Actions

At its biennial meeting in Minneapolis September 25, the Fellowship of Concerned Churchmen (FCC) elected new officers and board members, responded to outreach from the Episcopal Synod of America (ESA), and memorialized leading figures of the Continuing Church movement.

The pan-Anglican FCC is dedicated to promoting cooperation and ultimate unity among the various traditional Anglican groups and jurisdictions in the U.S. and Canada.

FCC's new officers are: Jane Nones (Anglican Church in America (ACA)) of Minneapolis, Minnesota, president; Wallace Spaulding (ESA/Episcopal Church (ECUSA)) of McLean, Virginia, vice president; Dennis Mahoney (Anglican Catholic Church (ACC)) of San Bernardino, California, secretary, and Jack Chaney (ACA) of Tulsa, Oklahoma, treasurer

In addition to the officers, other board members elected were: Howard Baird (United Episcopal Church of North America (UECNA)) of Pensacola, Florida; W.C. Bolen (Anglican Province of Christ the King) of Hamilton, Montana; the Rev. Michael Cochran (Episcopal Missionary Church) of Columbus, Ohio; Robert Halley (UECNA) of Grove City, Ohio; the Rev. Guy Hawtin (ACC) of Glen Arm, Maryland; the Rev. David Kennedy (ESA/ECUSA), of Lantana, Florida; the Rev. Elijah White (ESA/ECUSA) of Hamilton, Virginia, and Jeanne Woolley (ACA) of Colorado Springs, Colorado.

"One of our goals has been to expand the membership and participation in the FCC to involve as many of the traditional Anglican and Episcopal groups as possible," said Mrs. Nones. Noting that six such groups are represented among FCC's new leaders, she said: "I am delighted to report that we have accomplished this, and that we have put the building blocks in place for two years of exciting activity."

Mrs. Nones added that FCC's membership has doubled in the past year to over 200, with "significant numbers" of new members belonging to ECUSA and ESA.

"As the only independent membership organization devoted to promoting harmony within the...traditionalist movement, we are very pleased to see increased interest and participation across the entire spectrum of the movement," she said.

The expansion ends a period in which flagging interest had left the organization with a more narrow representation—a development which spurred a two-year, "poison pen" letter-writing campaign by a retired bishop, who alleged a deliberate coup and shady dealings by individuals connected with FCC and even its ally, the Foundation for Christian Theology, sponsor of *TCC*. The charges were refuted, and the matter hopefully laid to rest by a series of sworn affidavits signed by principals falsely accused of wrongdoing, which were read aloud at the FCC meeting and entered into the official record.

The Minneapolis gathering also passed resolutions responding to and supporting the ESA's stated openness to association with Continuing Churches, and memorializing the "heroes" of the 1977 St. Louis Church Congress, the historic the FCC—which launched



JANE NONES, the new president of the Fellowship of Concerned Churchmen.

ditional Anglican and Episcopal Parishes periodically, and engage in other forms of ecumenical activity. The 1997/98 edition of the directory is the largest such volume ever published, containing some 1,000 parish listings in the U.S., Canada, Europe, Latin America, Africa and Oceania.

The FCC also plans to publish new educational materials for the use of members and congregations. And, in commemoration of the 20th anniversary of the FCC-sponsored St. Louis Congress, it will release for purchase, for the first time, the full four-hour set of audio tapes of the key speeches delivered at the congress, at which the *Affirmation of St. Louis* was adopted.

The FCC—originally a coalition of Episcopal/Anglican organizations and publications—was founded in 1973 as a coordinating agent for those concerned about the breakdown of faith and order within ECUSA. It is dedicated to propagating the traditional Anglican expression of the historic Catholic and Apostolic Faith. Membership is open to traditional Anglicans and Episcopalians worldwide. For more information on the FCC, contact Mrs. Nones at 612/824-3933.

Sources: Report by Wallace Spaulding, FCC release

Move Over, NOW, Says New Ecumenical Women's Group

Tired of liberal ideology passed off as the lock-step view of "all" women, a group of Christian women has launched a counterforce—the Ecumenical Coalition on Women and Society (ECWS)—which it says represents literally millions of women across the denominational spectrum who reject the notion that Christian faith is antithetical to women's fulfillment.

"As heirs of a tradition of strong, capable Christian women, we emphatically affirm that we are beneficiaries, not victims, of our Christian faith," said Diane Knippers, president of the Washington-based Institute on Religion and Democracy, which is supporting ECWS. The Bible "is the most effective force in history for lifting women to higher levels of respect, dignity and freedom," she said.

Issuing *A Christian Women's Declaration* September 16 as its cornerstone, ECWS says it is working for renewal in America's churches and culture and to counter the views of "radical feminists who argue that Christian teachings were first 'imagined' by men and now should be 'reimagined' by women." ECWS in fact is a response to the controversial feminist "Re-Imagining" Conference a few years ago, a spokeswoman said.

As recent evidence of radical feminism's "anti-faith bias," ECWS points to the harsh criticism the National Organization of Women (NOW) has directed at the Promise Keepers, a Christian men's movement which spokesmen say



MARY ELLEN BORK, wife of the well known former federal judge, Robert Bork, speaks at a Washington press conference focusing on "A Christian Women's Declaration" and the new ECWS movement. Seated next to her is Diane Knippers (left), an Episcopalian, and president of the Institute on Religion and Democracy.

author Frederica Mathewes-Green, a former Episcopalian now in the Orthodox Church, and Mary Ellen Bork.

Orthodox Leader Triggers Controversy

Archbishop Spyridon, head of the Greek Archdiocese of America, has sparked major controversy by removing the president and three other professors from their positions at the church's only seminary in the United States.

The action by Spyridon—installed only last year as head of the biggest Orthodox community in the U.S.—has prompted questions from Orthodox observers about the prelate's conception of his authority as archbishop and about his views of relationships with other churches.

The seminary shake-up, reportedly part of Spyridon's efforts to reorganize aspects of the church, is among what some claim are growing problems in the jurisdiction, creating tensions that were likely to increase with a Washington visit by Ecumenical Patriarch Bartholomew of Istanbul in mid-October. Some assert, for example, that former American Greek Orthodox leader, Archbishop Iakovos, cannot get an appointment with his successor, and that Bartholomew is trying to retain control over the American church, which one Orthodox lay leader called "the cash cow of a dying church in Istanbul." Spyridon blamed the hue and cry primarily on institutional resistance to needed change and said the "excitement is over."

Arguments over the seminary came to a head July 1, when Archbishop Spyridon announced that Bishop Isaiah of Denver would take on the additional duties of president of Hellenic College/Holy Cross School of Theology in Brookline, Massachusetts. (Though they are separate, the undergraduate college and the seminary operate as one institution on the same campus under a single president.) Spyridon said the former president, Alkiviadis Calivas, would retain only his position as professor of liturgical studies. In addition, a librarian and two other ordained professors, one tenured, were to be "reassigned" to parish work.

While a release from the college and school of theology said the staff changes were not linked to a "purported 'cover-up' of a disciplinary case," the librarian and two professors removed had all served on a panel which reviewed a male student's charge that a priest-student from Greece had made repeated advances to him at a party. The disciplinary panel, which had been handed the case by the then-president, Calivas, unanimously concluded that the accused priest-student was guilty and should be expelled, that the student hosting the party should be moved out of the dormitory and that two others should receive reprimands.

The dean of the School of Theology, George D. Dragas, said the charges were unproven and refused to implement the recommendations; Spyridon supported his stance. The panel then submitted another report answering objections, and soon afterwards was told that all three professors on the committee were being separated from the school.

The sacked professors say that Spyridon's actions were unjustified and defamatory, especially as they had not been officially accused of wrongdoing. Administrative staff member Valerie Karras, who charged that

bid to assert male dominance and oppress women.

ECWS believes NOW is wrong to see Promise Keepers as a threat to women's rights. And, contrary to the feminist rhetoric, "Christian women...love the men in their lives—their husbands and sons, their brothers and cousins—and they like most of the men" with whom they deal in their work, said Janice Shaw Crouse, director of ECWS. Crouse believes the ECWS Declaration "struck a responsive chord with women of faith around the nation and with the media who are beginning to think that [NOW] is passé and the ECWS is NOW!"

Mary Stewart Van Leeuwen, resident scholar at the Center for Christian Women in Leadership, called the ECWS Declaration "a timely document which gives credit to the best impulses of historic feminism, while affirming the essential, orthodox theological framework to which it needs to return."

A United Methodist cleric, the Rev. Joy Moore, said the Declaration "expresses the integrity of who I am—undeniably female, unapologetically Black and unashamedly Christian."

Launched by a steering committee of some 20 women from several denominations, including the Episcopal Church, ECWS is "a movement, not an organization," a spokeswoman told *TCC*. It represents renewal groups within mainline Protestant bodies, the Roman Catholic and Orthodox Churches, as well as Evangelical denominations and groups—"probably over a million women (as compared to the 250,000 members of NOW)," she said. Response to the Declaration has been "tremendous," generating over 220 telephone and written requests in one week.

Those associated with ECWS include Mary Terrell Haines, the wife of the Episcopal bishop of Washington,

Spyridon had violated the seminary by-laws, has filed complaints about the removals with Massachusetts authorities and with the two academic agencies that have accredited the college and seminary. Karras explained that the fired professors could not join in her complaints because they had been threatened with defrocking.

The Archdiocese's chancellor, George Passias, said that Spyridon did not think any academic by-laws could limit his authority to reassign priests, and that he had acted in this case to end a problem of "strife and instability" that predated his appointment as archbishop.

Dragas, who has since resigned as dean, while remaining as professor of systematic theology and church history, reportedly complained in a New York Greek language newspaper recently that "influences of the papacy and Protestantism" had led to departure from the "traditional ways" of the U.S. Greek church. He called for "drastic changes in many areas, including individuals in leadership roles." Dragas, who has been appointed by Spyridon as ecumenical officer of the Archdiocese, said he believes in ecumenism, but "it is not ecumenical to abandon your identity."

Source: *Ecumenical News International*

Psychologists Told To Tell Gays They Are Normal

The American Psychological Association (APA) has passed a resolution requiring psychologists to tell gay patients that homosexuality is normal and to restrict therapies aimed at healing their condition.

Though not legally binding, the standards set by the APA's 151,000 members could add weight in any lawsuit brought against an APA member found to offer reparative therapy to homosexuals seeking to control their gay behavior and/or become heterosexuals.

The resolution was aimed at the conversion and reparative therapies of the 900-member National Association for Research and Therapy of Homosexuality (NARTH) in Encino, California, as well as many churches that counsel or teach that change is possible for homosexuals.

"This is a violation of a patient's right to therapy, as well as a way to block psychologists and therapists desiring to

help patients who desire change," said New York analyst and NARTH president Dr. Charles Socar.

The APA has taken the position that reparative assumes homosexuality is a mental illness, a stance APA rejected in 1975. That year, it passed a resolution supporting a 1973 decision by the American Psychological Association removing homosexuality from its list of mental and emotional disorders.

Source: *The Washington Times*

New Guidelines On Workers' Religious Rights Praised, Panned

New guidelines issued by President Clinton clarify and confirm the rights of government employees to religious expression at work have been widely but disparaged by some on both the right and left. Some feel the guidelines further confuse one of the most sensitive areas of constitutional law.

Federal workers' rights under the guidelines—drafted with the help of a cross-section of religious groups—include keeping a Bible or other religious book on their desk, displaying symbols of religious identification and putting religious posters in personal work space where other personal material is permitted.

"Executive departments and agencies shall permit the greatest personal religious expression by federal employees to the greatest extent possible, consistent with requirements of law and interests in workplace efficiency," the guidelines state. Among other things, the standards should make it easier for workers to get schedule adjustments to accommodate religious observances.

While the guidelines do not cover the military employees of the judicial or legislative branches, it is believed some of the same principles would apply in related court cases.

Forest Montgomery, a lawyer with the Washington office of the National Association of Evangelicals, said the guidelines take a balanced approach to the "delicate" issue of evangelism. Employees have a right to talk to their employers about their faith and invite them to religion.

Continued next page, right



"THROUGH HIDING"

Though the Episcopal Synod of America has announced a new get-tough policy to raise up a separate province in the Anglican Communion for orthodox Episcopalians, one prominent, longtime Episcopal traditionalist—and notably the author of the new book *The Empty Church: The Suicide of Liberal Christianity*—had had enough after the recent General Convention of the Episcopal Church (ECUSA), and became a Roman Catholic. THOMAS C. REEVES (pictured)—professor of history at the University of Wisconsin-Parkside, the author of a bestselling book on JFK and *CHALLENGE's* former literary editor—indicated that the convention, which mandated women priests and declined to restore a biblical sexual ethic, made clear that orthodox Episcopalians are "banned in our own church...I decided it was time to go. Continuing Church option did not commend itself to him, he earlier told *TCC*. He chose Roman Catholicism, while conceding it, too, "has its problems, today," though he lives in the progressive Catholic Archdiocese of Milwaukee, though, "we are not dealing with anarchy. There are rules. There is authority. You can defend catechism and know you are not alone," Reeves was quoted as saying by religion columnist Terry Mattingly. "I don't have to be ashamed about being a Catholic, and more," Reeves said. "I'm through hiding."

ANGLICAN WORLD BRIEFS:

***THERE WERE RENEWED CALLS TO DISESTABLISH THE CHURCH OF ENGLAND** after Britain's Prime Minister, Tony Blair, exercised his right to reject both candidates put forward by the Crown Appointments Commission for Bishop of Liverpool, one of the most prestigious bishoprics in England. But one of the men understood to have been rejected for the post, the Bishop of Maidstone, Gavin Reid, has defended Blair's right to exercise a choice. Reid, 63, a close friend of the Archbishop of Canterbury, said Blair had "a constitutional right to do this and it would be a bit disturbing if he never used it. As someone who believes in the value of establishment, I welcome a prime minister who believes in these matters." - *The Times*

***WHEN MORE THAN HALF OF THE DIOCESE OF LICHFIELD'S 432 PARISHES AGREED TO A WEEK OF SPECIAL MISSION AND OUTREACH** suggested by their bishop, the result was a June festival of mission which attracted the participation of nearly 300 missionaries from around the world, most of them ordinary church members who paid their own travel expenses. The visitors to the diocese came from Malaysia, Canada, the U.S., Tanzania, Zambia, Swaziland, Russia, Poland and Germany. They joined with every aspect of parish life, from barbecues, to traditional evangelistic rallies, to family fun days, all of which were designed to bring the Gospel to the local community. The climax of the June initiative, titled "Come to the Feast," was a mission on the Stafford County Showground, which drew some 12,000 persons from all over the England Midlands. One visitor suggested that the event be reversed—that the Lichfield Anglicans help with a mission in his own country. Many parishes were astounded at the response to their work. The United Society for the Propagation of the Gospel and the Church Mission Society both sponsored the venture. - *Anglican Communion News Service*

***ARCHBISHOP IAN GEORGE OF ADELAIDE HOPES TO APPOINT THE ANGLICAN CHURCH OF AUSTRALIA'S FIRST WOMAN BISHOP** as an assistant bishop in his diocese next year, though George said "a wide cross-section" of church leaders had told him the church was not yet ready for this. "We have to ask ourselves whether there is a deep-seated fear of change, indeed of women, which lies behind this," said George in urging his diocesan synod to reexamine its attitude toward women clergy. The synod passed a resolution acknowledging the "incompleteness of the church's ordained ministry" while women could not be bishops. The Australian Church's General Synod voted to allow women priests in 1992, and it is thought that body would have to act again to authorize women bishops. The matter is to be considered in reports to the Synod next February. *Church Times*

***SOUTH AFRICA'S ANGLICAN LEADERS HAVE REBUKED PRESIDENT NELSON MANDELA'S GOVERNMENT FOR SELLING WEAPONS ON THE INTERNATIONAL MARKET** and for buying military equipment with money they say is badly needed to alleviate poverty and to pay for social services like health and education. The rebuke, contained in a memorandum from the Anglican bishops, followed a visit by South Africa's defense



RIGHTS Continued from previous page

services. But if the object of their evangelism asks them to stop, then any persistence would constitute forbidden "harassment."

The guidelines, some liberals said, all but invite federal employees to evangelize at the office, or "set up a religious shrine" at their work station, while some conservatives contended that they are inadequate because they leave much room for discrimination based on the employer's judgment or interpretation of the policy.

"They do not solve every problem," said the Baptist Joint Committee, which helped write the guidelines, "but do promote understanding and facilitate decisionmaking."

The policy comes at a time of renewed interest in the intersection between religion and government, and of growing awareness of the problem of religious persecution—especially Christian persecution—in the world generally. A bill addressing the latter is pending in Congress; other legislation introduced seeks more protection for workers' religious expression in the private sector, and to reverse the effects of a recent Supreme Court ruling which struck down the 1993 Religious Freedom Restoration Act, a statute intended to safeguard religious practices from government interference.

"These are busy times for those who monitor clashes between the laws of heaven and earth," noted religion columnist Terry Mattingly. Governments in various places in the world "are being asked to take sides" in these disputes, "often to defend the powerful or to appease those offended by aggressive religious faith," he said, citing (*e.g.*) Russia's recent struggle with religious freedoms. But "is it safe," some may wonder, "to let politicians, police or even priests judge whether a man with a megaphone—or an Internet site—is a prophet or a lunatic?"

Sources: *Ecumenical News International, The Washington Post, The Washington Times/Associated Press*

The Promise Keepers Phenomenon



Some of the hundreds of thousands of "Promise Keepers" who gathered on Washington's Mall October 4 kneel in repentance (left), and raise their hands in prayer and surrender to God, during the event's six-hour program of speeches, prayer and song.

In what appears to have been the largest-ever religious rally in Washington, D.C., an estimated 700,000 to one million men filled a two-mile stretch of the Mall October 4 to repent of their sins and pledge renewed efforts to be better husbands, fathers, and citizens.

"We have come here to confess our spiritual poverty so that Almighty God might influence us," said Randy Philips, president of Promise Keepers (PK), the extraordinary Evangelical men's movement that has grown exponentially since its 1990 founding, and now is poised for global expansion.

During a six-hour program of speeches, prayer and song, the focus was on redressing the failings of men and the Church impacting families and society.

"When it comes to marriage and family, no more abuse, no more abandonment," said speaker Isaac Canales, a Christian teacher. "Husbands are to love their wives with sacrificial love."

PK adherents are asked to keep seven promises, which include being Christ-centered, caring for their families, attending church, spreading Christianity, and overcoming racial and sectarian divisions. Indeed, though minority turnout was limited, the gathering included black, Hispanic, Asian and Native American men from around the country and world.

While some of PK's moral concerns overlap political ones—e.g., it opposes homosexual behavior—spokesmen consistently described PK as a spiritual movement, and denied claims by the National Organization for Women that it would become a political force seeking to subjugate women or legislate its moral views.

"We are not here to impose our religious values on others. And it is not politics that we are concerned with but biblical conviction. We are not here to exalt our male gender. We have come to exalt the man Jesus Christ, who is the Savior, who is the Lord, who is God," Philips said.

Washington Times columnist Wesley Pruden thought the massive Promise Keepers rally "ought to be a reality check for a lot of people in newsrooms across the country," who had sought to "bury the phenomenon in controversy."

minister to Saudi Arabia and Kuwait to promote sales arms from South Africa worth \$1.5 billion in U.S. dollars. The church statement expressed astonishment that, after the apartheid struggle, the South African government was willing to sell arms enabling foreign leaders to suppress human rights. South African Anglican Primate Njongonkulu Ndungane, also recently scored government "excuses," saying the time had past when apartheid could be blamed for the fact that there has been little improvement in the quality of life for most South Africans. - *Ecumenical News International/Anglican Communion News Service*

***THE ARCHBISHOP AND FOUR OTHER ANGLICAN BISHOPS OF BRITISH COLUMBIA ARE BACKING THE PROVINCIAL GOVERNMENT'S PLANS TO RECOGNIZE SAME-SEX UNIONS** for the purposes of child custody, access and maintenance. Standing apart from a coalition of religious leaders opposing the changes to family laws, the bishops wrote that, despite differing views on homosexual relationships, "we have an obligation to safeguard the rights of same-sex partners as a matter of justice." The Anglican Church of Canada currently gives formal sanction to such relationships. - *Vancouver Sun*

***HISTORIC DOCUMENTS—INCLUDING A COUNCIL LETTER ORDERING THE EXECUTION OF MARY, QUEEN OF SCOTS**—taken from Lambeth Palace Library more than 350 years ago have been sold. The Library bought them back at auction at a cost of £84,900. The documents, which include a Privy Council letter to then-Archbishop of York John Whitgift, ordering him to set up censorship of plays in Shakespeare's time, will be "freely available" to the Library for research and, from time to time, for exhibition," said Palace Librarian Dr. Richard Palmer. - *Times*

ANGLICAN USA BRIEFS:

***ALL SAINTS, WYNNEWOOD**, one of the nine Pennsylvania Episcopal parishes linked with the orthodox Episcopal Synod of America, has called the Rev. Richard Smith, a Synod priest from Quebec, as its new rector. Reports Washington journalist Robert Stowe England, Smith succeeds Canon Harry Krauss, who is now serving at St. Thomas', Fifth Avenue, New York City. The liberal diocesan bishop, Allen Bartlett, sanctioned the choice and reportedly installed Smith as rector on September 15.

***THE WASHINGTON-BASED CANTERBURY CATHEDRAL TRUST IN AMERICA**, which for 17 years has provided funds for the cathedral and various programs for laity and clergy, has been dissolved with the support of both the cathedral's dean and chapter and Trust officials. The Trust's funds have been divided between the newly formed Friends of St. Benedict, which will continue programs on Benedictine spirituality in the U.S., and the Canterbury Cathedral Education Centre to be built on the cathedral close. Trust officials said it "proved difficult to support both courses and projects in Canterbury and also programs in the U.S." with the Trust's limited resources.

UPDATE Continued from Page 12

Remarkable forces are gathering, in closer juxtaposition, on the "official" and "unofficial" Anglican scene worldwide to defend the faith of Jesus Christ.

In this light, we can see, with ACC Mid-Atlantic Bishop John Cahoon, the hand of God acting even in the crisis which has stunned the ACC. "God is giving us a new opportunity to serve Him and a new life," he said in his opening speech to ACC's Provincial Synod in Norfolk October 15. He repeated the words of the Great Commission (Matt. 28:19-20): "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost... Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

The bishop concluded: "I am optimistic about this church." Strangely, we are, too.

The foregoing commentary is offered as our editorial for this issue.

ACC Continued from Page 24

clerical and lay delegates, including eight bishops, representing all dioceses and missionary districts of ACC's Original Province; alternates and observers brought the total present to around 240. Some of the largest parishes in the five bishops' dioceses, including St. Mary's, Denver; and three California parishes, Christ Church, San Mateo; St. Matthew's, Newport Beach; and St. Mary Magdalene's, Orange; have declared that they will remain with the main body. (More later.)

Wallace Spaulding, Dennis Mahoney and TCC's editor contributed to this report.

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OF GENERAL INTEREST:

***FOUR NEW BOOKS ABOUT JESUS CHRIST ARE PUBLISHED EVERY DAY**, and there are already more than 65,000 books worldwide with Jesus as their main subject, according to David Barrett, missionary researcher in Virginia Beach, Virginia, and editor of the **World Christian Encyclopedia**. A German Evangelical Alliance information service said publication statistics show there is a "global boom" in books about Jesus, and noted Barrett's report that, in 1996 alone, 1,500 new books about Jesus appeared in print. - *Ecumenical News International*

***THE TWO MOST IMPORTANT LEADERS OF ORTHODOX CHRISTIANITY**, Ecumenical Patriarch Bartholomeos of Constantinople, and Patriarch Alexei II of Moscow, met September 24 in Odessa, Ukraine, for the first time since a conflict erupted in 1995 between their two churches about jurisdiction over Orthodox parishes in Estonia. - *Ecumenical News International*

***AN AMENDED VERSION OF THE CONTROVERSIAL BILL GOVERNING RELIGIOUS FREEDOMS IN RUSSIA** has been passed by Russia's parliament and signed by President Boris Yeltsin, who vetoed the original. The new version of the bill still designates the Orthodox Church as Russia's dominant religion and limits the activities of religious organizations that have not been in Russia for at least 15 years. The law pledges respect for Islam, Judaism and other branches of Chris-

tianity. But until they reach the 15-year mark, some minority denominations—such as some Baptists, Methodists, Lutherans, and Presbyterians—cannot legally own property, have seminaries, hold worship services in public places, or invite foreign teachers or missionaries. - *The Washington Times*

***A CONTROVERSY OVER THE ORDINATION OF HOMOSEXUALS IN AUSTRALIA'S SECOND-LARGEST PROTESTANT CHURCH**, the Uniting Church, has intensified with the withdrawal of financial support by the church's biggest parish, the Wesley Mission in Sydney. A group of Evangelical and Charismatic members of the Uniting Church also has called for the resignation of openly gay clergy and for the redirection of funds away from the church's ruling body. The actions follow a national assembly decision recently not to bar the ordination of homosexuals, and the announcement by some leading church clergy that they are gay. - *Ecumenical News International*

***AFTER MUCH MEDIA SPECULATION** and a good deal of resultant furor, a Vatican spokesman has dismissed assertions that Pope John Paul II will take a major step to raise the status of the Virgin Mary by officially giving her the title "Co-Redemptrix", meaning co-redeemer of humankind. - *Ecumenical News International*

***THE ORDINATION OF A MARRIED MAN AS AN EASTERN RITE CATHOLIC PRIEST** may have overturned a decades-old prohibition in the western hemisphere. Fr. Andrew St. Germain was ordained a priest recently by Melkite Bishop John Elya of Newton, Massachusetts.

Continued on Back Cover

THE CHRISTIAN CHALLENGE, NOVEMBER, 1997

CHURCH DIRECTORY

ARIZONA

Phoenix
Church of the Epiphany
(Anglican Church in America)
 8433 N. 12th St.; Sun HC 7:30a. 10a; The Rev. Canon Frederick Rivers; 602/870-3638

CALIFORNIA

Los Angeles (Loz Feliz area)
St. Mary of the Angels
Anglican Church
(Anglican Church in America)
 4510 Finley Ave; Sun Low Mass 8a, Mattins 9:30a, Solemn High Mass 10a, Low Mass 12:30p, Evensong 4p; Mon Mattins 11:45a, Low Mass noon; Mattins 10a Tues-Sat (with Low Mass on Sat); Vespers 7p Tues, Wed, Fri, Sat (with Low Mass on Wed, Fri); The Rev. Gregory Wilcox, 213/660-2700, 660-2708

Orange County
Church of
Saint Mary Magdalene
(Anglican Catholic Church)
 205 S. Glassell St., Orange; Sun 7:30a HC, 8:30a MP, 9 a.m. Sung Mass; Wed 9:30a Mass & Healing Service; Thurs 7p Mass; Prayer Book Holy Days 7p Mass; the Rev. James Everman; 714/532-2420

COLORADO

Denver
St. Mary's Church
(Anglican Catholic Church)
 2290 S. Clayton; Sun HC 7:30a, 9:30a, 12 noon, 6p, Evensong & Benediction 5p; Daily Masses; The Rev. Stephen Wallsteadt, 303/758-7211, fax 758-3166

CONNECTICUT

Bridgeport
Anglican Church
of the Resurrection
(Province of Christ the King)
 717 Clinton Ave.; Sun 8a Low Mass, 11a Choral Eucharist; The Rev. Rocco Florenza; 203/330-1928, fax 330-1001

DISTRICT OF COLUMBIA

Church of the Ascension
and St. Agnes
(Episcopal Church)
 1217 Massachusetts Ave. NW; Sun low Mass 8a, 12:30p; Solemn High Mass 10a; Mon-Fri Mass 12:10p; Sat Mass 9:30a; The Rev. Lane Davenport; 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

GEORGIA

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
(Anglican Church in America)
 14th and Broadway; Sun Low Mass 7:30a; Family Choral Eucharist & SS 10a; Wed HC 5p; Thurs MP 8:45a, HC 9a; The Rev. Oscar Narwick; 217/222-3241

IOWA

Des Moines
St. Aidan's Pro-Cathedral
(Anglican Church in America)
 4911 Meredith; Sun 9:10a Matins, 9:30a HC & Church School; Tues, Thurs EP & HC 5:45p; Sat MP & HC 8:15a; The Ven. Garrett Clanton; The Most Rev. Louis Falk; The Rt. Rev. Wellborn Hudson; 515/255-8121

KANSAS

Prairie Village
Trinity Anglican Church
(Anglican Church in America)
 3920 W. 63rd St.; Sun 8a HC, 10:15a Matins, HC & Church School; The Rev. Robert Hill Porter, rector, the Rev. Messrs. Gerald Claudius & James Krehemker, associates; the Rev. Forrest Burgett, deacon; 816/472-4618, 913/432-2687

MICHIGAN

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

MINNESOTA

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

NEW JERSEY

Matawan
Sts. Stephen and Paul
(Anglican Church in America)
 199 Jackson St.; Sun SS 9:45a, HC 10:30a, MP/HC 2nd Sun 10a; Tues Bible Study 7p, 183 Main St.; The Rev. Fr. I. Nicholas Plant; 908/583-7279, 583-5033.

OREGON

Bend
St. Paul's Anglican Church
(Anglican Church in America)
 900-D SE Wilson Ave; Sun 8 Low Mass, 10a Choral Eucharist, Church School; Wed 10a HC/Healing; 1928 BCP/American Missal; The Rev. Stanley G. Macgirvin; 541/385-1774

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

Rosemont
The Church of the Good Shepherd
(Episcopal Church/ESA)
 Lancaster and Montrose Avenues; Sun 8a Low Mass, 10a High Mass, Nursery 9:45a, Sunday School 10:45a, Adult Forum 11:45a; Weekday Holy Eucharist: Mon (at Haverford State Hosp) 10a, Mon-Fri 12:05p, Wed 7a, Thurs (with healing) 6p, Sat 9a; Daily Offices: Morning Prayer, Mon-Fri 9a, Sat 8:30a; Evening Prayer, Mon-Fri 5p; Organ Recital and Choral Evensong 4p on 1st Suns of Feb, Mar, May, Nov; The Rev. David Moyer, rector; 610/525-7070; fax 525-7514.

SOUTH CAROLINA

Florence
Anglican Church of Our Saviour
(Anglican Catholic Church)
 Stouden Mire Chapel, 100 block E. Palmetto St., Sun 9a, HC 2nd & 4th, MP 1st, EP 3rd; the Rev. James K. Short, priest-in-charge; contact Louise Sallenger, 803/669-6615

Greenville

Holy Trinity Anglican Church
(Anglican Church in America)
 717 Buncombe St.; Sun 11a HC; 1928 BCP; The Rev. Jack Cole; 864/232-2882

Spartanburg

St. Francis Church
(Anglican Church in America)
 601 Webber Rd; Sun Low Mass 8a, Education 9a, Solemn High Mass 10a, Evensong & Benediction 6p; Wed Mass 7p; Friday Mass Noon; The Rev. Canon Kenneth Duley, rector; The Rt. Rev. Charles Boynton; 864/579-3079, fax 579-2970; SxFrancis@AOL.COM

VIRGINIA

Arlington
Church of St. Matthias
(Anglican Church in America)
 3850 Wilson Blvd. (Wilson Blvd. Christian Church); Sun HC 9a; The Rev. Siegfried Runge; 301/963-5726; 703/243-9373

Leesburg/Dulles

Our Saviour, Oatlands
(Episcopal Church)
 Route 15 at Goose Creek, eight miles south of Leesburg; Sun HC 8a, HC or MP with SS & Nursery 9:30a, EP third Sundays; the Rev. Elijah White; 540/338-4357

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