

says a fetus is a living baby as soon as it enters the birth canal. In her opening argument, Priscilla Smith, attorney for the pro-abortion Center for Reproductive Law and Policy in New York, said the law is a naked attempt to end all abortions, not just partial-birth abortions. The state's specially appointed lawyer, Derinda Bordlee of the Lawyers for Life organization, countered by arguing that birth begins in the birth canal. Allowing an abortion at that point would open the door to other types of legal killing, she argued. "If you can kill a person who is partly in the vaginal canal, what prohibits you from killing one that is part way out?... What prohibits you from leaving one foot in the vaginal canal and breaking the child's neck?" she asked. - *Combined news sources*

***EFFORTS TO BAN PARTIAL BIRTH ABORTION FAILED** in Washington state and Colorado during the November elections. Denver Roman Catholic Archbishop Charles Chaput had called it "astonishing" that society had reached the point that a vote had to be taken "to prevent children from being killed during the very act of delivery." Colorado voters did approve, by 55 percent, an initiative to require parental notification 48 hours before an abortion is performed on a minor, though opponents vowed to fight it in court. A third ballot question, which would have provided tax credits for parents of children in public, private or religious schools, failed. - *Catholic News Service*

***TEEN PREGNANCIES AND ABORTIONS ARE SIGNIFICANTLY DOWN.** The teen pregnancy rate fell to a 20-year low in 1995, while the teen abortion rate declined for the seventh year in a row, a new study shows. The figures indicate that young people have become "somewhat more conservative" in their views on casual sex and unwed childbearing, according to Patricia Donovan, an analyst with the Alan Guttmacher Institute (AGI), a research group associated with the Planned Parenthood Federation of America. - *The Washington Times*

***AMERICA'S ROMAN CATHOLIC BISHOPS HAVE LAUNCHED AN AGGRESSIVE NEW CAMPAIGN** to lobby against abortion and to mobilize parishes across the country into a powerful voting bloc against candidates who support abortion rights. The initiative by the nation's Catholic bishops marks a new and more visible, vocal era in the church's political activism against the murder of unborn children. - *The Washington Post*

***A CLOSELY-WATCHED PROPOSAL TO PERMIT**

ASSISTED SUICIDE IN MICHIGAN WAS SOUNDLY DEFEATED by voters in November. Michigan's Proposal B on assisted suicide had been opposed by a wide-ranging coalition of religious and health care groups, as well as by suicide doctor Jack Kevorkian, who criticized its "stifling bureaucratic red tape" and said it did not "go far enough." Oregon, where citizens twice have voted in favor of permitting assisted suicide, remains the only state where it is allowed. - *Catholic News Service*

***A PRESBYTERIAN "CONTINUING CHURCH"—the Presbyterian Church in America (PCA)—has overtaken the Christian Reformed Church (CRC) as America's largest Evangelical Reformed denomination.** According to official 1998 statistics, the PCA, formed by conservatives who left the mainline Presbyterian Church (USA), has reached a total of 283,381 members, compared to the CRC's total of 279,029. The CRC has lost almost 12 percent of its members over the last six years, largely due to controversies surrounding its decision to allow women's ordination, and conflicts on other matters, such as theistic evolution. During the same period, PCA membership has increased over 22 percent. For years, the CRC has provided leadership in a wide range of areas to the Reformed faith in North America. As the only sizable Reformed or Presbyterian denomination founded before the turn of the century that remained theologically conservative, the CRC was instrumental in assisting many of the smaller Presbyterian denominations which seceded from the mainline Presbyterian church over the past century. - *Christian Observer*

***A ROMAN CATHOLIC MONASTERY IN THE MIDDLE OF THE NEW MEXICO DESERT IS EXPERIENCING SOMETHING AKIN TO A TRAFFIC JAM—in cyberspace.** Since picking up the tools of the Internet, the Monastery of Christ in the Desert in Abiquiu has created a global community on the World Wide Web. Only five years ago, the monastery, which is about two hours by road from Santa Fe, had no electricity and no telephone lines. Today the monks' web site (www.christdesert.org), which receives tens of thousands of "hits" every day from all around the world, offers chants, homilies, prayers, information about the monastery, links to other resources and even information about sustainable building and renewable energy. - *Ecumenical News International*

THE Christian Challenge

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 Volume XXXVIII, No. 1 January-February, 1999 \$4.00



St. John's Anglican Church, Quincy, Illinois

A Look Back At A Remarkable Year
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- To defend the Christian Faith as embodied in traditional Anglicanism, defined in Holy Scripture, and enshrined in the Historic Book of Common Prayer
- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

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January/February, 1999

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THE LAMBETH CONFERENCE AND GENERAL CONVENTION

One of our readers, Hampton S. Tonk of Chicago, is one who is always ready with helpful suggestions to assist church liberals in achieving their aims. After proffering, in TCC's May '98 issue, his own list of nominees for the new president and dean of Episcopal Divinity School in Cambridge, Massachusetts, he now returns to help liberals shell-shocked and angered by the outcome of the 1998 Lambeth Conference. To enable liberals to return fire while also securing their ground in the Episcopal Church, he offers the following proposed canons, which he commends for introduction and consideration at General Convention 2000. - Ed.

PROPOSED CANON A: The Lambeth Conference is an important decennial conference of the Anglican Communion, and its acts should be taken seriously by all Anglicans; but it has no canonical or moral authority over or in the Episcopal Church in the United States of America.

PROPOSED CANON B: Acts of General Convention in solemn council assembled are to be considered infallible in all matters of faith, morals, and canonical and ecclesiastical order and may not be overruled by any local parish, diocese, diocesan bishop, or foreign bishop or council. General Convention has full, supreme, immediate, plenary, and universal jurisdiction over every province, diocese, and parish in the Episcopal Church in the U.S.A.

PROPOSED CANON C: Each and every bishop of a diocese in the Episcopal Church in the U.S.A. has full, supreme, and universal power and jurisdiction in his or her diocese over every parish and mission of the diocese. Each and every bishop of a diocese is infallible in matters of faith, morals, and canonical and ecclesiastical order in his or her diocese when speaking *ex cathedra*, *ex libro*, *ex mitra*, or *ex pulpito*. "*L'Eglise, C'est Moi*."



PASTOR BURNBAUM HAD ENDURED SNORING DURING HIS SERMONS IN THE PAST, BUT NEVER FROM HIS OWN WIFE.

PROPOSED CANON D: All acts and resolutions of organs of the national church are to be received with full faith and trust as having theological, moral, and canonical certitude.

PROPOSED CANON E: Theologians, biblical scholars, and other professors and teachers with the rank of assistant professor or above are infallible when speaking *ex universitate*, *ex seminario*, *ex libro*, *ex pulpito*, or *ex academia*.

PROPOSED CANON F: The scriptural, theological, moral, liturgical, musical, and canonical tradition of the Church originated in A.D. 1976, and supersedes that of all previous eras, including the Apostolic and Patristic Eras. The Tradition is whatever the Episcopal Church in the U.S.A. says it is. "*La Tradition, C'est Nous*."

PROPOSED CANON G: All truth is relative. The Tradition, including Holy Scripture, is historically and culturally conditioned. There is no absolute truth, except for these Proposed Canons A-H.

PROPOSED CANON H: Whoever shall not receive these proposed Canons A-H with full trust and faith and wholehearted sincerity, let him (or her) be anathema.

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

APPEAL TO CATHOLIC AND EVANGELICAL BISHOPS OF THE ANGLICAN COMMUNION

The following letter was posted on-line, with the intent that it be published and otherwise widely disseminated. - Ed.

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

1. On 7 November 1998 the [Episcopal] Diocese of Massachusetts adopted amendments to Section 4 of Canon 14, "effective immediately upon passage." In essence, authority was given to "reclassify" any parish which does not pay an assessment to support manifest rejection of Lambeth resolutions on sexuality and the ordination of women [TCC, Dec. '98]. The bishop is permitted by such amendments to seize property, dismiss wardens and vestry, evict the congregation, if necessary, and put in place a minister of his own choosing. In a letter of December 3 the bishop stated his intention to exercise his new authority in the matter of individual congregations. If assessments are not paid to support programs against the will of Lambeth 1998, what is needful is the canonical authority to "reclassify" them. Holy Trinity, Marlboro and St Paul's, Brockton have long established their opposition to diocesan revisions of Christian Faith. Lambeth 1998 saw their position affirmed. Now they will be "reclassified."

Similar actions are being taken in the Diocese of Pennsylvania.

2. On December 3 the [Episcopal] Diocese of Los Angeles voted 2 to 1 to reject the overwhelming (526-70) [Lambeth] resolution on sexuality [see "Focus" section]. The Holy Spirit was not fully present at Lambeth. [Los Angeles Bishop] Frederick Borsch concluded, Bishops from around the world, he said, "would need to gain considerably more pastoral experience and engage in more thoughtful study and Christian conversations before I could regard them as well informed and wholly guided by the Holy Spirit on this issue." This is only the most recent diocesan convention to vote through a rejection of Lambeth resolutions.

3. Individual clergy and laity have been charged with crimes and dismissed. Anyone who will not support the development of same-sex liturgies, or who will not pay assessments which include sponsorship of pro-gay and lesbian programs and mission, has cause to be concerned. Individual bishops are acting in complete independence, which makes the notion of the episcopacy as a "sign of unity" nonsensical. Recently the Primus of Scotland announced he would fill vacancies with "refugee priests" from the Church of England [see "Focus" section]. This might be dismissed as idiosyncratic bombast were it not backed up by an almost papal authority arrogated to himself in Scotland. Christianity simply cannot flourish if the Holy Spirit is being invoked as a special gnosis by those with unlimited powers and enforcement mechanisms.

Godly bishops from around the world concluded that the situation in ECUSA would have to be monitored before requests for episcopal oversight could be entertained and acted upon. Surely the mind of ECUSA has been revealed, and quickly, only three months since the Lambeth Conference.

A congregation in a revisionist diocese is simply without catholic episcopal care, that office having been forfeited to the claims of a New Religion. The situation is not without precedent, as anyone living at the time of Athanasius could confirm. It is patent that the New Religion means to displace by any means what came before. New Religion Bishops will serve as enforcers, claiming the power of the Holy Spirit.

Prayerful, concerted action is required. The time for waiting and observing has come to an end, since the reality of the situation is now beyond debate. The Holy Spirit cannot be divided. The Holy Spirit is Truth, and is One with the Father and the Son. Who will witness to this Truth in word and in deed? Anglicanism is no longer local expressions of the One Catholic Faith. It is One Holy, Catholic Church, throughout all the world. What is needed is a polity capable of maintaining Christian Faith and Truth, so that the Gospel might be heard and received.

Parishes without evangelical and catholic oversight are hostages to geography and a polity which will "reclassify" them if they will not abandon historic Christian Faith and Practice. It is inarguable that the Gospel is being preached and received in joy and in service at St. Paul's, Brockton, and Holy Trinity, Marlboro.

How can Christian Faith be defended and parishes supported who live by that Faith? The time has come for an answer to this question, before yet another diocese rejects the work of the Holy Spirit at Lambeth and demands conformity or "reclassification" in accordance with some other Spirit.

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Clarification

In the news briefs section of the December issue, we reported that constitutional amendments banning same-sex marriages had been approved in November by voters in Alaska and Hawaii. There is a slight caveat to the Hawaii decision: the amendment approved there gives the *state legislature* the power "to reserve marriage to opposite-sex couples." The Alaska ballot question was a constitutional amendment that said a valid marriage "may exist only between one man and one woman."

REFORMED EPISCOPALIANS Also In Little Rock

First of all, let me tell you how much I appreciate the work and witness of TCC. I have been reading it almost since its inception in the 1960s. Last fall I donated all of my issues dating back to [that time] to the library at Cranmer Theological House in Shreveport, Louisiana.

My main purpose for writing is to "set the record straight." In your...article about St. Andrew's Church, Little Rock (November, 1998), you...briefly mentioned [that the Episcopal diocese also has lost] "some 60 members from another parish, St. Luke's, to a new Reformed Episcopal Church parish."

St. Thomas' Church in Little Rock, Reformed Episcopal, began with three people about 20 months ago. We now number close to 65 active folks, including children, in the parish. They did not, however, all come from St. Luke's in North Little Rock. We have quite a number who have transferred from Trinity Cathedral, Little Rock. Another group transferred from St. Luke's...Some came from Christ Church...and St. Margaret's [in] Little Rock. Others have moved their memberships from St. Mark's, Hope, and All Saints', Russellville. We also have some who have come from other denominations. So the REC parish in Little Rock is a "mixed bag" of (primarily) Episcopalians from a number of local parishes.

I should also mention that St. Thomas' Church in Little Rock is pleased to be an Associated Parish of the Episcopal Synod of America. This past fall we had Lay Canon Cris Fouse of the ESA, Todd Wetzel of Episcopalians United, and Dr. Peter Toon of the Prayer Book Society here as guest speakers. We use the 1928 Prayer Book and the 1940 Hymnal. In addition, we have been very supportive of St. Andrew's in [its] formative stages. A number of us have attended their services and functions to demonstrate our support and to encourage them in their work for the Kingdom of God.

*Dr. Robert Bowman
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RBowman310@AOL.com*

When Will It End?

When will the American Continuing (and Traditionalist) Churches' proclivity to various and sundry schisms come to a halt? First there was the totally ridiculous and meaningless split in the Original [Province] of the Anglican Catholic Church. And now there is the announced intercommunion between the...seceded members of the [Anglican Church in America's eastern diocese] and, of all things, the...Reformed Episcopal Church, a group officially rejecting baptismal regeneration, priestly absolution, Eucharistic sacrifice of *any* kind, and whose orders are invalid. What on earth is the matter with the bishops involved?...What about the harm to souls? When will it all end?

*Fr. George Porthan
Box 446
Soudan, Minnesota 55782*

As Fr. Porthan makes some serious charges, we asked a cleric of the Reformed Episcopal Church (REC), a "separated" Evangelical

Anglican body, to respond. The Rev. James T. Payne is a "cradle Episcopalian" who later turned to the Continuing Church, and finally to the REC. The REC was founded by a small group of clergy and laity in 1873, under the leadership of Rt. Rev. George Cummins, who had been Bishop Coadjutor of Kentucky within the Episcopal Church. The REC presently has around 13,000 baptized members. Fr. Payne's letter follows. - Ed.

It is always easier to make outlandish charges than to answer them in a reasonable space. I hope the following will suffice:

The Reformed Episcopal Church (REC) looks to the original Thirty-Nine Articles as its doctrinal statement. In its present liturgy it uses the identical form for the Absolution at both the Holy Communion and the Daily Offices as the 1928 *Book of Common Prayer* (which prayer book is authorized for use [also] by any REC parish...). The Prayer of Consecration in the new REC liturgy is that of the 1662 BCP.

The REC has steadfastly maintained the Historic Episcopate since its organization in 1873. This was validated in 1937 by an ECUSA commission on unity which was headed by Frank E. Wilson, the Anglo-Catholic Bishop of Eau Claire (WI), who wrote "There is little reason to question the validity of their orders since Bishop Cummins was one of our bishops..." Bishop Wilson's committee also investigated the liturgical form used at REC consecrations and declared that they were those of the Church of England "with...one additional prayer."

Finally, the claim that the REC rejects Baptismal Regeneration is incorrect. The REC is on record as believing that the outward and visible sign of baptism (water and the invocation of the Trinity) does not guarantee that there has been a moral change. In the famous Gorham case (1840s) in the Church of England, the Privy Council determined that this was a valid view and within the Thirty-Nine Articles. It was certainly the view of the Archbishops of Canterbury and York and the Bishop of London who collaborated on the Gorham decision. It was the view of Anglican Bishop J.C. Ryle of Liverpool. It is a view held by a number of Anglican Evangelicals to this day. In 1871, the Episcopal Church's House of Bishops declared in a resolution that the language of the Baptismal Office, in using the word "regeneration," did not mean that a "moral change" had necessarily taken place.

It is my judgement that the REC desires to be a broadly-based church which is both Anglican and Evangelical. We desire to be at peace with all our brothers and sisters in other Anglican bodies. It is my prayer that we can be in fellowship with all those who follow the Anglican Way...

The Rev. James T. Payne
Rector, St. Thomas of Canterbury (REC)
P.O. Box 270491
Houston, Texas 77277

TCC DOES IT AGAIN

Once again *THE CHRISTIAN CHALLENGE* has surpassed the other religious magazines in reporting on a significant event. The coverage of the Lambeth Conference this summer by [two other U.S. Anglican publications] was very good, but *THE CHRISTIAN CHALLENGE* was superb! The cover photograph of the procession of Anglican primates was excellent. The news articles appeared to cover all issues of importance. In addition, there were news items concerning the Church of England, Episcopal Synod of America, Fellowship of Con-

cerned Churchmen, Anglican Church in America, Anglican Catholic Church, the Roman Catholics and others.

Well done, Mrs. Traycik!

William K. Tinkham
Boston, Massachusetts 02108

Thank you for your continuing excellence in reporting; your Lambeth issue swept the board—as usual!

The Rev. Dr. William H. Ralston
Savannah, Georgia

TO OUR READERS: The next issue of *THE CHALLENGE* will be March/April. We hope, and plan, to maintain our eight-times-a-year publication schedule, but ask readers to allow for the possibility of change, since we expect to have to tackle and resolve "Y2K" computer problems this year.

NEW ENGLAND: Small Traditional Anglican congregation seeks priest to replace our long-serving present incumbent, now retiring. Missal parish needing one service each Sunday. We pay small stipend, and can help with removal costs. Suits priest looking for rural vacation area, in small college town. Write: Mr. Alvah H. Low, P.O. Box 564, East Poutney, VT 05741-0564; 802/287-9525; e-mail: MSLOWW@aol.com

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News Of The Weird

BIG CHILL IN BETHLEHEM: *Los Angeles Times* columnist Roy Rivenburg, writing under the title "Off-Kilter," surveyed last year's pre-Christmas scene and came across this (real) ad: "Get into the holiday spirit with Casual Living's new snowman manger display. The \$60 creche features a snowman Mary and Joseph waving their little stick arms over a snowbaby Jesus (who has a carrot for a nose) while an icy snow angel hovers above. Precious snowmen figures give a new twist to the traditional Nativity."

IF AT FIRST YOU DON'T SUCCEED...: All Virginians hoping to be married in the tradition of the Nomadic Chantry of the Gramarye can breathe a sigh of relief. After turn-downs in two other Virginia localities, self-described witch Rosemary Kooiman, who says she leads a 50-member congregation of the Chantry, got a minister's certificate from the Norfolk Circuit Court. The 69-year-old practitioner of Wicca can already perform weddings in Maryland, which does not regulate clergy. By sheer coincidence, the Virginia certificate was granted after the American Civil Liberties Union had decided to take the case to the state supreme court if the circuit courts continued to turn Kooiman down.

VESTED INTERESTS: The Cathedral Church of St. Philip in Birmingham, England, dedicated a new set of green vestments that are replete with familiar secular symbols of the surrounding area. *The Living Church* reports that the stoles feature representations of such things as Land Rovers, a water pumping station, a clock tower and a highway interchange known affectionately as "Spaghetti Junction." The altar frontal includes such items as an arena and an office building. We hope the vestments are one of kind.

YEAH, BUT AT LEAST THEY CAME TO CHURCH: Remember Sheffield's notorious Nine O'Clock Service (NOS)—the "rave" worship Church of England congregation? Remember how it disbanded in 1995 after its leader, the Rev. Chris Brain (really), was accused of abusing women members? Well, it now turns out that the work begun in NOS has not only survived, but mutated into something else altogether. *The Times* of London reported that members of the Nine O'Clock Service are "still going strong and recently celebrated a pagan festival in a Church of England chapel" in Attercliffe.

How's this for new liturgy? The story said that the "surviving members of the service, now renamed the Nine O'Clock Community, celebrated Samhain, a pagan fire festival, in a service that made no reference to Jesus Christ." After a welcome with mulled wine, the "20 adults and ten children sang along to a Sinéad O'Connor track, *Thank you for Hearing Me*, in a service with a backbeat of continuous percussion provided by the children, who had been given an old baby milk can or margarine carton filled with dry peas." According to *Church Times*, the service sheet described the festival as "associated with the remembrance of ancestors, with the coming of death and the conception of new life..." It listed ten activities for the season, which

included the advice: "Seek the sun at midnight, the rich treasures that lie in the land of winter." Yeah, okay, sure.

After a seven-minute sermon on the meaning of Samhain by a layman named Jim, congregants were invited to participate in a "threshold ritual" in which they wrote down their hopes and fears for the future. They left the chapel by the north door to burn these on a bonfire outside, and returned by the south entrance. Fireworks and Halloween lanterns followed.

After NOS broke up three years ago, members were assigned a chaplain, the Rev. Philip Allin, and the community moved to the Anglican chapel in Attercliffe; Allin, however, reportedly had the flu on the day of the pagan festival, and the service was led by laypeople. The pagan service was "outed" on the Internet after a visit by an Anglican who worships at another Sheffield church, the story said. It all makes us wonder what goes on when Allin is present.

MEANWHILE, AN INVESTIGATION INTO THE GROWING NUMBER OF "UNAUTHORIZED AND DANGEROUS EXORCISMS" has been ordered by the English General Synod, says *The Church of England Newspaper*. There already is an official exorcist in each diocese, the story said, but the numbers of untrained clergy performing exorcisms, sometimes referred to as "deliverance ministry," is growing, and hundreds of people have apparently suffered psychological breakdowns.

PERHAPS TAKING A CUE FROM THE CHURCH OF

ENGLAND, which has made big money from its shareholdings in the company that makes Viagra, some Iranian Muslims have found financial success as the Middle East's first condom manufacturers. The Hasemi family, direct descendants of the prophet Muhammad, have been doing a brisk business since opening the condom factory in Tehran. "Great Universe's" apple-flavored condoms are in especially high demand, as Friday prayers are used to extol the virtues of contraception. "We

saw the huge growth in population and saw a market," said Seyed Razi Hasemi, who runs the company with his sister. "It took years to get religious approval, but they (clerics) realized something had to be done." And the Muslim clerics, like some of the Anglican stripe, suddenly located a basis in the Koran for a radical change in their call for the faithful to produce "an army" of 20 million. Although the Koran does not specifically mention contraception, it does say: "The fewer the number, the better life can be." Muhammad also tells a follower who cannot afford any more children to "use a bag."

JESUS SAVES: As English clergy prove more vulnerable to attacks from unbalanced individuals whom, in many cases, they have tried to help, British newspapers reported last year that they are being offered a new device for their protection—a crucifix with an integral alarm. The product was launched last year by Avon Silversmiths. One tug is said to be enough to activate the device.



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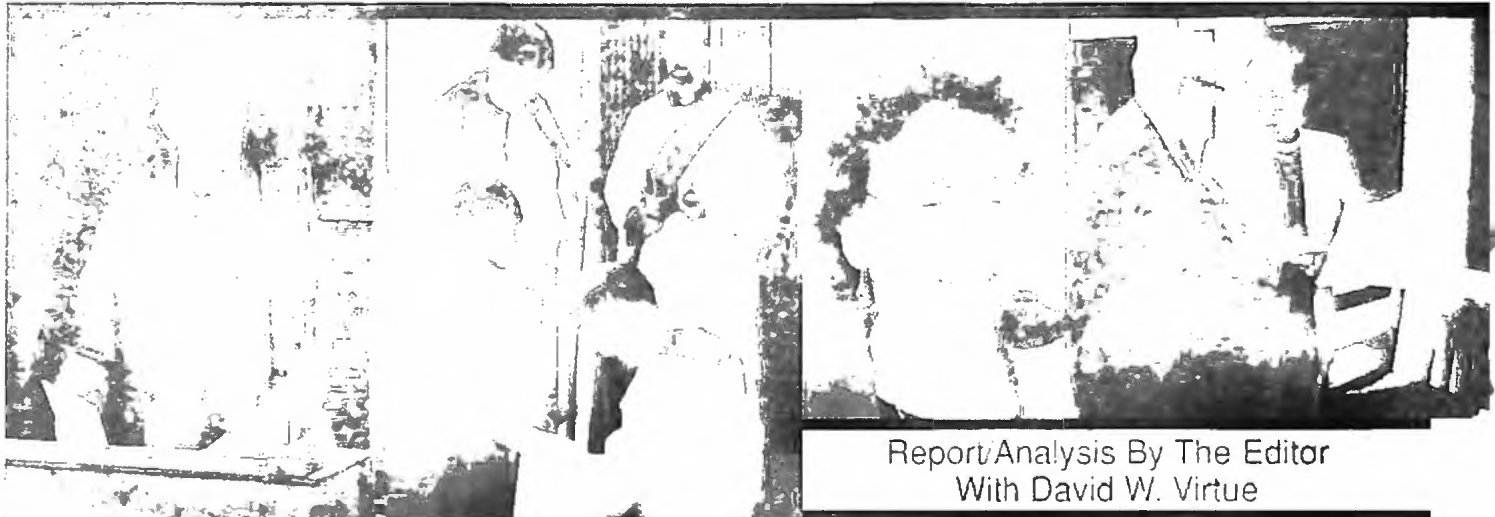
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1998: A New Day For Anglicanism



Report/Analysis By The Editor
With David W. Virtue

THE CHRISTIAN CHALLENGE 1998 YEAR-IN-REVIEW

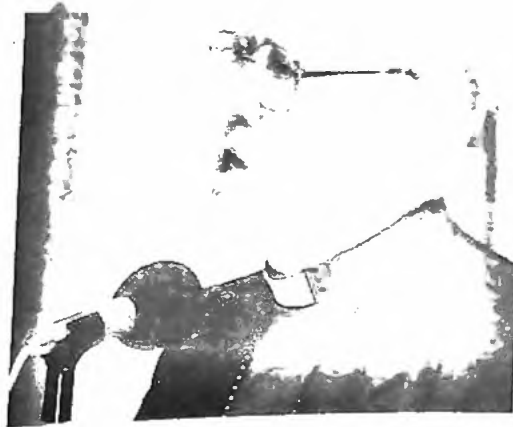
WHAT A DIFFERENCE a day makes, it is said. In 1998, it only took around 21 of them to effect a dramatic change in the Anglican theological landscape.

During the decennial Lambeth Conference in Canterbury July 18-August 9, the forces of liberal revisionism which have long held sway in the Anglican Communion underwent a significant rollback at the hands of a potent orthodox counterforce—undergirded by a larger, more cohesive bloc of bishops from burgeoning Third World Anglican provinces.

Confronted with liberal notions of “continuing revelation”—particularly in the area of sexual morality—the vast majority of 743 shepherds of 73 million Anglicans worldwide reasserted the authority and unchanging Truth of Scripture.

In Lambeth’s hardest-fought expression of the latter, a 712-to-1 margin of the bishops (526-70, with 45 abstentions) reaffirmed the Church’s historic sexuality teaching. The bishops upheld faithfulness in lifelong marriage between a man and a woman, and said abstinence is “right” for single people. They pledged to listen and minister to homosexuals, but deemed homosexual practice “incompatible with Scripture,” and spoke against the blessing or ordination of those involved in same-gender sexual relationships. Though spurred by those in ECU SA and elsewhere who had tried to legitimize homosexual behavior, the resolution also implicitly rejects divorce, adultery, fornication, pre-marital sex, polygamy and other sexual sins.

PHOTOS (clockwise from lower left): Prince Charles, and (above that), part of the procession, at Lambeth’s opening Eucharist; new Anglican Church in America Suffragan Bishop George Langberg (center), with two of his consecrators; Archbishop George Carey (center, right) at the inauguration of the new Hong Kong province; Anglican novelist Susan Howatch speaks to bishops’ spouses, the Archbishop of Myanmar chats with English Prayer Book Society Chairman Anthony Kilmister, and Mrs. George Carey, all in Canterbury; Charismatic Episcopal Church Armed Forces Bishop Douglas Woodall installs an archdeacon, Alan Andreaeas.



While Lambeth revealed that the strength of Anglicanism does now lie in the "global South"—Africa, Asia and Latin America—further analyses found that most western bishops had voted with global South prelates on the sexuality resolution, making it a genuine expression of the Anglican common mind.

Another setback to one of the liberals' cherished causes came as Lambeth declared that those on both sides of the women's ordination issue are loyal Anglicans, and bid provinces to respect conscience in the matter, and provide alternate episcopal visitors where needed. The strength of this resolution, which underscores existing Anglican policy, was due largely to a group of traditionalist prelates and women bishops—none of them, however, from the U.S. Episcopal Church (ECUSA), which in 1997 mandated churchwide acceptance of women's ordination.

Lambeth also reaffirmed the priority of mission and evangelism, including the right of Anglicans to express their faith to non-Christians. This was balanced, however, by calls to promote and defend religious freedom, and to find common cause with other faiths where possible. In a strong endorsement of poverty alleviation around the globe, the entire Conference also adopted a resolution calling for forgiveness of the heavy debt plaguing underdeveloped nations. Other important subjects addressed by the Conference included euthanasia, ecumenical relations, youth, the environment, human rights, the refugee problem, landmines, technology and ethics, and urbanization.

The Canterbury conclave, moreover, brought not only a recall, but a new call for enhanced international authority to increase unity among Anglican provinces worldwide, and for dialogue and reconciliation with "extramural" Anglicans displaced by liberalism—the Continuing Churches.

As it was a signal year for Anglican orthodoxy, so it was for its chief nemesis—Newark Bishop John Spong. Simply put, the "Top Gun" of heterodoxy—flying high and free for the last 20 years—suddenly became a kamikaze pilot. He spent the first part of the year shooting holes in his plane—with a broadside on the gay issue to Anglican primates, a caustic exchange on the matter with Archbishop of Canterbury George Carey, and the publication of 12 "theses" trashing credal Christian beliefs. After making calamitous comments about African Christians in a *Church of England Newspaper* interview with Andrew Carey (the Archbishop's son), Spong crash-landed in Canterbury on the eve of Lambeth. He limped away from the wreckage and through the rest of the Conference, but he—like his hope of relegating the homosexual question, unanswered, to a study commission—was grounded.

To be sure, his experience soon gave rise to one of the vari-

ous "conspiracy" theories liberals proffered to explain their defeat at Lambeth. Spong's wife, Christine, told a meeting of the Episcopal gay group, Integrity, last fall that there was an "orchestrated...campaign" to take her husband out as a "player" at Lambeth that may have involved even some of his own allies. All suspects identified by Mrs. Spong (whether liberal or conservative) have dismissed her allegations. Andrew Carey, accused of "smearing" Spong, said the bishop "did that to himself" with his own statements.

Mrs. Spong's assertions followed those of other liberals, including outspoken Scottish Primate Richard Holloway, that western conservatives had "bought" African votes on the sexuality resolution with "chicken dinners," *quid pro quo* deals, and/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. Particularly suspect was the American Anglican Council (AAC), led by Dallas Bishop James Stanton (though the Oxford Centre for Mission Studies actually coordinated the FSC effort, which gave practical help to non-western bishops at Lambeth).

The claims were widely refuted not only by African prelates and western conservatives, but by some in the liberal camp, including Canada's Bishop Victoria Matthews, and Louie Crew, founder of Integrity. Crew referred to the fact that the views of African prelates (and indeed, those of most global South bishops) were already known long before Lambeth—as evidenced, for example, by the 1997 Kuala Lumpur and Dallas Statements. "You don't buy votes when you've [already] got an overwhelming vote," Dallas Bishop James Stanton told *TCC* a few months ago.

Lambeth's results vindicated the claim of conservative ECUSA bishops that they—not liberal revisionist American leaders—represent the Anglican mainstream.

Liberals, stunned by Lambeth's outcome, were quick to point out that the Conference's resolutions, while influential, are not binding on individual Anglican provinces (regional churches). Thus, some U.S. bishops said that the ordination and blessing of those in same-sex relationships would continue in ECUSA. No denial or confirmation of that came from Episcopal Presiding Bishop Frank Griswold, who has ordained active homosexuals but who abstained on Lambeth's sexuality resolution.

Indeed, the battle with liberal revisionism in ECUSA and a few other western provinces is not over. While ECUSA's liberalism has been a little less bold since last summer, the bellwether Lambeth resolutions have been rebuffed and sometimes flatly contradicted by the conventions of several Episcopal dioceses and by a national church panel. In addition, conservative and traditional clergy and parishes in a few such dioceses—notably Pennsylvania and Massachusetts—have come under particular threat from hierarchs aiming to bring them to heel.

Yet, in Canterbury, it was clear that a sea change had occurred; that Lambeth spoke there as the morally authoritative "mind" of a Communion that, unlike the past, will monitor more closely the response of provinces to the bases it set forth for Anglican unity.

Attempts now to maintain or advance ECUSA's liberal poli-

DID YOU KNOW... that THE CHALLENGE had the story of Lambeth before it ever occurred, and was the first to post it on-line? It was all contained in an article on page 14 of the Summer edition (issued in June) by Robert Stowe England and TCC's editor, Reporting on a talk and a paper by Southern Cone Primate Maurice Sinclair, the story forecast the new impact and unity of the global South bishops, and outlined key orthodox proposals for Lambeth—all of which saw success in some form at the Conference.

cies 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 ECUSA congregations and clergy to the oversight of foreign bishops.

The most highly publicized case of the latter last year involved St. Andrew's, Little Rock, a conservative Anglican congregation formed over the objections of Arkansas Bishop Larry Maze, a liberal. Maze was even more chagrined when a Rwandan bishop, John Rucyahana, took St. Andrew's and its priest, the Rev. T.J. Johnston, under his wing.

So far, Rucyahana has abided by Maze's wish that he not visit the parish: African prelates generally have indicated that they want to give ECUSA leaders time to respond to the results of Lambeth. With more and more ECUSA diocesan conventions and leaders dismissing Lambeth's sexuality resolution, however, the U.S. may be looking more and more like mission territory to overseas bishops.

Such conditions also could make the formation of a separate orthodox province in the U.S.—backed by the Episcopal Synod of America (ESA) and a newer group, First Promise (FP)—seem more like an imperative than a pipe dream. Notably, a similar proposal developed for English traditionalists by the Church of England's Forward in Faith organization received further advancement from FIF last year.

THE AMERICAN EXPERIENCE

In ECUSA, 1998 began with the stately and celebratory investiture of a new presiding bishop—another liberal, albeit with a different style than his predecessor, Edmond Browning. Former Chicago Bishop Frank Tracy Griswold told some 4,000 persons in Washington National Cathedral that he looked for his flock to move into “a place of conversation, conversion, communion and truth: truth as it is discovered in and through and with one another, truth as it is in Christ, who is himself the truth.” He asked all Episcopalians to help him rebuild the church. It was a heady start for the revisionists who have dominated ECUSA for at least 30 years.

In retrospect, though, it was a rather difficult year for liberal ECUSA leaders, even without the Canterbury clincher.

Immediately upon entering his new office, Griswold had to deal with a certain measure of apoplexy at national church headquarters over the actions of a conservative group. Bishop William Wantland of Eau Claire (WI), together with some other bishops, clergy and laity, had set up a non-profit corporation in most U.S. states using ECUSA's original, but never-incorporated name, *The Protestant Episcopal Church in the United States of America*, to “preserve the faith heritage for which that original body stood.” PECUSA, Inc. was initially said to be a means of holding the church together by giving orthodox Episcopalians and parishes a “place...to stand.” Nonetheless, it appeared to provide the framework for a possible separate province in North America, and a means for orthodox constituents to remain part of the Anglican Communion, amid real fears that foreign bishops might oust liberal ECUSA from worldwide fellowship.

Browning, upon learning of ECUSA's shadow structure on the eve of his retirement, made angry demands to Wantland over the matter,



Called Home In 1998

The Most Rev. John Maury Allin, the presiding bishop of the Episcopal Church from 1973-1985. Characterized by some as theologically conservative but socially progressive, especially in fighting racism, his term in office was marked by the ordination of women as priests and the revision of the Book of Common Prayer, both issues that have since divided the church. But Bishop Allin led the most successful fundraising effort ECUSA had ever seen, raising millions of dollars for Venture in Mission.

The Rt. Rev. John Hazlewood, the Anglo-Catholic former Bishop of Ballarat within the Anglican Church of Australia, and also a “great friend of Continuing Anglicans.” Hazlewood was present also at the ESA's 1989 founding.

The Rt. Rev. Brian Masters, 65, Bishop of Edmonton within the Diocese of London. A man of “notable pastoral gifts,” Bishop Masters had “worked unflinchingly” for the Anglo-Catholic cause in the General Synod, and was aligned with the Forward in Faith organization.

Archbishop Trevor Huddleston, who devoted much of his life to the struggle against apartheid in South Africa.

*Bishop Lesslie Newbigin, one of the century's foremost Christian statesmen. He spent many years in the Church of South India, and was the author of several books, including **The Gospel in a Pluralist Society**.*

while Griswold met with Wantland in March to “exchange views” on the subject. Meanwhile, PECUSA, Inc. also was targeted in a lawsuit filed by the liberal prelates and dioceses of Newark and New Jersey. By year's end, opponents of PECUSA had not gotten satisfaction (though early 1999 brought better news: though the orthodox structure will not be dismantled, its leaders will rename it).

Yet life wasn't easy otherwise for one of the lawsuit's plaintiffs, New Jersey Bishop Joe Doss, who was hounded by complaints and resignation calls from diocesan leaders during 1998—and into 1999, it appears.

Meanwhile, the Diocese of Newark surprised some by passing up the chance to elect ECUSA's first openly gay diocesan bishop. Instead, delegates chose a married priest from the diocese, Jack Croneberger, to succeed their radical leader, Bishop Spong, in January 2000. Croneberger is a liberal, to be sure, but is said to be more soft-spoken than Spong.

It was a bumpy year, too, for the liberal Bishop of Long Island, Orris Walker, who admitted “error” and “carelessness” after auditors reported thousands of dollars in unexplained diocesan expenses. Walker also faced canonical charges for refusing to accept as a parish's rector an Asian-American cleric he himself appointed to serve the parish's Chinese congregation. So far, however, a review panel has backed Walker, in a case some see as entrenching a major extension of episcopal power.

Meanwhile, a story that had rocked not only Walker's diocese but all of ECUSA was back in the news. The editor of *Penthouse* admitted that the magazine had published some unsubstantiated claims in its late 1996 article about a Brooklyn homosexual priest, but said that *Penthouse* “stands behind the substance of the story.”

Bishop Griswold also was put on the hot seat early on by conservatives who challenged:

PRESIDING BISHOP FRANK GRISWOLD, at his January 1998 investiture as ECUSA's leader.

him to produce the "huge body of scientific evidence" he claimed had shown that homosexual orientation is innate. Griswold hasn't responded. Around the same time, ironically, federal scientist Dean Hamer, who claimed a few years ago to have uncovered a genetic link for male homosexuality, announced that his research indicates that lesbianism is "culturally transmitted, not inherited." Hamer's finding that male homosexuality is genetically transmitted maternally also has not been duplicated in studies by other researchers.

Meanwhile, a conservative group's random survey of Episcopalians who are not part of its organization showed that ECUSA's liberal leaders were out of step with most of their flock. The poll by Episcopalians United found that 86 percent of respondents said ECUSA should not ordain practicing homosexuals or bless same-sex unions; 85 percent said they believe the Bible is the Word of God written; 83 percent believed salvation can be obtained only through Jesus Christ; and 91 percent agreed that the Church's principle task is to preach and teach the gospel.

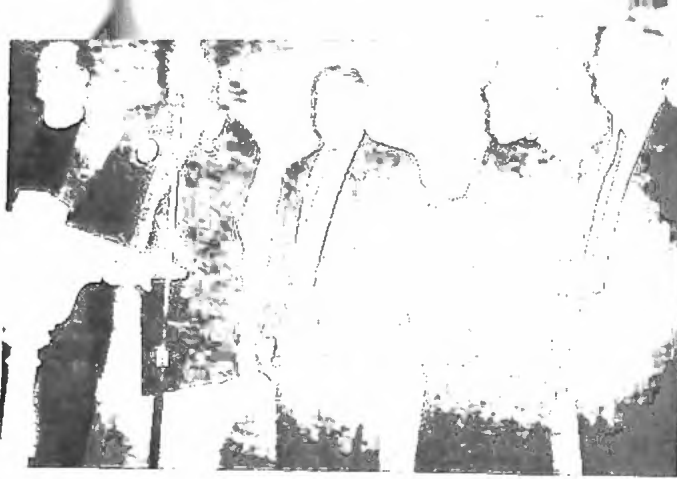
For some liberal leaders, though, it was business as usual.

In rites at the Cathedral of Christ the King in Kalamazoo, Western Michigan Bishop Edward Lee last year proceeded, despite public objection, to ordain two actively homosexual persons.

In Washington, D.C., it was announced late last year that Suffragan Bishop Jane Dixon would make a second forced visitation January 17 to the traditionalist St. Luke's, Bladensburg, Maryland—contrary to Lambeth's statements on the subject.

News was mixed from the Diocese of Pennsylvania. Earlier in the year, liberal Bishop Allen Bartlett agreed not to force a visitation on two of the six Episcopal Synod (ESA) parishes in the diocese at odds with him over his support for the ordination of active homosexuals and of women. Since succeeding Bartlett in May, however, ultra-liberal Bishop Charles Bennison has adopted a more aggressive posture toward the Synod parishes. ESA rectors say Bennison reneged on his pre-election agreement to continue Bartlett's "fly-in" bishop arrangement for Synod churches, and has threatened to bring the rectors up on charges if they don't allow him to visit their parishes himself. By the end of 1998, however, Bennison had backed away from planned visits to three unwelcoming ESA parishes.

In Massachusetts last year, the diocese prevailed in a lawsuit



DIANE KNIPPERS, a board member of the American Anglican Council (AAC), is joined by four other leading church conservatives in fielding questions about the recent Lambeth Conference at an AAC Washington, D.C., chapter meeting October 10.

which resulted in the disempowerment of the Church of the Advent's governing corporation, set up at the church's 19th century founding to protect its

Anglo-Catholic witness. The case was unusual, with traditionalist parishioners in league with the liberal diocese, while the corporation and some other traditionalists thought the decision created a "terrible precedent" in Massachusetts.

Meanwhile, another Massachusetts congregation, the 300-member St. Paul's, Brockton—which says it seceded from the liberal ECUSA diocese a few years ago—ignored the defrocking of its priest, the Rev. James Hiles, by Bishop Thomas Shaw, after Hiles was charged with sexual misconduct. Ironically, it was largely a sexuality matter—diocesan leaders' support for homosexual relationships—which drove Hiles and St. Paul's away from the diocese. By year's end, a clash loomed: under a newly-adopted regulation, Shaw intended to supplant St. Paul's leaders and clergy with his own appointees, and take back the parish.

Diocesan authorities are now likely to set their sights on Holy Trinity, Marlboro, where priest and people alike have withdrawn their recognition of Shaw's episcopal authority, citing Shaw's rejection of orthodox sexuality teaching, particularly as expressed by Lambeth. The move followed the diocesan convention's declaration that "God calls some homosexual people to live together in committed relationships."

Perhaps most interesting about the Holy Trinity case is that a feisty, conservative female, the Rev. Judith Gentle-Hardy, serves as its rector, and that the ESA, which opposes the ordination of women as priests, last year sought to arrange alternate episcopal care for her parish. Then ESA President Pete Moriarty—now succeeded by Walter Bruce—said that the Synod would not let "good faithful Christians be hung out to dry by an apostate bishop."

It was a bold move for ESA, which—despite encouraging international trends—last year saw some unsettling changes in two of just four dioceses shepherded by ESA-linked bishops. The Diocese of San Joaquin, California, led by Bishop John-David Schofield, got its first woman priest, whom Schofield is allowing to serve a parish without license from him. The action was seen as related to ECUSA's 1997 churchwide mandate for women priests. Bishop Wantland's traditionalist Diocese of Eau Claire also last fall elected as his successor the Very Rev. Keith Whitmore of Salina, Kansas, who is not opposed to women's ordination. Eau Claire's cathedral also had its first female celebrant last year, against Wantland's wishes.

But ESA's efforts on behalf of Holy Trinity were part of a new Synod policy of providing episcopal care to orthodox parishes in liberal dioceses—with or (if necessary) without the local bishop's permission. Last year, the ESA reported that visiting bishop arrangements—agreed by the local bishops in each case—had been made for traditional parishes in Atlanta, Eastern Michigan and Rhode Island. An ESA-aligned bishop,

Some Comings, Goings, In 1998

The Rev. Francis Bown, 50, the leader of the English Anglo-Catholic group Ecclesia and one of the Church of England's most outspoken opponents of women's ordination, became a Roman Catholic.

Terry Mattingly, whose weekly religion column appears in some 200 American and Canadian newspapers, left ECUSA for the Antiochian Orthodox Christian Church.

The Rt. Rev. Clarence Pope, the former bishop of Fort Worth and leader of the ESA, returned fully last fall to ECUSA, after ending a second quest for ordination in the Roman Catholic Church since his late 1994 retirement.

Edward MacBurney (retired of Quincy, IL), has already visited St. Paul's, Brockton, on one occasion, in that case without Bishop Shaw's permission.

ESA is in partnership with the aforementioned American Anglican Council, though ESA's most active Stateside alliance last year was probably with the determined First Promise (FP) movement of clergy and laity, noted earlier. At a national conference in Houston last March, FP leaders vowed to "fight for the faith," even if it meant defying ECUSA bishops, and/or fighting under the protection of Third World bishops in communion with Canterbury. It is more important, they said, to obey God and preach the gospel than to obey ecclesiastical authority, if that authority has abandoned the faith.

FP's allies, in turn, include not only ESA, but (the-soon-to-be-renamed) PECUSA, Inc., and the North American Missionary Society (NAMS), a church-planting agency which last year added to growing trans-provincial links between orthodox Anglicans by establishing a formal relationship with South East Asian Primate Moses Tay.

After Lambeth last year, both FP and ESA called on Presiding Bishop Griswold and ECUSA as a whole to align with Lambeth's stands on scripture, sexuality and women's ordination. FP warned 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.

THE ANGLICAN WORLD BEYOND

In the wider Anglican world, the pre-Lambeth push and pull proceeded apace as well, on both the women's ordination and homosexual issues.

In February last year, the Province of Central Africa repelled a bid to allow women deacons and priests, again frustrating the hopes of its liberal primate, Walter Makhulu; a similar motion was lost in the provincial synod four years ago.

On the other hand, the Australian General Synod, which okayed women priests in 1992, approved the preparation of legislation for women bishops. And, Japanese traditionalists announced that they, like counterparts in America and England, would be seeking a separate province, following the narrow approval of women priests in their province.

"Evidence of continuing divisions within the Anglican Communion over women's ordination" also emerged in a May announcement that provisions had been made at Lambeth for opponents and supporters of the innovation to worship separately when necessary.

In the event, however, reaction to the first-ever contingent of women bishops (11 of them) at Lambeth seemed to be generally welcoming, or quiet, especially in light of the larger struggle that raged over sexuality. Two orthodox English prelates indicated that the traditionalists had endeavored to uphold conscience in Canterbury in a courteous and unobtrusive way, though they asserted that Lambeth's resolution on women's ordination showed that "considerable...resistance" to the innovation remains across the Communion. While perhaps as many as half of the Communion's 38 provinces have accepted women's ordination, in practice,

the vast majority of the Communion's women priests are concentrated in English-speaking countries, mainly England and America. Only three provinces have women bishops, and most of the Lambeth II, again, were Americans.

In line with Lambeth's support for episcopal visitors where there are differences over women's ordination, it was announced just after Lambeth that a new "flying bishop" had been appointed in the Church of England, to succeed one of the first three such prelates, who was retiring. However, liberals in the C of E—one of just two provinces to make formal provision of alternate episcopal care—have lately pushed harder for repeal of the flying bishop scheme.

In a twist on the ministry issue, the Anglican Church of Australia's senior legal body—responding to a proposal in the Diocese of Sydney—last year said there is nothing in ACA's constitution to prevent laypeople and deacons from presiding at Holy Communion, though approval from ACA's General Synod would be needed. By year's end, though, Sydney Archbishop Harry Goodhew had said he would refuse assent for such legislation if it is finally passed in his diocese.

In May, the Anglican Church of Canada's General Synod affirmed the House of Bishops' 1997 guidelines, which indicate (*inter alia*) that the bishops would not sanction the ordination or blessing of those in homosexual relationships. But the policy may be bucked soon by liberal Bishop Michael Ingham and some clergy in his Diocese of New Westminster (Vancouver).

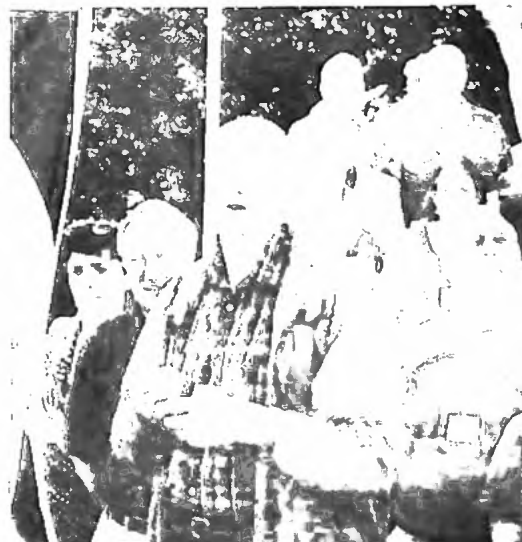
In England, one of the main tussles over homosexuality during the year erupted when the new Bishop of Newcastle, Martin Wharton, reportedly said that a "faithful" homosexual relationship is not sinful. Clergy and members of three congregations sought alternative episcopal oversight; Wharton, claimed he was misquoted, though doubts apparently remained.

There was further heat over the sexuality issue when Peter Tatchell, together with other protesters from his gay group, Outrage, disrupted the Archbishop of Canterbury's (televised) Easter Sunday sermon in Canterbury Cathedral, to protest Dr. Carey's orthodox stance on homosexuality. Tatchell's performance cost him only around \$525.

Scotland's maverick leader, Bishop Holloway, expressed some sympathy for Tatchell, and during the year also picked up any slack left by Bishop Spong (who after his Lambeth landing, suffered a bout of viral meningitis and fainted during his successor's late 1998 consecration). In a series of utterances, Holloway blamed "ignorant" Bible texts for what he said is homophobia in the churches, linked traditional faith with "primitive superstitions," and insisted that opponents of gay ordinations should not restrain those who want to perform them. After Lambeth, he also reneged on his pledge to resign and stand as a

Labour candidate in the Scottish Assembly, in order to continue as Primus to fight for homosexual equality.

Holloway did, however, manage in early 1998 to apologize—two years after the fact—for calling women priest opponents "miserable buggers" and "the meanest-minded sods you can imagine." He also apologized, this time



SCOTTISH PRIMATE RICHARD HOLLOWAY despairs over Lambeth's sexuality resolution at a press conference following the Conference's landslide vote on the matter.

within a day or so, for calling Archbishop Carey's leadership at Lambeth "pathetic." Carey, of course, had sided with Lambeth's sexuality resolution.

THE CONTINUUM, *et al*

Though the Continuing Church, like ECUSA's gaggle of conservative organizations, still has not achieved a unified witness, reports from the world of "separated" Anglicans during 1998 were largely positive.

One key story, as already noted, originated not within the Continuum, but outside it, when Anglican bishops at the 1998 Lambeth Conference made a first-ever overture to Anglicans who felt compelled to leave the Communion over departures from apostolic faith and order in their provinces. Lambeth's call for dialogue "with a view to the reconciliation of all who own the Anglican tradition" seems to have engendered mixed reactions among Continuing leaders, but must be seen as significant, coming, as it did, as part of a decidedly orthodox turn at Lambeth.

Meanwhile, the Continuum's biggest gain for the year came with the establishment of the new Church of the Torres Strait (CTS), within the Traditional Anglican Communion (TAC), led by U.S.-based Archbishop Louis Falk. CTS, consisting of some 5,000 Melanesian Anglicans formerly in the establishment Australian province, now exists alongside another TAC branch in the region, the Anglican Catholic Church in Australia (ACCA). More than 2,000 CTS adherents alone turned out for the consecration of two of their priests as bishops last April. One of them, Assistant Bishop David Passi, has since had to resign for health reasons, but their elected bishop, the Rt. Rev. Gayai Hankin, continues to serve.

TAC's episcopate, which includes over 20 bishops shepherding an estimated 55,000 adherents in about a dozen different nations, expanded last year with the addition of two bishops in TAC's American branch, the Anglican Church in America (ACA). The Rev. George Langberg, 54, a man of many talents and broad experience, was consecrated as suffragan bishop in the Diocese of the Northeast. And, a three-year vacancy in the ACA's Diocese of the Eastern United States was at last filled by Bishop Louis Campese, the 18-year rector of one of ACA's largest parishes, Incarnation, Orlando.

One ACA parish was "touched by an angel" during 1998—several of them, in fact. The booming Raleigh, North Carolina congregation of St. George's, led by the Rev. John A. Lancaster, was given the church property it had been renting from a dwindling Christian Church congregation. There is no mortgage on the property.

Another heart-warmer came from Connecticut, where an Episcopal-turned-Continuing parish resettled in a splendid new

church facility—purchased, ironically, from the Episcopal diocese, to which it had lost its first building after a long court fight. The parish, a part of the Anglican Province of Christ the King, is Resurrection, Ansonia, led by the Rev. Rocco Florenza.

The Continuing body which has seen the biggest changes—yet shown amazing resilience—over the last year is the Anglican Catholic Church (ACC). An international Continuing body with an estimated 35,000 adherents, the ACC has had a rocky ride since late 1997, which saw the death of Archbishop William O. Lewis, metropolitan of ACC's Original Province, and a leadership dispute which caused the separation/formation of a rival ACC group. Just a half year later, the ACC mourned the death of Lewis' successor, Archbishop M. Dean Stephens.

But 1998 also brought victory for the ACC in two major legal disputes with the "other" ACC group, led by English Bishop Leslie Hamlett. The majority ACC, now led by Mid-Atlantic Bishop John Cahoon as Acting Metropolitan, seems now to be recovering nicely. The ACC recently held its second churchwide evangelism congress, with nearly twice as many participants as the first such meeting, and had a successful capital fundraising drive. Also, the ACC's Diocese of the South, which Lewis had served as diocesan, now has an active bishop again in the person of Bishop Mark Haverland.

Among other conservative Anglican bodies ("separated" but not Continuing), the six-year-old Charismatic Episcopal Church (CEC) continued its rapid international expansion, while the over 100-year-old Reformed Episcopal Church (REC) also experienced growth, and—for the first time—signed a concordat of intercommunion with a Continuing Church, the Anglican Province of America, led by Bishop Walter Grundorf of Orlando.

Formal and informal relationships and interchanges between "extramural" Anglicans and allies in the "official" Communion also continued and expanded last year at Lambeth and elsewhere.

An August Eucharistic Conference in Victoria, British Columbia, attracted some 100 participants from the C of E, ECUSA, ACA, REC, the Anglican Church of Canada and the Anglican Catholic Church of Canada.

Early last year, TCC also reported that ECUSA, Continuing, and CEC bishops had concelebrated the Eucharist at the close of a healing mission in Texas attended by some 300 persons.

The Fellowship of Concerned Churchmen, now more emphatically pan-Anglican under the leadership of Jane Nones of Minneapolis, continued its efforts to promote unity among the various strands of traditional Anglicanism.

England's Forward in Faith (FIF) continues in intercommunion with TAC, and last year established the same relationship with another Continuing body, the Episcopal Missionary Church (EMC). Led by Bishop A. Donald Davies, EMC is a "spin-off" of the ESA, which has lately sought a formal intercommunion

PARTICIPANTS IN ACC'S EVANGELISM CONGRESS last August, with Cincinnati's skyline in the background.



relationship with EMC as well. The Synod already has close ties to FIF (which in turn is allied with counterparts in Scandinavian Lutheran Churches, and in dialogue with the Polish National Catholic Church in the U.S. and Canada).

THE WIDER CHRISTIAN SCENE

Though Roman Catholic officials were thought to be heartened by Lambeth, especially its moves to effect greater theological consistency throughout the Communion, Anglican-Roman Catholic relations continued to be a mixed bag in 1998.

The two churches' longstanding ecumenical effort (ARCIC), though sorely hindered by women's ordination within Anglicanism, has produced some major agreed statements, and led to some good local relationships in various places. A major blow to relations came just before Lambeth, however, when the Roman Church's highest doctrinal officer contended that the "definitive" church teachings defended in a major papal statement include the 19th century papal finding that Anglican orders are invalid. Later in the year, Catholic bishops in Britain and Ireland responded negatively to Archbishop Carey's call for the Roman Church to relax somewhat its ban on Anglicans and Catholics receiving Holy Communion in each other's churches.

Yet it was also clear over the last year that the Roman Church is struggling with its own problems, most notably a significant body of dissent within First World branches, and a stream of clergy sexual misconduct cases that have meant devastating financial losses in some American archdioceses.

The Roman Church is not part of the World Council of Churches, but most Orthodox Churches are—albeit tenuously so of late. As 1998 ended, the WCC Assembly in Zimbabwe was grappling with Orthodox dissatisfaction with the liberal-leaning Council, as well as pressures from gay activists, and a host of other issues.

Not just Anglicanism but the entire Christian consensus, however, still rejects any sanction for homosexual relationships, especially among the clergy. Strictures against such sanction were upheld last year, for example, in three American mainline bodies: the United Methodist Church, the Evangelical Lutheran Church in America, and the Presbyterian Church (USA). To the consternation of gay activists, 1998 also brought heightened public exposure for homosexual healing therapies and ministries.

Some Anglican clergy and bishops were among those who weighed in on the aftermath of President Clinton's affair with Monica Lewinsky, sometimes with surprising results (e.g. one leading liberal ECUSA bishop thought Clinton should resign, while one conservative Episcopal prelate, reminiscing on the life of King David, took a more charitable view).

The escalating problem of Christian persecution around the world has been increasingly recognized and addressed. Last year President Clinton signed a bill allowing for the U.S. to



ECUSA PRESIDING BISHOP FRANK GRISWOLD introduces Roman Catholic observers at the Lambeth Conference.

take a range of actions when persons in other countries are persecuted for their religious beliefs.

In November, the many devotees of acclaimed Christian apologist C.S. Lewis celebrated the centenary of that great Anglican's birth.

Also at year's end, Anglicans and other Christians were responding to brethren heavily impacted by Hurricane Mitch.

FORAYS ON THE FRINGE

A sampling of the weird and wacky for 1998:

*Under the leadership of new Presiding Bishop Frank Griswold, Episcopal bishops held hands and engaged in "circle dancing" during a meeting in North Carolina.

*Four months after his installation as ECUSA's leader, Bishop Griswold was spotted in plaid shirt and jeans, receiving Holy Communion at a Roman Catholic parish in Manhattan.

*The new Episcopal Church continued to have an odd effect on some individuals. It drove one Episcopalian to return "to the Old Religion of my Celtic/Irish ancestors on my father's side and the Cherokee Good Medicine Society of my mother's side—a proud, Born-Again Pagan!" Another—who worked in the national church headquarters for a decade—became a "gay witch-priest" in the "Ordo Arcanorum Gradalis."

*But wait: A Kentucky parish still in ECUSA said it welcomes (among others) "Reformed Druids, Born-again Celts, Pentecostal Pagans, Recovering Christians...Spiritual Desperados...the vague and the clueless."

*It emerged that Central London's St. James's, Piccadilly, considers "Alternatives" by giving a weekly platform to "seekers after truth in many guises: New Agers, clowns, hypnotists, dreamers, visionaries, troubadours, healers, cosmologists."

*After a New Jersey court dismissed their lawsuit against the Anglican Catholic Church (ACC), the leaders of a rival ACC group convened a church court in New Mexico, which found in favor of all the claims they made in their failed civil suit.

*The Anglican Church in America (ACA) was surprised to learn that two of its priests had been unilaterally consecrated as bishops by a 92-year-old retired prelate, within the context of an order the ACA didn't know it had. The retired bishop, though head of the unknown order, linked the consecrations more with a seminary he and his wife had started. No one could really figure it all out, and all three clerics have since left the ACA.

*Controversy erupted in the Netherlands after a respected Protestant pastor claimed—falsely, it later emerged—that he was a pedophile, in order to show "solidarity" with "those who have no possibility to express themselves."

*An outspoken Australian advocate of women's ordination in the Roman Catholic Church said her bishop had excommunicated her by phone.

Holloway Invites English Gay Clergy To Scotland, Rips "Arrogant" C Of E Bishops

In another of his periodic outbursts, the ultra-liberal leader of the Scottish Episcopal Church, Richard Holloway, has urged homosexual clergy in the Church of England to quit and move to Scotland.

As the small Scottish Church has few vacancies, according to a spokesman, it was unclear what the clerics would do when they got there. Nevertheless, Holloway said gay clergy should think seriously about escaping the "bad" conditions they face in the C of E. He said he could fill his church with "sexual refugees."

Holloway was immediately criticized for failing to uphold orthodox sexuality teaching as reaffirmed by the 1998 Lambeth Conference.

One senior cleric described the bishop's remarks as "outrageous," saying that "his advice to move on is something he should take himself. He is clearly a liability to his own church." And the Archdeacon of York, the Ven. George Austin, said Lambeth's declaration had made it clear that the Anglican Church tolerates homosexuals but not homosexual sex. If Holloway could not accept that position he should step down,

Austin said.

In his latest utterances, the Scottish leader also asserted that C of E bishops were guilty of "arrogant interference" in the national legislative agenda.

In the November 25 *Parliamentary Monitor*, Holloway criticized the behavior of English bishops during the House of Lords debate last summer on lowering the legal age of consent for homosexual sex to 16. Senior prelates, including the Archbishop of Canterbury, Dr. George Carey, helped to overturn in the Lords the legislation that had been passed by a free vote in the House of Commons.

"The sad fact is that churches have a tradition of grabbing freedoms for themselves that they deny to others," asserted Holloway. He noted that bishops insisted on maintaining religious freedoms while the Human Rights Act was going through Parliament.

Sources included *The Daily Telegraph*, *The Times* (London)

Rector, Parish, Reject Authority Of Mass. Bishop, Seek Alternate Oversight

The rector and members of a Massachusetts parish who have been at odds with their liberal bishop, Thomas Shaw, for the last few years, now say they no longer recognize Shaw's episcopal authority because of his rejection of orthodox sexuality teaching, particularly as expressed by the 1998 Lambeth Conference.

The rector of Holy Trinity, Marlboro, the Rev. Judith Gentle-Hardy—one of a small number of female clerics in the Episcopal Church (ECUSA) who are conservative—wrote Bishop Shaw November 22 "after much prayer and with the deepest

Pressing Forward, Pulling Back

Massachusetts' Episcopal bishop is pressing forward with his plan to retake control of a seceded conservative parish, while Pennsylvania's liberal leader backed away, for the third time, from a forced visitation to a traditionalist parish.

In early December, Massachusetts' Standing Committee President Davis Dassori notified the parish of St. Paul's, Brockton, that the diocesan convention had reclassified it as a mission "under the direct authority" of Bishop Thomas Shaw.

Dassori said that the bishop will now send his own appointees to supplant St. Paul's wardens, vestry, and priest, Fr. James Hiles, who was defrocked by Shaw in 1998. The parish earlier withdrew from the diocese, mainly over the diocese's liberal policies on homosexuality.

Dassori said that parish leaders are "mistaken" in their view that Shaw and the diocese "have no authority over St. Paul's Church." He said that such a change is disallowed by St. Paul's by-laws, the laws of the Episcopal Church (ECUSA) and the diocese.

At this writing, none of the new diocesan appointees had appeared at St. Paul's, which was conducting services as usual.

Meanwhile, *David Virtue* reports

Bishop Shaw



that Pennsylvania Bishop Charles E. Bennison—who also (*inter alia*) promotes a liberal view toward homosexual relationships—did an 11th-hour about-face on his plans to visit the suburban Philadelphia parish of St. John's, Huntingdon Valley—one of a half dozen churches in the area aligned with the Episcopal Synod of America (ESA). The bishop similarly reversed plans last fall to visit two other resistant ESA parishes, Good Shepherd, Rosemont, and St. James the Less, Philadelphia.

Bennison had informed St. John's rector, the Rev. Philip Lyman, that failure to receive him for the Sunday, December 20 visitation would make the priest liable to presentment and trial.

When the bishop called Lyman during the preceding week to confirm his visit, however, Lyman again told him not to come as he would not be welcome. He said the bishop then backed down.

Most observers, however, do not believe the cancelled visits to three ESA parishes abnegate the bishop's threats to file charges against the rectors of those parishes.

While Bennison has not set a new date to visit St. John's, he wants the rectors of Good Shepherd and St. James to receive visits from him, and apparently join him at Holy Communion, on two different Saturdays in May. The clerics say their communion with Bennison is impaired—no matter what day it is.

Bishop Bennison



sense of grief..."

She said Shaw had led the diocese into "open defiance" of the Scriptures and the Faith of the Universal Church by not standing against a recent diocesan convention resolution declaring that God calls some people into committed same-sex relationships. The resolution, heavily favored by the convention, said that the church rightly blesses such relationships and ordains those involved in them.

She also scored Shaw for not resisting the adoption of a resolution expressing disappointment in Lambeth's sexuality statement and its support for a non-coercive policy on women's ordination. The Massachusetts convention said that Lambeth's resolutions on those subjects, while non-binding, "implicate the constituent members of the Anglican Communion in policies of discrimination."

Gentle-Hardy told Shaw that his defiance of the agreements made by the world's Anglican bishops indicates he has "freely chosen to step outside the boundaries of the Anglican Communion," and led the diocese down a "heretical path which is everywhere repugnant to catholic Truth." She viewed such actions as demonstrating that Shaw is not a bishop within the Universal Church.

Thus, Gentle-Hardy told Shaw that she "can no longer recognize your ministry as a bishop of the Anglican Communion," or "accept your authority over me as my diocesan bishop. This also holds true for the authority of [Massachusetts Suffragan] Bishop [Barbara] Harris, since she has shown herself to be in complete agreement with your open defiance of the Faith."

While promising to continue praying for Shaw's "repentance and conversion," she said must take this action in light of her "priestly ordination vow 'to be loyal to the doctrine, discipline, and worship of Christ as this Church has received them' and in loving service to the Lord to Whom I am consecrated as a priest of the Anglican Communion and the Church Catholic."

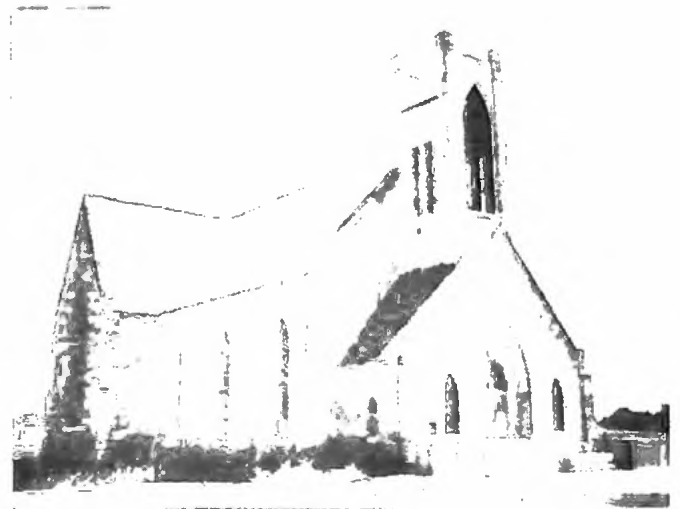
Not a few observers have remarked upon the irony of a situation in which a liberal bishop is lectured about catholic truth by a woman whose own claim to be a priest is unsupported by catholic order. Virtually all commentators, however, have hailed, and been humbled by, her willingness to "go to the mat" for the faith—and to break communion with those who have departed from it. The failure of the conservative American Anglican Council to do the latter spurred Gentle-Hardy's resignation from AAC's board a few months ago.

Said one electronic commentator who is opposed to women's ordination: "People of good conscience on both sides of the women's ordination issue should have no reservations in joining with Sister Judith and her congregation on this matter. Our baptismal vows were to turn away from evil, and that is exactly what she and her brave flock are doing. I'd trade a hundred 'sacramentally correct' Anglo-Catholics who sit it out in the pews for one of her any day."

In their letter to Shaw, also on November 22, the senior and junior wardens of Holy Trinity told him that they fully support Gentle-Hardy's action because of the bishop's "open defiance of the 1998 Lambeth Resolution on Human Sexuality."

The wardens included a copy of a resolution signed by all Holy Trinity members, affirming that they "cannot recognize" Shaw's episcopal authority. Parishioners said they "know full well the seriousness of this affirmation," but have made it because Shaw "has willfully and persistently adhered to serious error in matters of faith and morals by knowingly ordaining [noncelibate homosexuals], by sanctioning the blessing of same-sex unions" and preaching and teaching "in

Continued on next page



St. John's Anglican Church, Quincy, IL

Former Episcopalians Celebrate New Building

It's been a long haul for many former parishioners of the historically traditional St. John's Episcopal Church, Quincy, Illinois.

The desire of congregants and their then-rector, the Rev. Garrett Clanton, to withdraw from the Episcopal Church (ECUSA) with their property a few years ago ultimately led to significant conflict with their orthodox bishop, Edward MacBurney, and diocese.

The dispute was ultimately resolved, however, and in 1996, after Bishop Keith Ackerman was consecrated as MacBurney's successor, Quincy's Episcopalians-turned-Continuing Anglicans walked away from their building, but with a large settlement.

That started the ball rolling toward a memorable, festive Sunday last fall, when the congregation—now St. John's Anglican Church, a parish of the Anglican Church in America (ACA)—gathered for the dedication and consecration of its brand new church building. The attractive structure, which seats 170, includes a pipe organ, purchased from another Illinois church and rebuilt; with over 2,000 pipes and 50 ranks, it is one of the three largest organs in Quincy.

The day's events began as some 120 faithful gathered at 10 a.m. for a Solemn High Mass and Confirmation. The celebrant was ACA Primate, the Most Rev. Louis Falk, who also confirmed four persons and received one. Falk was assisted by the Rev. Oscar Natwick, St. John's third rector, and the Rev. John F. McCarthy of Ireland, who had been an interim at St. John's for nine months.

A two-hour open house was held in the early afternoon. Then, during a 3 p.m. service, Archbishop Falk consecrated the church, which was dedicated to St. John the Evangelist. The altar, pulpit, tabernacle also were consecrated, and the organ dedicated.

The service concluded with a short organ recital, an anthem by the choir and a solo by the rector's father, the Rev. Ole Natwick. Evensong was then sung and a reception followed in the undercroft.

"May God be praised, we now have a church to worship in the way we believe is right," one jubilant parishioner told a TV crew covering the event.

Rejoicing also, Natwick said his focus as rector is on "the future of our parish rather than the past.

"Our goal is to be a witness in the community of Quincy to the love and grace and hope we find in our Lord. We are doing this by presenting our traditional Anglican faith."



A PARISH AGAIN

THE CHURCH OF THE ADVENT, A PROMINENT ANGLO-CATHOLIC CONGREGATION IN BOSTON, has regained full parish status, after functioning as a mission under the oversight of Massachusetts Bishop Thomas Shaw since March 1996. The parish was reduced to a mission at the congregation's request, as a result of a dispute between the parish and its former rector, Andrew Mead, on one side, and on the other, the parish's governing corporation, which sought to take Advent out of the liberal diocese. The 20-member corporation, set up at Advent's founding in 1844 to protect its Anglo-Catholic stance, was later disempowered as a result of litigation involving the diocese. Advent's revival as a parish was approved by the Massachusetts diocesan convention in November. The Rev. Richard C. Martin, former rector of St. Paul's, K Street in Washington, has been serving as interim at Advent since Mead's departure, but Advent has begun efforts to call a new rector.

homosexual lifestyles," based on an unorthodox interpretation of Holy Scripture. They called for Shaw's "repentance and restoration."

Parishioners also appealed to orthodox bishops of the Anglican Communion "to provide us with alternative episcopal oversight at your earliest convenience and through whatever jurisdictional arrangement you deem appropriate."

They called upon these "faithful shepherds" to "hear the cries not only of our parish but also of so many others in the American Church who suffer under bishops who have excommunicated themselves from that Faith which the Lord Himself, under the guidance of the Holy Spirit, has given to His Church through the teachings of the apostles, the writings of the Fathers of the Church, and the...witness of many saints and martyrs. We

favor of persons engaging in active

are content to wait upon your decision, guided by the Holy Spirit, as to when and how you might provide this ministry."

A diocesan staff member said that Shaw does not comment on personal correspondence.

Sex Resolution Didn't Need Africans, Bishop Says

Bishop Herbert Thompson Jr. of Southern Ohio has provided an interesting analysis which further combats the notion that African Anglican bishops were solely or chiefly responsible for the adoption of the Lambeth Conference's orthodox sexuality resolution.

The resolution, which reaffirmed that sex is appropriate only within lifelong, heterosexual marriage and that homosexual behavior is incompatible with Scripture, has been the cause of great consternation among western liberals. But Thompson's

Former ECUSA Rector, Followers, Now Worship As "Anglican Use" RCs

A group of Anglicans who followed their rector out of the Episcopal Church after he was dismissed by the diocesan bishop now form the "Anglican Use Chaplaincy" of the Roman Catholic Archdiocese of Boston, and continue to be led by their rector—ordained last year as a Catholic priest.

In January 1996, as a result of a special canonical process, Massachusetts Episcopal Bishop M. Thomas Shaw formally dissolved the pastoral relationship between the Rev. Richard S. Bradford and the flagship Anglo-Catholic parish he led, All Saints', Ashmont, Boston.

Causes cited for the dissolution differ. What is clear, however, is that it came amid serious tensions stemming from Bradford's outspoken criticism of Shaw's liberal policies on homosexuality and women priests, and his desire to keep Shaw out of All Saints'. Ultimately, a minority faction on the formerly supportive vestry took their concerns about Bradford to Shaw, initiating a process which led to Bradford's removal.

The congregation's future had already been under consideration for some time, as the parish hosted various persons who spoke on the respective merits of Orthodoxy, Continuing Anglicanism, etc.

Finally, on his last Sunday at All Saints', Fr. Bradford mounted the pulpit to announce that he would seek reception into the Roman Catholic Church, and exhorted congregants to

do likewise.

For six months, the Bradford family had the use of All Saints' rectory, and a group of almost 40 All Saints' parishioners began joining them there each Sunday for Mass.

Bradford had already made contact with Bernard Cardinal Law of Boston, the Pope's appointee as overseer of the American Catholic Church's "Pastoral Provision." Set up in the 1980s, this is a means by which married Episcopal clergy can transfer into the Roman Church and possibly be ordained as Catholic priests. Within the Pastoral Provision, there are also a small number of "Anglican Use" congregations around the country, in which groups of former Anglicans received into the Roman Church can retain a common identity and worship according to Anglican liturgical forms—modified versions of Rite I or Rite II of the 1979 Book of Common Prayer.

By June of 1996, Cardinal Law had accepted spiritual oversight of Bradford's group, and Fr. Bradford as a candidate for Roman Catholic orders.

In October of 1996, when the Bradford family vacated All Saints' rectory, they moved into a home owned by the Archdiocese, and the congregation was given the use of a vacant convent in Dedham. They met there each Sunday, with Fr. Bradford celebrating Holy Communion in the Episcopal form, and a priest of the Archdiocese guiding the congregation through the study of Roman Catholic doctrine.

On September 30, 1997, 29 former Episcopalians were received into the Roman Catholic Church along with Fr. Bradford, his wife, Judie, and their children, Jonathan, Rebekah and Jessica;

findings underscore the claim that the vote really was representative of Anglican leaders worldwide.

"I have looked closely at the Lambeth vote," he wrote recently in *The Living Church*. "The *Anglican Communion News Service* reported that there were 736 bishops in attendance at Lambeth 1998" (an additional seven bishops registered late). The regional breakdown for Lambeth attendees was as follows: North America (U.S. and Canada)—177; United Kingdom and Europe—139; Africa—224; Asia—95; Australia, New Zealand and Oceania—56; Central and South America—41; Middle East—4.

The vote on the sexuality resolution was 526 in favor to 70 opposed, with 45 abstentions.

"The 526 affirmative votes represents a broad consensus across the Communion," Thompson wrote. "If we were to assume that the 'no' votes were broadly spread across the First World or the 'North,' it is clear that a majority of those bishops voted in favor of the resolution...If all 70 'no' votes and the 45 abstentions had come from bishops of North America, the United Kingdom and Europe, it would have carried in just those areas by a margin of almost 3 to 1.

"Further analysis indicates that if all the African bishops had been present and voted 'no,' with 45 abstentions, the resolution still would have passed by a vote of 302-294.

"The Africans did not do it! We did it. The resolution represents the mind of the Anglican Communion as expressed by the bishops of the Communion around the world," Thompson said.

"We have some work to do in reconciling that vote to the faith and practice of the church, and I am convinced that we will do it. I am convinced that Christ will lead us forward in that central mission he committed to the church, to 'go forth and make disciples of all nations, baptizing them and teaching them to observe all that he has commanded us.'"

Cardinal Law designated the group as the Congregation of St. Athanasius, the "Anglican Use Chaplaincy" of the Boston Archdiocese. Then on May 29 last year, Bradford was ordained a Roman Catholic priest.

Since then, the congregation has been meeting at St. Aidan's Catholic Church in Brookline, close to the trolley line which passes by Boston College, Boston University and the Massachusetts Institute of Technology. Each Sunday at 9:30 a.m., the liturgy is celebrated according to the "Anglican Use" version of Rite I, usually with some 40 or 50 in attendance. The growing congregation now has a number of events planned for the coming months. Bradford also assists at St. Teresa's parish in Roxbury, Boston, for part of the week.

Though the Anglican Use phenomenon is still small—with no more than a dozen such congregations, most of them in Texas—the Catholic Church seems to be making a permanent place for it. Last October, there was a first-ever meeting of Anglican Use clergy and lay representatives in Houston. There, participants heard of progress on a project important to them: the publication of the Anglican Use *Book of Divine Worship*.

Bradford hopes that the Anglican Use can be a way for Anglicans as well as other Christians outside the communion of Rome to come into the Catholic Church.

Sources included *The Boston Globe*



Fr. Bradford

More Diocesan Conventions React To Lambeth 1998

DALLAS' DIOCESAN CONVENTION LAST FALL AFFIRMED THE LAMBETH CONFERENCE'S RESOLUTIONS ON SEXUALITY AND WOMEN'S ORDINATION. Delegates voted 155-87 that all the diocese's "agencies, committees, commissions, parishes and missions be guided by the moral authority of the 1998 Lambeth Conference," which reaffirmed that "abstinence is right" for those who are not joined in matrimony to a member of the opposite sex. In a vote of 144-93, delegates also called upon the Episcopal General Convention to repeal canons mandating churchwide acceptance of women priests.

DELEGATES TO THE EPISCOPAL DIOCESE OF LOS ANGELES' CONVENTION REJECTED THE STATEMENT BY THE WORLD'S ANGLICAN BISHOPS that homosexual practice is incompatible with Scripture. Lay delegates endorsed the motion rebuffing the Lambeth statement in a vote of 203-105, while clergy were more supportive of it, reported *The Los Angeles Times*. The convention's action was preceded, among other things, by Los Angeles Bishop Fred Borsch's "strong" disavowal of Lambeth's sexuality resolution—a switch from his initial reluctance to challenge the Conference's actions. Reviving assertions similar to those seen in Newark Bishop John Spong's remarks on the eve of Lambeth, Borsch told his late 1998 convention that most bishops at Lambeth who declared homosexuality incompatible with Scripture were uninformed and lacking in any pastoral experience with homosexual members of their church. They "would need to gain considerably more pastoral experience and engage in more thoughtful study and Christian conversations before I could regard them as well informed and wholly guided by the [Holy] Spirit on this issue," Borsch said. The bishop's statements surprised and pleased gay activists but greatly disconcerted traditionalists. The Rev. Darry Lee of St. Mark's Church, Glendale, termed Borsch's remarks "condescending and racist." But Borsch's statements reinforced a longtime trend in the diocese, wherein clergy have blessed same-sex unions without waiting for national church approval, and bishops ("possibly" including Borsch, he said at Lambeth) have ordained noncelibate homosexuals.

THE DIOCESE OF COLORADO'S CONVENTION LAST FALL TURNED DOWN a proposal to consider late-filed resolutions asking assent to Lambeth's resolutions on Scripture, women's ordination and sexuality, according to a convention delegate. The rebuff of the proposed resolutions came even after one person said that the failure to even consider the resolutions says "that we are not part of the Anglican Communion," the delegate said. Ironically, the debate over whether to consider the motions reportedly "came right after Bishop James Tengatenga of Southern Malawi spoke." The delegate said the bishop "spoke about how the [U.S.] Episcopal Church is shrinking because we do not proclaim the gospel and do not know God. He urged us to come into line with Lambeth."

MAINE'S DIOCESAN CONVENTION in October passed a resolution asserting "that many people of various opinions in the Diocese of Maine care profoundly about the lack of available blessings of same-sex couples and the ordination of people involved in committed same-sex relationships." Delegates said they would seek to "discern the will of God" in the matter through dialogue, prayer and study. They then resolved to consider at their 1999 convention whether to "express opposition" to Lambeth's sexuality resolution.

Sydney Leader Concerned About Statement To Gays

The Archbishop of Sydney, Harry Goodhew, has written to all bishops of the Anglican Church of Australia to express his deep concern about "A Pastoral Statement to Lesbian and Gay Anglicans from Some Member Bishops of the Lambeth Conference."

The August 5 statement was distributed to some bishops and journalists in the final days of the Conference; over 180 Anglican bishops are now said to have added their names to it, and more signators are being sought by gay activists. In part, the statement—which has been widely circulated—apologizes to homosexuals for any rejection they felt because of Lambeth, which said homosexual behavior is anti-scriptural.

Archbishop Goodhew said he had to presume that the document "is addressed to lesbian and gay Anglicans who wish to find some endorsement for a homosexual lifestyle, and not to those who wish to conform themselves" to the Church's traditional teaching. He said the signators' pledge to "reflect, pray, and work" for the "full inclusion" of homosexuals in the church "only makes sense if practices hitherto believed to be contrary to the revealed will of God are pronounced to be acceptable to him. No one, homosexual or heterosexual, is excluded from the fellowship of the Church simply for possessing disordered sexual propensities."

Goodhew said he is concerned because the pastoral document indicates a dissatisfaction with "the clear affirmation"—by 526 of 640 bishops present for the Lambeth debate—"of the long-held and biblically-derived teaching of the Church on sexual practice." He writes of his fear that the statement will lead many people to be "confirmed in practices that invite the judgment of God."

He acknowledged the ongoing, important debate about the origin of homosexual desires, but said that "it is not determinative in the moral and spiritual debate in which we are engaged."

Goodhew indicated that some of those connected with the pastoral statement have declared that they will not abide by Lambeth's sexuality resolution. Commenting on this, Goodhew noted that he had been unwilling to support his diocesan

synod's call for lay and diaconal presidency, in part because the Anglican Communion does not support it. However, he said "[i]t becomes far less logical to maintain my position on a matter of 'order', over which no one is liable to lose their soul, when others refuse to recognise the mind of a huge majority of the bishops on an issue that can, on a reasonable reading of the Bible, bring a person under the judgment of God. In those circumstances loyalty to the Communion is a difficult case to maintain."

The Archbishop said the pastoral statement also creates concern about the Communion's future. "My assessment is that a significant number of those who voted for the Lambeth [sexuality] resolution view this matter more seriously than the differences that have arisen over [women's ordination]," he said. "As I said in my contribution to the Conference debate, the latter issue involves balancing different streams of biblical and traditional material. In sharp contrast, same-gender sex is always condemned. No argument from the Scriptures can be advanced that demonstrates another stream that applauds such behaviour. I have the sense that 'orthodox' bishops and their people will not accept compromise of this issue."

"I do not wish to deny pastoral sensitivity, compassion and concern to anyone," Goodhew wrote. "However, if God has spoken on this issue, and a large majority of the bishops at Lambeth give evidence of believing that he has, to go against Him does no one any good."

As might be expected, a large number of bishops who added their names to the pastoral are from the U.S. Episcopal Church, though they do not include Presiding Bishop Frank Griswold. However, at least eight other Anglican primates have endorsed the document. Some bishops who voted for Lambeth's sexuality resolution also supported the statement, apparently because they viewed it as an important expression of compassion. The pastoral statement acknowledges that the signers have different views on what "full inclusion" of homosexuals in the church would mean.

Ingham Claims Misquote; Journalist Stands Pat

A liberal Canadian bishop recently reported to have said that "liberalism in the Anglican Communion is dead" now claims the quote was inaccurate.

The quote from Bishop Michael Ingham of New Westminster (Vancouver) appears in a soon-to-be released book on the 1998 Lambeth Conference by Episcopal News Director Jim Solheim.

According to *Anglican Journal*, Bishop Ingham maintains in a more recent interview that what he said was that "a vital dimension of Anglicanism at the Lambeth Conference died."

Lambeth "rejected the liberal tradition within Anglicanism," Ingham said. "I don't think it died within Anglicanism—it certainly had a rough time at the Lambeth Conference. Lambeth is not the whole of Anglicanism. What I was trying to get at was that the fullness of the Anglican tradition was not heard at Lambeth."

Solheim, however, stands by his notes. He said he repeated the bishop's quotes back to him, partly because he was incredulous at what Bishop Ingham was saying.

In the recent interview, Ingham said he thought Lambeth's orthodox sexuality resolution is viewed seriously in Canada and the U.S. but "is not a binding statement." He added that "moral authority, at the end of the day, is what the faithful of the church [are] prepared to give it. We will see whether the Lambeth posi-

Gay Issue Looms Large For Tutu

RETIRED SOUTH AFRICAN ARCHBISHOP DESMOND TUTU, says the persecution of homosexuals is one of his main concerns, next to the need to forgive Third World debts. Tutu "came out" as a firm supporter of homosexuals a few years ago. During a visit to the U.S., sponsored by the Denver-based PeaceJam, which held its Youth Conference in November, the Nobel Prize winner called the persecution of gays as unjust as apartheid, maintaining that sexual orientation is no more chosen than race. "For me it's a matter of human rights and a deeply theological issue," he said. Seeming to imply that orthodox Anglicans would demur, he added that he believes homosexuals "are as much God's children as anyone...I can't be part of a scheme for clobbering them." Reportedly, Tutu is serving as visiting professor of theology at Atlanta's Emory University for the 1998-99 academic year. (*Planet Out News/Christian News*)



tion in fact reflects the moral convictions of the Anglican Church, particularly in the [West]. Over the next few years, I doubt that it will."

WCC Assembly Grapples With Future Course Of 50-Year-Old Ecumenical Organization

Nearly 1,000 delegates representing over 300 churches at the Eighth Assembly of the World Council of Churches (WCC) in Harare, Zimbabwe December 3-13 found the WCC facing an identity crisis, even as they celebrated the ecumenical organization's 50th anniversary.

"Much of our constituency is disillusioned with the institutional expressions of the ecumenical movement...especially the youth who do not want to become prisoners of structures," said Catholicos Aram I of Lebanon, moderator of the Central Committee.

While the WCC has steadily moved towards "a real partnership," Aram said, he reminded delegates that the organization "is an instrument" to help churches take the Gospel into the world "and not a goal in itself."

But Aram added that, "Protestant (liberal) theology continues to dominate the Council's theological language, thinking and methodologies." As a result, he feared that Orthodox participation in the WCC would steadily dwindle.

At issue for the Orthodox churches is not only the WCC's liberal Protestant tilt, but the fact that the Orthodox, who represent some 40 percent of WCC's membership, are under-represented in the organization.

Before the Assembly, Orthodox leaders warned that their continued involvement would depend on what Russian Patriarch Alexy II called the WCC's "total reconstruction." And, Ecumenical Patriarch Bartholomew I of Constantinople charged that "a series of liberal, theological and moral positions" had been adopted since the 1991 Assembly in Canberra "by a variety of member churches, mainly of the northern hemisphere."

One of the hot moral topics, of course, was homosexuality—one of several themes the Assembly shared with last year's Lambeth Conference of Anglican bishops. However, while views on the subject (and other topics) were aired at special forums, the homosexuality issue emerged in a plenary only on the Assembly's final day, when it was designated as one of seven areas for WCC work in the future.

Most delegates seemed to support a letter asking the Assembly to condemn violence against women as a sin; the letter emerged from a pre-Assembly festival concluding the Ecumenical Decade of Churches in Solidarity with Women. The festival included the reappearance of feminist Korean theologian Chung Hyun Kyung, a controversial figure at the last WCC Assembly, who led participants in a shamanistic ritual. This helped revive complaints from some delegates about a radical feminist agenda. While affirming the call for human and social rights for women, one Russian Orthodox cleric warned that, so long as other WCC churches pushed for "all churches to ordain women and to accept inclusive language," the "dream" of "eucharistic unity...will never come true."

Meanwhile, addressing calls for new approaches to the ecumenical effort, WCC General Secretary Konrad Raiser advocated a "Forum of Christian Churches and Ecumenical Organizations," to discuss common challenges. The WCC, he said, would participate equally in the forum alongside other partners, which could include Roman Catholics (who presently are not WCC members) and a wide range of Evangelical churches (a fast-growing seg-



PRAYERS ASKED FOR AFRICAN BISHOP'S FAMILY

THE RT. REV. DINIS SENFULANE, the gentle, godly Bishop of Lebombo within the Anglican Church in Southern Africa, lost his wife, Berta, in a late November car accident in Mozambique in which the bishop and his two sons also were hurt, albeit not seriously, according to *Church Times*. Two visitors from London traveling with the family were also injured, one of them criti-

cally. Mrs. Sengulane is said to have died instantly in the accident. The Archbishop of Canterbury and his wife have sent messages of condolence to the Sengulane family, and have asked the Anglican Church's prayers for all involved in the accident. A Lambeth Palace statement described Mrs. Sengulane as a "warm and welcome" presence at the 1998 Lambeth Conference. Bishop Sengulane's commissary, Joan Antcliff, said the bishop's wife was "a wonderful Christian and a great evangelist, with a wonderful faith and love of God." In addition to supporting her husband's ministry, she worked in a bank, while also spending much time "working for the Church, for the Mothers' Union, and young people." The Sengulanes' road accident is the second such incident involving an African Anglican bishop in just the last few months. The first took the life of Sudan's acting Archbishop, Daniel Zindo.

ment of Christianity, especially in Africa). The Assembly approved a plan that could culminate in a forum at Pentecost 2001.

Turning to in-house difficulties, the Assembly voted for a commission to help resolve the issue of Orthodox participation. Just hours after the vote, though, the Russian Orthodox delegation announced that it was suspending its participation in WCC's Central Committee while the special commission deliberated.

A representative of another body seeking reform of the WCC—the trans-denominational, Evangelical Association for Church Renewal (ACR)—felt that the WCC gatherings "gave vent to a panoply of conflicting theologies." Episcopalian Diane Knippers, who also is president of the Institute on Religion and Democracy, joined the ACR in asking the WCC to reaffirm classical Christian teachings about the centrality of Jesus Christ and to affirm moderate policy statements.

Despite conflicts and confusion, though, the Assembly managed to find agreement on some other issues. Key resolutions, some of which echo Lambeth, included calls for: debt cancellation for impoverished nations, and international economic reforms to prevent recurrence of debt; a decision on the status of Jerusalem that includes Jews, Muslims and Christians, Israelis and Palestinians; and condemnation of the use of children in warfare.

In its closing days, the Assembly also confirmed its commitment to Africa. There was particular focus on the Sudan, after some delegates urged the WCC not to remain silent on the genocide "being perpetrated by the Islamic fundamentalist regime in Khartoum against the people of southern Sudan."

Perhaps most notably, though, the delegates in Harare marked—as had Lambeth last year—the rapid growth of Christianity in the developing world. Raiser said that Africa may soon "have the largest Christian population of any continent." The shift in the center of vitality had clearly moved from North to South. DAVID W. VIRTUE compiled the foregoing report based on information from several sources, including ACR, *Episcopal News Service*, *Ecumenical News International*, *The New York Times*

FIF Responds To Leaders' "Shock" Over "Snub" Of Carey

The reality of impaired communion over women priests in the Church of England was inescapable in early December, when about one-third of those attending the consecration of a new "flying bishop" by the Archbishop of Canterbury did not make their communion.

Some of those who abstained were apparently non-Anglicans present for the consecration of the new Bishop of Taunton, who was elevated to the episcopate along with new flying bishop Michael Houghton, 49.

But bishops and staff of Southwark Cathedral, the site of the consecration service, were said to be "shocked" by the number of non-communicants, which meant that hundreds of consecrated wafers were left over. One report termed it a "snub" of Archbishop George Carey, who supports women's ordination.

The consecration had already attracted controversy, after the service was switched to Southwark from Westminster Abbey, where the dean and chapter expressed reservations about the very concept of flying bishops—formally known as provincial episcopal visitors—who provide episcopal care, where requested, for parishes and clergy opposed to women's ordination.

After the Southwark rites, criticism again focused on the traditionalists.

"How is it possible to come to a consecration and accept the ministry of the Archbishop of Canterbury and then refuse to accept the sacrament consecrated by that

Dr. Carey—snubbed?



same Archbishop...?" asked the Provost of Southwark, Colin Slec.

Fr. Geoffrey Kirk, secretary of the traditionalist Forward in Faith (FIF) organization, said that FIF congregants who abstained from Holy Communion over the women's ordination matter (the faithful may abstain for many reasons, he noted) were not denying the efficacy of the Archbishop's celebration of the Eucharist, but simply acknowledging that an impairment of communion exists.

Kirk explained that FIF—responding to the Eames Commission's calls to maintain "the highest possible degree of communion" with bishops who ordain women—had resolved to limit the expression of impaired communion "to those actions which [such bishops] share with their college of priests," which includes women whose orders FIF cannot recognize, while respecting and receiving "the purely episcopal acts of such bishops (apart from their ordinations of women)..."

That may seem inconsistent, Fr. Kirk continued, but FIF's policy is actually a reaction to inconsistency in the Church of England's current policy on women's ordination, which permits females to be priests, but not bishops.

"This anomaly was pointed out in the debate [on women priests legislation] and admitted by the Archbishop of Canterbury before the Ecclesiastical Committee of Parliament," Kirk noted in a recent letter to *Church Times*. "...[S]uch a separation of the presbyteral order into two classes—one eligible for elevation to the episcopate and one not—is unprecedented historically, indefensible theologically and repugnant on the grounds of simple fairness and equality. But it was the will of a two-thirds majority of the General Synod, and it is the Law of England."

"What the legislation in England does is to deny apostolic orthodoxy in the case of women priests and affirm it in the case of women bishops," he told *TCC*. "We have striven to express by our position that, though we [believe] these bishops are er-

Gap Over Women Priests Widens Among Old Catholics

Report/Analysis By Dr. William Tighe

Any lingering doubts that the Old Catholic Union of Utrecht would follow the modern "Anglican Way" of "impaired" communion over women priests seem to have been dispelled in recent months, when Old Catholics in Switzerland as well as Holland—the Union's Mother Church—became the latest Utrecht bodies to approve the innovation.

For the Union, however—with an estimated 400,000 members compared to the Anglican Communion's 70 million—the developments leave not just cracks, but an open chasm in the relationship between much of the Union and its largest body, the some 250,000-member Polish National Catholic Church (PNCC) in the United States and Canada.

By a vote of 85 to 5, with four abstentions, the Swiss Old Catholic (OC) Synod voted last June to change its constitution to allow the admission of women "to the apostolic ministry of bishop, priest and deacon." The constitutionally-required second reading for such an alteration comes in June this year, but its passage appears assured.

Then, on October 31, the Dutch OC Synod—which acts in an advisory capacity to the two Dutch bishops—voted by 102-8 to ask their bishops to introduce the ordination of women to all ranks of the apostolic ministry. (There had been no word on the bishops' response by deadline.)

The actions follow moves by two other Union churches—

Germany and Austria—to ordain women priests, in defiance of a 1976 declaration by the International Old Catholic Bishops' Conference (IBC) that no individual "catholic church" or "communion of catholic churches" had the authority to ordain women. The 1976 declaration was aimed at clarifying the OC position on those churches within the Anglican Communion—in intercommunion with Old Catholics since 1931—which by that time had approved women priests: Hong Kong (1971), Canada (1975), New Zealand (1976) and the U.S. (1976). (Only the PNCC actually broke communion with North American Anglicans when they started ordaining women, however.)

In recent years, the Union's bishops also had agreed to avoid unilateral actions on women priests while they mullied the matter.

Their agreements began to be sundered, however, on Pentecost Monday 1996, when the German Old Catholic bishop, Joachim Vobbe, a former Roman Catholic cleric, ordained two women—also both former Roman Catholics—as priests, and had his membership in the IBC suspended as a result.

At the IBC's July 1997 meeting, however, a majority of the bishops present voted that the 1976 decree had been disciplinary rather than doctrinal, as had been universally understood until that time, and readmitted Vobbe to full IBC membership. Prime Bishop John Swantek was the only one of five bishops from the strongly traditionalist PNCC present at this gathering.

The German bishop having been readmitted, the six bishops who constituted the meeting's majority—the Austrian, German and Swiss bishops, the two Dutch bishops, and one of the three bishops of the OC Church in Poland (the PNCC's daughter church)—voted that individual Old Catholic churches could take

rant in their ordination of women priests, they are correct in their ordination of bishops. It's purely a matter of what people do, believe, and intend when they administer sacraments. They do not intend to ordain women priests to the Universal Church because the Universal Church does not have women priests. But it doesn't affect their action as bishops. It's ultimately quite clear, though it's barking mad. We are simply responding as kindly and as gently as we can to their position."

While the Provost of Southwark may see this as rude, he said FIF actually has "fallen over backwards" to remain in the highest possible degree of communion with bishops who ordain women.

Houghton, who succeeds the Rt. Rev. John Richards as Bishop of Ebbsfleet in the Canterbury province, in fact did receive the sacrament from Carey during the consecration. "We don't [say] that this is logical, neat or tidy," Kirk said, "but the situation we're in is not neat or tidy, because the C of E is in a ridiculous position...We have to live with that or go."

Flying Bishops As Moving Targets

In fact—though Houghton's consecration is a hopeful sign—the C of E's Episcopal Ministry Act of Synod, which provided the flying bishops, has come under increasing pressure from liberals in the church, despite the 1998 Lambeth Conference's recognition of both views on women's ordination, and support for episcopal visitors. Among other things, the Act of Synod is being reviewed by a bishop's working party due to report back early this year.

Meanwhile, a new book edited by Monica Furlong—*Act of Synod—Act of Folly?*—says the flying bishop scheme was "an unfortunate and unnecessary afterthought" that went "far beyond the limits of charity." The Act has resulted in "in-

whatever actions they pleased on women's ordination during a six-year "reception period" that would run from 1997 to 2003, at the end of which the IBC hoped to come to a "common mind" on the issue.

The minority of two prelates at the meeting—the PNCC's Swantek and one of the three Polish bishops (the third Polish bishop abstained)—repudiated the majority's interpretation of the 1976 IBC declaration.

Then, in September 1997, the Austrian OC Synod voted to authorize female priests *and* the blessing of same-sex unions. Last year, the Austrian OC bishop, Bernhard Heitz, another former Roman cleric, ordained two women as priests, though as yet, the Austrian Church—already known for its lax marital discipline—has not yet "blessed" any homosexual unions.

The strong call for female ordination by the Union's Mother Church (word of which emerged only late last year) would seem to solidify a breach between most of the Union's churches and its majority body, the PNCC, which rejects the ordination of women to both the priesthood and the diaconate. The latter innovation, the trail-blazer for women priests, was craftily introduced in some OC churches between 1983 and 1988 in defiance of the IBC's '76 declaration.

The PNCC has already said it is "no longer in communion" with the German and Austrian OC Churches because of their unilateral ordinations of women priests, in the words of the December 1998 edition of PNCC's newspaper, *God's Field*.

The OC Church in Poland also remains opposed to women's ordination, as does the Union's tiny Czech Church. But the Polish Church, unlike its PNCC parent, wishes to remain in com-

stitutionalised sexism" and "logical and theological chaos," say the authors. The latter include the retired Bishop of Salisbury, John Austin Baker, and the present Bishop of Worcester, Peter Selby, and other clerics, including a Methodist minister.

The liberal Modern Churchpeople's Union (MCU) also has called for the flying bishops to be grounded.

According to *Church Times*, the Rt. Rev. John Broadhurst, the Bishop of Fulham and chairman of FIF, said the new book ignored the real concerns of Parliament's Ecclesiastical Committee, which was "division in the church...We lost 500 priests, and we would have lost considerably more without the Act of Synod. It meant we avoided schism." He pointed out that the C of E, while permitting women's ordination, also permitted opposition to it.

Responding to the MCU, the chairman of the Catholic Group in General Synod, Robin Ellis, also recently asserted in a letter to *The Times* of London that the flying bishops have offered the church a more missionary model of episcopacy that is vital for the many thousands of Anglicans who oppose women priests. There are advantages, he wrote, in "a bishop unencumbered by diocesan committees, who is prepared to travel long distances and stay the night at the vicarage, and who is concerned for pastoral priorities."

MCU may demur, Ellis continued, but "[t]he fact is that the Lambeth fathers have endorsed [the place of] the traditional integrity...in the Anglican Communion, and as such...the flying bishops need to be kept up and running."

FIF CHAIRMAN, Bishop John Broadhurst, says that detractors of the flying bishop scheme forget that the provision prevented a full-blown schism in the C of E over women priests.



munion with its European sister churches, despite their un catholic actions.

The advent of women priests in the Union will assuredly end the Roman Catholic Church's traditional full recognition of the Union's orders.

Over the past seven or eight years, however, the PNCC and Rome have separately established a relationship of growing trust and convergence, as the PNCC has grown more distant from its OC sister churches. As a result, a degree of "eucharistic hospitality" has been sanctioned between the PNCC and Roman Church which may help heal a schism which began in Scranton, Pennsylvania in 1898.

The Union was formed in 1889 in Bonn, Germany, by national churches which separated from Rome at various times, largely over the First Vatican Council's declaration of papal infallibility. The PNCC began forming in Scranton, Pennsylvania about a decade later, and joined the Union when its founder, Polish-born cleric Francis Hodur (who had been excommunicated by the local Roman Catholic bishop in 1898 for pastoring a parish without his permission) was consecrated by Old Catholic bishops in 1907.

In addition to its Roman Catholic interchange, the PNCC has had talks with the Church of England's Forward in Faith organization, including on the subject of assistance for FIF's persecuted allies in the Lutheran State Churches of Norway and Sweden.

Compared to the PNCC's reported 250,000 adherents, the Polish OC Church claims some 50,000 members; the Austrian, German and Swiss some 30,000 each; and the Dutch 10,000—not to mention the small Czech and even smaller Croatian bodies, which probably number well under 1,000 each.

C Of E Bishop Warns Against Closing Rural Churches, Urges More Unpaid Local Ministers

The English countryside will revert to paganism if the Church of England withdraws from remote villages, the Bishop of Lincoln warned the General Synod in November.

Speaking on the dangers of abandoning village churches, Bishop Robert Hardy said the C of E had declared 1,341 churches redundant (unneded) between 1969 and 1992, many of them in the countryside. Rather than closing country churches, he suggested, the church should recruit more local non-stipendiary ministers.

"Roman Catholics have never worked extensively in the countryside of our diocese," Bishop Hardy said. "Larger areas are unrecoverable for Methodism. It's a case of the C of E or paganism. I do not exaggerate. If we withdraw we would be back to paganism in large parts of our diocese in a short time. A church gives a community an identity and its rooting in the past."

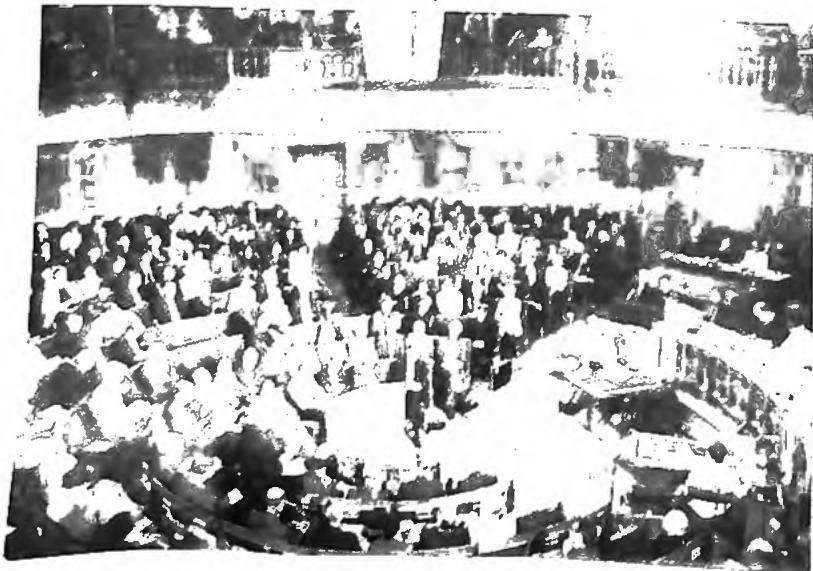
Though there are said to be record increases in new clergy coming into the church or in training, over half the C of E's dioceses still have a shortage of ordained clergy. That has led Lincoln to become one of the pioneering dioceses experimenting with local non-stipendiary ministers. There are some 150 ordained local ministers so far in England but their numbers are increasing: 170 are in training and the total numbers should double by 2002.

There were warnings, though, that the church risked creating a lower class of clergy, and failing rural congregations, by ordaining as part-time local ministers people who could not make the cut if they applied to be full time priests.

In other Synod action:

***THE CHURCH OF ENGLAND'S GENERAL SYNOD PAID TRIBUTE IN NOVEMBER TO THOSE WHO ARE CELIBATE.** After debates in recent years on marriage, divorce, and homosexuality, a Private Member's Motion by Prebendary Horace Harper commended as "something to celebrate" the "witness of those who fulfil their Christian calling in lifelong celibacy." Harper acknowledged that celibacy is often regarded as unnatural, but said it is one particular offering of discipleship. "If it were entirely negative, it would be unbearable: nothing more than a deprived life leading to a lonely death. Christians at least should understand the value of absti-

The Church of England General Synod



nence within any spirituality: the lack of abstinence turns a spirituality into an indulgence."

***MEANWHILE, PROPOSED NEW GUIDELINES** that would allow divorcees to be married in the Church of England under certain circumstances were not taken up at the November meeting of the General Synod, according to a Synod member.

***A WORKING PARTY IS TO EXAMINE THE RE-NEWED ROLE OF THE DIACONATE**, as a result of a lively General Synod debate highlighting many different views on the topic. The Bishop of Ely, Stephen Sykes, introduced the debate, asking the Synod to recognize the "unrealized potential for mission seen from the standpoint of men and women deeply involved in the life of the world."

***THE BISHOP OF KADUNA, NIGERIA**, the Rt. Rev. Josiah Idowu-Fearon, recently challenged the Church of England to be true to the missionary impulses that had brought the gospel to Nigeria. "You gave us the gospel and we want to be very proud of the C of E," he told the General Synod in November. He said that the Lambeth Conference's orthodox sexuality resolution had strengthened the burgeoning Nigerian Church's resolve in dealing with polygamists, homosexuals, and divorcees, but that such church members are also loved and given pastoral care. The Archbishop of Canterbury, in his remarks to the Synod, refuted the idea—suggested by some liberal bishops—that the '98 Lambeth Conference demonstrated that there is an intellectual split between First and Third World bishops. Dr. George Carey said Bishop Idowu-Fearon is "typical of a rising number of young theologians and teachers in Africa."

Sources included *The Times (London)*, *The Church of England Newspaper*, *Church Times*

Anglican Institute Meeting Surveys Christological Thought

By Stephen Page Smith

For its sixth theological conference, held September 29-October 1, the Anglican Institute, an "ecclesiastical think tank" based in Colorado Springs, Colorado, chose a somewhat unAnglican location—Paris.

The setting was the American Cathedral in Paris, a magnificent 1880s structure in the fashionable Avenue George V, the last work and perhaps the masterpiece of the great Victorian Gothic Revival architect G.E. Street. The cathedral is the episcopal seat of Bishop Jeffrey Rowthorn, who oversees the Episcopal Church's Convocation of American Churches in Europe.

Some 100 participants from several countries came to the "Conference on Christology and the Church" to hear a distinguished line-up of speakers address the question posed by Jesus, "Who Do You Say That I Am?"

The lead-off presentation was given by the Rev. Dr. Christopher Hancock, former professor of theology at Virginia Theological Seminary (VTS) and now vicar of Holy Trinity Church, Cambridge, England. Dr. Hancock laid out "The Christological Problem."

"Christology is not a theological problem, but the problem," Fr. Hancock said. "It both asks the supreme question and provides the supreme answer."

Hancock was followed by the Very Rev. Dr. Richard Reid, retired dean of VTS, who spoke on "The Necessity of a Biblical Christology."

On the second day, the conference heard from two of the

THE NEW MAN IN NEWARK

HIS LIBERAL CREDENTIALS ARE UNIMPEACHABLE, but—compared to liberal “maverick” Newark Bishop John Spong—his just-consecrated successor, Jack Croneberger (pictured), 59, is “actually a step toward moderation,” *The New York Times* reported recently. The media-savvy Spong has “questioned some of the church’s most fundamental tenets” and has written 14 books propounding a variety of notions—e.g. that Mary was a sexually violated teen-ager and that St. Paul was a “repressed gay man.” Croneberger, on the other hand, a husband and father who had been serving a parish in Tenally, “is seen as adhering more reverentially to the church’s fundamentals: Scripture, creed, sacraments and the episcopate,” wrote the *Times*. R. William Franklin, the dean of Berkeley Divinity School at Yale University, said that Croneberger makes his views known in a more measured way. The way he positions himself and makes his arguments “is back toward centrist Anglicanism—which I think is the tendency of the Episcopal church at the moment—without rejecting good aspects of questions that Bishop Spong raised,” Franklin said. Croneberger does not in any way represent a retreat from liberalism, the story said. “His views on issues of social justice and his own record as a fearless champion of causes he believes in reaffirm the core liberal values, embodied by Bishop Spong, that are now the hallmark of the Newark diocese. The differences come in...Croneberger’s understated manner and more pastoral outlook.”



The conference chaplain was the Tanzanian Bishop Alpha Mohamed of the Rift Valley, who preached at all worship services, which were sung by the cathedral choir under the direction of Canon Precenter Edward Tipton, assisted by Edward Hughes. The Very Rev. Ernest E. Hunt III, dean of the cathedral, oversaw arrangements and hosted the conference. Conference organizer, the Rev. Donald Armstrong, rector of Grace and St. Stephen’s Church in Colorado Springs, said that the conference papers would be published in 1999.

The Anglican Institute describes itself as “an international ministry promoting a vigorous, vibrant, historic Christianity in the Anglican tradition.” It proclaims that “In this age of chaos and uncertainty, both in the Church and the culture, an effective faith grounded in a sturdy tradition is needed.”

Nevertheless, the Institute declares itself “not politically engaged in the ever-changing temporal issues,” and this disengagement shows up in its choice of conference topics. While clearly right-of-center in the current context of the Episcopal Church and the Anglican Communion, the Institute limits itself to subjects that can command a broad consensus, and avoids potentially disruptive issues, such as women’s ordination. Several female clergy from both sides of the Atlantic attended the conference.

The next Anglican Institute conference—seventh in the series—will be in the spring of 1999, with the title “The Hope of Heaven.”

Sources included *The Living Church*

Women Priests Discuss “Dallas Plan” With Stanton, Iker

Women priests from four Episcopal dioceses met with the conservative Bishop of Dallas and the traditionalist Bishop of Fort Worth last fall to consult on the “Dallas Plan,” a scheme that allows women aspiring to priesthood in Fort Worth to enter the discernment process and eventually be ordained in Dallas.

The three year-old agreement between a bishop who ordains women priests—Dallas Bishop James Stanton—and a bishop who does not—Fort Worth Bishop Jack Iker—includes a provision allowing Stanton to oversee any Fort Worth congregation which engages the ministry of a female priest. In such a situation, Bishop Iker would relinquish his episcopal oversight of that congregation to Bishop Stanton.

According to *The Living Church*, the female clerics invited by Bishop Iker to discuss the Dallas Plan were the Rev. Alison Barfoot of Overland Park, Kansas; the Rev. Judith Gentle-

most highly-regarded of the younger generation of Anglican theologians. In his address tracing “A History of Christological Thought,” the Rev. Dr. Alister McGrath, principal of Wycliffe Hall, Oxford, spoke to the church’s need to safeguard the significance of Jesus’ full identity. He said the Church does not need to make Christ “relevant or attractive. He already is! We just need to translate his truth into the idioms of our age.”

After an afternoon break for sightseeing, the Very Rev. Dr. N.T. Wright, Dean of Lichfield Cathedral, examined “The Biblical Formation of a Doctrine of Christ.” He demonstrated that high Christology grew out of Jewish monotheism, not out of Hellenistic polytheism. He concluded that “Jesus believed he had to do and be what in scripture only God does and is.” Thus, a high Christology, which he described as “looking at God through the lens of Jesus,” agrees with biblical accounts and Jesus’ apparent self-understanding.

On the conference’s last day, Alan Crippen of the Family Research Council, a social policy center in Washington, D.C., spoke on “The Biblical Christ in a Pagan Culture,” focusing on the relationships between family and faith and between cult and culture. Noting that language of the family predominates in scriptural accounts of divine salvation and restoration, he said: “If the church wavers on the meaning and significance of family, it will render the story of salvation incomprehensible.”

The final speaker, the Archbishop of Canterbury, Dr. George Carey, expounded on the inseparable relationship between “Christ and His Church.”

“Christology is the foundation of ecclesiology,” he said. By examining the three dynamics of service and status, holiness and legalism, and spirit and structure, Dr. Carey profiled the church as a sacrament, as a society with Jesus’ cross and Resurrection at its heart, and as a community of mutual gift.

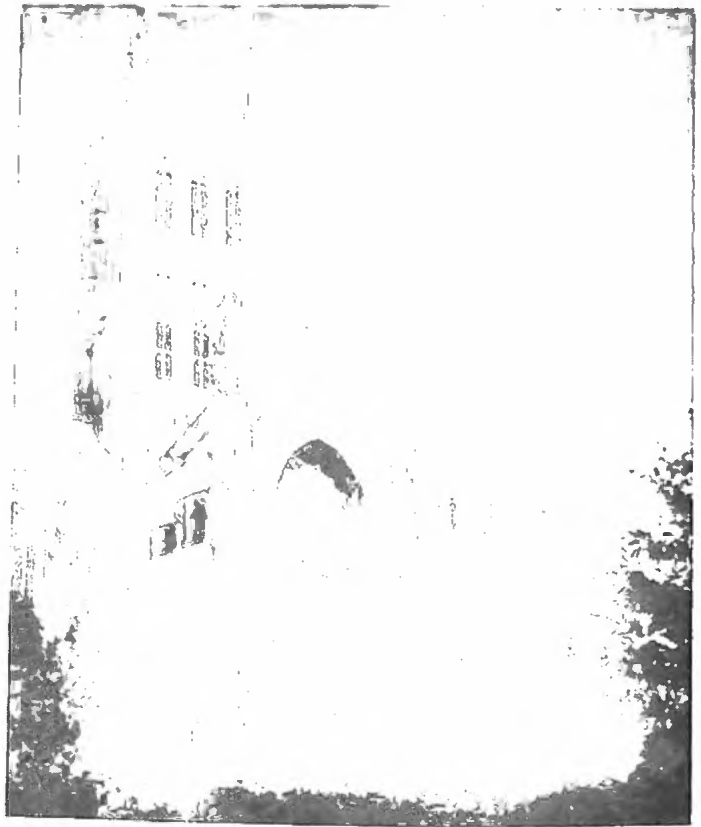
The meeting ended with a reception for Dr. and Mrs. Carey.

ANGLICAN WORLD BRIEFS:

***THE GAY RIGHTS CAMPAIGNER WHO DISRUPTED THE ARCHBISHOP OF CANTERBURY'S EASTER SUNDAY SERMON IN CANTERBURY CATHEDRAL** has been convicted of "indecent behaviour in a church," fined the equivalent of about \$25 and ordered to pay costs totaling around \$500, reports *Church Times*. Peter Tatchell had climbed into the pulpit of the cathedral while Dr. George Carey was preaching there, to protest the Archbishop's stance on homosexuality. After a few minutes, during which he addressed the congregation of 2,000 through the microphone, Tatchell was forcibly removed from the cathedral together with a handful of others in his protest group, OutRage! The case against Tatchell, based on an 1860 law, was brought by the police, not by Carey or the cathedral. *Church Times* opined that Tatchell's light sentence by Canterbury magistrates sends the message to other would-be protestors that, apart from the legal costs, "it is now possible to air your grievance before a large congregation and hundreds of thousands of television viewers and newspaper readers for less than 20 pounds..." Among Tatchell's supporters was Scottish Primate Richard Holloway.

***ANGLICANS AND LUTHERANS IN CANADA** are deepening their links and may be in full communion by the year 2001. Last year, the Anglican Church of Canada's (ACC) General Council overwhelmingly approved in principle a declaration intended to lead to closer ties with the Evangelical Lutheran Church in Canada (ELCIC). That church approved a document, "Called to Full Communion," at its convention last year, and the church is already preparing to make the necessary changes in its constitution. A joint working group of the two churches has produced a study guide on the communion proposals for members of each church. The ACC has about 750,000 active members and 2,000 active clergy in 1,850 parishes and 30 dioceses across the country. The ELCIC has about 200,000 baptized members and about 650 clergy in 642 congregations.

***CLERGY WHO ARE MEMBERS OF A BRITISH UNION ARE SEEKING THE SAME LEGAL STATUS AS OTHER WORKERS**, so as to enforce their rights at work, and allow them the same means of redress if their rights are violated. The plea by the Manufacturing, Science and Finance (MSF) Clergy and Churchworkers section coincided with the opening of the Church of England's Synod in November, and came shortly before the Queen's speech announcing a "Fairness at Work Bill" to give greater rights to all workers. MSF's clergy section pointed out that clergy in Britain—unlike their counterparts in Denmark, Germany, Holland and several other European countries—"are unable to seek redress of grievances or disputes by recourse to the Employment Tribunals." One newspaper report explained that, despite the fact that the clergy get a wage (known as a stipend) and a pension and take an oath of obedience to a bishop, they are officeholders, rather than employees, and have no contracts of employment. The Rev. Stephen Trott, MSF Clergy Section Communications Officer, said that clergy "strive to be professional in the work we do," and the "law of modern Britain must surely recognise that [they] as much as other members of...



A PLACE TO PRAY, A PLACE TO PARK

WASHINGTON NATIONAL CATHEDRAL (seen here from the south side) has unveiled a new 100-year master plan that limits development but also calls for adding underground athletic facilities for its girls school, two underground parking garages, and eventually, a fence with 12 gates around the entire complex. The new plan incorporates the ideas of the site's original designer, Frederick Law Olmsted Jr. "This is a conceptual plan for the development over a long period of time," said Coleen Meehan, general manager of the Protestant Episcopal Cathedral Foundation, which oversees the cathedral and its four schools. "This continues to be a work in progress." (*Washington Times*)

Hardy of Haverhill, Massachusetts; the Rev. Sara Chandler of Woodbridge, Virginia; and the Rev. Ruth Urban of Nashville, Tennessee. Three Fort Worth priests also participated, and Pittsburgh Bishop Robert Duncan was facilitator for the meeting.

The gathering also discussed the concept of impaired communion, the resolutions of the Lambeth Conference related to continuing differences over women priests, and the canon adopted by the 1997 Episcopal General Convention, mandating the ordination and placement of women priests in every diocese.

Some supporters of the mandate have charged that the Dallas-Fort Worth plan does not fulfill the requirements of the new canon.

Participants in the Fort Worth gathering, however, reportedly affirmed and supported the provisions of the Dallas Plan, and said they hope to be able to continue in conversation with one another.

Doss Agrees To Financial Oversight

Embattled liberal Episcopal Bishop Joe Morris Doss of New Jersey has agreed to have all future expenses from his discretionary fund approved by other diocesan officials, at the recommendation of outside auditors.

The new guidelines for the fund were announced in conjunction with the official release of audits of the bishop's discretionary funds for 1996 and 1997. Auditor Druker, Rahl & Fein said it could give no opinion on the appropriateness of expenses in the fund for either year because of poor documentation, reported *The Times* (Trenton, NJ).

The use of the bishop's discretionary fund has been the object of speculation since January 1997, when a plaintiff in a sexual harassment lawsuit against the diocese alleged that Doss had used the fund for personal expenses. Discretionary funds are intended to provide discreet financial support to needy persons. Usually, the cleric is the only one with access to the fund, to ensure the confidentiality of aid recipients.

Checks drawn from Doss' discretionary fund will now be co-signed by both Doss and his chief of staff, the Rev. Glenn Druce, and must be reviewed by a two-person committee consisting of a layman and a member of the audit committee. A voucher system also will be set up for the account.

The inconclusive result of the audit, however, appears unlikely to end the infighting in the diocese or halt an investigation of Doss by a committee. The discretionary fund is but one matter cited among a host of complaints about Doss' leadership that have dogged him for months. Tensions have been particularly high between the bishop and the leadership of the standing committee and diocesan council.

Ecumenical Protestants Become Anglican Catholics

Congregants of a Florida ecumenical Protestant church have become Continuing Anglicans.

St. John's Christian Church, founded in Pompano Beach in 1969, was received into the Anglican Catholic Church (ACC) on All Saints' Day by the Rt. Rev. Mark Haverland, ACC's Bishop of the South.

During the same service, Bishop Haverland ordained the Rev. Voris G. Brookshire to the priesthood, confirmed six persons and received 12, reported *The Trinitarian*.

Also on November 1, the Church of St. Michael the Archangel, a small ACC mission in adjoining Fort Lauderdale, became part of St. John's.

The Ven. John D. Shuman, rector of St. Augustine's, West Palm Beach, preached at the service. Dr. Warren Canfield directed the music, which included Schubert's *Mass in G Major*. A reception and open house followed.

Previously a Presbyterian clergyman, Fr. Brookshire has been pastor of St. John's since 1992. He holds master's degrees from Westminster Theological Seminary and Princeton Seminary. Bishop Haverland confirmed him October 30, and ordained him to the diaconate the next day, the story said.

The admission of St. John's and its merger with St. Michael's will be formally ratified by the Diocese of the South during its next annual synod April 28-30 in Athens, Georgia.

society require and deserve a measure of protection."

***THE DISMISSAL OF ACCLAIMED WESTMINSTER ABBEY ORGANIST MARTIN NEARY** has been upheld by a retired law lord, whose decision also scored Westminister Dean Wesley Carr for the means he used to dismiss Neary. Martin Neary and his wife, Penny, the Abbey's concerts secretary, were sacked by Carr and his Chapter for financial misconduct after it emerged that they had set up a private business to handle concert fees. The firing caused considerable controversy in the church at large and divisions within the Abbey, and many expected Neary to be exonerated. Instead, Lord Jauncey of Tullichettle supported the Dean and Chapter's decision, finding that the Nearys' conduct had "fatally undermined the relationship of trust which should have subsisted between them and the Abbey." Jauncey said: "For some three and a half years, Dr. and Mrs. Neary ran a business [Neary Music, Ltd.] whose principal income-earning assets were the lay vicars and choristers. They derived profits from this in the shape of fixing fees and surpluses on events involving the choir. They did not tell anybody in the Abbey what they were doing." The Nearys indicated that the separate account had been set up chiefly as a tax reduction scheme benefitting choristers. The Abbey's treasurer said the Nearys' benefitted by "thousands of pounds" from their dealings with the choir. However, Jauncey also strongly criticized aspects of the Abbey's handling of the affair. Its attempts to hold a disciplinary hearing within days of the couple's suspension, and without providing a detailed statement of the case against them, "must score gamma minus on the scale of natural justice," he said. - *The Daily Telegraph*

***THE CHURCH OF ENGLAND AND THE ROMAN CATHOLIC CHURCH JOINED FORCES DURING THE CHRISTMAS SEASON** against shop window displays that bore the advertising slogan "FCUK XMAS." The slogan's first word purportedly stands for French Connection UK, a fashion company. The company argued that the slogan was "not meant to be offensive," but rather to "make people do a double-take and smile." Church leaders called it "a cheap stunt that betrays a callous indifference to the feelings of the great majority of people..." A spokesman for the Roman Catholic Church said: "For Christians, who are celebrating the birthday of Jesus Christ, the display is particularly repugnant." - *The Times* (London)

ANGLICAN USA BRIEFS:

***A WOMAN PRIEST HAS BEEN APPOINTED SECRETARY OF THE EPISCOPAL CHURCH** and executive officer of the General Convention. Presiding Bishop Francis Griswold and House of Deputies President Pamela Chinn announced the appointment of the Very Rev. Rosemary G. Sullivan, rector of the Church of St. Clement, Alexandria, Virginia, since 1987, to the post. She succeeds the Rev. Canon Don Nickerson, who retired in June. A recent nominee for Bishop of Newark, Sullivan has been a deputy to several General Conventions, chairing the legislative committee on Prayer Book and Liturgy at the 71st General Convention, and serving as chaplain at the 1997 convention in Philadelphia, the first woman to serve in that role. - *Episcopal News Service*

EMC Sees Expanding Work, Global Contacts; Plans For Order Of Deaconesses

Delegates to the Episcopal Missionary Church's (EMC) triennial synod last fall learned that their church has seen "healthy growth" in the past three years, will continue under the leadership of the Rt. Rev. A. Donald Davies, and has closer contacts with orthodox Anglican bishops around the world, through Davies' presence in Canterbury during the 1998 Lambeth Conference.

In key action at the synod, delegates also adopted canons which, most notably, provide for the setting apart of women as deaconesses to serve as a lay order within the Continuing Anglican body, reported *Foundations*. Moreover, delegates endorsed the principles of the Continuing Church's 1977 confessional document, *The Affirmation of St. Louis*, except for portions of it relating to communion with the See of Canterbury.

A standing ovation of the gathering of over 80 persons in Grapevine, Texas, greeted the news that Davies, 79, will stay on as presiding bishop, due to changes in his personal situation, the *Foundations* story said.

The man earlier chosen to succeed Davies, EMC's Bishop of the South, William Millsaps, will continue as coadjutor, and it was reported that EMC's national office had been moved to Millsaps' base of Monteagle, Tennessee.

Meanwhile, Millsaps, and EMC Bishops Patrick Murphy of the Diocese of the Holy Cross and Jon Lindenauer of the West all reported considerable activity—ordinations, confirmations, and ecumenical outreach—in their dioceses since the last meeting.

Davies' work in the Diocese of Richmond includes his anticipated reception of about 50 congregants of St. Andrew's Parish, Brockton, Massachusetts—home to another conserva-

Christian Persecution Worsening In Some Nations

More than 160,000 Christians are martyred each year, according to a late 1998 estimate from the Christian human rights group, Christian Solidarity Worldwide.

Release of the statistic—which the organization believes could rise to 210,000 by the year 2025—came amid worsening situations of Christian persecution around the world, including in places like Egypt, Indonesia, India, Saudi Arabia, the Sudan and Pakistan.

In the latter, nine Anglicans, all but one from the same family, were reported murdered in their home in November. Pakistan has an estimated Christian population of three percent, and the murders came in the wake of government plans to imple-

mentive Anglican congregation now under heavy threat from Massachusetts Bishop Thomas Shaw.

While in Canterbury during Lambeth, Davies established closer ties with orthodox bishops from England, the U.S., Southeast Asia, Central Africa, and the Southern Cone of America, it was reported. Close ties continue with England's Forward in Faith organization, and the Episcopal Synod of America (ESA), from which EMC is a spin-off. The ESA last year expressed "a desire for intercommunion" with the EMC, which Davies received with gratitude. At Davies' recommendation, though, the EMC Synod decided to delay action until ESA breaks communion with the Episcopal Church (ECUSA). Davies said that EMC looks forward to the day when ESA will establish "the Orthodox Anglican Province in America."

In other action, a Haitian Continuing Bishop, Lafond Lapointe, was received into the EMC Council of Bishops, bringing with him 13 clergy and clergy-in-training, seven parishes and seven

***A FEMALE PRIEST** and member of the Episcopal Church's Executive Council who was inhibited by Colorado Bishop Jerry Winterrowd in March 1998, was reinstated by Winterrowd late last year, just days before she said she had accepted a call from a Minneapolis parish. The Rev. Sandra Wilson, 45, who also was elected president of the Union of Black Episcopalians in July, was temporarily inhibited from serving her Colorado parish when three women made formal complaints of sexual and ethical misconduct against her. Wilson said the complaints were made to foil her nomination for suffragan bishop of the Diocese of Maryland. After a diocesan panel conducted an investigation and made its confidential report to Winterrowd, the bishop issued a single-sentence statement in August that he and Wilson "had entered into an agreement which addresses the subject matter of the inquiry." - *Episcopal Life*

***THE REV. WILLIAM PERSELL, DEAN OF TRINITY CATHEDRAL IN CLEVELAND, HAS BEEN ELECTED AS CHICAGO'S NEW BISHOP.** succeeding Frank Griswold, who is now the Episcopal Church's presiding bishop. *The Chicago Tribune* described Persell, 55, as "a liberal priest with strong urban credentials." He led a slate of "likeminded" candidates and won on the third ballot when Chicago's diocesan convention met in November. He is reported to have a history of social outreach in Los Angeles and Brooklyn as well as Cleveland.

Though soft-spoken, Persell indicated that he would be up-front with his positions, which in the past have included support for gays and lesbians, though he wants other voices to be heard as well, the *Tribune* reported.

OF GENERAL INTEREST:

***THE MEGA-CHURCH PHENOMENON HAS REACHED BRITAIN.** At a time when Britain's major church denominations are suffering from falling attendance, a church led by a Nigerian-born pastor has opened with more seats than the country's biggest, traditional church buildings. The booming Kingsway International Christian Centre, established in a renovated former warehouse in Hackney, East London, can accommodate 4,000 worshippers (and more in an overflow annex), compared to Westminster Abbey's seating for 2,000 people. Senior Pastor Matthew Ashimolowo attributes Kingsway's success to the church's "family feeling," authentic gospel preaching and the power of prayer. - *Ecumenical News International*

***MEMBERSHIP OF MOTHER TERESA'S ORDER, THE MISSIONARY SISTERS OF CHARITY, HAS SOARED** since her death in September 1997. A year later, the number of nuns in the order worldwide had grown from 4,000 to 4,900, at a time when many religious congregations are suffering a steady decline in vocations. A reported

ment full Shari'ah (Islamic) law. They occurred in the North-West Frontier, which sees much such violence, noted the Bishop of Peshawar, Mano Rumlshah. "But in our memory," he said, "never has a whole household, with the women and children too, been targetted and butchered in this way."

In Sudan, a pair of Roman Catholic priests may be crucified at the hands of the Islamic Sudanese government. The two are charged with setting off almost a dozen bombs around Khartoum in an alleged plot to mar celebrations marking the anniversary of the 1989 coup that brought the National Islamic Front to power.

Since persecution of Christians began in Sudan, more than two million have died at the hands of Muslim extremists.

Sources: *The Church of England Newspaper, Church Times, The Washington Post*

parishes in New York City, dogs are welcome every Sunday.

On a Sunday not long ago at St. Clement's, a small, poor parish in Hell's Kitchen, just west of Broadway's bright lights, the attendance was 39: 35 humans and four dogs.

"When it is time for communion, the humans gather in a circle around the altar and join hands. The dogs come forward, too. The Rev. Barbara C. Crafton, who has [led] the church for two years now, makes her way from person to person, offering bread and wine. Each dog gets a blessing," reports *The Washington Post*.

Holy Trinity, on Manhattan's Upper East Side, asks only that pet owners attend one of the two early-morning services, 8:15 or 9:15. An average of five or six dogs turn up each Sunday with their humans. The rector, the Rev. Herbert Draesel Jr., sometimes brings his poodle, Daisy, while the assistant rector, the Rev. Paul Williams, comes with his rambunctious yellow lab, Bear (short for Canterbury), who, if not restrained, is prone to wander the church in search of canine companionship. Cats, though equally welcome, are less common.

"I love the whole idea," Williams says. In coming to church, "[w]e bring all of ourselves to God. And for some of us, our pets are part of the definition of who we are. Bringing them to church is a reflection of the idea that creation is good, our bodies are good, this world is good."

"People like to worship with people they know and love. Lots of people in New York live alone and they bring their animals. It's as natural as that," said Draesel.

"I don't know what a human soul is," Crafton observed. "And I certainly wouldn't know what a canine soul is. These things are mysteries, and I have a lot of respect for mysteries. But dogs are living, loving creatures...I don't see any particular reason not to have them in church. They usually don't bark. But they do sing along with the hymns, and I think that's quite nice." *We do, too!* - Ed.

church schools.

Lindenauer also told TCC that two clerics, Ken Duley and Arthur Rushlow, were received into the EMC as abbots of the so-called Corpus Christi Fathers, for which they were consecrated as bishops last year by retired Bishop Charles Boynton, acting alone. After a year, the episcopal orders of the two abbots may be regularized, Lindenauer said. Boynton, also, is now part of the EMC.

..Praise Him All Creatures Here Below... Tails Of Two Parishes

Some churches put aside one Sunday a year, usually around the birthday of Saint Francis of Assisi, for a special service to bless household pets and other animals. But at two Episcopal

"miracle," involving a Frenchwoman who claimed to have been healed of injuries from a car accident after praying to Mother Teresa, also may be the first step toward the nun's canonization. - *Ecumenical News International/Catholic Herald*

*THE 300,000-MEMBER ARCHDIOCESE OF EDMONTON, CANADA, IS PLANNING TO CLOSE ALMOST HALF OF ITS PARISHES due to a shortage of priests. The decision for the archdiocese, which is geographically one of the largest Roman Catholic jurisdictions in Canada, followed recommendations in a 110-page report. - *Ecumenical News International*

*IGNORING A RECENT PAPAL STATEMENT STRENGTHENING THE CHURCH'S ABILITY TO DEFEND CHURCH TEACHINGS AGAINST DISSENTERS, Austrian Roman Catholic bishops recently convened an apparently-unprecedented national assembly of some 260 Catholics in Salzburg, which debated church policies and then "voted" on them. The assembly voted massively for reforms such as married clergy, women deacons, a greater role in selecting bishops, acceptance of cohabiting, unwed couples, and ending condemnation of homosexuality. The results of the "Dialogue for Austria" carry no canonical force, but will put pressure on the Austrian bishops, which was certain to be matched from the opposite direction during their slated visit with the Pope in November. Meanwhile, some believe the "Dialogue for Austria"

could be repeated by Catholics in other countries. - *Ecumenical News International*

*THE NUMBER OF PEOPLE LIVING WITH THE HIV VIRUS was expected to grow to 33.4 million by the end of last year, ten percent more than a year ago. This, according to new estimates from the Joint United Nations Programme on HIV/AIDS (UNAIDS) and the World Health Organization (WHO). More than 95 percent of all HIV-infected people now live in the developing world. - *African Advocacy*

*BRITAIN IS BRACING FOR AN EXPLOSION OF LITIGATION at all levels, as a result of Parliament's passage of the Human Rights bill. Termed in one report the biggest legal and constitutional reform in Britain since the Bill of Rights in 1689, the act enshrines the European Convention on Human Rights—a 50-year-old code of basic rights drawn up in the aftermath of World War II. The code guarantees such rights as that to a family life, privacy and a fair trial. Human rights and pressure groups are already preparing cases to bring to the courts when the new Act comes into force in January 2000 and many of these test actions will establish new rights for individuals, say British newspaper reports. The criminal courts also are expecting a deluge of challenges on every aspect of the criminal justice system, from disclosure of evidence to the laws which allowed adverse comment on a defendant's right to silence. Churches were allowed exemptions from some provisions.

of the act before its passage.

***A MOVEMENT AGAINST HOMOSEXUALITY** has been launched in Kuala Lumpur, Malaysia by supporters of Prime Minister Mahathir Mohamad, who say homosexuality is "a new threat to the country." Ibrahim Ali, chairman of the newly-formed People's Voluntary Anti-Homosexual Movement, said: "We aim to raise awareness that homosexual activities have seeped into various levels of society, from ordinary people to government leaders...Despite legal restrictions, current developments point to an increase in homosexual activities and sodomy that have become part of a serious social illness...Efforts to combat this culture must be activated to ensure that the Malaysian generation has continuous offspring." An estimated 24,000 homosexuals reside in Kuala Lumpur, the capital. - *The Straits Times*


***CANAAN BANANA, ZIMBABWE'S FIRST PRESIDENT AND A METHODIST MINISTER AND THEOLOGIAN, HAS BEEN CONVICTED** of 11 charges of sexually assaulting several men during his presidency in the 1980s. Shortly after the verdict, Banana surfaced in South Africa and met with President Nelson Mandela. A spokesman for

Mandela said Banana had not asked for asylum as expected. The Zimbabwean government said it would ask South Africa to extradite Banana. - *Combined news sources*

***NEWSPAPER WEDDING PAGES HAVE BECOME THE FRONT LINE OF THE CULTURE WAR**, writes Julia Duin in *The Washington Times*. Homosexual couples are demanding their "unions" get equal play, but until this decade none of America's 705 daily newspapers would acquiesce. Now—despite the fact that no U.S. state recognizes same-sex "marriages"—at least 15 newspapers have started running homosexual "wedding" announcements, some alongside heterosexual postings, others not. Steve Hill, vice president of advertising for *The Washington Post*—which started publishing the homosexual union announcements in November, said: "We decided that it was important that all members of the community have a venue to make announcements that are important to them."

***AMERICA'S LARGEST HOMOSEXUAL CHURCH CONGREGATION HAS FILED AN UNPRECEDENTED LAWSUIT** in a U.S. District Court against Chicago Superstation WGN. The over 3,000-member Cathedral of

Continued on Page 30



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Every Idle Word

It was a remarkable evening in many respects. A friend of mine, a priest, and I were invited to dinner at the home of a family that attends a local parish. They most especially wanted us to meet their three children.

The house was way out in the country. It was warm and cozy, but rather small for a family of five. When we arrived, our kind hostess greeted us enthusiastically.

We were ushered into the living room, and there, to our surprise, were three kids—reading! There was no television blaring, or any video games, to intrude on the quiet; in fact, we didn't even see a television. What there was was a welcoming fire, a few wall shelves filled with books, and peace.

Our hostess went into the kitchen to finish preparing our dinner. Everyone was waiting for the father to return from work. We sat down to get to know the kids—a boy just starting high school, one in his last year of middle school, and a girl in the fifth grade. They all attended Christian schools.

This might have been a "time of embarrassed silence." Instead, we found ourselves listening to the intelligent and lively questions and comments from these well-informed and inquisitive youngsters. We could tell clearly that this was not an act; we discussed religion, current affairs, different worship styles they had experienced, and a host of other subjects. Soon, the mother and father joined us, and throughout the dinner and afterwards it became evident that these parents had spent every minute they could encouraging their children to read and to ask questions. They were "home schooled" in the true sense of the phrase—they had learned the important things at home.

In our after-dinner conversation we learned that the parents of these bright youngsters were facing a dilemma. They had paid tremendous amounts of money to send their kids to Christian schools they thought were both academically superior and orthodox, only to find that their children's faith was being battered down by their teachers and fellow students. Frequently, they came home with disturbing stories about what they were being taught, especially in their religion classes.

These parents had taught their kids to respect authority, especially the authority of their teachers, but these very same teachers were corrupting them. Of all the stories we heard, the one from the little girl in the fifth grade was the worst.

"Father," she asked my friend, "Why should we believe anything in the Bible if Adam and Eve were not real people, and there really was no place as the Garden of Eden? And if we can't believe the Bible can we believe anything we are taught in church?"

This little one had discovered the adult world of the slippery slope. She explained that her religion teacher had taught that Adam and Eve were imaginary, and that the story of creation was a tale handed down so that less-educated people could understand how the world was made. Parts of the Bible, and some church doctrines, were debunked. The children were confused, the parents were bewildered and angry.

An important lesson was driven home to me that night—and not just about the incursion of liberal revisionism into various parts of the Christian arena, about which I already knew. These children and parents trusted those teachers, and they had been let down. Not only were the teachers themselves in error, they were drawing others into their error. They were leading innocent children astray.

Every Christian has the choice of playing, or rejecting, a similar role in matters of Christian faith. Both adults and children turn to us for answers. Sometimes we have to refer them to a source that can give them a proper answer, but often we are called to fill that need. This is especially true of children, who look to any adult as knowing all the answers.

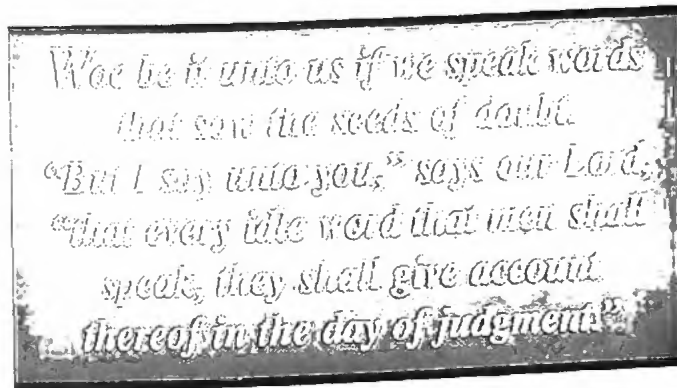
The idle words that these teachers uttered will come back to haunt them. Woe be it to them, and to us, if our authority is squandered by harmful words that sow the seeds of doubt. When a colleague at work, or a troubled friend or a little child asks us a question about the faith, we should be ready with an answer.

We must mark our Lord's words as recorded in *Matthew 12:36-37*: "But I say unto you,

that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The flip answer, the "hip" response that distorts the truth, the uncharitable comment, the lie—all this someday will require an answer of us, an answer that bears upon our eternal existence. Perhaps in this season of new resolutions, we can resolve to avoid every idle word.

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The Afterword

Risen To The Challenge?

Our 1998 year-in-review has a fun section called "Forays on the Fringe," news of the weird and ridiculous for last year. Well, we think we've already got a headliner for the '99 section.

TCC, as readers will recall, has lately reported on widely refuted but persistent liberal claims of vote-buying by western conservatives at last year's Lambeth Conference. Coverage included a November editorial's look at an article in *Risen*, the Diocese of Rhode Island's newspaper. In it, Bishop GERALYN WOLF's chaplain, the Rev. Randall Chase, reported an encounter with an African bishop who claimed he got \$500 in cash from the Bishop of Dallas, James Stanton.

In a subsection titled "Cash changed hands," the October *Risen* report said that Wolf was disturbed by "[i]ntense lobbying" on the homosexual issue at Lambeth "by conservative groups such as the Dallas-based American Anglican Council"—lobbying estimated to have commanded a six-digit figure, she said. The story goes on to say:

Lobbying wasn't the only use for American dollars at Lambeth, according to the Rev. Ran Chase... "I was in line at one of the campus banks, and an African bishop turned to me with \$500 in crisp new bills in his hand," Chase reported. "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?' He said, 'Oh, I didn't get it. That nice bishop from Dallas gave it to me.'"

TCC contacted Chase for further comment—the only publi-

cation to do so, evidently, after the report appeared. As noted in our November issue, Chase said the unknown 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 in the state). Chase said he did not ask about the purpose of the \$500, and was "not sure" that the money was a "bribe." *Risen* would run a correction, he said.

Ready for the "correction"? *Risen's* editor wrote in January:

We've also had some troubles with inaccurate reporting by certain church journals of remarks by Bishop GERALYN WOLF and Canon Ran Chase about Lambeth. The Church of England Newspaper, followed by The Christian Challenge and Foundations... claim Bishop Wolf and Canon Chase accused some conservative bishops of bribery. The only authorized statements made by either the Bishop or Canon Chase have been published in these pages. No article published here has either stated or implied an accusation of bribery. Wherever these publications got this idea, it wasn't from Risen, and they're in the curious position of defending against a charge that hasn't been made. We hope this clears it up. For good.

So, let's see if we've got this straight. If the text under the subhead "Cash changed hands" did *not* "[imply] an accusation of bribery," should we assume that *Risen* was merely noting the altruism of Bishop Stanton, since—as no clarification is made—he is still presumed to be the source of the \$500?

In the spirit of fairness and charity, perhaps we can help really "clear [this] up. For good." If *Risen* will print the promised retraction—that Bishop Stanton was *not* cited as the African bishop's benefactor—TCC will diligently try to discover a Texas bishop who is both "nice" and prone to express his niceness by handing out \$500 grants.



homosexuality is "biologically predetermined," nor has any scientific study provided conclusive evidence that homosexuality cannot be successfully treated. He said the APA's decision makes it more difficult for those persons seeking treatment for unwanted homosexuality.

***A LOUISIANA LAW BANNING SODOMY HAS BEEN CHALLENGED** in a lawsuit filed by a group of homosexuals. As the trial began in late October, John Rawls, attorney for the seven plaintiffs and the Louisiana Electorate of Gays and Lesbians, asserted that the law in question is maintained by the state legislature "strictly as a measure of bigotry...It's a stupid, idiotic law. But beyond that, it is a law of suppression." Louisiana is one of 13 states that ban oral and anal sex between heterosexual or homosexual couples. The U.S. Supreme Court upheld Georgia's sodomy law in 1986, saying it did not violate the U.S. constitution. Homosexual advocates then began a program of challenging the laws in state courts, since many state constitutions have more stringent privacy statutes. - *Catholic World News*

***ABORTION ADVOCATES WENT TO COURT** in late November, seeking to overturn wording in a 1997 Louisiana law purportedly aimed at banning partial birth abortion. What has pro-abortion forces upset is that the law

Continued on Back Cover

BRIEFS Continued from Page 28

Hope in Dallas says the station failed to honor an agreement to air the cathedral's half-hour video program celebrating the faith of the church's inclusive congregation. In July, WGN executives initially approved the program content, agreed to the terms, prepared a detailed schedule for nationwide broadcast, and cashed the church's check for \$12,000. The station, citing internal "miscommunication," then cancelled the program and broadcast schedule, and returned the money. - *PR Newswire*

***THE AMERICAN PSYCHIATRIC ASSOCIATION'S BOARD** voted unanimously December 11 to reject therapy aimed solely at turning gays into heterosexuals, saying it can cause depression, anxiety and self-destructive behavior. The decision follows a similar one last year by the American Psychological Association. "All the evidence would indicate this is the way people are born. We treat disease, not the way people are." Dr. Nada Stotland, head of the association's joint committee on public affairs, told *The Associated Press*. "The very existence of therapy that is supposed to change people's sexuality, even for people who don't take it, is harmful because it implies that they have a disease," said Stotland. John Paulk, a specialist on homosexuality and gender for the Colorado Springs-based Focus on the Family, said there is no evidence that

CHURCH DIRECTORY

CALIFORNIA

Los Altos Hills

St. Luke's Chapel in the Hills
(Independent)
26140 Duval Way; First Sunday/
Feast Days HC 10a; All other
Sundays MP 10a; Sunday School all
Sundays 10a; 1928 BCP;
650/941-6524

Los Angeles (Loz Feliz area)

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

Orange County

Church of Saint Mary
Magdalene

(Anglican Catholic Church)
285 S. Glassell St., Orange; Sun
9:30a 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.
James Wilcox, Rector; the Rev. C. R.
Henstock, assisting; 714/532-2420

CONNECTICUT

Ansonia

Anglican Church
of the Resurrection

(Province of Christ the King)
4 Church St.; Sun 8a Low Mass,
11a Choral Eucharist; The Rev.
Rocco Florenza; 203/734-6025,
fax 734-6026

DISTRICT OF COLUMBIA

Church of the Ascension

and St. Agnes

(Episcopal Church)
1217 Massachusetts Ave. NW; Sun
Low Mass 8a, 12:30p; Solemn High
Mass 10a; Mon-Fri Mass 12:10p;
Sat Mass 9:30a; The Rev. Lane
Davenport; 202/347-8161

FLORIDA

Jacksonville/Orange Park

Church of St. Michael
& All Angels

(Anglican Church in America)
1 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

IOWA

Des Moines

St. Aidan's Cathedral Parish
(Anglican Church in America)
4911 Meredith; Sun 9:10a Mattins,
9:30a HC & Church School; Tues
12:30 p HC; Wed 5:45p EP & HC;
Fri 8a HC; The Rev. Bradford
Johnson; The Most Rev. Louis W.
Falk; The Rt. Rev. Wellborn Hudson;
515/251-4966; fax 515/251-4964;
FrBradford@aol.com

NEW JERSEY

Matawan

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

OREGON

Bend

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

PENNSYLVANIA

Philadelphia

Church of St. James the Less
(Episcopal Church)
3227 W. Clearfield St.; Sun Low
Mass 8a; Sung Mass 10a; (Summer
Low Mass with Hymns 9a);
Weekdays Masses; Tues & Thurs 6p;
Wed 10a; Fri 9a; Sat 9:30a; American
Missal/1928 BCP; The Rev. David
Ousley; 215/229-5767

Rosemont

The Church of the Good Shepherd

(Episcopal Church USA)

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 1at Haverford State
Hosp) 10a, Mon-Fri 12:05p, Wed 7a,
Thurs (with healing) 6p, Sat 9a; Daily
Offices; Morning Prayer, Mon-Fri 9a,
Sat 8:30a; Evening Prayer, Mon-Fri
5p; Organ Recital and Choral
Evensong 4p on 1st Suns of Feb, Mar,
May, Nov; The Rev. David Moyer,
rector; 610/525-7070; fax 525-7514

SOUTH CAROLINA

Florence

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

Greenville

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

Spartanburg

St. Francis Church

(Anglican Church in America)
601 Webster Rd; Sun Low Mass 9a,
Education 9a, Solemn High Mass 10a,
Evensong & Benediction 6p; Wed Mass
7p; Friday Mass Noon; The Rt. Canon
Kenneth Duley, rector; The Rt. Rev.
Charles Boynton; 864/579-3079, fax
579-2970; SxFrancis@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; 915/837-7269

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

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