

a daughter, and Dawn Whiting, 22, who had a son, say they have "fallen out of love" and have both moved out of the home they shared on housing benefit in Peterborough, Cambridgeshire. - *The Daily Telegraph*

***TWO TRANSSEXUALS WHO WERE BORN MALE** and underwent sex-change operations in their forties have lost a long battle to be recognized in English law as women. The European Court of Human Rights ruled that the government had not breached the rights of Kristina Sheffield and Rachel Horsham, both 52, by denying them new birth certificates showing that they are female. The court also upheld the government's right to prevent Sheffield and Horsham from marrying men. However, the court said that contracting states need to keep this area "under review," given "the increased social acceptance of transsexualism and the increased recognition of the problems which post-operative transsexuals encounter." - *The Daily Telegraph*

***THE PHILIPPINES HAS ITS FIRST PROTESTANT WOMAN BISHOP.** Ellen Primavera Briones, 47, has been consecrated as a bishop in the United Church of Christ in the Philippines, 100 years after Protestantism first came to the predominantly Roman Catholic nation. - *Ecumenical News International*

***THE REV. CAROLINE KROOK HAS BECOME THE (LUTHERAN) CHURCH OF SWEDEN'S SECOND BISHOP.** Appointed as Bishop of Stockholm by the Swedish government, Krook, 53, was elected by church members for the post in February. She was consecrated in Uppsala Cathedral May 31. Krook is the second woman, after Christina Odenberg, to become a bishop in the Church of Sweden. - *Ecumenical News International*

***THE U.S. SENATE FELL JUST THREE VOTES SHORT SEPTEMBER 18 OF OVERRIDING PRESIDENT CLINTON'S VETO OF A BAN ON LATE TERM ABORTION.** The House had already voted to override the veto. Senate Majority Leader Trent Lott (R-Miss) said the fight to impose the ban on partial birth abortion would continue. - *The Washington Post*

***ONLY WEEKS AFTER THE ROMAN CATHOLIC DIOCESE OF DALLAS AGREED TO PAY SOME \$30 MILLION** to the victims of a pedophile priest, Texas Catholics were "severely shaken" by reports that the neighboring Diocese of Fort Worth covered up similar offenses by another priest there, reports *Catholic World News*. On August 12, Fort Worth Bishop Joseph Delaney admitted that Fr. Thomas Teczar left the diocese in 1993 amid allegations of sexual

misconduct. Although similar accusations hovered over Teczar since the 1960s, and the priest came to Fort Worth in 1988 after being suspended in the Massachusetts diocese, Delaney insisted that he knew of nothing more serious than an alcohol problem. Teczar is now suspended from the priestly ministry, and faces a lawsuit for alleged molestation in Massachusetts. Meanwhile, Delaney indicated that efforts will now be made to find out if Teczar molested any minors in any of the six rural Texas parishes in which he served.

***THE SALVATION ARMY IN SAN FRANCISCO** says it will no longer take city money and will cut back on some programs because of San Francisco's domestic partners law. The organization said in June that the year-old ordinance conflicts with its Christian beliefs on the importance of family. Under the ordinance, any business that holds city contracts and provides spousal health insurance to married couples must do the same for the gay or unmarried partners of its employees. - *Detroit Free Press*

***TWENTY-EIGHT CLERICS STEPPED INTO THE PULPIT AND PROCLAIMED THEIR SUPPORT FOR HOMOSEXUAL MARRIAGES** recently at an interfaith service held at the First Unitarian Universalist Church in San Francisco. They included rabbis, ministers and priests from a dozen denominations who were concerned about a backlash against homosexuals. They were among 150 Northern California clerics who have signed a proclamation of their willingness to perform same-sex unions. The service, which was the first of its kind in San Francisco and perhaps anywhere in the U.S., comes at a time when some state governments are passing laws expressly declaring gay marriages illegal. A state senator's current petition drive could put a measure to ban recognition of same-sex weddings on the ballot for California's primary election in 2000. - *San Francisco Examiner*

***THE CURTAIN WENT UP SEPTEMBER 22 ON AN OFF-BROADWAY PLAY ABOUT A GAY CHRISTLIKE FIGURE** that infuriated religious groups and sparked death threats months before it even opened. About 100 people protested outside the theater as Terrence McNally's *Corpus Christi* debuted to a full house. It is a "blasphemous portrayal of Jesus," said Rick Hinshaw, a spokesman for the Catholic League. Published reports that the play depicted a gay Jesus character who has sex with his apostles set off a furor last spring. Play spokesman Andy Shearer refused to discuss the script, saying McNally preferred to let *Corpus Christi* speak for itself. - *Associated Press*

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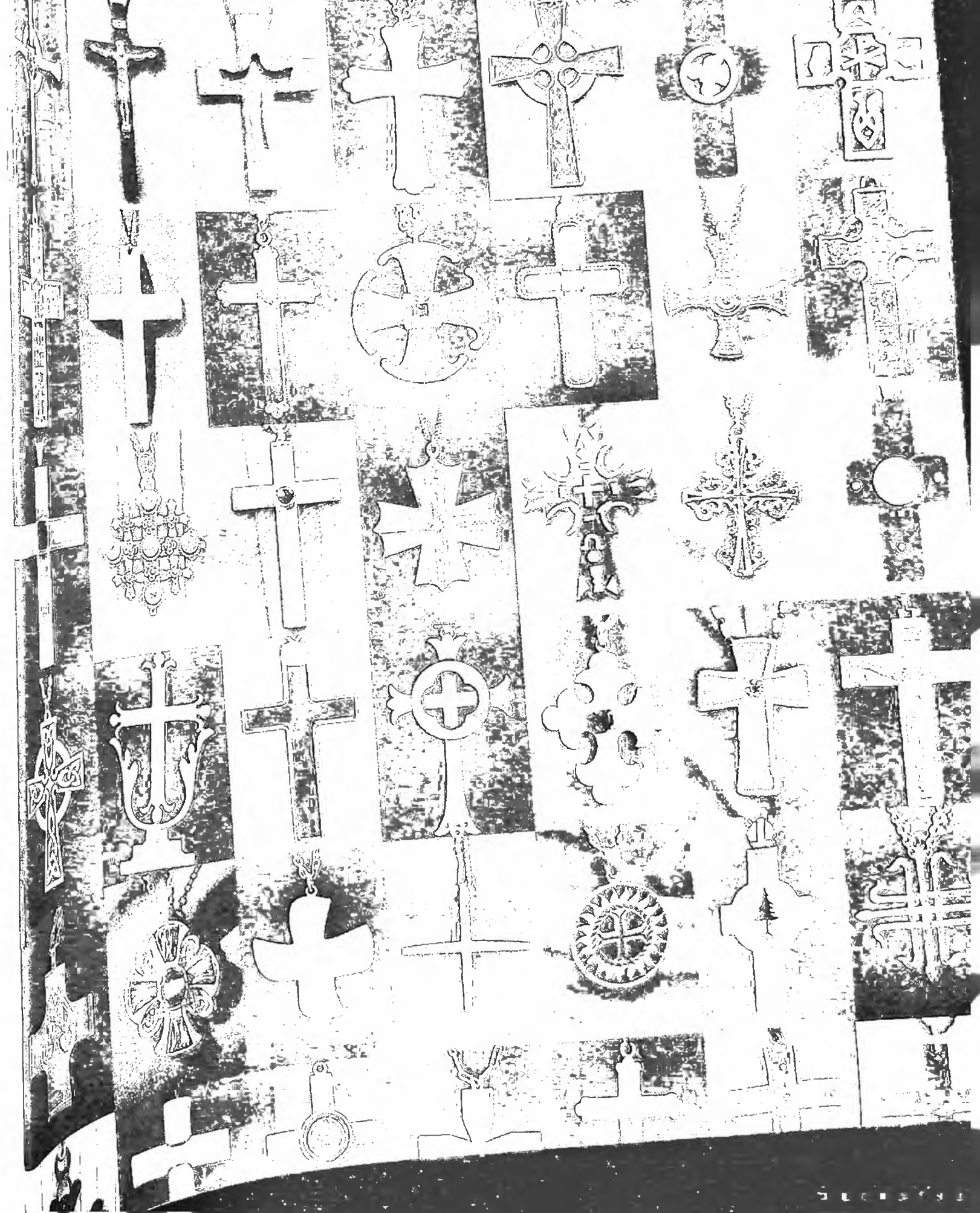
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- To resist false teaching within the Church
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EDITOR

Auburn Faber Traycik

U.K. Correspondent: The Rev. Stephen Trott
Signposts Editor: William Brailford

MAILING ADDRESS

Subscriptions and Contributions, Editorial Office and News: 1215 Independence Ave. SE, Washington, D.C. 20003; Telephone 202:547-5409; FAX# 202/543-8704; e-mail: CHRISTIAN.CHALLENGE@ecunet.org; website: <http://www.biblenet.net/challenge/>

DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

The Rev. Scott Kingsbury, Dennis Mahoney; Wallace Spaulding; the Rev. Warren Tanghe; Auburn Faber Traycik; the Rev. Gregory Wilcox.

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ON OUR COVER: "The Cross"

By Anne Wetzel, Ambler, Pennsylvania

Anne Wetzel is a keen-eyed photographer whose work, which has centered largely on Christian themes and aspects of nature, has been frequently exhibited in recent years. She admits to being a bit overwhelmed, though, when she found herself serving as a photographer on the Lambeth Conference Communications team in Canterbury this summer. Amid the hundreds of Anglican leaders of divergent views from all over the world—always on the move to various meetings across a sprawling campus—she sought "some symbol of unity." She found it in the pectoral crosses worn by the many bishops she saw at Lambeth every day. The result, as seen on our cover, was a stunning montage of bishops' crosses, which strikingly symbolize the unity in diversity of the Anglican Communion. It was "my gift to the people of Lambeth," she said. We think it is a great gift, and are so pleased to reprint it with her kind permission—our only regret being that we could not afford to present it in color, as it first appeared in *The Lambeth Daily!*

Backtalk

LAMBETH COVERAGE

Along with various accounts of the recent Lambeth Conference, I have just finished reading your graphic, in-depth and balanced coverage of that meeting [in the September/October TCC]. Having been a member of the press corps at three successive Lambeths (1968, '78, and '88), I know what it takes to provide such a factual and comprehensive report, especially when such deeply controversial issues are the focus. Congratulations on a difficult job exceedingly well done.

Dorothy Mills Parker
Goodwin House #728
4800 Fillmore Avenue
Alexandria, Virginia 22311

Mrs. Parker was Washington correspondent for The Living Church for 26 years, and also covered church events for Washington newspapers and other publications. She has known and interviewed at least three Archbishops of Canterbury and many other church personages. She received an honorary doctorate from Nashotah House Seminary in 1992.

Many, many thanks for the excellent summary of the Lambeth resolutions...I have sent copies [or shortened versions] of it to the local press [and] the clergy, [including] the Archbishop of Central Africa, a liberal himself. [I] have asked him to explain why, now that his liberal theology has been exposed as a minority viewpoint in the Church, he should persist in [it] and in his refusal to conduct a dialogue with clergy who hold to the orthodox faith, ministry and morality...

Keep up the good work! You are constantly in my prayers.

The Very Rev. Canon Pierre J. Dil
Dean of Lusaka, Zambia
mecdil@zamnet.zm

OPEN LETTER TO U.S., CANADIAN ORTHODOX ANGLICANS

Christian orthodoxy can no more be in communion with heresy than Jesus Christ, who is the Way, the Truth and the Life, can be in communion with the Father of Lies.

Since Lambeth '98 it has become quite clear that the true Anglican Way is the way of the Tradition of Faith according to the Scriptures, the Fathers, the Ecumenical Councils, and the Saints. It has also become [evident] that revisionist bishops who do not subscribe to the Tradition of Faith are by definition heretics and false shepherds. It has become equally clear that the true heirs of the Anglican Way are those Anglicans and Episcopalians variously described as conservatives, traditionalists, and Continuers.

Therefore, in order to purge Anglicanism in the United States and Canada of the heretical cancer, it may be timely for all orthodox Anglican bishops—Episcopal, Anglican Church of

Canada, and Continuing Anglican—including such groups as the Episcopal Synod of America, the American Anglican Council, and Forward in Faith—to come together in solemn council and [declare] that these heretical Anglican and Episcopal bishops are...excommunicated and deposed and that their dioceses are...vacant. Such an action would open the way for the consecration of orthodox Anglican and Episcopal bishops for those sees formerly occupied by [false shepherds], thus purging North American Anglicanism of heretical leadership.

Hampton S. Tonk
1510 West Greenleaf Avenue #2A
Chicago, Illinois 60626

MORE ON THE ACC

The article concerning the internal schism in the [Anglican Catholic Church (ACC)] appearing in the Summer, 1998, edition of *THE CHRISTIAN CHALLENGE* was right on the money when it stated [that]: "the only consecration of Kleppinger the [ACC] recognizes as valid took place several months after the consecration of the Rt. Rev. John Cahoon." Here is where the straining at gnats for political purposes begins.

I have been singled out, for neither the late Bishops Stephens and Adams, or Bishop Wilkes, were ever required to undergo conditional consecration in the ACC (although Bishop Stephens did so at his personal request). The four of us were received by [former ACC] Archbishop Falk "in our orders." The four of us had been consecrated (Bishop Stephens and myself *sub-conditionae*) by Bishop Adams. I served both as [ACC's] Senior Bishop Ordinary and Vice-President of the ACC corporation unchallenged from the time of the resignation of Bishop Mote until as late as the College of Bishops meeting in Lantana [Florida] in January, 1997, where I took the chair for the late Archbishop Lewis as the Senior Bishop Ordinary. I also sat in the chair at several provincial synods in this capacity.

When it became clear that the Catholic bishops [among ACC prelates] were withstanding comprehensiveness, the challenge began. It was based, in part, on a decision at the Kansas City Provincial Synod that the ACC will recognize as valid only those bishops and clergy who are in the Chambers' succession ([which includes clergy in] the ACC, the Province of Christ the King and the United Episcopal Church). This was made to apply retroactively in my case. Ironically, I placed the motion

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RELATIONS COMMITTEE

M. P. REEDON

NEW MEMBERS AT THE SANDY HILL CHURCH WERE OFTEN OVERWHELMED BY THE INTENSE PRESSURE TO GET INVOLVED.

before the synod.

The Provincial Court met in Athens, Georgia, in July, 1997, to consider the matter of seniority, and the Rev. Canon John Hollister brokered an agreement that the Senior Bishop Ordinary would be determined by election within the College of Bishops. This was to prevent testimony being presented to the court that Bishop Cahoon came in the ACC without the requisite *Letters Commendatory* from the Province of Christ the King—with whom the ACC claims to be in communion—and while under ecclesiastical discipline by Archbishop Morse. Only selective canons have been invoked in this matter. Apostolic Canon XXXIII, which requires *Letters Commendatory*, has been conveniently overlooked. Bishop Cahoon's reception in the ACC was canonically irregular at best. However, by August, 1997, when the bishops met at Holyrood Seminary, it became clear that the "Athens agreement" would not be implemented.

The unfortunate schism in the ACC is the result of the tension between the Catholics and those who embrace comprehensiveness. That it is politically motivated is demonstrated by the fact that [none of the] five bishops...charged in the provincial court...has yet to receive a trial. Three times we have asked to come to the table to settle our differences as Christians, and the answer is absolutely no!

One thing that cannot be overlooked is the statement made by the late Archbishop Lewis during the meeting of the College of Bishops at Lantana...in January, 1997: "We must take back our church." Obviously the ACC was to be rescued from Catholic Faith and Order and this is made clear by the fact that the Catholic bishops did not receive a summons to the Norfolk [VA] Synod, but did, in fact, meet on the date and [at the place] signified in the earlier summons to Allentown [PA].

The testimony before the New Jersey court by Canon Hollister presents the Metropolitan as a "constitutional monarch" with the diocesan bishops as his "feudal vassals." This is papalism writ small and is not the received Tradition of either Anglicanism or Orthodoxy where the Metropolitan is regarded as "first among equals." Two cannot walk together except they be agreed! As the situation unfolds we are finding many more areas which contrast comprehensiveness with the Catholic Faith and Order.

*The Rt. Rev. Thomas J. Kleppinger
232 Yankee Road #28
Quakertown, Pennsylvania 18951*

Since Bishop Kleppinger makes some serious claims, we thought we should give officials of the majority ACC a chance to reply in the same edition of the magazine. The response of the Chancellor, the Rev. Canon John A. Hollister, follows. For a further update on the ACC matter, please see the Focus section. - Ed.

1. Bishop Kleppinger's letter contains many distortions, but does reveal he left the [ACC] because of wounded vanity: His strident but idiosyncratic "catholicism" appeared only after the ACC Provincial Court decided Bishop John T. Cahoon is senior to him by date of (valid) consecration. Kleppinger's exit was not "internal" schism but "external," because he and four other bishops left the ACC for the new Allentown church.

2. The late Bishop Stephens did indeed ask the ACC for conditional consecration, although he had the same episcopal pedigree as Kleppinger. Thereafter, Bishop Stephens never claimed any seniority in the ACC except from that date. Nev-

ertheless, largely for his unassuming modesty, he was elected ACC Metropolitan.

3. The ACC's "Bishop Ordinary senior by date of consecration" is a fact, not an elective or appointive position. That Kleppinger chaired some meetings or erroneously appeared on paperwork of the church's secular corporation cannot change that fact.

4. Kleppinger told ACC's Provincial Court his episcopal seniority must date from his consecration in 1974 by Russell Fry. The ACC never recognized Fry's episcopal orders and Fry himself later disavowed them when he entered the ACC as a layman and accepted absolute, not conditional, ordination therein.

5. Kleppinger now claims episcopal "squatter's rights" because the ACC accepted him from the Anglican Episcopal Church of North America (AECNA) along with Bishops Adams (now deceased) and Wilkes (now in another church). He implies that the ACC is prevented from taking any corrective action because it did not discover until later that Adams and Wilkes had, probably through ignorance, materially misrepresented the AECNA's episcopal succession.

Kleppinger thus implies that, if we discover a man has never been properly ordained but has successfully posed as a priest, we must continue treating him as "A Priest forever after the Order of Melchizedek" and grant him seniority among the clergy from the date he began his imposture.

Adams and Wilkes joined the ACC with certificates of their 1981 conditional consecration by the Philippine Independent Catholic Church (PICC) in San Diego when the PICC consecrated the first bishops for the Anglican Rite Jurisdiction of the Americas (ARJA). Adams and Wilkes then reconsecrated Kleppinger.

A videotape later obtained shows Adams and Wilkes attended the San Diego service as *witnesses*, not *consecrands*, sitting in the choir with mitres, copes and croziers until after the PICC/ARJA service was over. At the recessional the PICC bishops laid hands on them with just the words "Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God...."

No other part of the Ordination Rite was celebrated for Adams and Wilkes. There were no Scripture readings, no examinations of them, and no declarations by them of obedience or conformity. There was no ordination sermon, no invocation of the Holy Spirit upon them, and no Mass for their new episcopal ministries.

Was this consecration valid? If a priest enters a church, lays a host on the altar, says only the Words of Institution from "For in the night in which he was betrayed, he took bread..." through "Do this in remembrance of me," consumes the host

Correction

A correction needs to be made to one paragraph in our September/October report on the Lambeth Conference.

The eighth paragraph in the left column on page 10 should read:

The bishops outside Europe and North America already predominate in the Communion. Lambeth '98 opened with 736 bishops (including, for the first time, suffragan and assistant bishops as well as diocesans and archbishops). Of these, 420, or 57 percent, were from the global South: Africa (224), Asia (95), Latin America (41) the Middle East (4), and Australia, New Zealand and Oceania (56). The rest were from the North America (177) and the British Isles and Europe (139).

and leaves the church, was that a valid Mass?

The Church cannot be morally certain that such grossly irregular rites are valid sacraments. However, it must absolutely assure its people that the sacraments they receive are valid because their salvation is involved. Thus it must reject any "sacraments" that raise substantial questions, no matter how long it takes to discover those questions.

6. The agreement made at the Provincial Court hearing was not to *elect* a "senior Ordinary" but that each bishop would personally disclaim any seniority. With no "senior Ordinary," the College would elect a Vice Chairman to preside in the absence of the Metropolitan, who was recuperating from a stroke. That agreement was not to avoid embarrassing Bishop Cahoon but to spare Kleppinger the humiliation of publicizing his *vagante* history and the theological confusion revealed by his appeal to his Fry "consecration." That agreement stood until Kleppinger suddenly violated it in August, 1997, by declaring himself "Senior Bishop Ordinary and Acting Metropolitan."

7. Bishop Cahoon's consecration in the Province of Christ the King has never been questioned. Kleppinger has alleged that Cahoon was irregularly received by the ACC but has never offered a scintilla of proof. If true, however, his claim would only mean that Bishop Cahoon's reception in his Orders was *irregular* but not *invalid*.

Nevertheless, after losing their lawsuit against the ACC in New Jersey, Kleppinger *et al* convened a "Provincial Court" in Farmington, New Mexico, at which they declared that Bishop Cahoon is not a bishop of their church. Since that settles the matter for Allentown, why does Kleppinger keep flogging what is, for him, a dead horse?

8. The Allentown Five never asked the ACC for trial dates, presumably because in Farmington they "dismissed" the charges lodged against themselves by the late Archbishop Lewis. Fortunate is the man who can be judge and jury in his own case. If the Farmington court's decision was valid, why does Kleppinger now complain about a settled issue?

9. The Allentown Five were originally summoned to the ACC's 1997 Synod just as the faithful bishops were. All received the same notice that the Metropolitan had, under the ACC canons, moved that Synod from Allentown to Norfolk. There is no special form for such notice. The Five did not attend the ACC Synod because they were busy in Allentown organizing their own competing church.

10. Kleppinger twists my statements to the New Jersey court. The Five testified that there are only two forms of Metropolitan: a mere figurehead with no inherent jurisdiction who can only call and preside at meetings, like the Presiding Bishop of the U.S. Episcopal Church, or an absolute monarch, like the Roman Pope.

I responded that there is also the apostolic form which the ACC uses. He ordinarily acts collegially but has inherent jurisdiction for extraordinary needs. Using Common Law terms and based on Allentown's own argument about absolute monarchy, I analogized our Metropolitan to a constitutional monarch. Though the Allentown bishops told the court the ACC's bishops owe the Metropolitan *no* obedience, their ordination and consecration oaths and promises, which we quoted to the court, clearly indicate otherwise.

(The Rev. Canon) John A. Hollister
Chancellor, The Anglican Catholic Church
7546 Pegotty Drive NE
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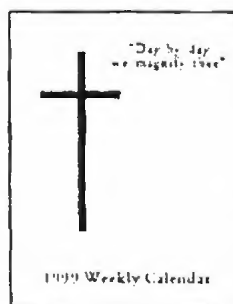
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THE BISHOPS OF THE U.S. EPISCOPAL CHURCH (upper center/left) join the procession of some 740 bishops at Lambeth's opening Eucharist in Canterbury Cathedral. *ENS photo by William Killough/Anglican World*

Rants, Raves, And Reflections: What They're Saying About The 1998 Lambeth Conference

On Lambeth's General Outcome And/Or The Sexuality Resolution

"The 13th Lambeth Conference will...be seen as ...determinative in outlining matters that cannot be changed, in redefining the nature of the Communion as truly global, and in re-establishing the balance (and the means) by which autonomous national churches are sacrificially submitted to one another." - **Pittsburgh Bishop Robert Duncan**

"The thing that has changed since Lambeth is that when/if there is a split in [ECUSA], we know who will stay Anglicans." - **Diane Knippers, an American Anglican Council board member**

Lambeth "has voted to face the moral issues of the 21st century on the basis of an unreflective return to the traditions of the 16th and 17th. Those who are more moved by fear than full of faith, together with Third World bishops who have not yet faced up to irreversible developments in biblical, historical and scientific criticism, have prevailed. However, even the Church cannot keep a living and loving God down..." - **The former Bishop of Durham, David Jenkins**

"The one thing that you definitely did not get at Lambeth was a candid discussion of [sexuality]...Sexuality was a smokescreen for issues of hegemony. Lesbians were the scapegoats, disinvited...[Conservatives' goals] smack of genocide of lesbian persons." - **Integrity Founder Louie Crew**

"What makes Lambeth 1998 historic is the fact that [ECUSA] had confronted the wider Communion with an agenda that simply could not be justified from Scripture, and the Communion said in effect, 'No, we will not go outside God's Word.'" - **Dr. Stephen Noll in Seed and Harvest**

"African Christians are rightly outraged when the very faith that the white missionaries struggled to bring them is then stood on its head and degouted of its power and moral fibre. No wonder the Africans at Lambeth turned on a pusillanimous liberalism that is rapidly emptying many of the churches in [Britain] as well as in the USA. It is no small insult, when members of your flocks and your own colleagues have died in defence of the biblical faith and ethic, only to be told that these doctrines should not have been believed after all." - **Preb. Richard Bewes, rector, All Souls, Langham Place, London**

"I was certainly aware that not everyone [believes] as I do that God is calling us to be an inclusive church...What I was not prepared for was the verbal abuse by some of the speakers condemning homosexuals..." - **Massachusetts Bishop M. Thomas Shaw**

"I would not have expected the bishops of the Anglican Com-

AS MIGHT BE EXPECTED, reactions to the tectonic shift in the Anglican Communion, registered at this summer's Lambeth Conference of Anglican bishops in Canterbury, are still being reported.

Originating in the "global South"—where Anglicanism is booming—the effects of this geo-ecclesiastical realignment were readily evident: From a decennial gathering not known in recent times for clarity or conservatism came a good deal of both.

The Conference was well summarized by *United Voice* editor Doug LeBlanc. He concluded that Lambeth '98 had demonstrated that Anglicans still revere Scripture, affirm the Church's historic sexuality teaching, and "honor the conscience," most notably on women's ordination.

It also showed that the "global momentum is not with theological liberalism," and challenged liberal leaders of the Episcopal Church (ECUSA) and other western provinces to return to the Anglican mainstream or risk increasing isolation from the wider church.

The "explosive growth" and "spiritual vitality" of provinces in the southern hemisphere—compared with the North's "general sluggishness"—mean that mostly conservative global South bishops have finally taken "their rightful place at the Anglican table," wrote LeBlanc, and that the South "likely will far outstrip the North in numbers" by 2008.

And while Anglicans still value diversity, the Lambeth bishops took some important steps to enhance authority at the international level, in order to increase unity and mutual accountability among Anglican provinces worldwide.

As a supplement to reporting in our September/October edition, this section presents a further compilation of responses to the Conference, the majority of them from the region most challenged by Lambeth—the West.

munion to do anything other than affirm the traditional teachings of the church, but what surprised and shocked me was the rhetoric of hate and condemnation. A new biblical fundamentalism has taken hold in the...Communion, and this concerns me because I believe it is idolatrous. The issue is not the authority of Scripture, but the interpretation of Scripture.” - **Bishop Frank Allan of Atlanta**

“I was there and I heard and saw no hate or condemnation other than the angry outbursts of racism from American bishops who were clearly annoyed that their ideological icon was being ignored.” - **Bishop Terence Kelshaw of the Rio Grande**

“[The Conference] heard many eloquent, learned voices from other places [around the globe], graciously standing up for the gospel as they know it.” - **Dallas Bishop James Stanton**

“[M]uch of the *content* of the Lambeth statement...is broadly in accord with the current policy of the Anglican Church of Canada...However, I must disassociate myself from any who perceive this action as a ‘victory’...The debate was marked at times by outright condemnations of homosexual persons...This is not consistent with the gospel of Jesus Christ as I understand it.” - **Canadian Primate Michael Peers**

“My feeling after listening to the debate on human sexuality at the Lambeth Conference was one of rejection...The whole reference to scripture was conducted on a fundamentalist, literalist basis...” - **The Rt. Rev. Derek Rawcliffe**, a former bishop of the Scottish Episcopal Church

“[This Conference] will be known not merely by the outcome...but by the hostility of the debate. Despite this, many moderate bishops said they voted in favour of the [sexuality] resolution, not because they accepted it, but for the sake of unity.” - **Anglican Journal (Canada)**

“Given the [recent ruling on this subject for] United Methodists in the USA, I would suggest that it is not just us poor, superstitious, uneducated and bought-out Third Worlders who appear to think that the blessing of same-sex unions is not particularly Biblical.” - **Ernesto Obregon y Martinez**, a missionary in Peru

“We don’t like your First World way of speaking ambiguous words and not being straight on the issues...It’s not the institution *per se* which we want to save. We want to save the ability to preach the transforming gospel of our Lord Jesus Christ, the ability to convert the world to Jesus...” - **Bishop John Rucyahana of Shyira, Rwanda**

“God is smiling as He looks at the Lambeth Conference.” - **Bishop Dinis Sengulane of Lebombo, Southern Africa**

On The Southward Shift In Anglican Influence

“This change of voice [to the Third World] is not just about the demise of First World supremacy in the Anglican Communion. It is about earning the moral right to speak. We heard countless stories in our small group Bible studies about [provinces] growing even when spiritual affluence is accompanied by material poverty. The growth of the developing Churches has not been without pain. We heard personal stories of great suffering...All of this made me realize...that when faithfulness to Jesus Christ costs everything you have, *then* you become...a more legitimate voice.” - **Bishop Don Wimberley of Lexington, Kentucky**

“The struggle to transform the...Communion from a collection of provinces dominated by white men from England and North America, to a multi-cultural, multi-racial, plurality of interdependent churches clearly marked this [Conference]...The question remains: Will this Lambeth be primarily about well-intentioned white men from the West attempting to manage diversity—without giving up power—or will it mark the ascendancy of a church committed to solidarity with the marginalized and to confronting the powers and principalities of modernity and paternalism?” - **Jan Douglas and Julie Wortman in *The Witness***

“For too long we [liberals] have assumed that, given time, the world would be ours...The African bishops proved beyond doubt that if it’s up to the Third World, then it won’t happen...It is time we learnt to live side by side with those with different values, and offered them the dignity we feel they owe us...” Editorial in ***The Sunday Independent***

“Some of those who disagree with the decision are saying that Third World bishops have not yet faced up to irreversible developments in biblical, historical and scientific criticism. How do they know? The ‘Third World’ is not a monolith...Many theological institutions in the Third World are centres of excellence for biblical, historical and theological scholarship that is firmly set in the context it seeks to serve.” - **Bishop Michael Nazir-Ali of Rochester, England**

“[I was] humbled and shocked at the stories of persecution, deprivation, [and murder] that many of our fellow Anglicans face around the world...[W]e are challenged to find a new way of being the Anglican Communion. The old way of being church, with a high degree of provincial autonomy and a trust in ways English, is no longer viable...” - **Louisiana Bishop Charles Jenkins**

“[I]t is clear that [Lambeth] not only reflects a new emphasis on historic orthodoxy but the emergence of a new leadership coalition between conservatives...in the West and the southern hemisphere...I believe that we witnessed the birth of a new church...filled with confidence in God’s Word and...committed to grace-filled evangelism. We also experienced the agony and the ecstasy of being members of a community of faith that includes people from more than 60 nations which cover the



ANGLICAN PRIMATES (top right) join the vast congregation in Canterbury Cathedral during Lambeth’s opening Eucharist. The Archbishop of Canterbury is at center behind the altar. *Anglican World: Harriet Long*

spectrum of affluence and poverty, freedom and tyranny...[B]y the wonders of modern communications we are now able to share each other's joys and pains in a way that was incomprehensible only a few years ago." - **The Rev. Martyn Minns** of Truro Church, Fairfax, Virginia

On How The Sexuality Resolution Will Or Should Affect ECUSA

"We'll go back and live with the Lambeth experience and over time figure out how it becomes part of our experience." - **ECUSA Presiding Bishop Frank Griswold**

"It is interesting to hear different opinions in the greater Christian community, but clearly the vote doesn't reflect the...church in the United States, in Canada or in other parts of the world." - **Newark Diocesan Chancellor Michael Rehill**

"What it will do is say to [bishops who want to ordain or bless those in same-sex relationships] 'Think again'." - **Bishop Duncan Buchanan** of Johannesburg, South Africa

"This Lambeth Conference has demonstrated beyond any possible argument that those of orthodox persuasion are in the very mainstream of Anglicanism, and the extremists are those who have chosen an agenda to the contrary. Should they make good on their vows to continue that agenda, despite the decisions of Lambeth, there is little doubt they will find themselves increasingly isolated and out of communion with many of the other provinces around the world." - **Central Florida Bishop John Howe**

Lambeth made it clear that "diversity does not mean there are no limits to what provinces can do and still claim to be in communion." - **Dallas Bishop James Stanton**

"We are particularly concerned about the [resolution's] clause, 'rejecting homosexual practice as incompatible with scripture.' We disagree with this statement." - **The Diocese of Chicago's Provisional Bishop, Herbert Donovan**, and **Standing Committee**

"[The] practical effect [will] be minimal. If the majority felt somewhat vindicated, the minority made no signs of capitulation." - **Integrity President-elect, the Rev. Michael Hopkins**

"[M]ost [conservative] leaders...believe they still face a long struggle with the innovators, one that will require establishing parishes in some liberal dioceses and rescuing persecuted parishes in others [as has happened in Little Rock]." - **David Mills** in *New Directions*

"[Lambeth] has reminded us that...what we say and teach and preach and legislate in this country affects brother and sister Anglicans all over the world. It is a communion of mutual accountability and we...must avoid turning our backs on the Communion. If we do, we do so at our own peril." - **Fort Worth Bishop Jack Iker**

"The impact of Lambeth's vote on [ECUSA] is unclear, since it is merely advisory. Newark Bishop John Spong grumbled, 'If the Anglican Church becomes dedicated to preserving prejudices, our followers may well vote with their feet.' Is the man blind? Under his pro-gay leadership, 28 percent of his church members walked away in a decade." - **Columnist Mike McManus**

ECUSA "needs to listen very carefully and to look at all people with great love and compassion. [But we] need to take very seriously into account what Lambeth has said." - **Bishop Keith Ackerman** of Quincy (IL.)

"The Diocese of New York [remains] a safe place for the ministry of gay and lesbian people." - **New York Bishop**

Richard Grein and **Bishop Coadjutor Mark Sisk** (TCC Maine, Ohio, Maryland, and Michigan)

"These resolutions that are exclusive, hurtful, and insensitive of the dignity of every human being are not the final word..." - **Washington Suffragan Bishop Jane Dixon**

"The laity in America will begin to see that their hierarchy is out of touch with the larger...Communion. [This] will reverse the tide of liberal extremists" in the U.S. - **England's Bishop of Fulham, John Broadhurst**

"Given the intransigent extremism of the liberals, it seems...likely that...the Communion...could yet break...up into a liberal bloc (a minority, mainly in North America), and a traditional one (a majority, mainly in Africa and Asia, possibly also in England, and...in a few strongly conservative [North American] dioceses)." - *The Anglican Free Press (Canada)*

On The Resolution Urging Respect For Conscience On Women Clergy

"Two female bishops—from New Zealand and Canada—helped to hammer out the odious amendment—clearly directed at the American Church—approving freedom of conscience on women's ordination and 'flying bishops.' Fortunately, the non-binding nature of Lambeth resolutions has no real effect on the canons and polity of the church here..." - **Massachusetts Suffragan Bishop Barbara Harris**

"I doubt the [Episcopal] House of Deputies...is going to take that one sitting down." - **New York Suffragan Bishop Catherine Roskam**

"...[T]he arrogance of [ECUSA] is so beyond control there's not going to be any reconsideration" (of the canon mandating women priests churchwide). - **Fort Worth Bishop Jack Iker**

Reaction To Lambeth From Continuing Church Leaders

"[T]he invincibility of the liberal army has ended...in the most dramatic way, with only 70 bishops supporting it. This is not the end of the matter, but it does mark a new stage in the battle for Anglicanism." - **Bishop John Hepworth** of the **Anglican Catholic Church of Australia**

"...[T]he Anglican Communion is no longer a haven for liberals. [Lambeth showed that the] future belongs to God

Continued on Page 10

ENGLISH "FLYING BISHOP" Edwin Barnes (left), who ministers to opponents of women priests, and another traditionalist, **Bishop Noel Jones** of Sodor and Man, chat outside Lambeth's plenary hall.



An Allegation Revisited: Were African Votes "Bought"?

IT WAS INEVITABLE, one supposes, after the shock wave that hit liberal Anglicans at the Lambeth Conference August 5.

Almost as soon as the Lambeth bishops overwhelmingly affirmed orthodox sexuality teachings, and declared homosexual practice "incompatible with Scripture," some liberal and gay leaders began claiming that the outcome was the result of shady activities.

Western conservatives, especially those from the U.S., it was alleged, "bought" African votes on the sexuality resolution with "chicken dinners," *quid pro quo* deals, or outright offers of cash—all by means of a well-oiled operation based at the Franciscan Study Center (FSC) on the Kent University Campus, where Lambeth met. Conservatives, it was said, spent a six-digit figure on their lobbying, and had packed the press corps with their own people. Particularly suspect was the American Anglican Council (AAC), led by Dallas Bishop James Stanton.

Some of the initial allegations along this line, as noted in the last issue, came from Scottish Primate Richard Holloway, and Massachusetts Suffragan Bishop Barbara Harris. But "conspiracy" theories gained other supporters as well.

For example, former Newark Assistant Bishop Walter Righter (who wasn't at Lambeth) asserted, as the *Living Church* put it, that "people from Dallas, with an agenda, manipulated the resolution...by 'buying' the vote both before and during the Conference."

"A deal has been made in hell" between western conservative bishops and African prelates, promising "a strong statement on the eradication of the international debt" in exchange for "a strong statement against homosexuality," charged Canon Elizabeth Kaeton of Newark (an active lesbian who created ripples at Lambeth by celebrating the Eucharist at a London chapel).

"Homosexuals serve as ideal symbols of what is alien," commented Lambeth chaplain Martin Smith, SSJE, who said he was also in Canterbury to "support" another member of his order, Massachusetts Bishop Thomas Shaw. Martin claimed that this "stigmatization was eagerly encouraged by a very active group of American conservative propagandists with lots of money to spend who occupied a command center in one of the residences of the campus, fomenting and encouraging this movement of collective blackmail."

It was actually the respected Oxford Centre for Mission Studies (OCMS) which coordinated the FSC effort to resource and network global South bishops at Lambeth, particularly to help them make sense of the Conference's western procedural and theological nuances. OCMS' executive director recently made an important response to claims such as those by Martin, which elaborates on information reported earlier in *TCC*.

In a letter in the September 11 *Church of England Newspaper*, the Rev. Canon Dr. Vinay Samuel wrote:

"The FSC facility was organised [at Lambeth] by the Oxford Centre for Mission Studies at the request of bishops from Africa and Asia. The [AAC] was invited by OCMS to participate in...the team and contributed one-third of its costs. The support team was assembled by OCMS and the six core members came mainly from Australia, Britain, the USA, Nigeria, India and Germany.

"The...team was there to support the non-western bishops, who provided the leadership. Many of these bishops are mem-

bers of the International Fellowship of Evangelical Mission Theologians, which is the founding body of OCMS" and which OCMS, in turn, has undergirded. Samuel said that he led the support team as OCMS director.

"So this was an international effort under the leadership of non-western people," Samuel wrote.

"It would be an error to suppose the core team consisted of American people," he continued. He noted that one key U.S. figure, Bishop Stanton, was "rightly deeply involved" in the work of his section during Lambeth "and did not play any significant [role] in the support team.

"To suppose otherwise," Samuel stated, "would perpetuate the erroneous impression and prejudice that western leaders, while they might not have 'bought' bishops' votes as alleged, nevertheless provided the platform for them to speak.

"This is far from the truth. As long as [this notion] persists, people will fail to get a true picture of what is happening in the Anglican Communion. Non-western bishops do not need such platforms. They will make their own voice heard and views known in their own way...

"Any post-Lambeth efforts which continue to create this false impression will not get the support of non-western bishops who used the resources of OCMS with its clear understanding that they were not being facilitated as marginal

BISHOP TERENCE KELSHAW of the Rio Grande wonders if the vote-buying charge isn't better directed at the liberal camp.



people to make their voice heard by powerful...western leaders.

"The Lambeth Conference," Samuel concluded, "revealed what has been the case in the...Communion for some time: It is overwhelmingly orthodox in faith and multi-cultural in expression.

"The FSC facility was one channel through which this could be expressed, along with others that were available to the participants."

Conservatives spent only around \$30,000 for their FSC-based support work at Lambeth, according to a U.S. priest linked with the effort. *TCC* also could not find the 27 journalists one gay leader said the AAC had at Lambeth.

Allegations of heavy lobbying by western conservatives also have been dismissed by other church leaders and news sources, African and not—including at least one American liberal.

While he was strongly critical of Lambeth generally, Louie Crew, the founder of the Episcopal gay group, Integrity, said it is "wrong to suggest that the African votes were bought at Lambeth. Anyone who did not already know Africans' stated views about homosexuality simply had not paid much attention to them." He said the conservatives "did not buy votes; instead, they organized coalitions and taught those who already agreed with them how to make the system work for their advantage..."

About a dozen African bishops interviewed by *TCC* at Lambeth firmly denied that their votes had been bought. One, Nigerian Primate Joseph Adetiloye, noted that Africans are dying for their faith, paying a far greater price than any alleged

Continued on Page 10

and to His Faithful people." - **Bishops A. Donald Davies and Jon Lindenauer of the Episcopal Missionary Church**

"For the liberal bishops from USA, England, Scotland, Canada, New Zealand, and Australia, Anglicanism continues to seem indistinguishable from the 'New Age' pieties of re-imagined goddesses in Minneapolis, smoke dances in Canberra, and gay-lesbian demonstrations in Southwark. All the old terminology of genuine Christian piety [is] trotted out of course; but [it is] redefined so that 'God's Word' is found not in Scripture but in its 'rewriting', the 'Reformation' becomes the latest iteration of outdated, antitheistic platitudes circulated by Jack Spong. 'Truth' is in the pluriform (sic) minds of Frank Griswold's beholders, and "Hell's Fires" are no more than global warming. The...bishops from Africa, Asia and the Southern Cone came to Lambeth, looked at all this, and didn't like what they saw. They stood firm for Biblical belief and morality, an assured, non-provisional Ministry and Creedal integrity, as at the heart of our Faith. They won. They lacked the money but had the numbers...The good news [in this] lies in those very numbers and the determined orthodoxy behind them. The bad news is that the question of the authority (or rather the lack of it) to assert that orthodoxy in such snook-cocking centers as the USA and Canada remains to be faced..." - **Archbishop Louis Falk, Primate of the Traditional Anglican Communion**

"I will now forecast a coming realignment...the separation of those provinces which have invented a new 'faith' [and an orthodox] alignment...led by provinces of the...Third World (not Britain) [which] will eventually involve the Continuum, whose members also know a little bit about sacrifice." - **Bishop Robert Crawley of the Anglican Catholic Church of Canada** (NOTE: Reactions from Continuing Anglican leaders to the Lambeth resolution on dialogue with Continuing Churches will be covered in an upcoming issue of TCC.)

On The Lambeth Experience

"As the first two weeks proceeded, some of [the] anxieties [about a split] were alleviated. The worship and prayer services and the daily Bible studies began to bring bishops together, [to] listen to each other and come to a deeper understanding of...mission and evangelism in very different circumstances. Trust grew. And there were moments of real joy and experiences of God's presence...The Eucharist was celebrated daily...These were sometimes very powerful services. I believe we sensed we were being brought together [by the Holy Spirit] despite the contentions that sought to overcome this unity." - **Dallas Bishop James Stanton**

"I've met the suffering church and am called to do something about it." - **Bishop Victoria Matthews of Edmonton, Canada**

"In the excitement of the hot, sexy issues, will the church and the world note the comprehensive, truly gospel-oriented work that has been done here?...Twenty-one days of worship, sharing, study, deliberation and downright hard work have brought dramatic proposals for economic justice, stewardship of the environment, urbanization and its consequences... ministry [to] young people, mission, marriage and family life, political, social, and religious freedom, holy scripture, prayer and worship, ecumenical relations, poverty, transformation and renewal, streamlining the structures of the church, peace, the Virginia Report. What will come of [them]? Will they gather archival dust—or become the blueprints for ministry? And what of the personal relationships established at Lambeth? Through



BISHOPS FROM AROUND THE WORLD lead a worship service held on the Kent University Campus, where Lambeth met. *Anglican World* Harriet Long

them this has not been merely a flight across the ocean, it has been a journey around the world. Heretofore I have only preached and taught the universality of the church; this has been a genuine experience of that great truth." - **Upper South Carolina Bishop Dorsey Henderson**

Sources for this section also included *Church Times*, *The Independent*, *The Living Church*, *Central Florida Episcopalian*, *Church Life*, *Christianity Today*, *Episcopal News Service*, *The Episcopal Times*, *The Advocate*, *Espirit*, *The Rock*, *Truro Family News*, *Dialog*, *The Church of England Newspaper*, *Save Our Church*

ALLEGATIONS Continued on Page 9

dinner, bribe or inducement.

"No vote needed to be bought," said Bishop Stanton, noting that the sexuality resolution was supported not only by bishops of the global South, but majorities among bishops from the U.S., England, Canada and Australia.

"To...say that the African bishops have no mind of their own but have to be 'bought' by white influence is incredible and racist," said Bishop Terence Kelshaw of the Rio Grande.

In fact, the British-born Kelshaw seems to think there's a reason liberals made the charge. He recently said that some African and South American bishops told him that they had been warned that financial aid from the western church might be lost if they failed to vote with American liberals at Lambeth.

As an example, Kelshaw cited an incident—first reported by TCC—described by Bishop Prudence Ngarambe of Kibungo, Rwanda. Ngarambe claims an official at the Episcopal Church Center in New York told him last year that he would not get any new mission funding as long as his name stayed on the Dallas Statement, which reaffirmed traditional teaching on sexuality.

American Church officials denied Ngarambe's allegation. However, similar stories from Africa—particularly those claiming that U.S. subsidies were contingent on support for women's ordination—have circulated for some years, and Kelshaw, along with some African prelates, fears the Africans have paid a heavy price for supporting orthodox sexuality teaching.

PLEASE SEE PAGE 30 FOR A LATE UPDATE ON THIS SUBJECT

News of The Weird

WRONG CHANNEL, MAYBE: In March, a religious leader brought his followers all the way from Taiwan to Garland, Texas (?) to await God's arrival on Earth. The leader, Chen Heng-ming, was convinced that God would break into the programming on Channel 18 across the country at 10 a.m. March 31 to let humanity know He was coming. When the day passed with no divine TV appearance, Heng-ming said his prediction was "nonsense," but said, "don't call us liars. Keep watching."

NO REASON? The Bakersfield, California Ministerial Association this year admitted a practicing witch to its ranks, according to *Christian News*. An unnamed Episcopal priest explained that nobody in the organization could think of a compelling reason to forbid a witch from joining. The story said the same thing happened in 1993 in—where else?—Salem, Massachusetts.

PRESS, AND PULL, AT LAMBETH: The situation for journalists covering this summer's Lambeth Conference was a story in itself. Offering one memorable view of it in *Church Times*, the inimitable Andrew Brown wrote: "The Press Centre for the...Conference is one of those modern buildings where you cannot tell if the pervasive dull booming noise comes from a background media briefing, the air-conditioning machinery, or simply a hangover. Of these, a hangover is by general consent the most informative. With this Conference, the media relations of the Church of England have finally caught up with corporate practice. We have rival press officers briefing furiously against each other, and a huge media staff devoted to ensuring that bishops are hard to find and their spouses impossible to talk to. This is all as may be, and for the same reason. The [C of E] has concluded, like the Labour Party before it, that the media has got more out of it than it was getting out of the media. In this respect the Lambeth Conference is getting more Vatican. But the purpose of secrecy there is usually to conceal the decisions that are being taken; here it seems to be to conceal the fact that no decisions are, or could be, taken."

OTHER THAN THAT, HOW DID IT GO? Clearly, Michael and Bonnie Martin weren't very optimistic about their marriage counseling sessions at St. James Episcopal Cathedral in Fresno, California. The Martins came to an April counseling session carrying guns, pulled them on each other, and shot it out in and outside the church. At last word, Mr. Martin had been treated and released. Mrs. Martin was still hospitalized, and police were planning to file attempted murder charges against both, according to *The Associated Press*. But there was an up side, sort of. "It's a good thing that he had been drinking, because he could have hit her more," said the Rev. Bud Searcy, head of the New Creation

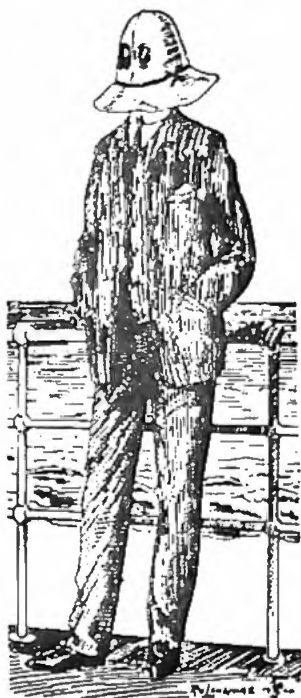
Ministries, which runs the counseling sessions. "He was a lousy shot."

THINGS ARE LOOKING UP IN THE CHURCH OF ENGLAND! After slowly recovering from its heavy losses on property speculation several years ago, the C of E has hit it big, so to speak. It seems that church finances have gotten a major boost from the wildly successful anti-impotence drug Viagra. Earlier this year, British newspapers reported that the value of the Church Commissioners' shareholding in the drug's U.S. manufacturer, Pfizer Inc., had almost doubled since the end of 1997, when it was worth one million pounds (\$1.6 million). "The job of the Church Commissioners is to invest wisely," a spokesman for the Commissioners was quoted as saying. "The Church has no problem with making money out of a drug that restores a normal, healthy function to people who have lost it." As for the drug's impact on church life, a source who asked not to be named said: "It's not a replacement for episcopal backbones, but it's a start."

THE LATEST NEWS FROM THE VIAGRA SCENE MAY GIVE THE COMMISSIONERS PAUSE,

THOUGH. After all the hype about gay sex—and the rejection of it by Anglican bishops at this summer's Lambeth Conference—it turns out that there are actually *impotent* gay men, and they are to be given Viagra by Britain's National Health Service (NHS). The Department of Health has decided that it cannot discriminate against patients because of their sexuality, *The Sunday Times* reported September 27. The story noted that Viagra is already gaining popularity among gays as a recreational drug that enables users to have multiple sexual partners in a single evening. British health officials insisted that Viagra will be prescribed for homosexuals with a genuine medical need. Family campaigners—who argued that only married couples should receive public-funded Viagra—contend that the drug will be abused once it becomes available on the NHS. Health officials admit that they fear that the cost of providing Viagra—about 35 pounds for each pill—could soar into the billions.

DRIVING THEM CRAZY: A report from Zimbabwe says an unidentified bus driver was taking 20 mental patients from the capital city of Harare to Bulawayo Mental Hospital when he decided to stop for a few drinks at an illegal roadside liquor store. Upon his return, he discovered that all the mental patients had escaped. Desperate for a solution, the driver stopped at the next bus stop and offered free bus rides to several people. He then delivered them to the mental hospital, and passed them off as patients by informing the staff that they were easily excitable. It took the medical personnel *three days* to tumble to the deception. The real mental patients were still at large.



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where he... hostile, aggressive, needing a... at times, he had found me... downright offensive. "I don't think he would be willing to be interviewed a third time."

Carey finds the attack on the use of the word "witchcraft" in the headline misplaced. "Africans regularly refer to animism as witchcraft," he said.

He also disagreed with Mrs. Spong's claim that the interview was a critical blow to Bishop Spong's influence at Lambeth. The bishop's "extreme positions" brought about his "self-destruction," Carey said. He believes the May release of the prelate's 12 theses is chiefly what sidelined Spong's "catechesis" proposal and the bishop himself at Lambeth.

A liberal ECUSA official agrees. "This is the point in Bishop Pike's career where he went off into the desert to look for his dead son," the official said, referring to the unorthodox former California bishop's bizarre death in an Israeli desert some years ago.

Mrs. Spong did not see the 12 theses as a cause of her husband's problems, however; instead, she faulted liberal Bishop Rowan Williams of Monmouth, Wales, for his devastating critique of the theses in a pre-Lambeth edition of *Church Times*. Bishop Spong has since returned fire, accusing Williams of attacking him personally instead of his ideas, and of trying to curry favor with English Evangelicals to advance his career. Writing in Newark's newsletter, *The Voice*, he challenged Williams to a debate.

David Skidmore also disagrees with Mrs. Spong's suggestion that there was malice aforethought behind his *Lambeth Daily* report of Bishop Spong's apology. "There wasn't any campaign. There wasn't any deception," he said. "This was all my initiative," he said of the apology story.

Skidmore said he set up the interview with Spong "to take a sounding on where Jack was in the Conference, having been [targetted] by the conservatives." He was gathering information for a possible article on the catechesis, but other events at Lambeth ultimately overtook that story, he said.

During the interview it was Spong who brought up the matter of his difficulties with the African bishops, Skidmore said. "He, of his own volition, expressed regret over how his words and views were misinterpreted."

During his comments about the differences between the Western and African churches, Skidmore said Bishop Spong voluntarily told him: "I've been heard to insult Africans for which I'm sorry."

"There was no prompting question to that comment," noted Skidmore.

After reviewing his notes, Skidmore said, "I realized that [Spong] may...have been intending to use the interview to express regret for the hostility that had developed."

The bishop was clearly aware Skidmore was taping the interview, he said. Since he knew Spong to be very media savvy, "I just assumed he wanted to make it public," Skidmore added.

Skidmore, on his own, decided to make Spong's "regret" the focus of his story, he noted, because it was the most newsworthy part of the interview. He said it was not his decision, though, to use the word "apology" in the headline, which Bishop Spong never uttered, or to make it a lead story in *The Lambeth Daily*.

Episcopal News Director James Solheim also said Bishop Griswold "didn't have anything to do with the article, the headline or anything else."

Skidmore expressed sympathy for the impact of his story

Page 11 The Lambeth Daily," Skidmore said.

Officials at the Episcopal Church Center would not comment on Mrs. Spong's allegations that liberal U.S. church leaders contributed to their defeat at Lambeth by not agreeing to Bishop Spong's minority report. Much of the reporting here was done for *United Voice* and is reprinted in *TCC* with permission.

—ALSO IN LITTLE ROCK— A Great Day, Even Without An African Bishop

A conservative Arkansas congregation that has become a benchmark in the doctrinal struggle underway in the Episcopal Church (ECUSA) received a major boost September 20 from a visit by nearly 50 clergy of the First Promise (FP) movement from around the country.

St. Andrew's, Little Rock, began two years ago as an independent Anglican church after liberal Arkansas Episcopal Bishop Larry Maze declined to sanction it as a diocesan mission. A new, Evangelical parish grew out of home prayer services for former parishioners of Trinity Episcopal Cathedral.

"I'm so encouraged. God does keep his promises," beaming Judge David Young, senior warden of St. Andrew's, said after the special Sunday evening service at the stately Park Heights Presbyterian Church, where St. Andrew's rents its worship space.

Nearly 300 people packed every pew on September 20. An enthusiastic delegation of priests from around the country sat in the first three rows of the church. The preacher was the Rev. Chuck Murphy—rector of All Saints Episcopal Church in Pawleys Island, South Carolina, and co-founder of the First Promise—now in the forefront of the battle against liberalism in ECUSA. To date, the movement includes some 100 Episcopal clergy who have signed a document pledging to uphold—in defiance of liberal church leaders if necessary—"the doctrine, discipline and worship of Christ as this Church has received them." Some 400 laypeople also are affiliated with FP.

Murphy said that, despite the resistance St. Andrew's has met, God was using and blessing its dedication to the Great Commission. Analogizing the modestly sized parish to the young David, the future King of Israel, he noted that "David took on Goliath with a little rock"—a play on the name of the church that evoked laughter and then applause from the congregation.

Postponed Visit

The presence of the First Promise contingent was in part due to another reason: September 20 was supposed to mark the first episcopal visit to St. Andrew's by Bishop John Rucy of Shyira, Rwanda—who granted the parish episcopal status last spring.

The Rev. Thomas "T.J." Johnston—a transplanted North Carolina clergyman who became rector of St. Andrew's in 1991—also transferred his canonical residence to Rucy's diocese, thus circumventing Maze's earlier threat to

New U.S.-African Link Emerges In Pennsylvania

While Arkansas Bishop Larry Maze attempts to squelch the "St. Andrew's" phenomenon on his home turf, it has been duplicated in another Episcopal diocese.

But conservative Bishop Robert Duncan of Pittsburgh has taken an opposite approach to that of Maze in his response to the booming, independent Anglican parish of Christ Church at Grove Farm, Ohio Township, Pennsylvania. Christ Church was formed in 1994 in his diocese and now draws some 650 persons to Sunday services.

Though the conservative parish eschewed membership in the liberal Episcopal Church (ECUSA), two of its priests retain their ECUSA credentials: acclaimed British-born evangelist, the Rev. Dr. John Guest, former rector of St. Stephen's, Sewickley, and the Rev. Donald Wilson, minister of pastoral care.

Duncan also allowed Guest—who has extensive ties to Anglican churches in Uganda—to invite that province's Bishop of Bunyoro-Kitara, Wilson Turumanya, to come and ordain a third priest for Christ Church, David Valencia, a Chilean graduate of nearby Trinity Episcopal School for Ministry (as is Turumanya). Duncan said he could not ordain Valencia since he was not presented by an ECUSA congregation, but attended Valencia's ordination in late September.

While Valencia is under Bishop Turumanya's oversight, Christ Church is not, though it has pledged to "enter into a missionary relationship" with Turumanya's diocese, according to a release by Senior Warden Thomas R. Allen Jr.

Bishop Duncan acknowledged the risk of the situation, but both bishops want to help Christ Church retain a link with the Anglican Communion. If ECUSA amends its position in light of Lambeth, Duncan hopes the parish might be able to rejoin ECUSA.

Meanwhile, ECUSA officials—besides protesting such trans-provincial relationships on the basis of Lambeth's "boundary" resolution—doubtless worry that they may multiply. Turumanya, among others, thinks such links may be a way "for other churches to remain within the worldwide Anglican fellowship without compromising their biblical beliefs."

Texas Group May Follow Suit

At presstime, there were reports that a cleric linked with the First Promise movement had left his role as rector of the Episcopal Church of the Advent, Stafford, Texas, and invited parishioners to worship with him at a nearby school, and to seek insight from a foreign Anglican bishop.

A curate, the vestry, and the parish staff reportedly resigned along with the rector, the Rev. Anthony Tripi.

In a mid-October letter to parishioners, Tripi had detailed both problems in the Episcopal Church (ECUSA), which he said is being led away from the basics of the Christian faith, and a financial crisis at Advent stemming from recently-discovered mismanagement of the parish school. He and parish leaders proposed that these problems be resolved by selling all of Advent's properties and reestablishing its ministry elsewhere, and by ending orthodox episcopal oversight from an overseas Anglican bishop, pending "a new Anglican Province" in the U.S.

Meanwhile, Tripi accused Texas ECUSA Bishop Claude Payne of insufficient opposition to revisionism in the church, and said him he could not continue under his episcopal authority.

Tripi and other parish leaders left Advent after Payne threatened to depose the priest. Their departure, and that of an uncertain number of congregants, leaves Advent's property—plus debt—in the hands of Payne's diocese.

SOME 300 PEOPLE were on hand to support St. Andrew's, Little Rock, as its special service began September 20.

him up on charges.

While Rucyahana's oversight of the Little Rock priest and parish continues, he heeded the advice of Rwandan Archbishop Emmanuel Kolini to delay his visit to Little Rock in light of the "boundaries" resolution adopted by the 1998 Lambeth Conference. The resolution calls on bishops not to exercise their

ministry in another province or diocese without the permission of the local bishop.

Kolini and other African leaders also want to allow liberal ECUSA bishops time to rethink their positions on sexuality and other issues in light of the orthodox stands Lambeth took, Johnston indicated.

"So, would I love that [Rucyahana] was here so I could hug him? Sure, because he's my brother in Christ," Young said. However, "I don't feel any sense of pulling away," he added. "It's a postponement. I look forward to the day he'll meet his congregation."

Bishop Maze was grateful that Rucyahana decided to stay away while the diocese and St. Andrew's "determine what our relationships are." Maze has denied that St. Andrew's, which wants to remain within the Anglican Communion, is an Episcopal parish, but has actively opposed both Johnston's ministry and Rucyahana's visit to the congregation.

Meanwhile, St. Andrew's has grown from 60 regular members in January, to nearly three times that size. Johnston estimates that Sunday morning attendance is now around 180, including some 75 children. Many original members were unhappy with Maze's theology, including his liberal view on homosexuality. St. Andrew's has attracted members both from Trinity Cathedral and, recently, from St. Mark's, Little Rock, which hosted a meeting of the Episcopal gay caucus, Integrity, on the same weekend as the St. Andrew's event.

The diocese also lost some 60 members from another parish, St. Luke's, to a new Reformed Episcopal Church parish.

Johnston said the possibility of restored communion with the diocese depends on "Bishop Maze's response to Lambeth."

Maze, however, attended nearly the entire Integrity meeting at St. Mark's and celebrated the conference's closing Eucharist there. In his sermon to Integrity members, Maze scored the "certainty" of those who believe in unchanging, revealed truth, and affirmed an "ambiguity" toward Christian doctrine.

"May God grant us the grace to not deify our own opinions ...but to stay faithful to the journey," he said.

The foregoing is based on a similar report by Mr. England in *United Voice* and is used here by permission

Dr. Carey Warmly Welcomed During Connecticut Visit

Speaking to some 850 Episcopalians on his first overseas visit since the Lambeth Conference, the Archbishop of Canterbury reaffirmed historic Church sexuality teaching but called for Anglicans to listen to those with whom they disagree.

In so doing, "we may entertain angels," Dr. George Carey told the enthusiastic, overflow congregation at Christ Church, Greenwich, Connecticut in a sermon that touched on many of the issues that animated Lambeth.

Among the congregants were some 50 members of the Episcopal gay caucus, Integrity. The pink triangle badges pinned to their clothing reportedly represented a "silent protest" against Dr. Carey's statement in support of traditional sexuality teaching just ahead of the landslide Lambeth vote that affirmed it. The Integrity group's presence was noted by the celebrant, Episcopal Presiding Bishop Frank Griswold.

Dr. Carey noted that Jesus reached out to the poor, women, lepers, prostitutes and tax collectors, but "maintained his principles.

"Likewise, the church must maintain its principles in a non-judgmental way," he said. "My integrity requires me to stand up for what I believe...Can strong positions be held in tension

ARCHBISHOP OF CANTERBURY George Carey (left) was joined by ECUSA Presiding Bishop Frank Griswold and Connecticut Bishop Clarence Coleridge for the service at Christ Church, Greenwich. *ENS photo by James D. ...*



without demonizing one another?...The Church of God will grow when we allow our differences not to separate us, but...to see Jesus as we gather together."

Before joining Griswold in an open forum following the service, Dr. Carey greeted the small Integrity contingent. He subsequently received from them a handful of letters from homosexuals telling their stories, which Carey promised to read carefully.

Terming Lambeth "a watershed," Dr. Carey told the gathering that the Conference had engaged in the first Communionwide discussion of sexuality, and that the Church had a duty to listen to all points of view, including those outside the West.

Christ Church has provided generous support for the Anglican Communion. A Saturday night, black-tie dinner attended by Archbishop and Mrs. Carey, and Bishop and Mrs. Griswold, produced \$170,000 for the Anglican Investment Agency, a new attempt to fund common work in the Communion. Most of the seed money for the initiative came from Christ Church members.

Sources included *The Hartford Courant*, *Episcopal News Service*, *The Church of England Newspaper*

Conservatives Urge P.B., ECUSA, To Align With Lambeth

The active new conservative movement, First Promise (FP), has challenged the U.S. Episcopal Church (ECUSA) to abide by the 1998 Lambeth Conference's stands on scripture, sexuality and women's ordination.

First Promise, a rapidly expanding group of ECUSA clergy and laity who have pledged to uphold the historic faith, is warning of "a massive cleavage" between those who wish to remain in communion with Lambeth and the wider Anglican Communion, and those who wish to be part of "a small sect" in America.

In a recent letter, FP called on Episcopal Presiding Bishop Frank Griswold—who has ordained active homosexuals—to repent or resign. The letter also looks for Griswold to disassociate himself from Newark Bishop John Spong and his teaching, including the 1994 pro-gay *Koinonia* Statement authored by him, which Griswold signed.

While citing the need to provide pastoral care for all church members, the letter also called for the withdrawal or revision of church policies or initiatives at odds with Lambeth.

In addition, FP has begun circulating resolutions it hopes will be put before conventions in each ECUSA diocese, asking that diocese to assent to the stands of Lambeth on scriptural authority, biblical sexuality teaching, and freedom of conscience on women's ordination.

ESA Weighs In

Walter Bruce, the new president of the traditionalist organization, the Episcopal Synod of America (ESA), wrote Griswold along similar lines in late August. Bruce told Griswold that ESA has long "sought to maintain an understanding of the Gospel which is in continuity with [the apostolic faith], and we find that understanding ringingly reaffirmed by the great

majority of the bishops gathered in Canterbury.”

The letter asked Griswold to publicly call, among other things, for 1) halting the development of any liturgies to bless same-sex unions, and initiatives to provide same-sex domestic partner benefits for national church employees; 2) a “permanent moratorium” on the ordination of anyone “who unrepentantly engages in genital sexual activity outside holy matrimony or teaches others that they may do so”; 3) an end to forced visitations by bishops to parishes theologically at odds with them; and 4) the provision of acceptable episcopal oversight for “harassed” Synod parishes in Pennsylvania and for all ECUSA parishes holding ESA’s convictions.

Reportedly, Griswold plans to respond to one or both of the letters, but had not done so by deadline for this issue. Most observers, though, do not think he will be influenced by the demands.

However, attempts to maintain or advance ECUSA’s liberal policies now appear likely to lead to possible action by Anglican primates—newly empowered to help ensure “mutual accountability” among provinces—the loss of communion relationships with other Anglican provinces, and/or increasing transfers of orthodox congregations to the oversight of foreign bishops (see Special Report section for more on this).

Such conditions also could result in the formation of a new orthodox Anglican province in America, a possibility for which both ESA and FP have been preparing.

Some U.S. Dioceses Set To Assail Lambeth, Conservatives

As many expected, a significant backlash appears to be brewing in at least three major Episcopal Church (ECUSA) dioceses against the Lambeth Conference’s orthodox statements on sexuality and other key issues—and against the orthodox themselves.

The collective challenge could be the first serious test of how strongly the wider church will react if the bases Lambeth set forth for Anglican unity are not maintained.

In the Diocese of Washington, D.C., it has been announced that Suffragan Bishop Jane Dixon will make another forced visitation January 17 to St. Luke’s, Bladensburg, Maryland, a parish theologically opposed to women’s ordination. Dixon’s move contravenes the non-coercive policy on the matter affirmed by Lambeth and the Eames Commission, which last year criticized the Washington diocese for Dixon’s forced visits in 1996 to three parishes in which majorities opposed women’s ordination.

Some observers also found Dixon’s plan hard to fathom: At St. Luke’s and one other orthodox parish she visited in 1996, Dixon was boycotted by virtually all parishioners, and conducted her service in cold, darkened churches with worshippers imported from other parishes. “Apparently she learned nothing from her last disaster,” commented one Washington Episcopalian.

Reportedly, Dixon’s visit to St. Luke’s was set for a month after the rector, the Rev. Edward C. Raffetto, was planning to take early retirement to teach, and despite a visit there just last year by liberal Washington Bishop Ronald Haines—who also was met a “largely empty church,” one parishioner said.

Raffetto has now delayed his departure a month, while St. Luke’s vestry has unanimously refused to receive Dixon. On top of her second bid to impose her ministry on the parish, Dixon also is a signer of the 1994 *Koinonia* statement declaring homosexuality morally neutral, and has ordained at least



Holyrood Seminary, Liberty, New York

Majority ACC Body Retains NY Seminary

The New York Supreme Court for Sullivan County has ruled that the Anglican Catholic Church (ACC) body led by Bishop John Cahoon is entitled to sole possession and control of Holyrood Seminary, thus rejecting competing claims by agents of a rival ACC group led by English Bishop Leslie Hamlett.

The decision, which follows a related New Jersey court ruling, brings further resolution to the dispute over which of the two ACC factions created by a leadership struggle in the Continuing Church body last year is legally the ACC.

In issuing a permanent injunction in the Holyrood case, Justice Anthony Kane enjoined A. David Seeland, inhibited bishop of the ACC’s Diocese of the Pacific and Southwest and former president of Holyrood’s Board of Governors; David M. Gregson, former acting Holyrood dean; and anyone acting with them from entering the seminary property in Liberty, New York, or interfering with the ACC’s business and operations there.

Kane’s judgment cited the April 16 ruling of a Superior Court in New Jersey, where the rival ACC’s five bishops sued the “other” ACC body for reinstatement. All five prelates had been inhibited in August 1997 by now-deceased ACC Archbishop William Lewis, most for allegedly attempting to usurp Lewis’ authority.

The New York court upheld the New Jersey finding that the five prelates’ status in the church was conclusively determined by the ACC’s highest authorities and that the civil courts must accept those rulings as binding, reported *The Trinitarian*, newspaper for the majority ACC. Justice Kane therefore held that Seeland is canonically inhibited and unable to function as an ACC bishop, contradicting the Hamlett group’s claim that their inhibitions by Lewis were ineffective.

The final judgment will support the ACC’s countersuit in New Jersey, which seeks to enjoin Hamlett’s group from using the ACC’s name and corporate identity.

Meanwhile, ACC leaders are mulling options for the future of Holyrood Seminary. One proposal calls for the seminary to be sold and relocated to a more easily accessible venue, either as a residential seminary or house of studies affiliated with another theological institution. Cincinnati has been proposed as one possible site for the facility, said *The Trinitarian*.

one active homosexual.

Meanwhile, Pennsylvania Bishop Charles Berrison—who has vowed to continue ordaining noncelibate homosexuals—plans to visit seven Pennsylvania parishes linked with the Episcopal Synod of America (ESA) this year and next, despite their determination not to receive him. He has suggested that at least two Synod rectors could face charges for resisting his “authority.”

The action follows Berrison’s refusal to continue an episcopal

visitor arrangement for the ESA parishes as instituted by his liberal predecessor, Allen Bartlett (and supported by the 1998 Lambeth Conference). Bennison reportedly contends that the canons do not allow him to delegate episcopal visitations to another bishop.

Recently, Bennison delayed (until May 1) a planned September 27 visit to one ESA parish, St. James the Less, Philadelphia, but told its rector, the Rev. David Ousley, he is in violation of certain canons pertaining to episcopal authority.

Bennison also appeared determined (at deadline) to visit the most prominent of the diocese's ESA parishes—Good Shepherd, Rosemont—on November 15, and has threatened to file charges against its rector, the Rev. David Moyer, if he is turned away.

Fr. Ousley said St. James is "trying to practice the highest degree of communion possible under the circumstances," but had rebuffed Bennison's visitation plans because the parish's communion with the bishop is seriously impaired. Ousley cited Bennison's "false teaching as the New Testament describes it, and his schismatic acts in consecrating women bishops, which creates impairment of communion" among Anglicans in the wider Communion.

Moyer said he and parish leaders agree that they "cannot allow a false teacher to get into the pulpit or function at the altar" of Good Shepherd. Moyer said vestry members were still discussing the November 15 visit, but thought it likely that they would act to keep Bennison out of the church, while worship proceeds as usual.

He added, however, that efforts were still being made to convince Bennison to accept an earlier invitation to meet with the vestry November 4 to try and head off the crisis.

In a telephone conversation with the priest, Bennison reportedly claimed that a trial of Moyer—essentially for upholding the historic faith—would be a "slam-dunk" and "you would destroy your ministry over silly things," he told the priest.

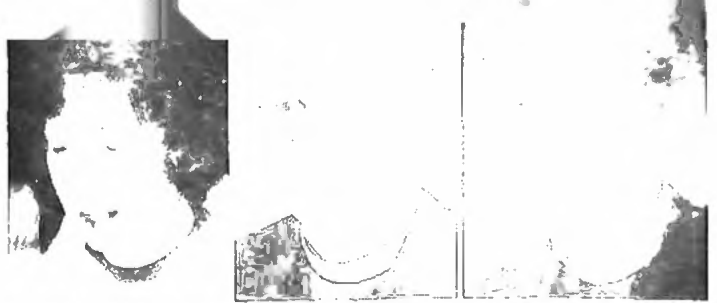
The Rev. Philip Lyman, rector of another ESA parish, St. John's, Huntingdon Valley—which Bennison plans to visit December 20—said "our position is non-reception when a bishop has promulgated false teachings and been disobedient to scripture and his ordination vows...We stand on scripture and, apparently, 82 percent of the Anglican Communion agrees with us."

Bennison could not be reached for comment.

Further north, in the liberal frontier led by Massachusetts Bishop Thomas Shaw, the diocesan convention November 6-7 was to consider a resolution proposed by some clergy and laity that affirms, in part, "that God calls some homosexual people to live together in committed relationships and that the Church can and does appropriately bless such unions" and ordain persons involved in them. A milder resolution proposed by the diocesan Peace and Justice Commission commends the Lambeth resolution on world debt but laments its stand on homosexuality and women's ordination.

Delegates will also consider a Standing Committee proposal to allow a parish to be reduced to a mission under the bishop's oversight if it withholds its assessment for three years and does not seek an abatement from diocesan authorities. A second resolution from some conservative laypeople would recognize a parish's right to protest as a valid basis for an abatement of the congregation's assessment.

A diocesan spokesman, Canon Edward Rodman, said the Standing Committee measure, if adopted, could be invoked against only one parish at present—St. Paul's, Brockton, which has withheld funds from the diocese for several years, chiefly to protest diocesan support for homosexual practice. The par-



TAKING AIM: Washington Suffragan Bishop Jane Dixon; Pennsylvania Bishop Charles Bennison; Massachusetts Bishop Thomas Shaw.

ish now says it has left the diocese and come under the oversight of an ESA-aligned retired bishop—while it continues to be served by a priest deposed by Shaw for alleged sexual misconduct, Fr. James Hiles. The entire situation is unacceptable to the diocese, Rodman—referring to a number of court rulings on the issue, including in Massachusetts—asserted that ECUSA law, which holds that parish property is held in trust for the diocese and wider church, "doesn't permit [St. Paul's] to just go, corporately."

However, Rodman said that diocesan officials are first "trying to resolve the [St. Paul's] matter pastorally" in consultation with other bishops in the northeast province and ECUSA's presiding bishop, and to "clarify" in convention resolutions "what happens when [a congregation] does not pay their assessment."

"No decision has been made" about what to do if the "pastoral" approach fails, he said, so "all options are open," including a settlement, or action to "physically remove Hiles and take back the church."

Another Massachusetts parish that could ultimately face reduction to mission status is Holy Trinity, Marlboro. Led by a conservative female cleric, the Rev. Judith Gentle-Hardy, Holy Trinity recently decided to start withholding its diocesan assessment, following a two-year period in which the rector and vestry unsuccessfully urged Bishop Shaw to repent of his "false teaching and actions" in ordaining noncelibate homosexuals and allowing same-sex blessings.

Two years ago, Mrs. Gentle-Hardy declined to take communion when Shaw visited her parish. As a result, she lost her role as vicar of a second congregation, and has now been threatened with the loss of her rectorship at Holy Trinity, reported David Mills in *New Directions*.

In a letter sent to Shaw in mid-September, Holy Trinity leaders acknowledged that "we have been in state of broken communion with you, and have not been able to recognize your ministry as a bishop...for almost two years now."

The letter called on Shaw to "openly declare" that he will abide by the Lambeth resolution on human sexuality; require gay or lesbian clerics in the diocese to "abstain from homosexual activity and seek the Lord's forgiveness and healing"; and forbid diocesan clergy to bless any more same-sex unions.

Gentle-Hardy stressed that "we...must show care to all our brothers and sisters who are in sexual bondage, be that heterosexual or homosexual bondage. We don't want to mock them, we want them to repent." She wants bishops to "preach and teach the Good News of the Lord's transforming power..."

Rodman said that Shaw is deliberating with Standing Committee members about a response to Holy Trinity's letter.

*IN A RELATED ACTION, Mrs. Gentle-Hardy also has resigned from the board of the American Anglican Council (AAC), citing AAC's failure to break communion with Episcopal bishops who ordain noncelibate homosexuals or sanction their unions.

Formed a few years ago, the Dallas-based AAC is a coal-

tion of traditionalist and conservative parishes, ministries, organizations and individuals.

Noting that she and other leaders of Holy Trinity had broken communion with their liberal bishop, she wrote the AAC that orthodox American bishops and priests must be willing to publically declare broken communion "as part of our own ongoing conversion and repentance. I believe we are wrong to ask the bishops of the Two-Thirds World to do for us what we ourselves are unwilling to do."

She told the AAC board that the Lord has been "relentlessly" teaching her "that there can be no compromise where His Truth is at stake" and the faithful must act against false shepherds in the church who are "leading people away from Christ." Urging orthodox Episcopalians to "embrace the Cross," she said the "greatest gift we can give" to those in the church propounding unscriptural beliefs "is our own willingness to risk everything" for the faith, "to let the Lord make us into good shepherds who truly lay down our lives so that the Truth will be given to the sheep."

AAC Chief Mission Officer Roger Boltz said: "Judith has made invaluable contributions to the formation process of AAC as an original board member. Not the least of these contributions...is a living example of the kind of persecution

to which some parishes...are subject." He said AAC continues to try to serve the needs of parishes in situations similar to Holy Trinity's.

AAC board member, Dr. Stephen Noll of Pennsylvania's Trinity Episcopal School for Ministry, responded by saying in part that he wanted to avoid any barrier between himself and other believers in ECUSA.

"I am grateful for our sister Judith Gentle-Hardy and her witness," Noll wrote. He added that he believes the new First Promise (FP) movement in the U.S., which has said it would not be in communion with those leaders or parts of Anglicanism which do not support principles of the orthodox Kuala Lumpur sexuality statement, "has been called by God to confront [ECUSA] with the seriousness of the crisis facing it. I could sign [the] First Promise [document] without reservation. I choose not to at this time. I think the leaders of FP and AAC understand that it may be God's will for the time being that some will take the extra steps—excommunication and total withholding of money—and others will not."

While acknowledging that the question of communion is important, he noted that to date "I know of no Anglican bishops [even Singapore] who have personally broken communion with Bishop Spong."

Other Post-Lambeth Volleys

***AUSTRALIAN PRIMATE KEITH RAYNER BROKE RANKS** with Lambeth's sexuality resolution in a call for the church to rethink its teaching on homosexuality. He noted that the church had changed its view on other matters, such as women's ordination and second marriages. Rayner was subsequently rebuked by the influential Sydney diocesan synod.

***LIBERAL CANADIAN BISHOP MICHAEL INGHAM** of New Westminster (Vancouver) has appointed a nine-member council, including two other bishops, to advise him on blessing same-sex unions, which his diocese endorsed earlier this year. He insists he has not decided whether to go forward with such blessings.

***PLANS FOR A SAME-SEX UNION CEREMONY** are to be put forward by the liturgy committee of the Scottish Episcopal Church, led by ultra-liberal Archbishop Richard Holloway. A subsequent story quoting the liturgy committee convener discounted the report, however.

***LOS ANGELES BISHOP FRED BORSCH** recently tried to comfort homosexuals in his diocese "stunned" that the Lambeth Conference deemed homosexual practice "incompatible with Scripture," but told them he cannot act alone, according to *The Los Angeles Times*. Meeting with some 250 homosexual Episcopalians, Borsch said he supports the official teaching that sex is for traditional marriage, but also believes "fully committed" same-sex relationships may be blessed by God. However, he said "We have no authority—I have no authority—to change the so-called official teaching of the church." Borsch had earlier said that Lambeth would not change his diocese, where active homosexuals have been ordained and gay unions blessed by some clergy.

***A GAY WEDDING**—including a full nuptial mass—that was to be held recently at an Anglican church in Johannesburg, South Africa, was called off by the priest at the eleventh hour due to the "sensitivity of the issue within the Anglican Church." However, the two gay men were blessed by the unidentified priest in a hasty ceremony at a friend's house, according to the

Afrikaans language newspaper *Beeld*. Bishop Duncan Buchanan of Johannesburg, the liberal chairman of Lambeth's sexuality subsection, confirmed that any Anglican priest who blessed a homosexual union would be going against the wishes of the church. It was not clear whether the priest would face discipline for his actions.

***A SMALL GROUP OF HOMOSEXUALS UPSET ABOUT THE "ABUSE" OF GAYS AND LESBIANS BY BISHOPS AT LAMBETH** recently protested on the home turf of a leading conservative prelate: South East Asian Primate Moses Tay. Archbishop Tay is a key figure in the strong movement of global South bishops that helped produce Lambeth's orthodox sexuality resolution. Armed with a gay "pride" flag, a half dozen homosexuals made a silent but visible protest during a Holy Communion service at St. Andrew's Cathedral, Singapore, in late August. The demonstrators evidently did not get a warm reception: the apparent organizer of the protest, Tuck Leong Andrew Lee, noted that no one spoke to his group after the service, nor did anyone else join in a separate liturgy the protesters began shortly thereafter. The group prayed in part: "O Wildly Inclusive God, who loves all the beautiful rainbow of human sexual orientation, give life, redeem life, stay with us forever, make a home in all churches that call themselves the body of Christ: for bisexuals, gay men, heterosexuals, lesbian women, and transgendered persons."

NOT A FAVORITE SON: Newark Bishop John Spong was met with a long line of Episcopal protesters with homemade signs as he arrived at Browns Summit, North Carolina, to teach at an October clergy conference—at the invitation of North Carolina's bishops. Members of a group called the North Carolina Episcopalians for Biblical Authority (NCEBA) had urged Bishop Robert C. Johnson Jr. and Suffragan Bishop J. Gary Gloster to disinvite Spong—a North Carolina native—from the meeting and "disassociate" themselves with him. They pointed (*inter alia*) to Spong's 12 "theses," which deny many essentials of the Christian faith. Media coverage of the group's protest was heavy throughout North Carolina and the story was picked up by at least one major newspaper, *The Boston Globe*.

Most conservative global South bishops—the major force behind Lambeth's orthodox turn—have delayed further action to allow liberal U.S. bishops time to reconsider their positions—but may not have to wait long to see how things are going to go.

***THE ATTORNEY FOR DEPOSED CONSERVATIVE EPISCOPAL PRIEST, Fr. James R. Hiles of Massachusetts, has appealed Hiles' case to an Inter-American Court of Justice through the Organization of American States. The Rev. S. Lester Ralph will argue that Hiles was denied basic human rights in a Massachusetts diocesan court proceeding that convicted him of sexual exploitation charges.**

FIF Assembly Commends Free Province Proposal

By Stephen Page Smith
And Stephen Trott

Nearly 600 delegates and visitors gathered in London September 25-26 for the Fifth Annual National Assembly of Forward in Faith (FIF) to continue seeking just that—"a way forward" for Church of England traditionalists in light of a possible General Synod push for women bishops, reported in *The Times* on the Assembly's opening day.

There was, however, much good news to report. The bishops attending the Assembly gave a broad welcome to the work of the recent Lambeth Conference, which affirmed the place of both views on women's ordination within the Anglican Communion. The Conference also encouraged all Anglican provinces to provide alternate episcopal ministry for those theologically opposed to the innovation, which is effectively on trial during the period of "reception."

The Rt. Rev. David Thomas, the "flying bishop" who ministers to women priest opponents in the Church in Wales, hailed the shift in the balance of influence away from North America towards Africa and Asia. (There are organizations allied with FIF in both Wales and Scotland.)

FIF's Chairman, the Rt. Rev. John Broadhurst, the Bishop of Fulham, London, said that Lambeth provided some hope for a future within the C of E for traditionalists. Moreover, he said that the Anglo-Catholic movement is continuing to grow both internationally and at home, with increasing numbers attending orthodox churches and offering themselves for the priesthood.

"There is still something to fight for," he said.

There were differing views over whether or not women bishops are inevitable in the C of E, and if so, how close they are



FIF SECRETARY, Fr. Geoffrey Kirk, said that—
spite the increased threat to the traditionalist position in the C of E—the continuing presence and strength of FIF is a clear sign that "we are here and we are not going away."

to actuality. There was also some confusion over the Archbishop of Canterbury's attitude on the issue. *The Times* indicated that Lord George Carey wants to see women consecrated during his primacy (the legislative process would likely take around five years; Carey turns 70 in eight). However, that report was disputed by two of three English "flying bishops" (formally known as "provincial episcopal visitors"): Bishop John Gaisford of the Province of York, and Bishop John Richards of the Province of Canterbury. They said that many bishops, including Carey, were against moving forward on the matter now.

Whatever the case may be, FIF—with a membership of more than 1,000 priests and 8,000 laypeople, and some 15,000 other sympathizers—is working hard to develop an alternative system of episcopal and pastoral oversight, so that, in the event of any General Synod decision excluding Anglo-Catholics from the C of E, FIF will be ready to implement an alternative jurisdiction of its own. At least two conservative U.S. Episcopal organizations also are planning for a possible separate province.

Decisions that FIF believes would so intensify impaired communion as to make its situation in the C of E untenable include not only a vote to permit women bishops, but the repeal of the Episcopal Ministry Act of Synod. The Act allows orthodox parishes to opt for the pastoral oversight of a likeminded "flying" bishop, bypassing that of a diocesan bishop who ordains women.

FIF Secretary, Fr. Geoffrey Kirk, acknowledged that the Act is under increased threat from liberals in the church (most recently from the ultra-liberal Modern Churchpeople's Union). It was passed with the expectation that Anglo-Catholics would either leave quickly, or form a ghetto that would soon become extinct. Neither of those things happened, and FIF's continuing presence is a clear sign that "we are here and we are not going away," Kirk said.

The most important work of the assembly thus centered on a paper entitled "The Case for a Free Province," an idea mulled by FIF for some time (and covered in past issues of *TCC*, notably the May edition).

The kernel of the proposal observes that, in order to accommodate those provinces which wanted to ordain women, Anglicanism rendered the "interchangeability of orders, though

Sudden Death Of Bishop Masters Keenly Felt In England

English traditionalists are mourning the death of the Rt. Rev. Brian Masters, Bishop of Edmonton within the Diocese of London, who died suddenly of a heart attack September 23 at age 65.

A man of "notable pastoral gifts," Bishop Masters was an Anglo-Catholic staunchly opposed to the ordination of women as priests, believing it to be contrary to the Bible, destructive of ecumenical relations with the Roman Catholic and Orthodox Churches, and outside the sole authority of the Anglican Communion.

Even before he became a bishop, he "worked unflaggingly"

for the Anglo-Catholic cause in the General Synod, where his influence was strong, though he rarely spoke in the chamber, wrote one eulogizer, Anthony Symondson. In the course of Masters' work there he "bridged the gap between Anglo-Catholics and Evangelicals and united them against the liberal Protestant ascendancy."

The bishop, who was aligned with the Forward in Faith organization, died two days before FIF's annual national assembly in London.

Sources included *Church Times*, *The Independent*, *The Daily Telegraph*

previously a *sine qua non*," unnecessary to communion among Anglicans worldwide. This has seemed to suggest that the "the role of the bishop as a focus of unity in a particular territory" is more important than "the unity of the college of bishops throughout the world." If so—and in view of Anglicanism's "radical notion of the independent autonomous province"—the "course of action is plain," the paper says. "We should, without further ado, constitute significant bodies of opponents of women's ordination into separate and autonomous provinces, who could then relate to other such provinces in the new ecclesiology which has emerged for that purpose."

Yet to be resolved is the question of whether or not the English jurisdiction could or should be a fully autonomous Anglican province, as the paper asserts, or should form a third province of the C of E.

But the Assembly overwhelmingly "received" the draft document on the matter, "commended" it to FIF members for study and discussion, and directed that copies of it be sent to the Archbishop of Canterbury and the Eames Commission "for comment and consultation and to investigate other means of advancing this process."

If the past is any indication, the proposal's reception is likely to be lukewarm at best: most top Anglican leaders have rebuffed the idea of separate provinces for traditionalists.

Scandinavian Perspective

FIF delegates were reminded, however, that the struggle they face could be far greater. The first morning of the Assembly was devoted to international reports, including dire ones from the Lutheran State Churches of Norway and Sweden, whose traditionalist minorities are allied with FIF.

Scandinavian traditionalists have suffered more intense pressure for a longer time than most Anglicans can imagine. In their churches, the orthodox are effectively denied ordination, and those already ordained are not promoted. In a new version of the "test act," traditionalists are summoned to Eucharists celebrated by women priests to see if they will commune or not. There are no remaining orthodox bishops with jurisdiction.

Moreover, it was reported separately that the Pope had cancelled his October meeting with the reportedly pro-homosexual Swedish Archbishop K.G. Hammar, and in the wake of an "art" exhibit in Uppsala Cathedral described by the Vatican as blasphemous and obscene. Unofficial sources said the exhibit depicted Christ having gay sex.

Swedish Church cleric, Fr. Goran Beijer, said that at first, orthodox Swedish Lutherans regarded their oppression as a winter that would eventually give way to spring. "Now," he said, "it's beginning to look more like an Ice Age."

Fr. Roald Flemestad reported on the situation in Norway, which Bishop Broadhurst described as "very serious indeed." There continue to be intriguing indications that the Norwegian traditionalists may receive help in their extremity from the (Polish) National Catholic Church in the U.S. and Canada (with which FIF has been in dialogue). As that church's (Old Catholic) orders are recognized by the Vatican, such a development could open up many possibilities for the worldwide traditionalist movement.

The meeting concluded with emotional tributes to Bishop Richards, who is about to retire, following his pioneering ministry as one of the first flying bishops. He will be succeeded shortly by Fr. Michael Houghton, now vicar of St. Peter's, Folkestone, Kent.

Passing Of "Colorful" Bishop Mourned In Australia

The recent death of the traditionalist former Bishop of Ballarat, Australia, John Hazlewood, marked the end of a "rich and unusual" ministry that spanned both the establishment and Continuing Anglican Churches.

The passing of Hazlewood, described by one of his priests as "one of Australia's most colorful religious figures," was the "passing of an era," said the *Ballarat Courier*.

Hazlewood was "a teacher and pastor in the finest Anglo-Catholic tradition" and "a great friend of Continuing Anglicans," wrote *The Messenger*, the newspaper of the Traditional Anglican Communion (TAC), a global fellowship of Continuing Churches. The bishop was also present at the Episcopal Synod of America's founding in 1989.

Born in 1924 in London and raised in New Zealand, Hazlewood served in the RAF during World War II and then read theology at Kings College, Cambridge. Following priestly formation at Cuddesdon, he was ordained deacon in 1949 and priest in 1950, both in Southwark Cathedral. He served the docklands parish of St. Michael and All Angels, Camberwell, in London.

After serving for a few years in parishes in Sydney and Dubbo, New South Wales, he returned to Camberwell where he remained until being appointed vice principal of St. Francis College, Brisbane, in 1955. "Some...still remember the dashing Fr. Hazlewood riding his motorbike...clad in soutane and biretta...from St. Francis to All Saints," where he was honorary assistant priest, said Fr. David Chislett, a priest ordained by Hazlewood, in his account of the bishop's life.

After serving as Dean of Rockhampton from 1960-68, Hazlewood was appointed Dean of Perth, "where his innovative and exuberant style brought him into national prominence. Thousands of young people flocked to hear Dean Hazlewood preach the Gospel at the famous rock Masses in a way that was fresh and relevant," noted Chislett.

"In 1975, Hazlewood was elected seventh Bishop of Ballarat, and embarked on a ministry of Catholic Renewal, promoting the ministry of laypeople, supporting youth ministry, encouraging lay education programs, attracting many men to the priesthood." He also spearheaded the renovation of the cathedral and the building of a new diocesan centre. "Great diocesan rallies were held at Portland and Warrambool," Chislett said.

In 1978, he established a Joint Diocesan Commission with the Roman Catholic Diocese of Ballarat, to work and pray towards the reunion of the two churches.

"Throughout his episcopate Bishop John was one of the few real champions of catholic orthodoxy within Australian Anglicanism, which was rushing headlong into liberal protestantism, not least of all in the matter of the ordination of women," Chislett wrote.

In 1988, Hazlewood entered into a relationship of communion with TAC Primate Louis Falk, and TAC's Australian branch, the Anglican Catholic Church in Australia. After retiring in



Bishop Hazlewood

1993, he helped consecrate bishops for the Continuing body, and confirmed members of the church.

The farewell to this bishop September 9 was as memorable as he was. Due to repairs underway at the Anglican Cathedral of Christ the King, the diocese accepted the Roman Catholic Church's invitation to use St. Patrick's Cathedral for the occasion.

Bishop David Silk, Hazlewood's successor, was chief celebrant. A friend of Hazlewood's, the Roman Catholic Archbishop of Melbourne, Dr. George Pell (lately in the news for his firm stand on homosexuality), sat with Bishop Connors of Ballarat, and Australian Anglican Primate Keith Rayner.

Almost 100 clergy filed into the cathedral to say goodbye to a greatly loved Father-in-God. They were joined by local political leaders, and "hundreds of others...touched in some way by the flamboyant Bishop Hazlewood," the *Courier* said.

In line with Hazlewood's instructions, the Mass was celebrated from the Missal, with Eucharistic Prayer I. (the ancient Roman Canon). Fr. Peter Treloar, who had been Hazlewood's chaplain, preached a "stunning" sermon/eulogy, Chislett said.

An obituary Treloar wrote concluded: "A man of letters and history, of art and drama, of music and gardens, Bishop Hazlewood was anything but dull. He had lunched with T.S. Eliot and Elton John, Princess Margaret and Mick Jagger. His reputation as a theological conservative masked a keen and open mind. Most of all, he was a man who lived by the love he proclaimed. The Rock Mass for Love stood at the centre of his career and as the focus of his beliefs. He is thus mourned by his opponents as well as by his friends."

Hazlewood's wife and one son predeceased him. He is survived by another son, James.

We have fond memories of our three encounters with Bishop Hazlewood. May Light Perpetual shine upon him. - Ed.

Acclaimed Anglican Novelist Wows Bishops' Spouses

By David W. Virtue

Susan Howatch, the distinguished British Anglican novelist who wrote "the Starbridge sextet," believes the Christian ministry of healing and restoration is valid alongside science-based methods of healing.

Speaking to more than 600 spouses of bishops at the Lambeth Conference in Canterbury this summer, Howatch said that her latest book, *The Wonder Worker*, was a break from her first six novels because of its emphasis on spiritual healing. But its central figure, Nicholas Darrow, is a carry-over from her earlier novels. Those books—*Glittering Images*, *Glamorous Powers*, *Ultimate Prizes*, *Scandalous Risks*, *Mystical Paths*, and *Absolute Truths*—are all centered around the fictitious Church of England diocese of Starbridge.

Wonder Worker finds Darrow with a new ministry of healing—at St. Benet's-by-the-Wall—and sees him misuse his powers, blow his marriage apart, but ultimately find forgiveness and reconciliation.

Of her new book, Howatch said: "I'm particularly interested in the idea of using the language of psychology as a tool to open up the language of Christianity for the non-religious reader."

"There are different ways of expressing this important truth; different languages which can be used for describing the same spiritual reality." Howatch cited three examples.

"Ordinary, everyday language says: We're all damaged in some way or another by what happens to us in life—none of us is perfect—but we can all strive towards healing and whole-

Victoria Conference Draws International Gathering

The "little England" of Victoria, British Columbia, was the site August 20-24 of a pan-Anglican gathering that focused on the doctrine and devotional practices associated with the Holy Eucharist.

The Victoria Eucharistic Conference also was an opportunity for some 100 establishment and Continuing Anglican traditionalists simply to "enjoy being together," "for...the glory of God," said spokesman Fr. Stanley Sinclair.

Those attending included members of the Church of England, Anglican Church in America (ACA), Episcopal Church (ECUSA), Reformed Episcopal Church (REC), Anglican Catholic Church of Canada (ACCC), and the Anglican Church of Canada (ACC).

Participants heard outstanding lectures on sacramental theology by Archbishop Louis Falk, primate of the ACA and of the Traditional Anglican Communion, an international Continuing Church fellowship; Bishop Donald Parsons, the former ECUSA Bishop of Quincy (IL) and former Dean of Nashotah House seminary; and Dr. G. Richmond Bridge of King's College, Halifax, Nova Scotia.

Prof. J.R. Porter, emeritus professor of Old Testament at England's Exeter University, presented a paper on "Eucharistic Theology in Holy Scripture" to open the conference.

Sinclair said other bishops present included the Rt. Rev. Reginald Hollis, the retired Bishop of Montreal (ACC); Bishops Robert Mercer and Robert Crawley, metropolitan and assistant bishop, respectively, of the 40-parish ACCC; and the Rt. Rev.

Charles Dorrington of the REC's western diocese.

Services according to the 1962 (traditional language) Canadian *Book of Common Prayer*, and the Canadian and American Missal rites, were held mainly in the white-and-gold elegance of the 150-year-old St. Ann's Chapel. Once the Roman Catholic pro-cathedral of Vancouver Island, St. Ann's is now fully restored to its original splendor by the government of British Columbia. Each day's worship included sung Matins, Eucharist and Evensong.

A Solemn High Mass on Sunday featured a new setting in memory of Fr. Roland Palmer, SSJE, sung under the direction of the composer, well-known Canadian conductor, violinist and music educator Lloyd Blackman. Bishop Mercer, former Anglican bishop of Matabeleland, Zimbabwe, preached on "The Bread of Life."

Fr. Palmer was an evangelist, confessor, writer and hymnographer, the chief architect of the revised 1962 Canadian Prayer Book, and founding superior of Canada's Society of St. John the Evangelist.

Fr. Peter Wilkinson spoke of Fr. Palmer's legacy at a solemn Evensong and Benediction in the "Fr. Palmer memorial church"—the Anglican Catholic Church of St. John the Evangelist. The service included familiar hymns as well as the music of Merbecke and Willan and traditional Gregorian plainsong.

The conference, sponsored by the Order of Servants in Adoration, Canada, founded by the late Sr. Pax Shipman, was in celebration of the 20th anniversary of the parish.

Sinclair said that response to the "spiritual" Victoria gathering had been quite "positive," and there are thoughts of holding another conference on the Bible in a couple of years.

ness and a better quality of life."

"Translated into theological language we would say: We're all tainted by sin but we can all strive for salvation through Jesus Christ."

"In the language of psychology we would say: Christ is the symbol of integration; indeed he can be seen as the integrating principle which enables us to line up our egos with our true selves and so achieve self-realization."

Howatch said she got the idea from Fr. Christopher Bryant, one of her favorite spiritual writers who was an Anglican monk and spiritual director. "He made a special study of the relationship between Christianity and Jungian psychology, and I've found his books helpful in my own spiritual journey."

"I believe Christians would describe the phenomenon of Christian healing as follows: all healing is from God—the Trinitarian God of Christianity which involves God, Jesus Christ and the Holy Spirit. Now that's the theological language. In more everyday language one can say that healing is demonstrated and illustrated by the life and work of Jesus Christ, the most famous healer of all time. He was so fully human that he was divine, and when he worked as a healer he was at one with his creator—the Spirit of God was able to flow unimpeded through him into the bodies and souls of those seeking healing. This is the example Christian healers seek to follow."

Howatch said this distinguishes Christian healers from New Age healers, who see themselves purely as passive channels for the forces of the universe; from practitioners of white magic, who seek to bend the forces of nature to their will by their spells and incantations; and from the non-religious, who believe all power comes from themselves alone.

On the ministry of deliverance, Howatch said: "It is widely regarded as the ugly sister of the much more wholesome ministry of healing. But Jesus was not only the greatest healer of all time but the greatest exorcist as well... Jesus was interested in mental as well as physical health—indeed he was interested in the whole person, body, mind and spirit, and of course this is the hallmark of the Christian ministry of healing."

Howatch said that she presented her central character, Darrow, as both 'a wonder worker' (corrupt healer) and 'honest healer,' an example of Christ-centered healing.

"A novelist must present the story in the round in order to make it credible; the novelist must see reality as multi-dimensional, and the reality here is this: when the ministry of healing is done well it's inspiring, but when it's corrupt it's a catastrophe."

Howatch said that she had been profoundly influenced by two ministries of healing: the Marylebone Healing Center in London in the 1980s at St. Marylebone parish church, where the Rev. Hamel Cooke was rector, and Burrowswood, in Kent, where the traditional ministry of healing is practiced.

"A book, *A Question of Healing*, written by Dr. Gareth Tuckwell and a priest, David Flagg, convinced me that Christian healing is not an alternative therapy to orthodox medicine but a complementary therapy. Doctors and priests can work side by side to heal the sick. The traditional Christian ministry of healing is the acceptable side of healing."



"I asked myself, how does one explain healing? Can one get beyond mere description of what happens? I think the first point that Christian healers must make is to distinguish between a cure and a healing. Not everyone can be cured of whatever physical and mental illness afflicts them, but spiritual and emotional wounds can be healed so that a better quality of life is obtained. Nor can we explain healing away by what doctors call the placebo effect. Something is going on at some level of consciousness which we don't yet understand. The bottom line in any healing is the question of integrity."

Howatch said Tuckwell's book inspired her to title her own book *A Question of Integrity* but was told by her New York agent that it could be mistakenly linked by Americans with the gay Episcopal organization of the same name. "I am very happy with *The Wonder Worker* title and wish now it could have been used in the U.K.," she said.

In describing one of the book's characters she calls a "harassed heroine"—a priest's wife called Rosalind—Howatch struck a chord with her audience. She said: "Rosalind was thinking to herself: 'He's always out there being wonderful to someone else.' She provides sex on the weekend. He's too tired for it in the week. Being wonderful is a very tiring occupation." The portrayal met with roars of recognition from the spouses.

Clive Staples Lewis: 100 Years Two Reflections On A 20th Century "Prophet"

As Christians celebrate the 100th anniversary of the birth of C.S. Lewis (November 29), "it becomes startlingly clear that this tweedy, pipe-smoking scholar was not only a clever author of children's tales and a keen apologist, but also a true prophet for our postmodern age," Chuck Colson of the well known Prison Fellowship wrote recently.

It may not be too much to say that, 25 years after his death, C.S. Lewis' books probably run a close second to the Scriptures as the writings which have had the most impact on 20th century Christians across the board. Countless men and women consider his works to have been pivotal in their conversion to Christianity. And in hindsight, Lewis emerges as an insightful predictor of things to come.

Of his own experience, Colson recalled that, 25 years ago, a friend read him "The Great Sin," a chapter dealing with pride in Lewis' *Mere Christianity*. "The words pierced the heart of this White House hatchet man, and the book became instrumental in my conversion," Colson said.

The Prison Fellowship ministry "is likewise indebted to Lewis," he went on. "His essay 'The Humanitarian Theory of Punishment' (1954) anticipated the failure of policies seeking to cure or deter crime. Such theories may appear humanitarian, Lewis argued, but they actually reduce the criminal to an object to be manipulated for social goals.

"By contrast, a biblical understanding treats the individual as a moral agent, whose actions deserve either praise or blame..."

"Lewis' *Miracles* (1947) was likewise prophetic, penned before most Christians were aware of the emerging philosophy of naturalism, the belief that there is a naturalistic explanation for everything in the universe," Colson wrote. "Lewis demonstrated that naturalism is self-destructing: If nature is all there is, then life is nothing but a cosmic accident. Even our minds—and thoughts—are nothing but 'accidental by-product'."

of the movement of atoms.'

"But if all thoughts are the result of atoms knocking about in our brains, there is no reason to regard them as trustworthy or true—including the thoughts of the naturalist. Thus, naturalism leads to the conclusion that the philosophy itself is not true.

"It also undercuts any objective morality, opening a door to tyranny," Colson observed. "In *The Abolition of Man* (1947), Lewis warned that naturalism turns human beings into objects to be controlled,

and turns values into 'mere natural phenomena' which can be selected and inculcated into a passive population by powerful Conditioners. He predicted a time when those who want to remold human nature 'will be armed with the powers of an omniscient state and the irresistible scientific technique.' Thus 'man's conquest of nature' in reality means 'the rule of the Conditioners over the conditioned human material.'

"This prediction," Colson wrote, "was fleshed out in *That Hideous Strength*, a portentous allegory about an institution called n.i.c.e., formed to carry out an ambitious utopian vision to 'improve' humanity (by coercion if necessary). The theme is that the loss of an objective morality paves the way to despotism, for then there is no control over the rules beyond their own impulses. In Lewis' words, 'The very idea of freedom presupposes some objective moral law which overarches rulers and ruled alike.'"

"Priestesses In The Church?"

Lewis also wrote about women priests in the church—before the Lambeth Conference of 1948.

Moreover, Lewis' treatment of the subject shows a link between women's ordination and approving homosexual relationships, in the view of one prominent Anglican journalist.

In his now-famous essay, "Priestesses in the Church?" Lewis "admitted that all the rationality is on the side of the innovators," that women are as capable as men of evincing the qualities needed for pastoral office. David Mills wrote recently, "The reason for opposing the innovation," Mills continued, "is that a woman cannot represent God to us as a priest must do. (There are compelling biblical arguments against placing women in headship, which Lewis didn't mention.)

"Think, [Lewis] continued, of praying to 'Our Mother' as well as 'Our Father', or Jesus being born as a girl, or speaking of the Father, Daughter, and Holy Spirit. If we did this, we should be embarked on a different religion, so that a child who has been taught to pray to a Mother in Heaven would have a religious life radically different from that of a Christian child.

"We know now that Lewis was right about this," Mills said. "In the official feminist liturgies of the Episcopal Church, the transcendence of God and the depths of our own sin have disappeared. The result is a very cozy and reassuring religion, but one without the realism about the human condition that is the [basis] for repentance, healing, and renewal...

"Though God Himself has taught us how to speak of Him," Mills wrote, "the innovators are really implying that sex is something superficial, irrelevant to the spiritual life." But this



C.S. Lewis

is to ignore the deliberateness with which God made us male and female, and the revelation given to the Church through Christ and the Scripture.

"The Church claims to be the bearer of a revelation. And indeed, there ought to be something in it opaque to our reason though not contrary to it," Mills observed. "For, though Lewis did not explain this, the restriction of ordination to men is truly rational, because it expresses the Reason working in creation. But this Reason, we, created and fallen as we are, cannot see. We need God to show us. We need revelation to be reasonable.

"Here we can see how accepting women's ordination slips so easily into approving homosexuality. If it is irrational to restrict ordination to one category of people because they have the wrong generative organs, it is irrational to restrict marriage to one category of people because they want to use their organs in an unusual way. If sex is superficial and irrelevant to the spiritual life, it is irrelevant to the moral life."

Mills thinks "Lewis would...have been disturbed by the degree to which the ordination of women has been accepted in the Anglican Communion, not only by those who did in fact accept it, but by those who oppose it but do not seem (any more) to believe it worth troubling about..."

But Lewis would have been pleased, Mills believes, "to find the African, Asian and South American bishops standing so strongly" for the historic Christian teaching, which Lewis firmly supported, of sex only within faithful holy matrimony.

"After all, here too rationality seems to be on the side of the innovators," Mills went on. "Two men or two women can live together as harmoniously and sacrificially as a man and a woman, and more so than many men and women. Why should they be denied the expression of their love just because they desire a member of their own sex?

"The answer is that God has told us they cannot. Lewis would have expected the bishops gathered in Canterbury to submit themselves to the revelation and admit that much of what they assert to an unbelieving world is opaque. He would have asked of them—expected of them—the courage to say, 'Thus saith the Lord'."

Mills, editor of *The Evangelical Catholic and of Mission and Ministry*, a publication of Trinity Episcopal School for Ministry, has edited a newly published book of essays on C.S. Lewis, *The Pilgrim's Guide*. It is available by calling 800/874-8754.

Campese Consecrated

The Ven. Louis Campese was consecrated as bishop of the Anglican Church in America's (ACA) Diocese of the Eastern United States August 8 at the Cathedral Church of the Incarnation, Orlando, of which Campese has been rector since 1980.

The chief consecrator was Archbishop Louis Falk, primate of the ACA. He was assisted by Bishop John Hepworth, Suffragan of the Anglican Catholic Church of Australia, and Bishop Well-born Hudson, ACA's Suffragan to the Armed Forces.

Campese will shepherd clergy and parishes in a diocese that ranges from Florida north into Pennsylvania, and from the Mississippi River east to the Atlantic Ocean. He also will continue serving his parish.

"Fr. Lou" as he is known, and his wife, Eudora, have three married sons, and four grandchildren, living in the Orlando area.

Panel Asked To Rethink Finding In Walker Case

A group of laity and clergy has asked a review panel of bishops to reconsider its recent decision that Long Island Bishop Orris Walker was within his rights to refuse a parish's choice for rector.

In their recently-filed motion, the complainants—three Long Island priests and 19 laypersons—assert that the panel's finding opens the door for a bishop to reject a rector-elect for any reason, including such reasons as race or ethnicity.

In a supplemental brief filed, the complainants noted that, in other Anglican provinces, bishops may either reject a rector for specified reasons, or must state the reason for such rejection. Bishop Walker did neither, they said.

Walker was charged in the case with violating Episcopal Church (ECUSA) canons in refusing to accept the Rev. Dr. Franco Kwan, a Chinese-American, as full-time rector of St. George's Parish in Flushing, New York. Though Walker himself had appointed Kwan as vicar of the Chinese congregation at the multi-cultural, 300-member St. George's, Walker said Kwan was not "duly qualified" to serve as the parish's rector.

The vestry implored Kwan to serve as rector-elect, pending resolution of the complaint process.

The review panel decided earlier this year, however, that Walker acted within canonical bounds to refuse the call of Kwan.

"In essence the review panel unanimously reported that a diocesan bishop may refuse to consent to the vestry's election of a priest as rector without cause or reason," said a statement from the complainants' legal counsel, Ken North. The finding is at odds with past practice in ECUSA, which has afforded parishes broad freedom to call as rector any priest in good standing in the church.

At issue was Canon III.17.3, which provides in part that: "If the [diocesan bishop] be satisfied that the person so chosen is a duly qualified priest...the notice [of election as rector] shall be sent to the Secretary of the Convention, who shall record it." While it is generally agreed that this permits a bishop to assure himself that the priest is in good standing in the church, the complainants argued that it did not give the diocesan bishop an absolute veto.

The review panel, however, apparently supported the idea of a bishop's "absolute power" in this area, based on canon law materials which equate "duly qualified" with a determination of "general fitness of the minister elected," according to North's statement. The panel also relied upon the Celebration of a New Ministry from the **Book of Common Prayer**, which includes a Letter of Institution which begins: "[Name of Priest elected rector], you have been called to work together with your bishop..." From this, the panel inferred the diocesan's "power, right and duty...to satisfy himself that the priest elected as rector is duly qualified," North's statement said.

However, the panel did not define the limits of what constitutes "duly qualified," North continued. "Apparently such matters as race, ethnic origin, age, sex, sexual preference, or relative friendship with a particular bishop are all 'permissible' grounds for a bishop's excluding a priest selected by a vestry as its rector."

The panel's initial report thus may raise questions about ECUSA's 1997 canonical mandate for women priests—which was also implicitly challenged by a Lambeth Conference resolution. The canon in question states that no one "shall be denied access to the ordination process nor postulancy, can-

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GO AND TELL: ACC Evangelism Congress participants gather along the Ohio River, with Cincinnati's skyline in the background.

Continuing Church Advances Focus On Evangelism

Nearly 100 bishops, priests and laypeople from the United States, South America and Australia came together August 12-14 to learn the best way to tell others about the Good News.

And by all accounts, the Anglican Catholic Church's (ACC's) second churchwide Congress on Evangelism was a great success.

Held in Dayton, Kentucky, near Cincinnati, the congress drew nearly twice as many participants as the first congress two years ago in Denver. Plans are underway for a third congress in 2000, reported *The Trinitarian*.

"It is time for people in the ACC to act as though they really believed the Great Commission," said ACC Acting Metropolitan John T. Cahoon in an opening address.

"We evangelize because we want to tell others about our Lord," added ACC Provincial Secretary, Lt. Col. Russel Brahmmer. "We feel we have something to tell."

The Rev. Canon William Neuroth, rector of St. John the Evangelist, Dayton, host parish for the congress, told the gathering that effective evangelism may differ from expectations. "One of the great discoveries in recent years is...that 'evangelism' need not be equivalent to sweaty palms, ringing doorbells, reciting memorized questions and answers, passing out Gospel tracts to strangers, or responding to a mass invitation," he said.

Instead, church growth "focuses on individual relationships that a person already has through family, friends, neighbors, work associates and social contacts. Relationships are becoming truly the basis for evangelism," Neuroth said.

Other workshops during the lively, three-day congress included: "The Place of Holy Scripture in Evangelism"; "A Panel Discussion on Healing"; "Why Evangelism?"; "The Message of the Evangelist"; "Personal Evangelism"; "After Evangelism: Discipleship"; "The ALPHA Course"; "Creating the Evangelizing Parish"; "The Web and Evangelism"; and "The Many Faces of Evangelism."

In addition to Cahoon, Brahmmer and Neuroth, workshop leaders included the Rt. Rev. Bro. John-Charles, F.O.D.C., Assistant Bishop of Australia; the ACC's Bishop of the South, Mark Haverland; the Very Rev. James Short, rector of St. Luke's, Augusta, Georgia; the Rev. Frs. William Crites, rector of St. Paul's, Lexington, Virginia; Stephen Scarlett, rector of St. Matthew's, Newport Beach, California; and Gerald McGovern, rector of St. Paul's, Grand Rapids, Michigan; Robert Konvalli, senior warden of Blessed Sacrament Parish, Liberty, New York; and Gail McHenry, ACC webmaster and member of the Church of St. Andrew and St. Margaret of Scotland, Alexandria, Virginia.

In addition, the Rev. F.S. Blair, rector of St. Matthew's, Newport News, Virginia, spoke at the congress banquet on "Summer Camps and Vacation Bible Schools."

Clergy and laity alike praised the congress, calling it an effective forum for sharing ideas on evangelism, as well as energizing the faithful.

ANGLICAN WORLD/USA BRIEFS:

***A BISHOP MAY REVOKE THE LICENSE OF A PRIEST TO FUNCTION IN HIS DIOCESE FOR ANY REASON**, under a new canon adopted by the Anglican Church of Canada's General Synod. The canon requires the bishop to meet with the priest before dismissing him, to consider alternatives and agree on terms for dismissal. It allows the fired priest to request arbitration on the length of the notice or a financial settlement in lieu of notice, but disallows any appeal of the delicensing itself. Though some warned of possible "capricious misuse" by bishops, the new canon was adopted on second reading by a two-thirds majority in each of the Synod's three houses, and is now in effect. - *Anglican Journal*

***A WELSH ANGLICAN PRIEST DEFROCKED FOR A SEXUAL AFFAIR HAS MOUNTED A LEGAL CHALLENGE AGAINST THE CHURCH.** The Rev. Clifford Williams, rector of Benllech, Anglesey, has started a High Court challenge in which he accuses the Church in Wales of being "anachronistic and out of touch with modern principles of law and justice." Williams, who allegedly had a six-year affair with a married female music teacher, was expelled from the church by an ecclesiastical court. Williams has maintained his innocence since being found guilty last November of "scandalous conduct" and disobedience to the Bishop of Bangor. - *Sunday Telegraph*

***MEANWHILE, THE WELSH ANGLICAN CHURCH'S GOVERNING BODY** has decided that marriage after divorce, or to a divorced person, is a canonical impediment to ordination, but one for which bishops should be able to grant dispensations. The decision turned back an attempt by Welsh bishops to declare that divorce was *not* a canonical impediment. It was the second time the bishops have faced opposition to a proposal on marriage discipline. In April, the Governing Body rebuffed an attempt by the bishops to withdraw, on the basis of legal advice, their longstanding policy against the marriage of divorcees in church. - *Church Times*

***A RESPECTED CHURCH HISTORIAN SAYS THE ARCHBISHOP OF CANTERBURY TOOK A "HOMOPHOBIC" POSTURE** against legislation to lower Britain's legal age of consent for homosexual sex from 18 to 16. In consequence, Prof. Diarmaid MacCulloch, a senior tutor at St. Cross College, Oxford, reneged on an agreement to deliver a lecture under Archbishop George Carey's chairmanship. MacCulloch had earlier agreed to lecture on Thomas Cranmer at the Friends of Lambeth Palace annual meeting next year, but backed out after Carey's public condemnation of the legislation, which was nixed by the House of Lords over the summer. In response, Dr. Carey said that, while he does not recognize homosexual acts as on a par with heterosexual behavior, he wants to continue discussion with homosexuals and "resist homophobia in all its forms." - *Church Times/other sources*

***THE RT. REV. DAVID PASSI**, one of two bishops consecrated in April for the thousands-strong new Australian Continuing body, the Church of the Torres Strait (Islands), has resigned due to ill health. Passi was Assistant Bishop to Bishop Gayai Hankin. Both men were consecrated April 26 for the new church, a large group of Melanesian Anglicans linked to the Traditional Anglican Communion (TAC).

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didacy or ordination in any parish or diocese of this church on account of his or her sex."

Problems would only occur "if a bishop announced his reason for declining consent as being gender. If he merely [withheld] consent without announcing any reason, according to the review panel his lack of consent could not be challenged," North commented.

The panel's view is not universally held throughout ECUSA. North noted. In a letter of June 4, 1997 then-Presidenting Bishop Edmond Browning, wrote that: "Some bishops believe that they in essence may exercise a 'veto' over the vestry's choice of rector," while others believe they have the right to advise the vestry against its choice, but must abide by the vestry's decision "if proper procedures are followed and the priest is in good standing."

More recently, New York Episcopal Bishop Richard Grein was quoted as saying in *America* that: "When a parish seeks a new priest, I can propose certain individuals, and I can take names off the list of proposed candidates, but when it comes down to it, a parish has the freedom to call any priest it wishes."

The five-member review panel's chairman is Central New York Bishop David Joslin. At deadline, the panel had acknowledged receipt of the motions filed by the complainants but had not responded further, North said.



Bown

ROMEWARD BOUND

THE REV. FRANCIS BOWN, one of the Church of England's most outspoken opponents of women's ordination, has resigned to become a Roman Catholic, saying the C of E "is no longer a fit home" for any orthodox Christian.

It "has abandoned the Catholic priesthood and now peddles empty and invalid sacraments," he stated. Its witness on "the greatest moral issue facing our society," abortion, is "non-existent ... And its claim that mutually exclusive beliefs about women priests can properly co-exist within one church is intellectually unsustainable. In contrast to the pathetic and broken [C of E], the Catholic Church speaks with the clear voice of authentic Christianity." The 50-year-old Fr. Bown, who is unmarried, was to leave St. Stephen's, Hull, his parish since 1980, in October, and is shutting down the English Anglo-Catholic organization he led, Ecclesia. Bown indicated he had known "for some years" he would be leaving, but waited until he turned 50 in order to claim statutory compensation that includes a reduced pension. Bown qualifies for the payments agreed by the General Synod for clergy who resign because of women's ordination. He is entitled to 14,300 pounds this year, three-quarters of that amount next year and two-thirds in each subsequent year until he is 60, when he will be entitled to a reduced pension. The payments will be reduced or ended should he find another source of income. (Combined news reports)

POINTING TO THE ANGLICAN WAY AT LAMBETH



Speaking to English Prayer Book Society Chairman Anthony Kilmister (left), ARCHBISHOP ANDREW MYA HAN of Myanmar (Burma) expresses his appreciation for *The Anglican Way*, the newspaper of Anglican Prayer Book Societies worldwide at the 1998 Lambeth Conference. Edited by Kilmister, the newspaper, which had three editions during the Conference, pointed (*inter alia*) to one of the few disappointments for traditionalists at Lambeth—the dearth in worship there of the uniquely Anglican, Cranmerian prayer book liturgy, which formed the basis for common prayer among Anglicans worldwide (even in non-English-speaking countries). Whereas the historic Books of Common Prayer each contained just one rite for Holy Communion, Morning Prayer and Evening Prayer, Anglicans are often confronted now with multiple rites—many options, and some with “inclusive” language, the newspaper noted. But the classic Common Prayer of the Anglican Way “is not merely a set of rites,” wrote the chairmen of Prayer Book Societies in England, Australia, Canada and the U.S. “It is a total form or system of godly order and worship intended for parish, family and individuals within a diocese and national jurisdiction. When it is broken up and treated as a set of parts to be placed alongside other modern services, then it ceases to be The Common Prayer and becomes merely a part of the modern relativism.” *The Book of Common Prayer* is the Anglican system for expressing and handing on “the faith once delivered to the saints” and maintains continuity with the life of Christ’s Church in the past, for the present and the future. “Bishops, who guard the faith, have a special duty to make sure that the classic Common Prayer does not get broken up and made part of” a modern Anglicanism “which is neither distinctive nor biblical,” the leaders stated.

C of E Priest Goes To Rome As Wife Seeks Priesthood

The women’s ordination issue has hit especially close to home for one Church of England vicar—who is decamping to Rome as his wife prepares to become an Anglican priest. Rev. Fred Bonham, 61, Team Vicar at Newbury in Berkshire, said there was no rift between him and his wife, Valerie, who has been working as an ordained deacon within the vicar’s team ministry. He said he could not accept female ordination but also desired to allow his wife the freedom of her own convictions. Bonham hoped to be received in the Roman Catholic Church after taking early retirement in September. His replacement at St. Mary’s, Speen, which has not favored women priests, will be a male priest. Mrs. Bonham is expected to be in Rome to celebrate in another parish later this year. Sources included *The Independent* and *The Times* of London.

TAC Primate Louis Falk said there is no talk yet of a possible replacement for Passi.

***ALL THE ATTENTION TO THE LARGE CONTINGENT OF AFRICAN BISHOPS AT THE 1998 LAMBETH CONFERENCE MADE HISPANIC BISHOPS FEEL INVISIBLE,** they said. There were insufficient translators and translations, they claimed. “It’s a general attitude, a tone,” said Bishop Sergio Carranza-Gomez of Mexico. “We feel ignored.” The Hispanics said they desired to be more involved in the music of the conference, which was largely done by the English and Africans. - *Lambeth Daily*

***SAN FRANCISCO’S GRACE EPISCOPAL CATHEDRAL ALLOWS UNBAPTIZED PERSONS TO RECEIVE HOLY COMMUNION,** according to a statement on its web page. “Open door hospitality is a revelation of the true nature of divine love, promising intimacy and proximity to the mysterious God,” it says. “All persons who seek God and are drawn to Christ are welcome to receive the Sacrament of Holy Eucharist.” This contrasts with a statement of the 1968 Lambeth Conference: “Christians duly baptized in the name of the Holy Trinity and qualified to receive Holy Communion in their own churches may be welcomed at the Lord’s Table in the Anglican Communion.” - *Anglican Journal*

OF GENERAL INTEREST:

***THE ISRAELI GOVERNMENT’S PLANS TO REOPEN THE SITE VENERATED AS THE PLACE WHERE JESUS WAS BAPTIZED** have been applauded by church leaders. A picturesque Greek Orthodox monastery, constructed in the 19th century, still stands near the site on the west bank of the River Jordan, on the outskirts of Jericho. The location is part of the territory taken by Israel during the 1967 war. - *Ecumenical News International*

***ISRAEL’S TWO CHIEF RABBIS MADE THEIR FIRST VISIT TO THE OFFICES OF THE LATIN PATRIARCH OF JERUSALEM** recently, pledging to do everything possible to broaden their dialogue to include Muslim leaders. Since the founding of the State of Israel in 1948, no Chief Rabbi had entered the offices of the patriarch in Jerusalem’s walled Old City before this recent visit. The reason for the encounter was mutual concern about the deteriorating peace process between Israel and Palestinians and the hope that religious leaders might succeed where politicians had failed. The meeting was a follow-up to the historic first-ever meeting earlier this year at Israel’s Rabbinate between the three leaders. At that time, the Latin (Roman Catholic) Patriarch Michel Sabbah, who was born in Nazareth and is proudly Palestinian, boldly shook hands with Yisrael Meir Lau, Chief Rabbi of the Ashkenazi community (Jews of Central and Eastern European origin) and Eliahu Bakshi Doron, Chief Sephardic Rabbi (representing Jews of Mediterranean origin). The greetings were repeated in late August, as the two rabbis, who are appointed by the Israeli government, showed they are ready to rise above local politics and to return the earlier gesture of goodwill from the Latin Patriarch. - *Episcopal News Service Ecumenical News International*

***MANY ZIMBABWEAN CHRISTIANS HOPE THAT THE HIV/AIDS PANDEMIC WILL FEATURE PROMINENTLY AT THE WORLD COUNCIL OF CHURCHES ASSEMBLY** in Harare in December. A WCC staff member who has just

Continued on Page 30

Wayward Roman Catholics: A Woman Priest, "Women-Church" And Other Tales From The Fringe

No doubt about it, the recent papal crackdown on dissenting clergy and theologians in the Roman Catholic Church is having the desired effect.

Like a good spray of *Raid*, it is chasing a lot of theological "bugs" out into the open, and—mostly—out of the Roman Catholic household.

Some, however, are going out with a flourish.

It isn't quite the "Philadelphia 11," but Catholics learned in September that a Roman Catholic nun from Whitby, England, was ordained a priest by a rebel Irish bishop already in trouble with the Vatican for conducting marriage services for divorcees.

Sister Frances Meigh, 67, who lives at a hermitage attached to St. Patrick's Roman Catholic Church in Whitby, was ordained at a service in Omeath, County Louth, in the Irish Republic by Bishop Pat Buckley. A former Anglican, Meigh has worked with Mother Teresa's nuns in India.

Sr. Frances is said to have received tremendous support from friends and clergy of all denominations, but expected there will be "a lot of opposition...I don't intend anything confrontational with the church," she stated. She reportedly said her first mass September 15 at the church in Omeath.

But since Buckley was excommunicated by the Roman Church in August—after he was made a bishop by another rebel prelate—what Meigh or Buckley do is likely of minor concern to Rome. The Catholic Church declared Buckley's

elevation to the episcopate "valid but unlawful," and does not believe the Church is authorized to ordain women.

Not that Buckley will be easily dismissed, especially as a source of newspaper headlines. In addition to what he termed his "*fait accompli*" on women's ordination, he planned to readmit several priests who left the church to marry. He also ministers to some of the 5,000-plus Irish women each year who face excommunication for having abortions. He claims his many Christian supporters include some Catholic prelates, including the late Cardinal Tomas O'Fiach, who allegedly made clear late in life that he would welcome women clergy. Buckley also says that some Irish Catholic bishops are privately advising couples who cannot be married by the Roman Church to contact him.

Among other recent dissident eruptions in the Roman Church:

- Copies of a book on women priests by a British Roman Catholic nun, Sr. Lavinia Byrne, were seized by the Vatican from her Benedictine-run American publishers, and the book (*Woman at the Altar*) has been banned.

- Concern about the Vatican's "efforts to silence and even to outlaw discussion" was expressed by the National Conference of Priests in England and Wales.

- John Wijngaards, a Dutch Roman Catholic theologian who heads a London charity, resigned from the priesthood and sharply attacked the Catholic Church's stance on priestly celibacy, contraceptives and women priests.

- A meeting of some 350 members of the Loretto Sisters in Toronto in July said the sisters are willing to risk being kicked out of the church in order to support women's ordination.

- The *Dallas Morning News* highlighted the growing U.S. "Women-Church" or "WomenEucharist" movement, involving mostly Catholic women who hold private Eucharists without a priest. At least 1,000 such groups are estimated to exist. The women have now begun conducting periodic public services.

- In Rochester, New York, a popular priest who allowed women to play a prominent role at the altar and blessed same-sex unions was forced to end his 22-year ministry at Corpus Christi Catholic Church. In September, Fr. James Callan was removed from his job by his bishop, Matthew Clark—who himself has liberal leanings toward women and homosexuals. Last year, Clark held a Mass for gay Catholics in Rochester's cathedral.

- A Roman Catholic priest in the Philippines was removed from the ministry after openly defying church laws by getting married, and urging other priests worldwide to follow his example. The cleric was wed in his vestments.

- The local Catholic bishop in Austin, Texas appeared (at deadline) to be resisting strong Vatican pressure to halt sterilization and contraceptive programs at a city hospital under his aegis. Bishop John McCarthy said he would stand by a 30-year agreement under which a Catholic-owned healthcare network assumed management of Austin's Brackenridge Hospital in 1995. The agreement, which included reproductive services, was originally judged workable by several church ethicists.

Sources included *The Whitby Gazette*, *The Independent*, *Ecumenical News International*, *The Washington Times*, *The Times (London)*, *Church Times*

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LATE-BREAKING NEWS: The Archbishop of Canterbury, Dr. George Carey, has termed "disappointing" a new Roman Catholic ruling that strongly reinforces the ban on Anglicans and Roman Catholics receiving Holy Communion in each other's churches.

Signposts

The Lessons Of African Mud

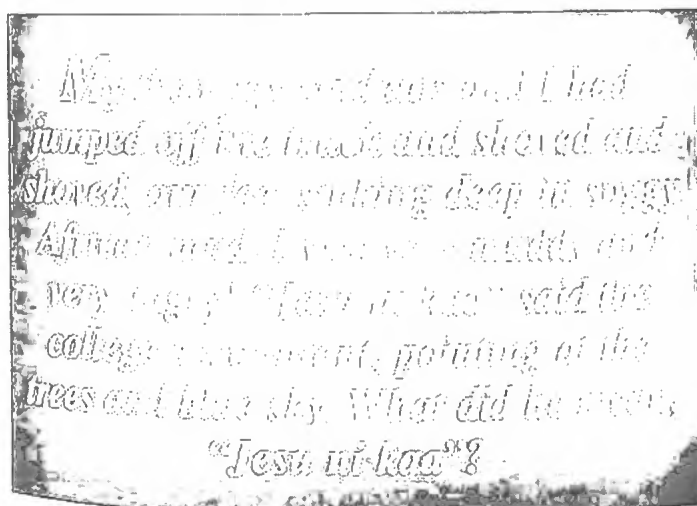
By Neil Jones

The truck's wheels spun stupidly in the mud. Thick red mud splashed up my clean new trousers!

My theology students and I had jumped off the truck and shoved and shoved...our feet sinking deep in the soggy mud.

I got red in the face and very, very angry!

Here I was, thousands of miles from my dear friend and wife, Gerlinde. My second day in Kenya. On the way to preach at a Confirmation Service school...sermon prepared...a few words memorized in the local language...Luo... "Akelonu mos kwom Canada" ("I bring you greetings from Canada"). Then everything went wrong: we hit the sea of mud that used to be the road. My summer school students at St. John's Anglican School of Mission saw their professor of pastoral counseling very muddy and very angry!



"Bwana Jones, Jesu ni kaa."

Mr. Pim, the college accountant, pointed at the trees; the blue sky with its puffs of cumulus clouds; the far off purple mountains; and the villagers who had come to help us push.

"Jesu ni kaa," he said again, with a smile.

What did he mean, "Jesu ni kaa"?

I stopped pushing, and leaned against the muddy truck; we all stopped and rested.

My students smiled and said "Ndiyo Jesu ni kaa."

I knew that "Ndiyo" (pronounced "undeeO") meant "yes."

"Ndiyo, Jesus" meant "Yes, Jesus" and I knew that "ni" (pronounced "knee") meant "is." I was getting closer. "Yes, Jesus is?" What does "kaa" (pronounced as an Oxford accent renders "car") mean?

Everyone smiled and said "Jesu ni kaa...Jesu ni kaa."

I must be thick!! I said to myself. Of course, it's "Jesus is here."

Where did my anger go? I don't know. But it went.

How about pushing the truck sideways? We did and got on to a solid rut in the mud. And slowly we got out of the thick gooey mud.

Yes, I managed to wash my trousers off and preached my sermon—wet from the feet up!!—to 800 children (yes, 800 children, and 200 adults!) who were confirmed, and their parents. But I think I got preached a sermon that day, some eight years go, that I have never forgotten. "Jesu ni kaa"—"Jesus is here!!" Thomas á Kempis said it this way: "When Jesus is present, all is well, and nothing seems difficult."

My trousers were never the same again. Neither was I.

But is that the end of the story? Later on, I dragged out my Kiswahili dictionary and found that kaa means: to stay; to live; or to sit. On that muddy day I felt that Jesus was "here" through the presence of the Holy Spirit: "here" when I was angry; "here" when Mr. Pim pointed out the truth that when I am splashed around by the mud of life, Jesu ni kaa. "Jesus is here." But the fuller meaning in Kiswahili is: "Jesus is staying here with us; Jesus is alive; Jesus is sitting where we are right now—down here in the mud; we are not alone, come what may!"

Thomas á Kempis put it so well: "Be humble and peaceable and Jesus will be with you. Be devout and calm and Jesus will abide with you."

The truth of this thunders down the ages from the steadfast voices of men and women and children. Voices who thundered the words of the Nicene Creed. *I believe in one God the Father Almighty, Maker of heaven and earth...And in one Lord Jesus Christ, the only-begotten Son of God...* and "in the Holy Ghost, the Lord, the Giver of Life...Who with the Father and the Son together is worshipped and glorified..."

Gerlinde and I are now members of the Anglican Catholic Church of Canada, a part of the worldwide Traditional Anglican Communion, a church loyal to the faith of our fathers, a church where, with confidence and emotion, we can say the creeds and know Him in the breaking of bread.

The foregoing is reprinted by permission from the December 15, 1997 edition of *The Rock*, a traditional Anglican quarterly published and edited by the Rt. Rev. R.C. Crawley, 10989 Hilslea Crescent, RR 4, Ladysmith, BC V0R 2E0 Canada.

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The Afterword

Conservatives On The Grassy Knoll At Lambeth?

Just when we thought we'd put the whole subject of alleged vote-buying at Lambeth to "bed" with our second review of the matter (Page 9), it reawakened with a vengeance.

At deadline, *The Church of England Newspaper (CEN)* reported that a U.S. woman bishop had made "the first specific accusation that money changed hands" in the liberal whispering campaign alleging that western conservatives bought African votes for Lambeth's sexuality resolution.

In Rhode Island's diocesan publication, *Risen*, Bishop GERALYN WOLF reportedly quoted her chaplain, the Rev. RANDALL CHASE, as saying that, while he was in line at one of the Kent University banks, "an African bishop turned to me with \$500 in crisp new bills in his hand. He said, 'What do I do with this? Can I use it?' and I said, 'No you can't use it unless you go in the bank and exchange it for pounds.' I said, 'Where did you get dollars?' [and] he said, 'Oh, I didn't get it. That nice bishop from Dallas gave it to me.'"

Dallas Bishop James Stanton, head of the American Anglican Council (AAC), denounced the allegation as "clearly false" and "outrageous." Stanton told *TCC*: "Nobody got \$500 from me." He said he was "heart-sick" about the offensive, "racist" liberal claims. The African bishops "do so much on so little and they are so courageous. To say they are willing to sell their souls for dollars is an insult."

Contacted by *TCC*, Fr. Chase said that *Risen* would be running a correction. He said the African bishop had said the money came, not from the Bishop of Dallas, but from "that nice bishop from Texas." (There are at least nine active bishops, of differing viewpoints, resident in Texas, and six dioceses covering its territory.) Chase also said he was "not sure" about the conclusion that the money was a "bribe." And he said he was so distracted by the African prelate's query that he did not think to ask his name, look at his nametag, or inquire further about the source or purpose of the \$500. However, he said an English contact reported a similar experience with an African bishop.

Not much to go on, really. Still, Bishop Wolf's general contention—that cash changed hands at the Franciscan Study Center (FSC)—apparently stands. *CEN* also quoted the Anglican Communion Office's Jim Rosenthal as saying there had been "other reports of this as well."

"Show them to me," Stanton replied when asked about this. "If it's true it's an outrage, but it's not true." He reiterated that the FSC provided hospitality and practical help to non-western bishops in an unfamiliar setting. "But there wasn't any cash fund," he stated. "I didn't give out money, the AAC didn't give out money and there was no such operation going on at the Franciscan Center."

His statement was echoed "with absolute certainty" by the Rev. George Conger, who handled all funds linked with activities at the Center.

Stanton noted that the number voting for the sexuality resolution—which included the majority of western bishops—was

overwhelming. "You don't buy votes when you've got an overwhelming vote" already.

Indeed, the view of most global South bishops was evident long before Lambeth, in the Kuala Lumpur and Dallas Statements.

In short, it appears again that the revisionists prefer to invent conspiracy theories and ecclesiastical Elvis sightings rather than face the reality that most of the world's Anglican bishops—including a good number of African bishops educated in the West—simply reject their attempt to rewrite biblical sexual morality, and cannot be bought away from the faith for which many have already paid a price far higher than \$500.

Any remaining doubters might consider the words of Bishop Benjamin Kwashi of Jos, Nigeria, in a letter to *CEN*: "We ...will not be moved by those who think money works wonders. It probably means so much to them that they have difficulty believing that POOR AFRICANS have the capacity to decide on matters of the Gospel without money playing a part in it...These arrogant bishops and their followers...are happier for the world to remain...separated from God with no hope of heaven and eternal life...We are persuaded that our salvation is beyond purchase [and] we will not negotiate this for anything nor will we be intimidated by man or Satan himself..."

*

A Final Word About: Matthew Shepard, the gay young man who suffered such a horrific death in Wyoming. Shepard, it turns out, was an Episcopalian. And already we are starting to hear comments linking his murder to Lambeth's stand on homosexuality. Yet, *no one* who claims to be an orthodox Anglican could condone what was done to this poor young man. *Thou shalt not kill!* Orthodoxy does not consist of "defending" the biblical witness in one area by betraying it in another—e.g. by killing an abortion doctor for the "pro-life" cause (as has also happened again recently).

BRIEFS Continued from Page 27

returned from Zimbabwe said he was "shocked" to find that some 700 people die every week from AIDS, and church people spend much time burying people. In another African country, Malawi, a report late last year found that more than 50 percent of the country's skilled workers may die of AIDS within the next decade. - *Ecumenical News International*

***SOUTH AFRICAN PRESIDENT NELSON MANDELA HAS CALLED ON THE NATION'S CHURCHES** to help fight rampant corruption because, he says, some members of the new administration under his government have become as corrupt as the apartheid-era civil servants they replaced. - *Ecumenical News International*

***ZAMBIA'S CHURCHES ARE PROTESTING AGAINST THE FORMATION OF A HOMOSEXUAL RIGHTS ORGANIZATION**—Lesbians, Gays, Bisexual, and Transgender Association (LEGATRA)—declaring that the group should not be allowed to operate, let alone propagate its ideas in this African country. Homosexual practice is a criminal offense in Zambia, punishable by a *minimum* of 14 years in prison. - *Ecumenical News International*

***A BRITISH LESBIAN COUPLE WHO WERE "MARRIED" BY A FEMALE VICAR IN A PUB** and each conceived children using a syringe and sperm stored in a pickle jar, have parted. The couple, whose decision to have children outraged family campaigners, had defended their decision by claiming that they had a "loving and stable relationship." News of the woman, Lisa Casson, 25, who had

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 Sundays MP 10a; Sunday School all
 Sundays 10a; 1928 BCP;
 650/941-6524

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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,
 1-37660-2700, 660-2708

Orange County
Church of Saint Mary
Magdalene
(Anglican Catholic Church)
 155 S. Glassell St., Orange; Sun
 10a HC, 8:30a MP, 9 a.m. Sung
 Mass; Wed 9:30a Mass & Healing
 Service; Thurs 7p Mass; Prayer Book
 Holy Days as announced; The Rev.
 Charles Wilcox, Rector; the Rev. C. R.
 Stock, assisting; 714/532-2420

COLORADO

Denver
Mary's Church
(Anglican Catholic Church)
 101 S. Clayton; Sun HC 7:30a,
 10a, 12 noon, 6p, Evensong &
 Matins 5p; Daily Masses; The
 Rev. Stephen Wallsteadt, 303/758-
 1111, Fax 758-3166

CONNECTICUT

Meriden
St. Agnes Church
(Anglican Church in America)
 100 S. Main St.; Sun 8a Low Mass,
 10a, 12 noon, 6p, Evensong &
 Matins 5p; Daily Masses; The Rev.
 Stephen Wallsteadt, 203/734-6025,
 203/734-6026

DISTRICT OF COLUMBIA

Washington
Church of the Ascension
St. Agnes
(Anglican Church in America)
 2225 Massachusetts Ave. NW; Sun
 8a, 12:30p; Solemn High
 Mass, Mon-Fri Mass 12:00p;
 10a, 12:30p, 6p, Evensong &
 Matins 5p; Daily Masses; The Rev.
 Stephen Wallsteadt, 202/338-1111,
 202/338-1112

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 Nutwick;
 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; Wed
 5:45p EP & HC; The Most Rev.
 Louis Falk; The Rt. Rev. Wellborn
 Hudson; 515/223-1591

NEW JERSEY

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

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;
 8p, 10p; Fri 9p; Sat 9:30a; American
 Prayer Book; 215/338-1111,
 215/338-1112

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, 160 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; StFrancis@AOL.COM

TEXAS

Alpine
Holy Cross Anglican Church
(Independent)
 N. 2nd at Brown; Sun HC 10a; Wed HC
 noon; Holy Days HC noon; 1928 BCP;
 The Rev. Keith Steinhurst; 915/837-7463

Houston

St. Thomas' Episcopal Church
and School
(ECUSA)
 4900 Jackwood; Sun 8a HC, 9a SS all
 ages, 10:15a HC (MP 2nd Sun), 6:15p
 EP (Evensong 6p 4th Sun); Mon-Fri 9a
 MP (school days only); The Rev.
 Wayland Coe; 713/666-3111, fax
 713/668-3887

VIRGINIA

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

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