

BRIEFS Continued from Page 28

than places to get an abortion (between 3,200-3,400, as opposed to 2,380 clinics, hospitals, etc., where abortions are performed). Planned Parenthood reports that it has closed 38 of its clinics. In an 11-year period, 614 hospitals stopped doing abortions. Abortion is being increasingly rejected by medical professionals. Sidewalk counseling and public demonstrations at clinics are playing a role in abortionists reevaluating their industry. Finally, seven states now have fetal homicide laws that consider a non-viable fetus a person in terms of wrongful death claims from criminal assault or auto accidents. - *Various sources*

**\*THE LIVE BIRTH OF A 22-WEEK-OLD FETUS DURING A PARTIAL BIRTH ABORTION** has led pro-life advocates to call for new federal regulations banning the procedure. After undergoing the first part of a three-day abortion process at the Women's Med Center in Dayton, Ohio, an unidentified mother experienced abdominal pains and was rushed to a Cincinnati hospital, where she gave birth, according to Right to Life (Ohio) members. The baby girl apparently lived for about three hours as an emergency room technician rocked and sang to her. Physicians ruled that the baby's lungs were not developed enough to support life or permit them to respirate her. "It certainly underscores the need to pass partial-birth abortion laws immediately," said Lori Viars, president of the group. "The tragedy here is that no laws were broken." - *Scripps Howard News Service/The Washington Times*

**\*A SUIT TO HALT ANY U.S. FEDERAL AGENCY FROM SPONSORING BOY SCOUT TROOPS**—on the grounds that this constitutes government support of religion—has been filed in Chicago federal court by the American Civil Liberties Union (ACLU). In their oath, the Boy Scouts promise "to do my duty to God and my country," and written rules exclude those who do not agree. "If you don't share the values of the Boy Scouts...why would you want to belong to the organization?" responded Gregg Shields, national scouting spokesman. The suit, aimed solely at government support of religion, does not name the Boy Scouts of America, which so far has defeated direct attacks on its nonsectarian policy of belief in God, because it is private. - *The Washington Times*

**\*A CHURCH THAT BOUGHT ADS ATTACKING PRESIDENT CLINTON'S MORALS HAS LOST ITS TAX EXEMPT STATUS.** A federal judge in Washington, D.C. approved the Internal Revenue Service's decision to strip the tax-exempt status of the Church at Pierce Creek, operated by Branch Ministries at Vestal, New York, near Binghamton, because of the church's ads during the 1992 campaign.

The full-page ads, headlined "Christian Beware," appeared in *The Washington Times* and *USA Today* four days before Clinton defeated President Bush in the general election. "Our concerns were moral," the Rev. Dan Little said. "When moral concerns get mixed up in political language that shouldn't take it outside the church's domain. That's always been the church's domain." - *The Washington Times*

**\*ADULT SUNDAY SCHOOL INSTRUCTION ON HOMOSEXUALITY, INCLUDING HOW HOMOSEXUALS CAN CHANGE,** was offered for the first time this year at most Southern Baptist churches in the U.S. "We never did a whole lesson this topic before," said Ross McLaren, biblical studies specialist with Lifeway Christian Resources, publishing arm of the 15.8 million-member Southern Baptist Convention. McLaren, who helped prepare the lessons, said they aim to counter homosexuality, not homosexuals. - *The Washington Times*

**\*THE WELL KNOWN EVANGELICAL CONVERT TO ORTHODOXY, FR. PETER GILLQUIST,** was recently diagnosed with melanoma. At this writing it appeared to have been caught early, based on information from the Antiochian Archdiocese Department of Missions and Evangelism, located in Santa Barbara, California. A last report, Gillquist was said to be in good spirits, preaching the Gospel in the Ohio mission field.

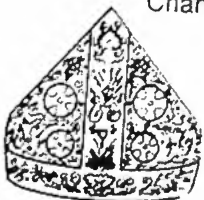
**\*THE ROMAN CATHOLIC CHURCH PLANS TO OPEN ITS FIRST SEMINARY BETWEEN THE MISSISSIPPI RIVER AND THE WEST COAST THIS FALL.** St. John Vianney Theological Seminary, in the Archdiocese of Denver, also will be one of only 25 seminaries in the world to be officially affiliated with the Pontifical Lateran University in Rome. - *Catholic World News*

**\*FLORIDA'S LEGISLATURE HAS GIVEN FINAL APPROVAL TO A STATEWIDE VOUCHER PROGRAM—THE FIRST IN THE NATION**—which a Florida Catholic education leader called "a significant breakthrough." Gov. Jeb Bush, who campaigned on the issue last year in the Florida gubernatorial race, said he would sign the measure. Critics have said they will file suit to block its implementation. Under the bill, all students in Florida's west public schools will be eligible for vouchers of about \$4,000 a year to help pay for tuition at private or parochial schools, or parents could choose to send their children to another public school. Other school voucher programs in the nation are limited: those in Vermont and Maine target children in rural areas where there is no public school nearby, while Cleveland and Milwaukee have citywide voucher programs. - *Catholic News Service*

## THE Christian Challenge

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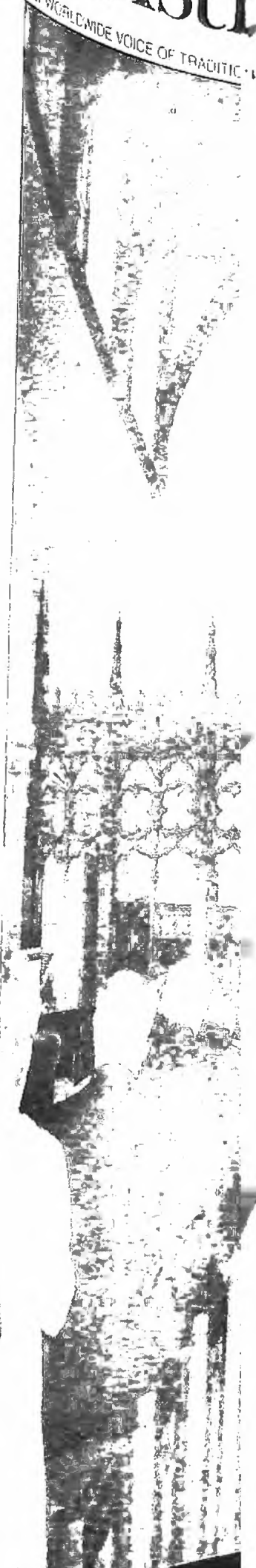


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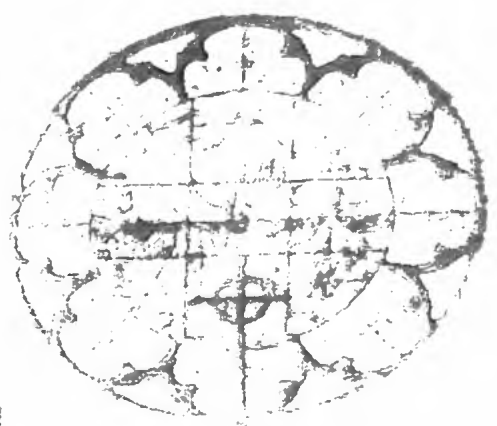




# THE Christian Challenge

THE WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM -- FOUNDED 1962

Volume XXXVII, No. 4/Summer, 1999 \$4.00



## The ESA, Ten Years On, Moves Forward In Faith

• Page 18

The Episcopal Synod of America's legislative body meets for worship at St. Andrew's in Fort Worth.

# THE Christian Challenge

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

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Volume XXXVIII, No. 4  
Summer, 1999

**IN THIS ISSUE**

## FEATURES

### O COME, LET US SING UNTO THE LORD

By The Rev. Guy Hawtin  
And The Rev. Chandler Jones ..... 5

## NEWS AND REVIEWS

### SPECIAL REPORTS

ECUSA: Still On The Hot Seat ..... 8  
"A Confraternity And Community Of Prayer" ..... 10  
The ESA—Ten Years On ..... 13

### FOCUS

This issue's highlights:

- Traditionalist Parish Leaves Liberal Diocese, ECUSA
- Neighboring Bishop Does End Run Around Bennison
- Anglican Priest's Son Killed
- C Of E "Flying Bishop," Peer To Speak At FCC Conference
- Allison Visits Embattled Mass. Congregation
- Gay "Marriage" Or Monogamy-Free Blessings?
- Openly Gay Canon Again Up For Bishop
- Prayer Book Revision: 8,000 Pages By 2012?
- Ex-ACC Group Adopts New Name
- Kosovo: Carey Urges More Peace Efforts
- Sudan: Concern Grows For "Worst" Humanitarian Crisis
- Pedophilia Study Sparks Furor
- "Gay Gene" Theory Challenged ..... 16

## COLUMNS AND DEPARTMENTS

### BACKTALK

Letters From Our Readers ..... 3

NEWS OF THE WEIRD ..... 7

### SIGNPOSTS

"Christian Martyrs, Then And Now"  
By Les Kinsolving ..... 29

### THE AFTERWORD

The BCP: 450 Years ..... 30

CHURCH DIRECTORY ..... 31

# Backtalk

## A LESSON FROM LITTLETON

[Recently], I was reading the words of the *Dies Irae* to [a] friend...who commented that it was very much like the gothic culture popular with some of today's youth, including the boy killers in Littleton, Colorado.

I believe this is not a coincidence! As the Church has revised the liturgy to remove the disquieting and uncomfortable parts so as to keep us ever aware that God loves us, it has divorced itself from the deep, archetypal terror which is a part of the experience of every human being. If this fear of abandonment by loving powers and falling into eternal torment in the clutch of devils is not felt in church, young people will seek it out in music and film. In trying to assure that church is always a pleasant experience, the elders of the church have abandoned our young people to find horror outside of church.

This means that their worst fears are no longer experienced in an institution [wherein] the liturgy [balances] fear with reassurance that love eventually will override [one's] worst fears. In order to "save" the Church by making it easier to endure, our revisionist [leaders] have destroyed its power to save our young people from their worst fears. The elders have abandoned our children to their own devices, to deal with their fear. The church elders think that fear will go away just because the Church has removed the scary parts of the liturgy. I would urge them to restore the traditional liturgy, wisely considered by the elders of [bygone] centuries...

Lawrence Auburn Plumlee, M.D.  
5717 Beech Avenue  
Bethesda, Maryland 20817

## DIXON AND ST. LUKE'S

According to the information in Robert Stowe England's article (p.16, March/April 1999) it was definitely not a pretty picture of Christianity in action at St. Luke's, Bladensburg. And the "non-Christianity" (from what the article presents) was exuding from the local parish and its rector.

Now I am a strong believer in following the Bible's lead in our practice and am an especially strong opponent of "re-writing" what constitutes sin, sexual or otherwise. Believe me, I have come out strong on holding to traditional thinking a couple of times in my diocese.

But sin is mis-behavior, not simply being something or someone, as in gender. England's story was only about opposition to Dixon due to her gender. (She may have

also filed the rector and vestry because of non-traditional theology, and I certainly could see that.) But no one and no church is tainted by women leaders as such.

As Peter heard from God, "God shows no partiality, but any one who fears him and does what is right is acceptable to him." (*Acts 10:34-35*)

My parish has its first woman rector, and she is one of the finest we have ever had.

England's report gives a distinct impression that St. Luke's may have been caught up in a personality cult focusing on an authoritarian-man-at-the-helm, Fr. Raffetto. This is something to be avoided...

Paul S. Wilson, Senior Warden  
St. Paul's Episcopal Church  
Holley, New York  
PEGASUS189@JUNO.COM

## "COME AND SEE"

"Come and see."

This is how Frank Griswold and those ECUSA bishops who constitute his Council of Advice responded to a letter from [Anglican] primates concerned about the repudiation of Lambeth resolutions in ECUSA.

What if these primates came to St. Paul's Brockton, Massachusetts. What would they see?

They would see an active soup kitchen, feeding the poor of Brockton. That soup kitchen and its food stores are now the property of the diocese (*TCC*, May, 1999). The diocese passed a law that those who did not support financially its anti-Lambeth mission would be 'reclassified.' They took St. Paul's to civil court and won a temporary injunction. The people of St. Paul's are 'on the street' with the homeless they had been serving.

The primates would...see [in this congregation] racial diversity, people of color, people from all economic sectors—not typical of New England Episcopalians, but faces familiar in the robust segments of Anglican Christianity worldwide.

They would see Evangelicals, Charismatics, and Anglo-Catholics (not so-called 'Affirming Catholics'). They would see [the] common worship which unites these three Anglican representative worshippers...

They would see Bible-believing Christians at prayer, praise and service, not caricatured "fundamentalists" eating "chicken dinners." These Bible-believing Christians have been catechised before confirmation, just as were generations of Episcopalians before them, and like most Anglicans in the regions of the primates. They do not understand why belief in the Ten Commandments, or the Last Things, or the divinity of Jesus Christ, or the life of sanctification and healing...can be mocked by sitting bishops...

They would see a people who have stood by their Christian convictions, as taught by clergy for decades in their midst, ridiculed and persecuted, but in love with the



Bishop Bilgetank was something of a fixture in the diocese.

Deborah Yatter cartoon, reprinted by permission of *The Living Church*.

Lord Jesus and with the world he has redeemed with His precious blood...

Yes, good primates, we beseech you, "Come and see."

*Christopher R. Seitz, Chairman  
Old Testament and Theological Studies  
The Divinity School  
University of St. Andrews (Scotland)  
crs6@st-andrews.ac.uk*



## RECTOR SOUGHT

Multi-ethnic, Anglo-Catholic ECUSA parish in Maryland seeks rector ready and willing to uphold traditional orthodox theology in revisionist diocese. Desired qualities include skill in teaching and preaching the Gospel, experience in developing Christian education programs, church growth, and providing loving outreach to community. Package includes unfurnished rectory. Contact: **Ralph Kettell, St. Luke's Parish, 4002 53rd St., Bladensburg, MD 20710-2314; 301/927-6466, fax 236-0480; Email: st\_lukes\_esa@juno.com.**

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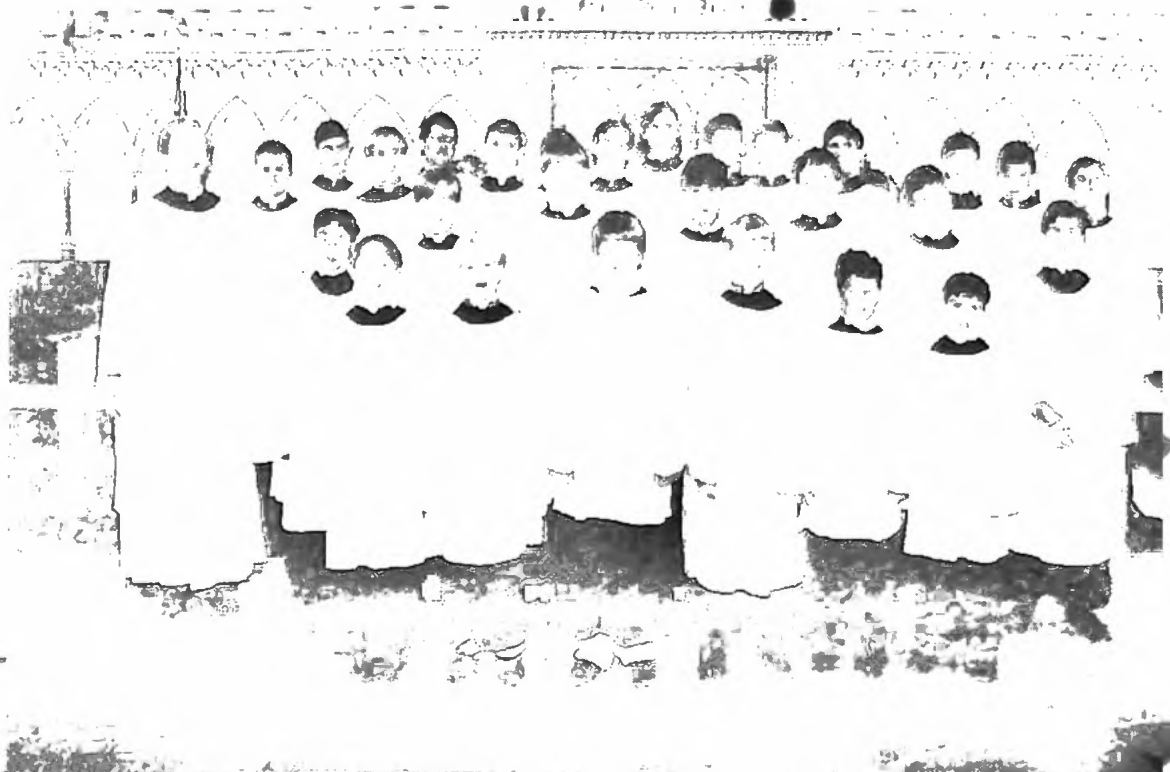
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# O Come, Let Us Sing Unto The Lord



By The Rev. Guy P. Hawtin  
and  
The Rev. Chandler Jones

**THE ARRIVAL** of Baltimore's most famous choir of men and boys on the doorstep of St. Stephen's Church in nearby Timonium taught the Continuing Church parish an important lesson: when God answers your prayers, don't expect a free lunch.

A choir had been on St. Stephen's prayer list ever since the Rev. Guy P. Hawtin was called as the parish's rector in 1989. To be sure, we were praying for many other items as well, some of which had a rather higher priority—a church building (completed in 1994), furnishings and a hundred or so more parishioners, for starters—but the choir was always there in the background.

We weren't asking God for anything grand. Indeed, a half dozen quavering voices would not only have been perfectly acceptable, but thoroughly desirable. Our organ was on its last legs and anything but a modest choir would have taxed its exceedingly modest capabilities.

God, however, had different things in mind.

In the late spring of 1997, Old St. Paul's, Baltimore's oldest Episcopal church, parted company with its organist and choir-master, David R. Riley, and the vast majority of its 40-strong choir of men and boys left as well.

The departure of Mr. Riley and his splendid choir from St. Paul's provided a major source of speculation in Baltimore's ecclesiastical community that summer. No sooner was it rumored they would be going to one church than another likely contender appeared. At one stage, it was even claimed that a major Lutheran church was about to make them an offer they couldn't refuse.

Then, shortly before Labor Day, Mr. Riley came to St. Stephen's. He explained that the choir had not yet found a permanent home, but that it urgently needed a place to rehearse. Choirs that do not rehearse do not remain choirs long.

If he could tolerate the organ, we told him, he was welcome to rehearse at St. Stephen's for as long as he liked. We worked out a schedule that didn't clash with other parish activities and settled on an equitable rent—namely, the choir would sing for our annual Festival of Lessons and Carols.

**THE PRESENCE OF THE CHOIR** soon made itself felt. It was, of course, a delight to hear young voices singing great

**Be careful what you pray for,  
say the clergy at one Maryland  
Continuing Church parish.  
You might get it—BIG TIME.**

Anglican church music the way one can usually only dream of hearing it sung in a small parish church. But it was no less exhilarating to hear young feet running down the corridor and kicking a ball around the churchyard in the middle of a fall afternoon.

Indeed, they so swiftly became a part of our daily lives, it was depressing to contemplate life without them when their inevitable reconciliation with St. Paul's took place. It was unthinkable that there would be no reconciliation. The Choir of Men and Boys, after all, had been an institution at St. Paul's for the best part of 125 years.

By the beginning of November, however, it was plain that the breach with St. Paul's was irreparable and that God had other plans for the choir—plans that involved St. Stephen's. After all, what other institution should be entrusted with sustaining and cherishing the glorious tradition of Anglican choral music than a church dedicated to upholding the faith in its traditional Anglican expression?

But how could the Lord reasonably expect a small church with a heavy mortgage to afford to maintain a choir fit for a cathedral?

The Budget and Stewardship Committee, under the leadership of Junior Warden Hilary Andrew, figured we would need pledges for an additional \$35,000 or so just to cover 50 percent of the first year's operating costs. Thanks to the enthusiasm of

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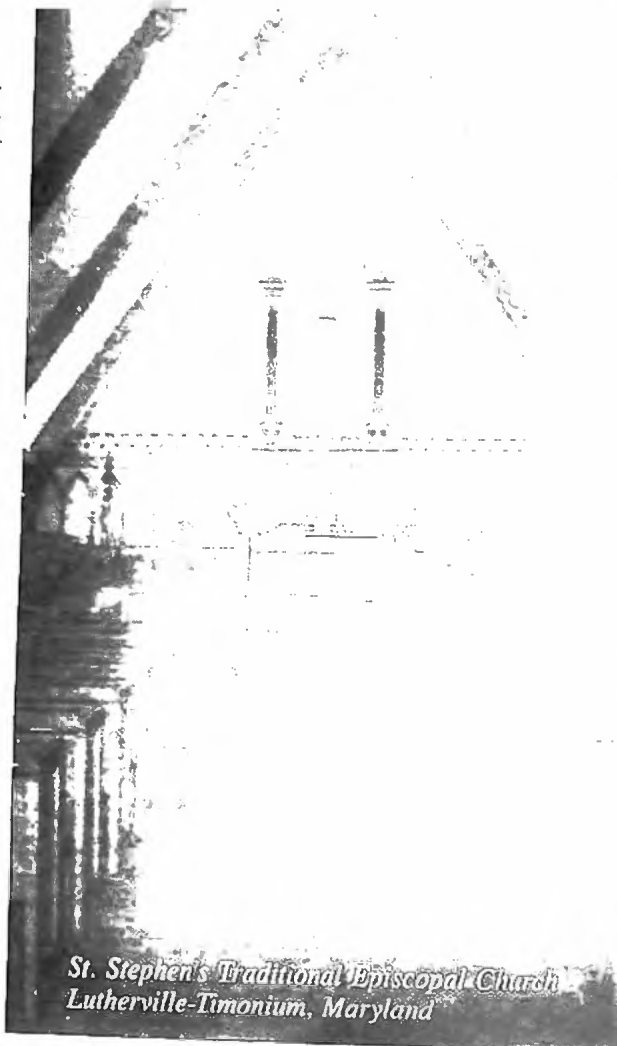
*The Rev. Guy P. Hawtin is the British-born rector, and the Rev. Chandler H. Jones is the associate rector, of St. Stephen's Church in Timonium, Maryland. The parish is affiliated with the Anglican Catholic Church. The article here is reprinted with permission from the February, 1999 edition of ACC's newspaper, The Trinitarian.*

a dozen or so parishioners, the pledges were obtained surprisingly quickly and St. Stephen's Choir of Men and Boys was in business.

ON NOVEMBER 11, 1997, the vestry unanimously welcomed the choir to St. Stephen's and created the new post of choirmaster and organist for Mr. Riley. And on November 30, the First Sunday in Advent, St. Stephen's Choir of Men and Boys sang its first regular morning service for us.

It was an emotional occasion for everyone. A chorister's father said after the service: "It was wonderful to hear them. There were times this summer when we seriously wondered whether they would ever sing together as a choir again."

After the service, the choristers went directly from St. Stephen's modest chancel to the soaring Gothic columns of the Roman Catholic Cathedral of Mary Our Queen to keep their annual appointment to sing—quite flawlessly—an Anglican Advent Festival of Lessons and Carols. Two weeks later, on Rose Sunday, in the



*St. Stephen's Traditional Episcopal Church  
Lutherville-Timonium, Maryland*

presence of the Rt. Rev. John T. Cahoon Jr., they sang for St. Stephen's own Festival of Lessons and Carols.

In the spring of 1998, we faced the music and replaced our sadly decrepit organ. Our bankers readily advanced us the cash—a cool \$85,000—but there's still the monthly payment to make. New choir stalls cost a further \$7,500 or so.

All told, the cost of the choir has added some 30 percent to our annual budget and prompted much nail biting on the part of the treasurers. But although it has been a struggle, we have so far managed to make ends meet.

Everyone has done their bit. The parishioners and choir parents have been remarkably generous. And the choir itself made its debut in the money-raising business with a simply breathtaking tape recording of its 1998 Festival of Lessons and Carols at the Cathedral of Mary Our Queen.

Has it all been worth it? You bet it has! ■

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# News of The Weird

**JUST WHEN YOU THINK THINGS CAN'T GET ANY WEIRDER**, Sinéad O'Connor—the Irish rock star who infamously tore up a photo of the Pope on American TV a few years back—gets ordained as the first female priest in a breakaway “Catholic” group.

“Anyone who knows me knows that what I have done makes perfect sense for me. I adore God and believe very much in the power of prayer,” said the “overjoyed” O'Connor, 32.

An Irish “bishop,” Michael Cox—known in his country for pioneering a phone-in confession service—performed the ordination, which reportedly took place at a hotel in Lourdes, where O'Connor had checked in under a false name. Cox leads the breakaway sect, which uses the Latin-language Tridentine Mass.

O'Connor, who has not made an album since 1997, is now going by the name of Mother Bernadette Marie. She plans to commence her priestly functions after she finishes studying with Cox—in a few weeks—though she told Irish radio that she had already celebrated four Masses. (She denies that her ordination had anything to do with a \$200,000 donation she gave the church.) “O'Connor—whose colorful side-career as a Vatican annoyance includes supporting abortion, appearing as the Virgin Mary in the satirical film *The Butcher Boy* and, of course, tearing up a picture of Pope John Paul II during a 1992 *Saturday Night Live* appearance—says she's had a change of heart,” reported the entertainment channel E!. “I do apologize for [ripping up the photo]...It was a disrespectful thing to do,” she said. “I have never even met the Pope. I am sure he is a lovely man.”

But O'Connor said she thought the Catholic Church should be grateful to her for using her priesthood to bring young people back to the church.

By the way, if memory serves, *SNL* later turned the tables by getting a pope look-alike to come on the show and rip up a photo of Ms. O'Connor.

**THE GREAT GULF FIXED:** Those determined to make sure that a huge chasm separates Church and State in America have attained new heights—or rather, widths—in two states. *Los Angeles Times* columnist Roy Rivenburg cited reports that a school district in New Jersey last year observed February 14 as “Special Persons Day,” because “St.” Valentine's Day had a religious overtone. For similar reasons, a school district in East Lansing, Michigan this year replaced the Easter Bunny with the “Special Bunny.” Accordingly, Rivenburg proposed that the holiday in observance of the birthday of the “Rev.” Martin Luther King be redesignated as “Special Civil Rights Person Day.”

A **“FREE TICKET TO ETERNITY”**: Having become, in 1997, the first state to legalize physician-assisted suicide, Oregon, out of further compassion, has decided to provide this service to 270,000 low-income residents without charge.

“Death does not discriminate—why should Oregon?” Nat Hentoff sarcastically asked not long ago in *The Washington*

*Post*. As of December 1, the Oregon health plan provides state funds for diagnostic and counseling sessions to verify the desire for suicide. And, of course, the lethal drugs to fulfill that desire will be free.

In fact, some contend that the state seems more eager to fund death than extended life. At a hearing last year on this new dividend for the poor, Ric Burger—a diabetic, wheelchair user and spokesman for disabled citizens in the state—acidly observed that Oregon “will not properly fund our personal attendant services, yet will pay for us to die.” Another group, Physicians for Compassionate Care, charged that “bureaucratic barriers” block “state funding for state-of-the-art antidepressant medication and even pain medicines, while full funding of assisted suicide for this same vulnerable population is being promoted.”

Last year, the *Economist* praised Oregon's Democratic Gov. John Kitzhaber for rationing health care in the face of limited resources and observed that Oregon no longer pays for such treatments as “efforts to fight the final stages of AIDS.” Now, AIDS patients can be lawfully assisted to kill themselves—thereby saving the state even more money.

**BUT THEY WERE GOING TO GIVE IT ALL TO THE CHURCH:** A dozen Roman Catholic priests have been sentenced in a court in eastern Poland for illegally trading in Western luxury cars and falsifying tax and excise documents, reports *Ecumenical News International*.

**TYING THE NOT:** Ask yourself how many blind dates ever worked out for you. Now consider the ultimate horror—a blind date wedding. In England recently, a couple was married minutes after meeting each other for the first time, as part of a competition organized by a Birmingham radio station. While several church leaders expressed alarm over what one cleric called a “calculatedly irresponsible” publicity stunt, station BRMB insisted it had taken its “Two Strangers and a Wedding” competition “very seriously. We think this will be the ultimate failsafe arranged marriage,” said Mike Owen, head of BRMB publicity. According to *Church Times*, the bride and groom were chosen from more than 200 candidates. A round of interviews brought the number down to a final 12, who had to undergo more rigorous interviews, including a lie detector test, interviews with family and friends—and, of course, checks on astrological charts. And the station is prepared for any contingency. “We will do everything in our power to... help them,” said Owen, “and this would include helping them through a divorce.” Good thing, too: the couple split up after a few months.

**MEA (NISSAN) MAXIMA CULPA:** The Episcopal Diocese of Dallas has something for the next time you annoy other drivers with your vehicular ineptitude. Created for Lent, the black, purple and white bumper sticker recites the Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me, a sinner.”



**NEW ENGLAND:** Small Traditional Anglican congregation seeks priest to replace our long-serving present incumbent, now retiring. Missai 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



The U.S. Episcopal Church (ECUSA) continued to feel the international heat this spring, as six Anglican leaders formally asked the world's Anglican primates to address ECUSA's deviations from "historic Anglican tradition" and Lambeth Conference decisions on sexuality and other matters.

In an April 15 letter to the primates (leaders of regional Anglican provinces), the six global South prelates asked that issues they raise in a "preliminary report" be taken up at the Primates' Meeting in Portugal next March.

"Failing any major changes in ECUSA," the prelates said that formal petitions for help from a coalition of ECUSA conservatives—earlier sent to Anglican bishops around the world—"cannot long (be) ignored."

The letter was signed by Archbishop Harry Goodhew of Sydney, and five primates or representatives of primates: Maurice Sinclair of the Southern Cone (South America); Emmanuel Kolini of Rwanda; Moses Tay of South East Asia; Archbishop Jonathan Onyemelukwe, representing the primate of Nigeria; and Bishop Evans Kisekka, representing the primate of Uganda. The group includes the four primates who spearheaded the conservative resolutions on scripture, sexuality and women's ordination adopted at last year's Lambeth Conference of the

store its biblical witness." They said they wanted to take ECUSA conservatives' proposal for intervention and intervention to the entire body of (38) primates. They plan to write the primates, the Archbishop of Canterbury and Episcopal Presiding Bishop Frank Griswold.

In Griswold's case, the letter would be the second communication from some of the same bishops in recent months.

In February—following receipt of the petitions detailing ECUSA's divergences from the international Anglican consensus—eight Anglican leaders wrote an open letter to Bishop Griswold. In it, they warned him that "the continuance of [the] situation at variance with the Lambeth resolutions, within your diocese or any other province, would be a grievous wrong and a matter over which we could not be indifferent." They urged Griswold to "take whatever steps may be necessary to uphold [in ECUSA] the moral teaching and Christian faith the Anglican Communion has received."

In March, Griswold—joined by the nine bishops who form his Council of Advice (bishops representing ECUSA's non-internal provinces)—responded by saying that ECUSA is in a process of discernment, "testing the spirits" over issues such as homosexuality. He invited the church leaders "to visit those parts of our church which cause you concern so you may...learn directly what has animated" certain negative responses to the Lambeth resolutions.

In their April report to Anglican primates, the six leaders who met in Singapore said that they "greatly appreciate" the "courteous tone" of Griswold's response, and added: "We seek to respond in the same spirit for, where we speak of problems in ECUSA, we do so with an awareness of our own particular difficulties and shortcomings."

### "Outside...Historic Tradition"

The leaders told the primates in their report that, based on the information provided by lay and clerical leaders from the U.S. alliance, they had some major concerns about trends in ECUSA, including:

- Liturgical reform that includes the use in some dioceses of liturgies to bless same-sex unions, and an approach that "appears to abandon the **Book of Common Prayer** as the standard of doctrine for the church";
- "Legislation favoring or determined by the gay-lesbian agenda," including "widespread repudiation" of the 1998 Lambeth resolution deeming homosexual practice incompatible with Scripture, and an ECUSA policy forbidding the refusal of ordination on the basis of sexual orientation, without noting "the need for celibacy for those not married."
- Discrimination against postulants or clerics who oppose same-sex unions, contrary to Lambeth's sexuality resolution;
- "Mandatory sanctions against bishops who cannot in conscience ordain women," contrary the tenor of the Eames Commission Report and Lambeth's resolutions;
- Public refutations in at least 18 dioceses of the Lambeth resolution rejecting homosexual practice, and an increase in the number of dioceses where active homosexuality is accepted.
- Measures taken against parishes—including some in Pennsylvania and Massachusetts—"that cannot in conscience accept the ministry of a bishop who either ordains women or supports same-sex unions..."

"Our first observation," the six leaders told the primates, "is that over the past 30 years, ECUSA has undergone a process of change which in important aspects has carried it out-

**ECUSA: Still  
On The Hot Seat**  
Primates' Meeting Asked  
to Address Concerns  
about American Church  
Special Report By The Editor

world's Anglican bishops, the letter to primates fulfills one of the pledges the six leaders made at the close of an April 13-15 meeting in Singapore, considering the petitions, supporting material, and oral testimony from a coalition of ECUSA conservative leaders representing several organizations.

Groups represented in Singapore included First Promise, the Association of Anglican Congregations on Mission (which received the petitions), Episcopalians United, the Episcopal Church of America, Ekklesia, the North American Missionary Society, Concerned Clergy and Laity of the Episcopal Church, and the American Anglican Council (which is not a party to the petitions, however).

The petitions ask overseas bishops to actively seek ECUSA's attention, giving oppressed American orthodox parishes protection in the meantime—or, failing that, to support the creation of a separate orthodox province of the Anglican Communion in America. The appeals rely on a 1998 Lambeth Conference resolution empowering Anglican primates to intervene in cases of exceptional emergency which are incapable of resolution within provinces.

In an earlier statement at the end of the Singapore meeting, the prelates said they are "committed to action which in the future will help in the reformation of [ECUSA] and re-



ARCHBISHOP HARRY GOODHEW OF SYDNEY said he and other Anglican leaders meeting at Singapore "were sympathetic to the conservatives' concerns, represented in a petition which sought the creation of a mission district in ECUSA or a separate province. The desired future is that ECUSA would make appropriate provisions for those who cannot accept the ordination of women, and that the church would return to a sounder biblical understanding of human sexuality and, in particular, homosexual... practice."

side the historic Anglican tradition. Innovations in teaching, practice and discipline, whether legally sanctioned or not, have been introduced" without adequate consultation or consideration for their implications for the wider Communion.

On the question of human sexuality, the leaders said that, by "unilaterally committing the church to a course of action with no sure basis in Scripture, Anglican tradition or even medical science," ECUSA has made "a profound mistake" by not heeding "the Christian wisdom of earlier generations and more traditional contemporary cultures."

"Specially worrying," the leaders said, is evidence "in significant parts of ECUSA" that "Episcopalians...loyal to traditional Anglican teaching and practices have no future in the church if they cannot passively accept the innovations of the last decades. Access for ordination, training and clerical appointments appear to be commonly denied to such people. The substantial exodus of clergy and lay members to other denominations may be partly attributed to this lack of opportunity for future ministry."

In asking the Primates' Meeting to address these matters in March, the leaders asked in part that the petitioners' request "for another form of episcopal oversight be taken into account."

The prelates also plan to take their concerns to the international Anglican Consultative Council meeting this September, and will meet again in November in Kampala, Uganda, to monitor progress.

## "Conflict" In Sex Resolution?

The leaders' unprecedented series of moves grew out of equally unprecedented steps at Lambeth '98 to offset an emphasis on provincial autonomy in the Communion which had proved divisive, and ensure greater "mutual accountability" among Anglican provinces.

Some ECUSA revisionists contend that, as the "authority" exercised by international Anglican "instruments of unity" such as Lambeth and Primates' Meeting is still not binding on provinces, ECUSA cannot be forced to align with Lambeth resolutions on sexuality and women's ordination.

Yet there is—for the first time—the real likelihood of a penalty for ECUSA's divergences, which could take the form of a process of de-recognition by other Anglican provinces, and/or overseas mission activity in America to re-establish a legitimate Anglican presence there.

All of which makes things rather uncomfortable for Bishop Griswold, who has done what he can to deflect the February challenge from overseas leaders, while ensuring that his fel-

low ECUSA bishops, at least, won't rock the international boat further by approving same-sex blessing rites at General Convention 2000. Not so accommodating were his allies in the House of Deputies, where a vote on such rites is expected in 2000.

In a more recent bid to divert international pressure, Griswold has pushed harder for Anglican leaders to "listen to the experience of homosexuals," as they pledged in their Lambeth resolution, and asserted that the resolution contains a contradiction.

In a recent interview, Griswold said: "If on the one hand you say that [ho-

mosexual practice] is out of bounds and yet on the other hand you're saying we must listen to precisely the people who in some sense we've condemned...you're dealing with [an] interior conflict..." He added that what happens with the "listening" commitment prior to the 2000 convention will be "significant. Will the Archbishop of Canterbury call for some Communionwide conversation?"

Griswold was flanked by Louie Crew, founder of the homosexual ECUSA group, Integrity, who charged in an open letter that "few" bishops of the Communion had asked "lesbigays" to talk since Lambeth. Did the Conference "lie to us?" he pointedly asked.

Conservatives do not see a conflict in the resolution. The American Anglican Council publication, *Encompass*, said the resolution makes clear that listening to homosexuals "is to take place within the moral context of their refraining from [homosexual] activity. This context derives from the clear teaching of Scripture and the universal consensus of the Christian Church..." In contrast, it said that Bishop Griswold and other signers of the 1994 *Koinonia Statement* "have publicly stated that they will not abide by this principle. Both before and after the 1998 Lambeth Conference they have been condoning the ordination of noncelibate [homosexuals] and the performance of unauthorized 'same-sex blessings'."

Traditionalist Bishop Keith Ackerman of Quincy (IL), put it simply in saying that: "Years ago I worked in an institution where I was in disagreement with the people whom I happened to be treating, but I never for ten seconds stopped listening to them."

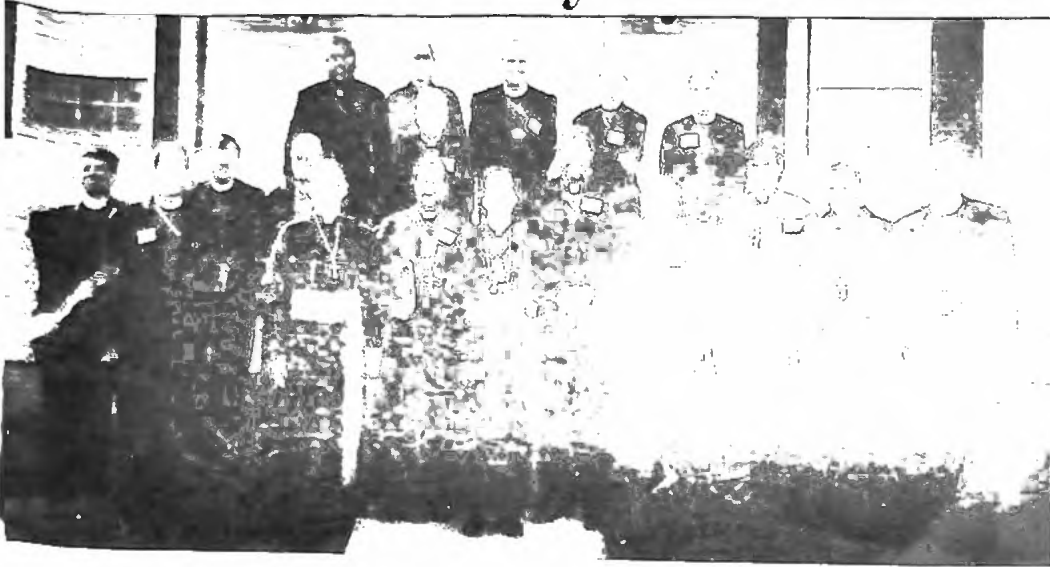
## AR-KICK

On top of it all, as Griswold struggles with the Communion's shifting dynamics of authority, the purveyor of "pluriform" truth finds himself the new co-chairman of the Anglican-Roman Catholic International Commission (ARCIC)—the panel which has just asserted that the Pope should be recognized as the overall authority in the Christian world.

While the ARCIC panel does not confirm the Pope's infallibility, it agreed that the Pope has a "specific ministry concerning the discernment of truth." It proposed that the "universal primacy" associated with the Bishop and See of Rome since early Christian times be offered "under certain clear conditions" and "re-received" by Anglicans even before full communion has been achieved.

Sources included *Episcopal News Service*, *Southern Cross* (Australia), *The Communicant* (Dia. of NCI, Church of the

# "A Confraternity And Community Of Prayer"



**Orthodox Episcopal, Continuing Bishops Make The First "Serious" Move Toward Unity**

and Bishop John Hepworth of Australia; the Presiding Bishop of the *Episcopal Missionary Church*, A. Donald Davies; Bishop Joseph Deyman of the *Anglican Catholic Church*; the Presiding Bishop of the *Anglican Province of America*, Walter Grundorf; Bishops Herbert Groce, Joel Johnson, and Larry Shaver of the *Anglican Rite Synod of the Americas*; Bishop Scott McLaughlin of the *Anglican Orthodox Church*; and Bishop Donald Perschall of the *American Anglican Church*.

What happened then? One of the participants, Bishop Crawley—who (in his "spare" time) edits the traditional Anglican magazine *The Rock*—has composed a thoughtful, candid description of what transpired. His commentary follows here (with permission):

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I WRITE with long experience and deep feelings of sadness concerning the divisions among orthodox Anglicans, especially those in [the] USA. I am one of the few bishops left who was present at the Congress of St. Louis [which launched most of the Continuing Church movement], in September of 1977, and was caught up in the euphoria it occasioned. I was then saddened to witness the opening of Pandora's box at the Dallas Constitutional meeting a year later, where the seeds of disunity were sown. This is not the place to analyse or cast blame, only to state the fact that the disunity became endemic, so that now, as Jimmy Durante used to say, "Everybody wants to get into da act."

Abbot Alberto Morales of the [ecumenical] Benedictine Abbey in Bartonville, Illinois, invited the few bishops left in ECUSA still holding fast the orthodox faith, plus bishops of the Continuing Churches, to a meeting of prayer and contemplation for the purpose of reconciliation and unity.

The variety of jurisdictions in the [U.S.] Continuing [Church] (all grinding home-made axes) has been a disgrace which has not only severely weakened the movement but has been used by the orthodox both in ECUSA and in other countries as an

**PHOTO:** AT THE ABBEY during their May meeting are (top row, l-r): Bishops Herbert Groce, Robert Mercer, Larry Shaver, Donald Parsons, Jack Iker, and (in front of them) Donald Davies; (bottom row, l-r) an unidentified American Anglican Church deacon, Bishops Joseph Deyman, Donald Perschall, and Edward MacBurney, Archbishop Louis Falk, Bishops Walter Grundorf, Keith Ackerman, Scott McLaughlin, Robert Crawley, and John Hepworth, Abbot Alberto Morales, and Bishop Joel Johnson.

JUST A FEW MONTHS AGO, there are those who might have said that any attempt to foster reconciliation and unity among traditional Anglicans in the Continuing and Episcopal Churches was something akin to "Mission: Impossible."

But that was before the abbot and six monks of an orthodox, ecumenical Benedictine community invited bishops from both "camps" to meet at its abbey in Bartonville, Illinois May 3-5.

Now, 16 bishops from the Episcopal Church (ECUSA) and seven Continuing Anglican jurisdictions have emerged from a prayerful, remarkably irenic gathering, having taken "an excellent first step to doing something serious about unity," as one bishop put it.

It is just the start of the road to unity, but a road the bishops have pledged to traverse together as a "confraternity and community of prayer."

To be sure, there have been good, but false, starts on this issue before. What seems to have made a critical difference this time is the involvement of the Benedictines.

As earlier reported in *TCC*, the current divisions among Anglican traditionalists within the Continuum, and between it and orthodox groups in ECUSA, have been a matter of serious, daily prayer by the Abbot, the Rt. Rev. Alberto Morales, and his fellow monks (who come from Anglican, Roman Catholic, and Orthodox backgrounds). "The Church is the Army of God," Morales stated, and "I don't believe in a divided army."

The monks wanted to help "find a way to reconcile all of them and work together for the benefit of the wider Anglican Church," Morales said. This same idea was backed in the 1998 Lambeth Conference's call for dialogue with Continuing Churches "with a view to the reconciliation of all who own the Anglican tradition."

So the invitation to the May meeting went out, and the bishops came: from ECUSA, they included four bishops aligned with the *Episcopal Synod of America* (ESA): Bishops Keith Ackerman of Quincy (IL), Jack Iker of Fort Worth, and Edward MacBurney and Donald Parsons, both retired of Quincy. Continuing Church bishops present included four from the *Traditional Anglican Communion*—Archbishop Louis Falk of the U.S., Bishops Robert Mercer and Robert Crawley of Canada,

excuse for taking only token actions against the rising tide of apostasy, and a convenient reason to write off the Continuum. It has certainly been a drawback to our growth in Canada, as friends point to the "alphabet-soup" designations of the competing jurisdictions south of the border. Please don't take this as Canadian chauvinism. It is simply a plain fact that this is a USA phenomenon, unfortunately then exported 'overseas' in order to bolster numbers and prestige. We have been fortunate in Canada in being able to avoid this confusion—perhaps the cold weather prevents our mental processes from overheating?—so that we have been spared internal 'splits'. Unsuccessful attempts have been made to 'colonize' us, including the intrusion of one southern Bishop advertising himself as "Primate of All Canada" (which does not exactly encourage feelings of sweetness and light, let alone fraternal affection).

Abbot Morales took it upon himself to do something about this mess, and deserves accolades for his initiative, plus his careful and loving planning. He was certainly blunt in his invitation to this mixed crew of seventeen purple people, and laid it out in his first address, as follows:

"...this event has nothing to do with any movement of any jurisdiction, neither is it sponsored by any movement or organization outside this Abbey and there are no hidden agendas or secondary motives. The only reason is to let the Holy Spirit guide us and show us the way we should go. The purpose of our meeting together is first and foremost to pray; to make a superhuman effort to reconcile with each other, to forgive each other, and then together explore all the possibilities of what we hold together, and with our eyes fixed on the countenance of Christ to look at the divided Church, to cry internally for her and to propose a sanctifying and unifying remedy in the midst of the Church of Christ. This can only be done by men of faith, men filled with God, humble men, men who have zeal for the Church of Christ, men who do not fear to recognize their faults and limitations, and men who have no other agenda in their life than the Glory of God and the welfare of souls—and not human empires or their own glory.

"Let us open our hearts to God. May the Holy Spirit fill us with his light. That the light from on high will enlighten our path and that the Holy Spirit may guide us to His truth, to unity, to peace among each other, and that as we face the new millennium we may present to the world a portion of the Anglican Communion reconciled and united, which in turn may be an example to imitate for all good and faithful Anglicans and for the Church in general. May it be a preoccupying presence for those who, as enemies of Christ, wish to make the Church a Pagan body and the new Sodom and Gomorrah...."

To show us the error of our ways, he also laid into us "Who do you think you are?"—repeated several times to get the point across—are we playing power games in our own little empires while the church we love goes down the tube?

What a beginning!! How did we all react? Well, the first get-together—before this address—reminded me of a sudden meeting of a crowd of dogs, all being careful while doing their sniffing routine, trying to decide whether to wag tails, sneer, or back off. But by the end of the second day all tails were wagging, with no sneers or snarls. (Please overlook my vivid imagination, but I am quite serious.) From carefully concealed suspicions, we blossomed into a serious and loving community determined to 'get it right' and 'get on with it.'

We soon discovered a concerted lack of basic knowledge of who we Continuers are and what we do by the four orthodox ECUSA bishops present. This was obvious from the question

## A Call to Prayer and The Pursuit of Unity

*"Endeavouring to keep the unity of the Spirit in the bond of peace." - Ephesians 4:3*

*We, the Bishops of the Continuing Anglican Churches and Traditionalist Bishops of the Episcopal Church in the United States of America, meeting at the call of the Abbot of Saint Benedict's Abbey at Bartonville, in the Diocese of Quincy, recognize the deep divisions which have afflicted our individual jurisdictions. We acknowledge that these divisions have been caused by our pride, anger, envy and other sentiments contrary to the Gospel, and that these have caused deep hurt to those entrusted to our care.*

*We are mindful that we as individuals, and our jurisdictions as portions of the Christian family, must grow in forgiveness and reconciliation in order to fulfill our Lord's will that his Church be one. To begin this growth, we constitute ourselves a confraternity and community of prayer, and call upon the clergy, religious and laity under our care, to join themselves to us in regular corporate and private prayer for each other, and neither to speak nor to do ill against each other, that the Holy Spirit will work among us to heal these sad divisions.*

*During our meeting, under the guidance of the Holy Spirit, we have discovered mutual unity, respect and repentance; and providentially have unexpected and convenient opportunities to continue our discussions throughout the coming year. To prepare ourselves for these continuing meetings, we ask that our clergy, religious and laity join us each day in the following traditional prayers.*

**For the Unity of God's People:** *O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.*  
- *Book of Common Prayer, United States of America 1928*

**For Deliverance from Peril:** *O Eternal God, our heavenly Father, who alone makest men to be of one mind in a house: We bless thy holy Name, that it hath pleased thee to end the strife which hath lately prevailed among us; and we humbly beseech thee to grant us grace, that we may ever abide in unity before thee; through Jesus Christ our Lord. Amen.* *Book of Common Prayer, Canada 1962*

of one of the ECUSA bishops who asked us all to spell it out in some detail—which we did. This brought to the fore the understanding that we are not dealing with a North American problem, but with a global movement, especially when information was outlined detailing the strength and numbers of 'Continuers' in India, South Africa, Central Africa, Australia, The Torres Strait Islands [off Australia], Central and South America, Ireland and England, plus others in their embryonic stages. To reiterate, the Continuing movement has a global dimension, which makes it all the more important that we face up to our unhappy divisions and fix them in the Name of Christ. And face the truth that this unity will not come via political

maneuvering and power plays. Too much of that already! I believe we all at least grasped this and determined to move on from there. So what did we do?

Please note. There was no 'grandstanding', no staking of positions, no political scheming, and no proposals for forming yet another organization.

What Abbot Morales and his monks achieved was to show us "the way"—and we accepted it. That was the outcome of it all. The Benedictine rule of prayer, scripture, love in action, worship and work, was infectious and rewarding. Expressions of sorrow for past injuries were honest and moving. An atmosphere of loving acceptance was palpable. What about plans for the future? [They are cited in the statement on Page 11.] You will note the absence of any reference to canons, constitutions, congresses, organizing committees, etc. Just a united commitment to prayer and action in the field! There is more to come—lots of it—but one step at a time. The Benedictines are a living example. Not only do they embrace the ECUSA Diocesan (+Keith Ackerman) but also the Primate of The Traditional Anglican Communion (+Louis Falk). It works.

In a letter to a friend, Bishop Mercer summed up the gathering in his usual pithy style... "There was no conflict. Christianity kept breaking out all over the place. Much prayer, fellowship, good will, repentance. We have of course seen such good starts before and the starts led nowhere. But this time two outsiders, Abbot Morales and Bishop Hepworth from Australia, acted as useful catalysts. The Abbot was fierce (and all too correct) about sin. There is no hot news, no gossip, no scandal and no politics for any of us to report."

Some readers might think that [the statement the bishops framed, "A Call to Prayer and The Pursuit of Unity"] are just fine words (which butter no parsnips). They would be wrong! They weren't there! Take it from a previously disheartened and jaundiced old bishop. This is real and much good will come of it.

*The Rt. Revd. Robert C. Crawley SSC*

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Bishop Crawley's last comment was echoed by other bishops contacted by TCC.

"I was impressed," Bishop Davies said of the meeting, as well as of the Benedictines. "There is hope here."

Archbishop Falk termed the gathering "helpful, irenic...a good start." While a "confraternity" was thought the best way to begin, Falk said Morales led a "useful discussion" of a confederation structure—-analogous to that extant among the world's Benedictine communities—as a possible future model for a later stage of the unity process.

"Marvelous," Bishop Ackerman said of the meeting. The "confraternity" concept "was what the Lord revealed. It was exactly where it needed to be: praying for each other, conversing with each other, not speaking ill of each other."

The bishops worshipped four times daily in the Benedictines' "gorgeous chapel," said Davies. The Holy Eucharist services employed the modern-language Roman lectionary with the Anglican Missal as the sacramentary, using the Gregorian version of the canon. Falk told TCC. One or more of the ESA bishops served as celebrants; though Morales invited other bishops to concelebrate as well, none did, Falk noted. However, "all present at the Eucharistic services received communion," he said.

Abbot Morales summed up the whole experience as "magnificent."

The bishops tentatively plan to meet again at the abbey in October, at which time it is hoped that they will be joined by bishops from jurisdictions not represented at the first meeting.

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*ESA/FIF Continued from Page 15*

would complicate matters at this point to work outside the Communion.

He later told TCC, though, that there already had been a sea change in relations between ESA and Continuing leaders, begun at Lambeth, and advanced by the new talks. He sees a process of "convergence" underway.

Continuing Church brethren have long stood strongly in the faith, Bishop Schofield commented. "There must be way for our voices to become one."

Other Continuing Church personages at the meeting (not heretofore mentioned) included Bishop Jon Lindenauer and the Rev. Philip Lewis of EMC, and the Rev. Mark Clavier, ecumenical officer for the Anglican Province of America. Also on hand was Canon Mark Pearson of the Charismatic Episcopal Church, who preached at one service and led a workshop on healing.

A leading English Evangelical, the Rev. Dr. David Holloway, vicar of Jesmond in Newcastle-upon-Tyne, preached at the Memorial Day Eucharist, served as chaplain to the meeting, and led its Bible studies.

Among other visiting dignitaries was the Rev. Dag Sandahl, a member of the Free Synod of the Church of Sweden, one of the traditionalist, Scandinavian Lutheran groups allied with FIF-England.

Two of the meeting's speakers were from Uganda. One, the Rev. Gabriel Odima, spoke about the Mobile Outreach ministry, a Christian organization which offers training in a large segment of Africa for church leaders as well as in the areas of health, education, and conflict management. A second, the Rev. John Kalimi, presently serving in Dallas, spoke engagingly about his home church and country.

Several speakers urged the gathering to undertake companion parish relationships or other projects related to Africa.

Canon Atwood noted that the African bishops' support for Lambeth's orthodox sexuality resolution and their willingness to address U.S. problems have meant a crippling loss of financial aid from the largely liberal west. "Their needs are so desperately great," he said.

In other business, with the agreement of the absent president, the legislative body also chose as president pro-tem the Rev. David Moyer of Rosemont, Pennsylvania (who was also absent due to a funeral in his parish).

In a series of resolutions, the gathering expressed its appreciation (*inter alia*) for its ill president, Walter Bruce, and his wife; Dorothy Spaulding, for her work in "maintaining a record of ordination credentials" for the preservation of "authentic, Apostolic ministry"; Bishop Paul Marshall of Bethlehem (PA), for his "hospitality" to orthodox Philadelphia parishes denied "authentic episcopal oversight" (*see Focus section*); retired South Carolina Bishop C. FitzSimons Allison for his "recent ministrations to the persecuted faithful at St. Paul's, Brockton" (*ibid.*); and Bishop Davies, one of the "most revered" of ESA's "founding Fathers", for his faithfulness, and ministry to St. Paul's. Legislators also expressed their affection and support for the latter congregation and St. James the Less, Philadelphia, and sent greetings to FIF brethren in Australia. ■

**RECOGNIZING** that the struggle for orthodox Anglicanism has moved to the international level, the Episcopal Synod of America (ESA) marked its tenth anniversary in the city of its founding by becoming part of an international witness to apostolic faith and order.

The 19,000-member ESA emerged from its meeting at St. Andrew's, Fort Worth May 29-June 2 as *Forward in Faith, North America* (FIF-NA), thus visibly joining hands and purposes with allied FIF organizations in England (Europe) and Australia. While retaining constitutional autonomy, FIF-NA anticipates the creation of a formal means for the groups to relate internationally.

Formerly dubbed "the church within the Episcopal Church" (ECUSA), the reconfigured organization also extends membership eligibility to orthodox Anglicans not only in the U.S. but in Canadian, Caribbean and Central American provinces of the Anglican Communion. It offers an enhanced role in those regions as well for traditional Anglican entities or individuals outside the official Communion. A task force will seek full communion and union with such "extramural" bodies.

Like its English counterpart, the FIF-NA legislative body adopted a statement on communion, signalling a determination to live by principles of conscience in response to departures from orthodox faith and order by bishops or other clergy.

In another English parallel, the North American FIF will have a unicameral instead of bicameral legislative assembly.

The number of ESA's regional convocations (44) will increase as well, to be coterminous with the dioceses in the included provinces (there are over 100 dioceses in ECUSA alone). Each of the convocations, which encompass both ESA members without access to a Synod congregation and affiliated parishes (which currently total around 75), will be provided with a dean, appointed by ESA's president, to provide "pastoral care and mission outreach" one leader said. Convocations and member parishes each have representation in the legislative assembly.

"Our witness," Synod members said in a resolution, "is not to an ecclesiastical institution but to the universal truth of our Lord Jesus Christ."

## From "Margin" To "Majority"

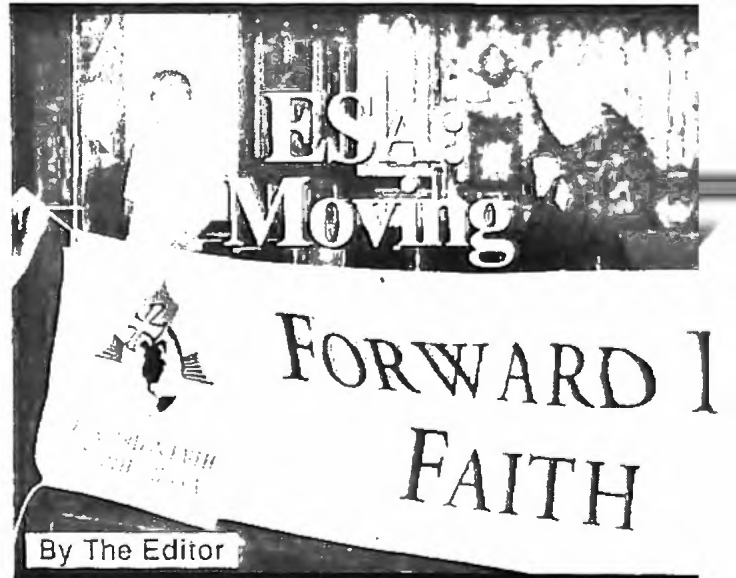
ESA predated FIF-England (formed after the English Church's 1992 approval of women priests), but the FIF movement is spreading, Bishop John-David Schofield of San Joaquin (CA), a Synod vice president, told some 175 delegates and observers in Fort Worth, including visitors from Africa, England, and the Continuing Church. To become linked with that witness is to move "from the margin" to being part of the Communion's majority and the "conservative, orthodox" voice heard at last year's Lambeth Conference of Anglican bishops. "That to me is a thrilling and strong place to stand," he said.

The linkage also shows the "multi-province nature of this...witness" at a time when leading global South primates (archbishops) are starting to act on appeals for help from conservative ECUSA members faced with a churchwide mandate for women's ordination, and bishops who sanction homosexual practice and/or downplay biblical authority, contrary to Lambeth '98 positions.

Some revisionist bishops, stung by Lambeth's outcome, have lashed out at conservative congregations. One ESA parish which consequently separated from ECUSA, St. James the Less, Philadelphia, faces diocesan threats to take its property,

while an ESA congregation which left its pro-gay diocese several years ago, St. Paul's, Brockton, Massachusetts, has been holding part of its worship on the street since the diocese obtained an injunction to seize the building. A cleric from St. Paul's, the Rev. Thomas Morris, received sustained applause when introduced to the Fort Worth gathering.

ESA had discovered some things over the last decade about its liberal fellow Episcopalians, observed retired Quincy, MA, Bishop Edward MacBurney. "We discovered that statement



By The Editor

**FR. GENE GEROMEL** presides as helpers hoist the banner reflecting ESA's new identity.

about respect and worth were of no lasting truth," that House of Bishops' vote to uphold traditional sexuality "will be derided and disobeyed by bishops who claimed a higher morality," that women's ordination opponents, assured in 1992 that they would not be coerced in the matter, are now "to get with the program or get out", and that "only we conservatives must obey the canons. Others...could thumb their noses at canons and creeds."

But ESA's "little flock" held on through a long, dark night, and "day is beginning to break," MacBurney said in an Evening sermon May 30. Primates and bishops around the world are taking a very hard look at Anglicanism in America. The possibility that this continent might become a missionary province to Africa or Asian province would...be a wonder!"

Yet, conservatives believe that Anglican primates—empowered at Lambeth '98 to intervene in cases of "exceptional emergency" in a province—could indeed foster a new, faithful Anglican province of the Communion in America, particularly if ECUSA continues to show no signs of aligning with Lambeth. For the last few years, both ESA and FIF-England have formally supported the creation of such an entity in their respective contexts.

"There is an infection in [ECUSA]" that's begun to spread to other Anglican provinces. And that, said ESA Secretary Warren Tanghe of Atlanta, is the deep concern of the half-dozen Anglican leaders who met in Singapore last April to consider the recent petitions from a coalition of conservative and traditional ECUSA leaders (see Page 8).

Tanghe—who was at the Asian consultation along with FIF President Walter Bruce (sadly absent from the Fort Worth gathering due to illness)—said he was impressed by the le-



godliness", "passion for the gospel." and their determination to bring the U.S. situation before the meeting of all 38 Anglican primates next March. Failing action there, though, the six leaders and "others associated with them are willing and prepared to take action collectively on their own.

"One way or another, it's coming down," Tanghe said.

He was flanked by Canon Bill Atwood of the Ekklesia organization, widely credited with doing the international groundwork that led to the orthodox turn at Lambeth.

Atwood told the assembly that, having just concluded a six-continent trip, meeting with archbishops around the world, it is clear that "the faithful primates of the Communion are undeterred in their commitment to ensure that the Lambeth resolutions are implemented, and the faith proclaimed and defended.

"There is far more support internationally than we could have dreamed possible," Atwood said, while warning that "the timetable is slower than we would like." He said that, as it is clear that some Anglican leaders are still only starting to learn the state of ECUSA, the process toward a new province cannot be rushed. "There is caution and a desire to find out what the truth is before actions are taken," he said. He reminded, too, that "we live under the headship of Jesus Christ," and must wait upon what the Holy Spirit is doing.

However, Atwood is "confident" that the American situation will be "center stage" at the Primates' Meeting in 2000. And "if ...we cooperate with the call of God," he said, "we can see soon in this land the...establishment of a faithful Anglican church which has missionary zeal...."

## Growing Pains

Synod Council member Fr. Larry Bausch of San Diego said ESA was "delivered" by the clear result of the 1997 General Convention from its effort to be the "church within the church." The "vision" of an emerging orthodox province in America has since been "caught" by other organizations, such as First Promise. ESA's Council now believes "we have to go international, that there is a realignment" underway in the Communion, "and that when the new province emerges we will be part

of it," he told legislators.

There is practical urgency to the move, too. While reporting that "Synod parishes [with] Synod priests are growing," the Rev. Gene Geromel of Michigan, another of ESA's vice presidents, said there is a shortage of traditional priests, and that a parish which loses a Synod priest is unlikely to get one again. "It's time we go with a larger organization outside [ECUSA]," he said. "I'm tired of seeing good parishes picked off one by one."

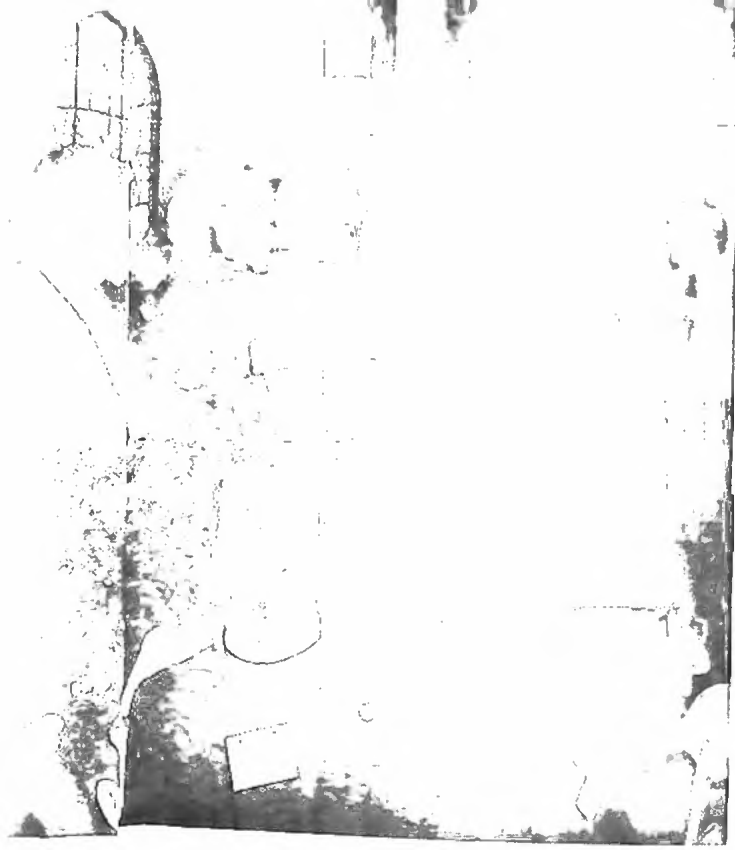
But reorganizing for what is viewed as a millennial shift within the 70 million-member Anglican Communion was not without its "growing pains" for ESA members. While some delegates expressed early support, there was no "rubber stamp" for changes in ESA's name and structure, which prompted numerous questions from delegates at a Memorial Day plenary session and a round table discussion that night.

The Rev. David Williams of St. Andrew's, Fort Worth, said he understood that ESA (which sprang from the former Evangelical and Catholic Mission) "was formed to bring Anglo-Catholics and Evangelicals together." Might the proposed changes marginalize Evangelicals? No, said the Rt. Rev. John Broadhurst, the Church of England's Bishop of Fulham and chairman of FIF-England, which he noted has always had Evangelicals on its council and among its members. FIF is not specifically Anglo-Catholic in England or Australia, he said.

Fr. Elijah White of Our Saviour, Leesburg, Virginia, asked what basis there was for thinking that Canadian Anglicans might want to join the reorganized ESA. Fr. Tanghe said he had spoken with Canadian priests who desired to "work with ESA in Canada."

There was much discussion about the name change. Former ESA President Pete Moriarty, who first proposed that the name be changed to Forward in Faith/ESA, thought the Synod's ten-year history represents "an investment in history, integrity, name recognition and good will which should not be thrown away" without careful thought.

There must also be substance behind the name change, he argued. If becoming Forward in Faith means "that we're going to get more serious than we've ever been, [that] we're



PHOTOS, clockwise from far left: Crucifer Bruce Flood leads a recessional, followed by ESA Chancellor David Rawson and the Rev. David Holloway of England; Bishop Schofield prays with the rest of the sanctuary party at the end of the meeting's opening Eucharist; delegates vote; Fr. Tom Morris of St. Paul's, Brockton; FIF-England's Bishop Broadhurst (left) and Fr. Mark Clavier of the Anglican Province of America, during a break; EMC Presiding Bishop Donald Davies; Fr. Gabriel Odima of Uganda; ESA Field Director Cris Fouse.

going to do things we've been afraid to do in the past, that we're casting off from structures we've been overly concerned about in the past, then maybe it's time to make a material change...but not otherwise."

Speaking in support of the

change, Bishop Keith Ackerman of Quincy (IL) noted that Australian traditionalists "catch attention...in a way they didn't before" since becoming FIF-Australia in April, because they are perceived as being international instead of regional.

Fr. Morris wondered how the communion statement, incorporated into the Declaration of Common Faith and Purpose to which all prospective members must assent, would affect members' communion relationships with otherwise-orthodox bishops who support female ordination.

Fr. Tanghe noted that "impaired communion" over the innovation is an officially-recognized reality within the Anglican Communion, and that the Synod is merely proposing principles (for which guidelines will be developed) to demonstrate that reality. But he said that the principles, while binding, are broad and can be applied differently in the varying circumstances of the U.S. Church. ESA Chancellor David Rawson said the "degree of impairment" is a consideration. One can be "ten percent impaired or 99 percent impaired," and "impaired communion is not the same thing as no communion," he said.

Bishop Broadhurst gave a clearer picture of the "very serious impairment of communion" among Anglicans when he observed that ECUSA's women priests are still not acceptable in half the Communion's provinces, and neither ECUSA's women bishops or those ordained by them are acceptable in the C of E. "In what sense is your church in full communion or unimpaired communion with the Archbishop of Canterbury if some of your priests can't function in the Church of England?" he asked.

Fr. Jonathan Ostman noted that his parish, St. John's, Newport, Rhode Island, was the first to affiliate with ESA in 1989 and the first in the U.S. to associate with FIF. Parish leaders found that the FIF documents promoted a discipline, the "discipline of impaired communion...that we wanted to live under," he said. "I think we have to face up to our commitment as Catholic Christians to live under this discipline."

Retired Quincy Bishop Donald Parsons brought possibly decisive focus to the question. "We're asking a group of [foreign] primates to authorize an intervention in the American

scene for the sake of orthodoxy," he said. We have a better right to ask them to help us, he continued, "if we have as much unity as possible [here]...This is one reason for saying Forward in Faith—somebody knows what that is." The FIF link also would "force us to face a little more the question of...impaired communion, [and] the primates, if they act, will make us face it too. [L]et's remember the international scene and what we're doing...The important thing for us is...to facilitate this and move it forward."

When the legislative body met the next day, the name and structural changes, and the communion statement, sailed through to resounding approval.

"We're a new organization," said Fr. Geromel, as ESA passed into history. At his bidding, members arose and recited the *Te Deum laudamus*.

Broadhurst said he felt English FIF members would be "quite pleased" by the outcome. Agreement on the communion statement, especially, "makes it more of a working relationship than it was." As "liberals corrupt internationally," he said, "traditionalists need to network internationally...for the gospel of Jesus Christ." The challenge for FIF-NA now, he said, was to "reactivate that group of people who support them theologically but have ceased to fight."

FIF-NA Executive Director, Fr. Samuel Edwards, said he believed his group's extended network and mission would encourage people in isolated circumstances, and prompt new or renewed interest among people.

## A Continuing "Convergence"

The Rt. Rev. A. Donald Davies, presiding bishop of the Episcopal Missionary Church (EMC), hailed the former ESA's move, while also asserting that it showed that Synod members "were always afraid to become a Continuing Church, and still are."

But—as he had done earlier in the meeting—he lauded talks between ESA and Continuing bishops, begun in May at St. Benedict's Abbey in Illinois (see Page 10), as quite hopeful in the quest for fuller unity among orthodox Anglicans, and conducive to the movement toward a new U.S. province of the Communion.

Another Continuing Church leader, Archbishop Louis Falk, primate of the Traditional Anglican Communion (TAC), also hailed the abbey talks, and noted that TAC, which he said now exists in 14 countries, had been "in full sacramental communion" with FIF-England for over five years. "Our job," he said, has been "to keep things alive among those who simply have not been able to stay [in a Communion province] under the present circumstances." But he added: "We're walking on separate sides of the same street, and the whole idea is to come together again. What you are doing now is exciting for us. We're watching it and praying for it."

Several delegates in fact questioned why members of Continuing Church bodies could not be offered full membership in FIF-NA, instead of associate membership, which allows seat and voice but no vote.

Fr. Tanghe assured that "our goal is full participation" but that overseas primates tackling problems in ECUSA believe it

Continued on Page 12



# FOCUS

## Traditionalist Parish Departs Liberal Diocese, ECUSA

By David W. Virtue  
And Auburn V.F. Traycik

The prominent traditionalist parish of St. James the Less, Philadelphia, has disaffiliated with both the Diocese of Pennsylvania and the U.S. Episcopal Church (ECUSA), following a year of heightened pressure from the diocese's ultra-liberal bishop.

The parish hopes to receive interim oversight from an orthodox bishop, but ultimately aspires to join a new province which could result from current efforts by overseas prelates to assist beleaguered orthodox Episcopalians.

The 140-member St. James, one of six parishes in the diocese linked with the Episcopal Synod of America (ESA) organization, made the decision to leave during a parish meeting April 25.

"The vote was overwhelming," said St. James' rector, Fr. David Ousley. The "necessary papers" were filed with the state straightaway.

On May 5, two vestry members, Becky Wilhoite and Karl Spaeth, went down to see Bishop Charles E. Bennison to inform him of the decision, which reportedly left him surprised and stunned.

Bennison said in a statement later issued to *The Living Church* that he has asked to meet with parishioners to discuss "avenues of reconciliation," a request the parish was considering. But he also said the diocese's "goal" is "to hold onto the property."

The overarching question for St. James' parishioners, Ousley said, was "whether our convictions were any longer tolerated in the Diocese of Pennsylvania."

A key issue was Bennison's refusal to relicense St. James' highly-valued and much-needed curate, Fr. Arthur Willis, to preach and celebrate—a tactic the bishop has recently used against assisting clergy at other Synod parishes.

That move followed threats over the last year by Bennison—a supporter of the ordination of active homosexuals and of women—to make unwelcome episcopal visitations to St. James and some of the other ESA parishes, and to file charges against the rectors of those churches if he is turned away.

Those incidents cap a "long history of discussions with the diocese"—all of which were reviewed at the parish meeting. "This has been building for some time," Ousley said.

Parish leaders had made several attempts "to find some way to live together," Ousley noted. "The vestry had struggled with this at great length for years." Both Bennison and his predecessor, Bishop Allen Bartlett, had met with St. James' vestry, and Ousley said he had met with one or other of the bishops some 15 times, individually or in groups. Through such discussions, the traditionalists hoped to secure alternative episcopal ministry—allowed for a time under Bartlett but disallowed by Bennison—and generally "to find a place for classical Anglicans in the diocese," Ousley said.



At a vestry meeting last June, however, "Bishop Bennison said we could believe whatever we want, but were not permitted to act on those beliefs" if they are inconsistent with the canons, Ousley noted.

"We don't believe we can hold a belief and not act on it," said Wilhoite. "For example, if we did not believe in ordaining homosexuals, we still had to act in conformity with the canons and therefore accept [Bennison's] ministry and sacramental episcopal visit." This left parishioners no way to "hold our principles and be full participating members of the diocese and ECUSA," she said.

Last fall, St. James and several other ESA parishes were expelled from the diocesan convention, "with the bishop's apparent approval," for withholding diocesan assessments, chiefly due to the cancelled episcopal visitor arrangement.

"The Fr. Willis issue," though, crystallized the conviction that "we would no longer be tolerated...that we were not to be allowed to have clergy anymore," Ousley said. Bennison had indicated that his refusal of Fr. Willis' license had nothing to do with Willis personally, but rather was due to his link to St. James.

"We have been struggling for more than 15 years with the diocese over matters of faith and morality, and the decision not to re-license Fr. Willis was the final straw," said Spaeth, 70, a vestryman for more than ten years.

It also made Bishop Paul Marshall's recent offer of alternate episcopal care in the Diocese of Bethlehem, Pennsylvania (see separate story) an incomplete solution to the parish's problems.

Parishioners concluded that there was no room in the diocese for "our belief and practices as classical Anglicans."

The decision was made "soberly and with great sadness," Ousley told *TCC*. "There was no triumph when we finally left; people didn't want to. But we didn't feel we could be faithful to our principles and remain. We were put in that situation by the diocese."

Spaeth confirmed that—contrary to the bishop's claim—the decision was motivated more by parishioners than their priest.

"When we went to see Bishop Bennison, he said the plan to leave had been orchestrated by Fr. Ousley" over a period of years, reported Spaeth. "That is absolutely...not true," he stated. During many of his 20 years at the parish, Spaeth said, "numerous" parishioners have been concerned about remaining part of the diocese, and some have campaigned against it.

"If there was any influence," he said, "it has not come from Ousley, who has pleaded for moderation and careful consideration of every alternative. Rather, the pressure came from the diocese to conform to its revisionist and unbiblical theology."

"It was a joint decision of the church, not the rector, to proceed towards disaffiliation," confirmed Vicki Daniels, another vestry member. "If it had not occurred, I, and many others, would have left the church."

Ousley noted that the 1998 Lambeth Conference resolutions on sexual morality and tolerance for women's ordination opponents "represent the majority position in the Anglican Communion," but find a "deaf ear" in Pennsylvania and ECUSA generally. In order to "remain faithful to what God has committed to our charge" and "abide" with the Communion's faithful majority, "we have cut our administrative ties to the Diocese of Pennsylvania," he said.

### See You In Court?

Reportedly, Bennison was flabbergasted by St. James' action. He demanded that the two vestry members who met with him May 5 hand over the keys to the church, but the two instead maintained that, since St. James had left ECUSA, the diocese no longer has any claim on the property.

"You will be hearing from the diocesan chancellor," said Bennison.

"We expect that, and he can call our lawyer," said Wilhoite.

However, the two also stressed the "undeniable spiritual and material advantages of negotiation," Ousley said.

"If it goes to litigation, it doesn't matter who wins, you lose," said Spaeth, adding that Bennison will come off as a "bully" if he chooses that course.

If he does, the vestry members indicated they are ready to fight for their property. St. James' members are well aware, though, that they could ultimately lose their parish home.

"The risk was made very clear" during the parish meeting, Ousley said. He said his flock was "as prepared for [such an eventuality] as anyone ever is. Saying that prayer is "our best recourse," he added: "Our vocation is to be the Church here, and we'll do that as long as we can."

St. James' ministry—which once again includes Fr. Willis—is focused on its neighborhood. The parish is going ahead with plans to hold a summer children's day camp, and open a parish elementary school this fall. While most parishioners are white, St. James' Sunday School is 95 percent black, noted Daniels, who is herself black.

The parish's 150-year-old Gothic structure sits in one of Philadelphia's poorer areas. It has substantial maintenance costs, is a National Historic Landmark, and is surrounded by a cemetery. "There is not a lot [Bennison] can do with the building if he tries to seize it," noted Spaeth. "It cannot be turned into a business proposition, and I don't see another church buying it. Pennsylvania law makes it extremely difficult with a cemetery to make changes." The parish also has an endowment of over \$1 million, which may prove more tempting for the diocese.

William Bullitt, the diocesan chancellor, who may be prepar-

ing legal action against the parish, had "no comment."

In his statement to *TLC*, Bennison, expressed "sadness" over the "estrangement" felt by St. James' members, and termed their action "grievous," "serious" and "foolish."

"We're not asking for very much except to be in relationship with them," he stated.

Noting a diocesan canon governing such a matter, however, Bennison said the diocese intended to hang on to the property out of "responsibility" to the past—to "all those people who, since its beginning in 1846, gave of their lives and labors to build up the congregation"—as well as to the present and future.

ESA Executive Director, Fr. Samuel Edwards, was "rather surprised that Bishop Bennison is surprised. It is not [as if] he has not been given clear indication in the past that if he persists in his oppressive policies there will be consequences.

"St. James has been a valued ESA parish, and personally I wish them well," he went on. Edwards said no official determination has been made on St. James' current status in ESA, but added: "As far as I am concerned they are still part of our family."

Ousley indicated that he had informed the rectors of other ESA parishes in the diocese, with whom he has had a long-standing cooperative relationship, of St. James' plans beforehand. There is no indication at this writing that those other Synod parishes are planning similar action, however.

Queried by *TCC*, one Pennsylvania ESA rector, Fr. David Moyer of Good Shepherd, Rosemont, said: "I'm united in spirit with St. James the Less. They have our support and prayers."

## Neighboring Bishop Does End Run Around Bennison

By Auburn V.F. Traycik  
With David W. Virtue

Orthodox Episcopalians seeking compatible episcopal care might well find a "city of refuge" in a diocese that, aptly, shares the name of Christ's birthplace.

In a surprise move, embattled traditionalist parishes in the Diocese of Pennsylvania have been told by a neighboring bishop that they can come to his diocese to receive the ministry of an orthodox fly-in bishop.

The Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, Pennsylvania since 1996, also says he wants to do something to redress the "insensitivity" the Episcopal Church (ECUSA) showed to some of its members in imposing the 1979 prayer book.

Marshall, who says he "joyfully" ordains women and serves on the national panel producing a plan for the creation of a new prayer book, admits that his actions "may seem strange" to some in ECUSA. But he insists that he is acting out of his own conscience, sense of responsibility and pastoral concern.

And what his conscience seems to be telling him is that some of his co-religionists don't practice their much-touted inclusivity toward those of differing theological persuasions, but rather tend toward "totalitarianism."

"How does one treat theological



THE RT. REV. PAUL MARSHALL, Bishop of Bethlehem, Pennsylvania

## C Of E "Flying" Bishop, Peer, To Speak At Major Meeting Of Traditionalists, Continuers

The Rt. Rev. Edwin Barnes, one of the Church of England's Provincial Episcopal Visitors ("flying bishops") for traditionalists, and Lord Sudeley, lay patron of the English Prayer Book Society, will be the principal speakers at an August conference of the Fellowship of Concerned Churchmen (FCC) in a suburb of Baltimore, Maryland.

The conference is to be held in conjunction with the biennial membership meeting of the 26-year-old FCC, a pan-jurisdictional organization which promotes unity among orthodox Anglicans. FCC's membership meeting is set for August 26-27 at St. Stephen's Traditional Episcopal Church, a parish of the Anglican Catholic

minorities in the Church?" Marshall asked at the start of an April 9 letter to his clergy. What followed was refreshingly—or brutally—honest, depending on your point of view.

Marshall observed first that "no prayer book was ever imposed as harshly as the 1979 prayer book was imposed in some places" in ECUSA. "The result has been the loss of some Episcopalians and the wounding of a substantial number of others.

"It is important to recognize the historical fact that in church and state, the majority has always had to contend with the temptation to totalitarianism," he stated.

Consequently, Marshall said he would try to bring before the 2000 General Convention a proposal that ECUSA apologize to those alienated or hurt by "any insensitivity in imposing the prayer book of 1979." He also will attempt to gain official ap-

## Anglican Priest's Son Killed In Copycat Shooting

A week after the massacre of students in a Denver suburb, a 14-year-old boy walked into a high school in southern Alberta and shot two students, killing the 17-year-old son of an Anglican priest.

Jason Lang, son of the Rev. Dale Lang, "had everything to live for," his father said. He was a student at W.R. Myers High School in Tabor, a farming community of about 8,000 southeast of Calgary, and was "just walking down the hall at the wrong time on the way to class."

Lang doesn't believe the shooting had anything to do with his son, but does believe that the "disturbed individual" who did it was influenced by the massacre at Columbine High School near Littleton, Colorado.

He said he didn't want his son's death to be "a random act of violence that leaves us scarred...I want his death to count for something."

At a memorial gathering in the school gymnasium, attended by some 2,000 students and parents, Fr. Lang said: "We cannot allow this place to become a place of fear and evil." With that, the Anglican priest left the auditorium with his wife and children and walked to the spot where his son collapsed and died after being shot in the throat.

"Evil entered here and must be gotten out of here," he said before exorcising lingering demons in the school and saying a prayer over the spot.

Lang and family walked back to the gym and he stood in front of the picture of his son dominating a stage filled with flowers and asked, "Now, whose school is this?"

"Our school," yelled hundreds of students before the entire

The Bishop of Richborough, Edwin Barnes (left), and Lord Sudeley.



Church, in Lutherville-Timonium, Maryland. (The parish's rector, the

Rev. Guy Hawtin, is a member of the FCC's Board of Directors.)

The conference will be the largest gathering in several years of Continuing Anglicans and Traditional Episcopalians. In addition to the featured speeches, there will be seminars and workshops on cooperation across jurisdictional lines, the training of men for the ministry, church school curricula, clergy insurance and pension plans, and other topics.

For more information about the conference and FCC membership, contact FCC's president, Jane Nones, at 612/824-3933.

proval for authorized "supplemental liturgical material" to include the 1928 Prayer Book.

Secondly, Marshall said he had "decided to share the hospitality and openness that we enjoy with those who consider themselves marginalized by changes" in the church. Accordingly, he said he had given permission to two bishops linked with the Episcopal Synod of America (ESA) to enter his diocese "to preach and celebrate the sacraments at any time."

While it is possible that people from other adjacent dioceses would avail themselves of such ministry, Marshall said his action "will most directly affect the Diocese of Pennsylvania," where a half dozen ESA parishes which oppose the revisionist stands of Bishop Charles Bennison on scripture, homosexuality and women's ordination are no longer afforded the "flying

crowd broke into applause.

Lang, who serves St. Theodore's Anglican Church in Tabor, attended Trinity Episcopal School for ministry, and is co-founder of the Fellowship of Orthodox Anglican Clergy, a diocesan group of almost two dozen priests who accept the document of the conservative "Essentials" movement in the Anglican Church of Canada.

**\*A SPIRITUAL AWAKENING AMONG PEOPLE OF ALL AGES** is being seen in the days after the killings at Columbine High School, Colorado clergy agree. According to Ken Ross, rector of St. Nicholas' Episcopal Church in Littleton, youth especially are experiencing a new spiritual hunger. Ross' congregation distributed 144 Bibles, donated by a local Christian bookstore, the day of the shootings. The following Sunday, congregants took another 144 Bibles, again donated, to the public memorial service attended by Vice President Al Gore, General Colin Powell and other dignitaries. St. Gregory Episcopal Church, Littleton, counts four Columbine students among its members, according to its rector, Fr. Todd Sorensen, but fortunately only one caught amid the shooting and explosions at the school April 20, and that student survived. Another parishioner who is a broadcast journalist "had to talk with me several times," Sorensen noted. "She was quite traumatized—the media, of course, saw much more than the general public." The rector of St. Timothy's Episcopal Church, Littleton, Fr. Don Warner, said he has been extremely busy ministering to people of all ages. Only one of the church's members is a Columbine student, but Warner has counseled him a number of times since the shootings. Sources included *Episcopal News Service*, *The London Free Press*

bishop" arrangement permitted by Bennison's predecessor.

In the case of one ESA parish, St. Luke's, Newtown, Bennison recently reneged on an agreement he made to allow an ESA bishop to visit. After the parish met his terms for the agreement, which included paying its diocesan assessment and receiving the diocesan bishops for visitations, he told St. Luke's rector, Fr. Larry Snyder, that he would never allow a traditionalist bishop to visit the diocese, because the ESA parishes "had not changed their views."

While saying he takes "no public position" on Bennison's actions, Marshall said he has "struggled in my own conscience with the plight of those people, particularly children, who...are in danger of becoming something like hostages in an ecclesiastical stand-off." The need of such persons to undergo Christian initiation or confirmation "should not be put on hold while parochial and diocesan leaders work on their problems."

In a memorable aside, he added that: "Dialogue, in my view, is always more honest if undertaken in a hostage-free environment."

By deadline, the first visit of an ESA bishop had taken place in Marshall's diocese, as retired Quincy (IL) Bishop Donald Parsons celebrated the Eucharist and confirmed 32 mostly young people at St. Stephen's, Whitehall, May 18. Clergy and members of four Pennsylvania ESA parishes were present.

Marshall's letter was copied to Quincy's current Bishop, Keith Ackerman, who is presumed to be the second ESA episcopal visitor, as well as to Presiding Bishop Frank Griswold.

Reportedly, Bishop Robert Duncan of Pittsburgh has also informed Bennison that he would allow a similar situation in his diocese, should the need arise.

Bennison had not commented on Marshall's plans by deadline.

But Marshall's move created surprise in all quarters of the church, and was generally welcomed among traditionalists. Some, however, felt that Marshall's stand comes "late," or pointed out that it was announced around the same time that a group of Anglican primates met in Singapore to consult on appeals by U.S. conservatives for intervention in ECUSA.

But one ESA priest, the Rev. David Moyer, rector of Good Shepherd, Rosemont, Pennsylvania, said he viewed Marshall's initiative as "a special act of pastoral concern" undertaken entirely on his own. While it does not present "the answer for the long haul," Moyer felt it a "blessed thing" to have his flock "know of a bishop who doesn't agree with us on the ordination of women, but cares about our integrity and witness."

Another orthodox priest assured that if Marshall "were part of the true revisionist gang of apostates, we would never have taken him up on his offer."

Notably, Marshall has written that he is "prepared to take the heat of being the only bishop who votes against so-called 'same-sex unions'" at the meeting of ECUSA's liturgical commission in June. "My reasons are not those of 'timing' or any other subsidiary concern, but of theology."

Marshall also might have left Bishop Griswold smarting in writing recently that "I don't...believe in pluriform truth, and don't think that those who claim to can give any meaningful definition of the concept."

## Bishop Allison Visits Embattled Mass. Congregation

Though deprived of their church building, and now, even their name, congregants of St. Paul's, Brockton, were buoyed during their streetside Sunday service May 16 by the presence of retired South Carolina Bishop C. FitzSimons Allison, who risked disciplinary action to preach and celebrate at St. Paul's 11 a.m. service.

It was a "graced day," said the Rev. Judith Gentle-Hardy, who, with 12 members of her parish, Holy Trinity, Marlboro, also came out to worship with the over 100 St. Paul's members present. The two congregations are united in Christ and "the truth of His word" in scripture, Gentle-Hardy said.

Both are also at odds with Massachusetts Episcopal Bishop Thomas Shaw over his and the diocese's support for the ordination and blessing of those in same-sex relationships. Holy Trinity is out of communion with Shaw, though still in the diocese, while St. Paul's withdrew from the diocese a few years ago.

In March, the Episcopal diocese got an injunction which gave it control of St. Paul's building; an appeal of the injunction was later denied.

Now, a vicar assigned by the diocese conducts services for a tiny group within the building, while the bulk of the multi-ethnic parish worships outdoors in front of their church. As the story continued to make headlines, especially with visits from other outside bishops, the diocese then convinced the court to order the homeless congregation to keep off the church lawn and stop calling itself "St. Paul's Parish" (though no new name was announced).

Undaunted, the parishioners moved their worship onto the sidewalk adjacent to the building, conducting part of their services in a nearby Seventh Day Adventist Church.

And on May 18, they were out there again, praying and singing, their cause boosted by a noted Evangelical bishop, other visitors and a slew of reporters and TV cameras.

Allison said he is aware that his visit to the embattled congregation goes against episcopal turf etiquette, but said he believes the Brockton group's cause is a worthy one.

"[Punishment] does not worry me," he told *The Boston Globe*. "The congregation is in accord with the teachings of the Anglican community. The diocese is not." The diocese, moreover, has "attempted to impose its policies" on the St. Paul's congregation and acted to deprive it of its building and name. In light of that, Allison said he felt compelled, despite personal misgivings, to "bring what reassurance and comfort" he could to the faithful of St. Paul's, and urged other faithful bishops to do likewise.



### IN FOR THE LONG HAUL?

THE ARCHBISHOP OF CANTERBURY, who said in 1994 that he might retire at age 65 in 2001, has recently hinted that he will not retire until he reaches age 70 in 2005. "There is life left in me yet," said Dr. George Carey. His remarks followed denials of a *Sunday Times* report that Dr. Carey is "emotionally exhausted" after eight years on the job. The story quoted an anonymous senior bishop as saying that Dr. Carey was becoming forgetful and "not altogether on the ball." Conversely, *The Daily Telegraph* reported that most of the Archbishop's colleagues are "impressed and perhaps a little intimidated by his relentless energy." The Bishop of Oxford said he is "constantly amazed by how on top of the job [Dr. Carey] is. He absorbs a huge range of material very quickly, he is full of ideas and he has a clear sense of purpose for the Church of England. His leadership is at once strong and widely respected."

# Gay "Marriage," Or Monogamy-Free Blessing?

## Gay Activists Agree On Means, But Not On Ends

will press the Episcopal Church's General Convention to authorize blessings for homosexual couples—those activists debate among themselves what such would signify.

70 people attended the second Beyond Inclusion April 15-18 at St. Bartholomew's Episcopal Church in San Francisco, reports Doug LeBlanc of *Anglican Voice*.

The first Beyond Inclusion conference—held in July at All Saints Episcopal Church in Pasadena, California—the conference consisted of a few plenary papers and smaller workshops.

Those who presented papers and those who responded with questions agreed that they should press on in their campaign for a monogamy-free blessing rite. As in their 1997 gathering, though, they also agreed less on whether they seek a blessing of marriage, or a monogamy-free blessing.

The activists' commitment to political action was most vivid in a workshop led by Kim Byham and Byron Rushing, who has led the pro-gay Integrity organization's efforts at General Convention

**FOUNDER LOUIE CREW** disagreed with a conference speaker who said "I don't want to...kill [homosexuals]." "I have not met one that wants to be killed," he said.



...suggested that 2000 might be the best time for turning the legislative cheek.

...ion for blessing same-sex couples could easily pass in the House of Deputies, but its chance of passing in the House of Bishops is "virtually nil," Byham said.

...it be a question of timing, about when we should have the workshops," Byham said. "It might catch the other side off guard and it would put us in conformity with the House of Bishops."

...the participants were having none of Byham's idea, he said he raised it strictly for the sake of discussion. "I always figured out a way to pray together and to thank Rushing, a General Convention deputy since 1973 and a member of the Massachusetts House of Representatives. He said there is "nothing wrong...with politics" or

...we have to be stronger than ever, more courageous and more direct in putting something before convention," said the Rev. Patricia Ackerman of New York, Director of Communications. "Marriage needs to be blessed in more ways than one."

...is important that we win this. I would like to see it happen, but it's not welcome if we do not bless. It's that simple," said Susan McGarry of Ann Arbor, Michigan. "The time has come to go quiet." McGarry said. "The church has to be quiet and they can

the most outspoken of our opponents. I have not met one that wants to murder us. If we feel they have done us wrong, they are already forgiven from the same source that we are forgiven." Crew stressed that how the movement handles the debate is more important than the timing of a victory.

Earlier in the conference, participants applauded suggestions that blessings should not, in the words of feminist author Mary Hunt, "limit our relational creativity."

"For justice's sake, we do not want to develop a model that merely mimics heterosexual marriage," said the Rev. Dr. Rene Hill, Senior Associate for Peace and Justice at All Saints, Pasadena. Her remark drew vigorous applause.

"The issue should be access and choice, and not compulsion," she said, receiving more applause.

"How open have our discussions been about the variety of lifestyles?" McGarry said in response to Hill's address. "We're really not talking about one way of living."

Urvashi Vaid, Director of the National Gay and Lesbian Task Force's Policy Institute, made a similar point during a panel discussion mostly devoted to broad political strategies.

"How do we make ourselves appealing when we really are unsettling to the heterosexist order?" she said. "We're not a safe and easy movement. Our acceptance will require society to rethink sex, sexuality, patriarchy and family....We can say all we want, 'Include us, we're just like you'—but people hearing us know better, and we know better."

The Rev. Canon Juan Oliver of New Jersey—a plenary speaker at the first Beyond Inclusion in 1997—expressed concern that a blessing rite could denigrate other homosexual relationships.

"I don't think we should be naive about ritual. The minute you enshrine something in liturgy, its opposite suffers," he said.

Some critics of current marriage practices advocate that couples first have their marriage recognized by a government agency, such as a justice of the peace, then have the union blessed by the church in a separate ceremony that has nothing to do with marriage licenses.

"We are constrained by marriage-ism," Rushing said. "Clergy in the Episcopal Church (ECUSA) need to get out of the business of being agents of the state."

### Mixed feelings on leaders

Both Presiding Bishop Frank Griswold and the House of Bishops drew some criticism during the conference—but some speakers defended Griswold as well.

Integrity President, the Rev. Michael Hopkins, said in a sermon April 15 that being at the 1998 Lambeth Conference was "a large part of why I joined with the leaders of Beyond Inclusion and The Oasis in reacting so strongly to the recent suggestion by the Presiding Bishop and the House of Bishops that we take a break from voting on issues related to sexual orientation."

That suggestion, Hopkins said, conflicts with a 1976 General Convention resolution that says "Homosexual persons are children of God and, therefore, have a full and equal claim with all other persons upon the love, acceptance and pastoral concern and care of the Church."

"I smell the closet. I smell the church reneging on its 1976 statement," said Hopkins. But Griswold garnered praise from Byham for his response to an open letter from seven archbishops (and a former archbishop) that asked the presiding bishop to bring ECUSA into line with its 1976 resolution.

## Eyeing A Lone Star

THE RT. REV. DON WIMBERLY, the Episcopal Bishop of Lexington, Kentucky, since 1985, and one of five nominees for Episcopal presiding bishop in 1997, is resigning soon to become diocesan missionary of the Diocese of Texas. The 49,000-square-mile diocese, led by Bishop Claude Payne, has 156 churches. Wimberly, who takes up his new duties September 1, will minister as an Episcopal bishop with particular responsibilities in the East Texas area of the diocese. He will continue as chancellor of the University of the South in Sewanee, Tennessee. During Wimberly's tenure, the Diocese of Lexington saw the advent of women priests; the restoration of Christ Church to its historical status as the diocese's cathedral; and a \$1.3 million capital campaign for the expansion of the diocese's ministry. (*Episcopal News Service*)



In response, Griswold and all the members of his Council of Advice invited the archbishops to "come and see" how the Episcopal Church is "testing the spirits" on how to care for its homosexual parishioners.

"I don't think it would have been possible to have had a better response to that letter," Byham said. "It really was a brilliant way of calling their bluff."

In the strange but true department was the fact that the venue of this year's Beyond Inclusion conference, St. Bartholomew's, is also home to Alpha North America. The Alpha Course, an evangelistic program in basic Christianity, came in for criticism during the 1997 Beyond Inclusion, and it bears an "Asbestos Alert" warning on Crew's comprehensive website. Alpha's central materials do not address homosexuality, but in one supplemental text, *Searching Issues*, Alpha Course author Nicky Gumbel endorses the idea that homosexuals can change their orientation.

## Openly Gay Canon Again A Candidate For Bishop

The Rev. Canon Gene Robinson of New Hampshire is again in line to become the Episcopal Church's first openly gay, serving diocesan bishop.

Robinson, a priest for 25 years who now serves as assistant to New Hampshire Bishop Douglas Theuner, finished third last year in the election of the next Bishop of Newark, but could be elected in June in the Diocese of Rochester, New York.

Reportedly, Robinson was chosen as one of five nominees for Rochester for his spirituality and outspokenness. It was felt that his sexual orientation is irrelevant.

"I'm hoping it doesn't become a big issue," said Janet Farnsworth, president of the Diocese of Rochester's Standing Committee. "We want a person who would lead us spiritually and...who was willing to speak out on social issues. We wanted someone who would be a pastor to all our clergy and their families, and he's known for his work in clergy wellness," she told the *Concord Monitor*.

There is, however, little chance that Robinson's sexuality will not "become a big issue." His election would glaringly contrast with the strong consensus of the worldwide Anglican Communion, reaffirmed at the 1998 Lambeth Conference.

Robinson was married with two children when he acknowl-

edged he was gay in 1986, according to *The Associated Press*. He now lives with his partner, Mark Andrew, a program manager. The Episcopal Church's only other openly gay bishop is retired Utah Bishop Otis Charles.

## Prayer Book Revision: 8,000 Pages By 2012?

As they design a schedule for Prayer Book revision, some members of the Episcopal Church's Standing Commission on Liturgy and Music (SCLM) are dreaming big, reports Doug LeBlanc of *Anglican Voice*.

"Instead of 1,001 pages [as in the 1979 Prayer Book], what if the Prayer Book of 2012 were 8,000 pages?" said SCLM member Owen Burdick of Trinity Church, Wall Street, during the commission's meeting February 7-9 in Delray Beach, Florida. "The idea that we have to keep this an open-ended system is paramount."

Burdick envisions the next Prayer Book as a massive downloadable database of liturgical and musical selections. The database would be a "book" in that it has uniform page numbers, and all its materials would be reviewed and authorized by the SCLM.

Burdick asked fellow commission members to imagine the technological changes that will emerge by 2012. For perspective, he said, remember how computers have improved in the last decade, and the advent of laptop computers and e-mail.

The Prayer Book as a single printed text is tied to linear thinking, Burdick said, and "linear thinking is going the way of all flesh."

Commission members spoke of publishing some prayers in book form—but more likely as a book of individual, family and pastoral prayers than as a thoroughly revised *Book of Common Prayer*.

## Revising The '79 Book

Nonetheless, commission members said important "remedial work" is necessary on whole sections of the 1979 Prayer Book.

Under a "scope and structure" list, SCLM chairman Bruce Jenneker described prospective changes to the '79 book that include (but are not limited to): "expansive" language; daily prayers, both public and private; collects; the marriage rite [blessing of unions]; and the psalter.

Jenneker's draft document proposed a thorough scope of revision to encompass every major book of prayers and readings (*The Book of Common Prayer*, *Lesser Feasts and Fasts*, *The Book of Occasional Services*) and of music (*The Hymnal 1982*; *Lift Every Voice and Sing*; *Wonder, Love, and Praise*; and *El Hinnario*).

Jenneker stressed the tentative nature of his draft document. It "is the most preliminary of offerings, intended to launch a discussion," he wrote.

Another section of Jenneker's draft document suggests assumptions to guide the work of the SCLM. Those assumptions include (*inter alia*):

- That the process will issue in the production and authorization of a *Book of Common Prayer*;
- That the process will issue in more than a book;
- That specific work on the 1979 text, both substantive and editorial, will be included;
- That musical resources to support the renewal and enrichment

of common worship will be developed simultaneously and in an integrated way:

- That the question of one or two rites [one in contemporary English and the other in traditional language] needs to be addressed;

- That a process of involving local communities in conversations about the process of revision and enrichment will be included in the plan;

- That the revision will take account of trends and developments in the Anglican Communion and the wider Church.

- That the revision will take account of trends and developments in the Anglican Communion and the wider Church. The RCL—a three-year schedule of Scripture readings for Sunday services—is in trial use until General Convention in 2000. SCLM members hope the next General Convention will approve replacing the lectionary in the 1979 Prayer Book with the RCL.

Commission members said that using the new lectionary will improve the Episcopal Church's ecumenical relations with most mainline Protestant denominations, which already have adopted the RCL as the standard. Roman Catholic churches also are considering the RCL for future use.

Under Jenneker's draft, the General Convention of 2009 would vote on the revised liturgies on "first reading." Any new liturgies must be approved by two General Conventions—on two "readings"—to gain official approval. Church canons provide for revisions between the first and second readings.

## Ex-ACC Group, Barred From Using ACC Name, Adopts New Appellation

A group led by five former Anglican Catholic Church (ACC) bishops has been renamed "The Holy Catholic Church (Anglican Rite)," after a New Jersey court barred the ex-ACC prelates from using the ACC's name to describe themselves and their followers.

The name was accepted by the court after the group's first choice, "The Anglican Rite Catholic Church," was disallowed as being too similar to the ACC's name.

The April 16 judgement reinforces an earlier bench decision by the Mercer County Superior Court, Chancery Division, stemming from a lawsuit originally filed against the ACC by the five bishops: Leslie Hamlett of England, Alexander Price of New Zealand, and Thomas Kleppinger, James McNeley and A. David Seeland of the U.S. In the suit, the five sought restoration of their episcopal functions, after being inhibited by the ACC's (now-deceased) Metropolitan, William O. Lewis, in 1997. The inhibitions followed the five prelates' attempt to replace Archbishop Lewis with Kleppinger as leader of the Continuing Church body.

When the apparent coup attempt failed—a majority of bishops remained loyal to Lewis and the ACC—the five convened their supporters in Allentown, Pennsylvania, in October 1997. There, they declared that they were the ACC and elected Hamlett as their leader.

Reportedly, some have suggested that Hamlett was chosen in the belief that, as a citizen of the United Kingdom, he would not risk liability in U.S. courts by using the ACC's name and styling himself as its Metropolitan. ACC lawyers instead asserted that, when Hamlett joined his four inhibited colleagues as an individual plaintiff in their New Jersey suit, he subjected himself personally to the New Jersey court's jurisdiction.

The court ultimately dismissed the "Allentown Five's" suit for reinstatement, while retaining jurisdiction over a countersuit



## CONTINUER NAMED TO WASHINGTON TIMES POST

KENNETH SMITH, a member of the Anglican Catholic Church, a prominent Continuing Church body, has been appointed deputy editor of the editorial page of *The Washington Times*, one of America's leading conservative voices. Smith, 41, is a graduate of Washington and Lee University and has been an editorial writer with the *Times* since 1989. He is a communicant and registrar of St. Andrew and St. Margaret of Scotland Church in Alexandria, Virginia.

the ACC filed in the case to prevent the other group from holding itself out as the ACC.

In the final outcome of that matter—the April 16 injunction—the five bishops and their followers are barred from using the names of the ACC and its dioceses; from claiming to be either the ACC or any of its dioceses; and from being bishops of the ACC or any of its dioceses.

Meanwhile, the ex-ACC prelates, who had remained under inhibition in the ACC since August 1997, were officially deposed from that church and its ministry in January of this year.

The April 16 injunction further requires the Allentown group to turn over to the ACC all of the books, records, property and funds that have been withheld by bishops, officers and members who left the ACC for what is now the Holy Catholic Church (Anglican Rite) (HCC-AR). Within 30 days the five and their followers were to render to the court an accounting of all funds they have received since the end of 1996 in the names of the ACC, its New York seminary, Holyrood, or any ACC diocese.

In a recent statement to HCC-AR members, announcing the court's ruling, Hamlett told his followers that the decision "has given us a golden opportunity to end confusion. I welcome the chance to adopt a name for the church that will proclaim our assured membership [in] the One, Holy, Catholic and Apostolic Church and distance us from [the ACC]."

Sources included *The Trinitarian*

## Kosovo: Carey Urges More Effort For Negotiated Peace; Anglicans Help Refugees

The Archbishop of Canterbury, George Carey, has called for effective negotiation to help resolve the Kosovo crisis.

In early May, Carey wrote in *The Times* of London that the NATO bombing of Yugoslavia, though regrettable, was justified. But he said a strategy based on bombing Serbia into submission could induce "diplomatic deafness."

"I believe the intensity of the search for a negotiated peace has to match the intensity of the prosecution of the war, and be clearly seen to do so," Carey said.

"Of course, I am not suggesting peace at any price. We cannot send refugees home to a situation in which they could still be prey to persecution and injustice..."

*The Times* reported that Carey had held secret talks on Kosovo with the most senior Orthodox church leader in Britain, Archbishop Gregorios, and that his staff had been in telephone discussions with officials of the Serbian Orthodox Church in Belgrade.

## Forced Flight

"*Mirsevini ne Amerike*"—"Welcome to America"—the big sign read as nearly 450 weary, traumatized Kosovo refugees arrived in New Jersey May 5 at the latest stop on the forced flight from their homes. Among the large contingent greeting them at Ft. Dix was Frances Tinsley of the Episcopal Migration Ministries (EMM) staff, who was on hand to assist in processing the refugees.

EMM is one of ten agencies designated by the U.S. State Department to resettle refugees in the United States. Tinsley, who is EMM's placement and processing manager, regularly consults with the State Department to help place refugees from many different countries. She is part of the church's response to the Kosovo situation.

Of the refugees entering the U.S., EMM Director Richard Parkins said "we can't predict exactly how the process will go because it is a bit different from what normally happens." He noted that most refugees who come to the U.S. have been living in camps or temporary homes for as much as a year. The refugees from Kosovo have not had that time to heal, readjust, or learn a new skill or language.

"We are concerned about their mental well-being because they've come fairly quickly from trauma," he said.

Thus, the refugee agencies have discussed ways of ensuring that counseling will be available not only at Ft. Dix but where the refugee families are eventually settled.

Parkins estimated that refugees would be at Ft. Dix for up to three weeks for paperwork and clearances to be completed. Then they will be able to join their sponsors.

EMM has worked with its 38 diocesan affiliates to locate sponsors for Kosovar families, Parkins said. The U.S. has agreed to accept a total of 20,000 Kosovars. "We would expect to cluster these refugees in areas where there is already

an Albanian community or where other agencies are also resettling Kosovo refugees so that an ethnic base for the refugees can be established," he said, noting that this point is important for persons seeking to become sponsors of Kosovar refugees. Response has been good.

The Presiding Bishop's Fund for World Relief has sent \$120,000 in relief funds to help the refugees, and is helping with the resettlement effort; call 800/334-7626, ext. 6025. In the U.K., donations for the relief of Kosovar refugees are being accepted by the Disasters Emergency Committee (DEC), comprised of twelve U.K.-based charities; call 0870 60-60-900 (U.K. number).

## Sudan: Concern Grows For "Worst" Humanitarian Crisis

Cumulative effects of the humanitarian crisis in Sudan, resulting from the decade-long holy war being waged against Christians and other non-Muslims by the National Islamic Front government in Khartoum, were the subject of a forum in Washington, D.C. in April.

The U.S. Committee on Refugees announced that its recent analysis suggests that roughly 1.9 million have died as a result of the jihad. Another four million Sudanese have been displaced from their homes while remaining within the country, and a further 350,000 have fled the country to become refugees abroad.

Among the dead are between 50,000 and 100,000 who died last year as a result of a famine created in large measure by government destruction of farmland and livestock, and by its prohibition on international relief flights to the affected areas. These are in addition to those who died as a result of direct conflict.

The situation in Southern Sudan is by far the largest humanitarian crisis in the world. By contrast, at the time of NATO

*Continued next page, right column*

## BOOKED SOLID

THE ARCHBISHOP OF CANTERBURY, Dr. George Carey, and his wife, Eileen, each authored a book published



around the time of last year's Lambeth Conference. In her book, *The Bishop and I* (Hodder Stoughton), Mrs. Carey presents her interviews with 21 spouses of Anglican bishops from all over the world about what it is like to be married to a bishop, their own work and activities, and their insights into the Anglican Church. The book, Mrs. Carey's first—which sold 2,000 copies before it was even published—even includes an interview with the spouse of a female Anglican prelate, Ian Jamieson, husband of Bishop Penelope Jamieson of Dunedin, New Zealand. In the book's introduction, Mrs. Carey also talks about her own experience as the wife of the Archbishop of Canterbury and her reasons for writing the book. She says: "One of the most wonderful aspects of the work is the travel to many of the countries where there are Anglican congregations and to feel immediately at home with them." Dr. Carey's book—his 13th—is titled *Canterbury—Letters to the Future* (published in the U.S. by Morehouse). Written in the form of letters to his own grandchildren, the volume attempts to share, in "accessible" language, the essentials of Anglican faith. At the same time, Dr. Carey weaves in details of what is occurring today in the Anglican Communion and muses about what may lie ahead for the Christian faith. The book aims to offer "the certainties of the God of whom our faith speaks even in the midst of all the uncertainties with which...our times...challenge us," says the introduction. The Careys' books joined several others published during the year of Lambeth.



## ANGLICAN WORLD BRIEFS:

**\*BY THE END OF 1999 THERE WILL BE NEW BISHOPS IN FOUR OF THE WELSH ANGLICAN CHURCH'S SIX DIOCESES.** One of the retirees is the archbishop, the Most Rev. Alwyn Rice Jones. Not until the new bishops are all in place can the new Archbishop be elected from among them. Five electoral colleges will have to be held in the space of a year. - *Church Times*

**\*THE BISHOP OF EDINBURGH'S PLANS TO BRING FORWARD PROPOSALS FOR SAME-SEX BLESSINGS** in the Scottish Episcopal Church have suffered a setback, with the surprise withdrawal of Dr. Peter Cameron as chairman of the church's key sexuality commission; no reason for the resignation was offered. But Cameron, a former Presbyterian minister and academic, "has been a controversial character for some time. He was only ordained as an Anglican in 1997 and appeared a year later as the chairman of this crucial commission," reported *The Church of England Newspaper*. "Previously...he endured a rare heresy trial in the...presbytery of Sydney." The story said it is believed that the sexuality panel will be replaced by a group of handpicked theologians.

**\*ANGLICAN CHURCHES AND OTHER CHURCH PROPERTY IN AUSTRALIA SUSTAINED OVER \$1 MILLION WORTH OF DAMAGE** in a fierce hail storm that occurred, mainly in the eastern suburbs of Sydney, on April 14, though other parts of Sydney were affected. Nearly 78 Anglican buildings suffered damage. - *Anglican Communion News Service*

**\*THE CONGREGATION OF ST. MARY'S PRO-CATHEDRAL, CARACAS, VENEZUELA, HAS SECEDED** from the Anglican diocese of Venezuela, and filed charges against the diocese and Bishop of Venezuela, Orlando Guerrero. Venezuela is a poor, extra-provincial diocese of the U.S. Episcopal Church, and the congregation is an enclave of English-speaking expatriates, business people and diplomats. *Church Times* reported that, after his arrival in 1997, the pro-cathedral's rector, the Rev. Roger Dawson, began using the title Dean and making St. Mary's a cathedral, without consulting the bishop. Dawson claimed the bishop was attempting to "plunder St. Mary's for the land and its money." There was also concern that the bishop might "remove English from the language of worship enjoyed by the church's congregation for 165 years." (The charges against Guerrero, however, evidently do not cite these complaints, but rather allege administrative malfeasance.) After the Anglican Consultative Council (ACC) certified on March 12 that Guerrero leads the legitimate Anglican body in the country, he withdrew Dawson's license to officiate. The congregation then seceded. The bishop was physically prevented from entering the cathedral on Palm Sunday, after the secession. The bishop's commissary, the Rev. Terry Ensor, who flew out in April from England to help resolve the dispute, made initial progress with vestry members during a time when Dawson was absent, but also was subsequently barred from entering the cathedral. Further efforts to resolve the conflict were to be undertaken by officials of a regional Episcopal Church organization in late May.

**\*THE ANGLICAN ARCHBISHOP OF CAPE TOWN**



## A CUT ABOVE

**RESIDENTS OF ST. JUDE'S RANCH FOR CHILDREN, an Episcopal Church-related facility for abused and neglected**

*SUDAN Continued from previous page*

intervention in Kosovo an estimated 2,000 had died in ethnic cleansing and around 40,000 had become refugees.

In addition, the institutionalized slave trade continues to thrive in Sudan. Through the efforts of groups such as the Geneva-based Christian Solidarity International, the freedom of nearly 8,000 slaves, mostly women and children, in Sudan has been bought for an average price of \$50 each. The effort, however, has not prevented further captures of persons to be sold as slaves by government and militia troops.

Legislation to be introduced by Sen. Sam Brownback (R-KS) reportedly would require that food aid to Sudan go directly to the areas of need, rather than to the government for distribution; it would also push for further efforts to end slavery and advance a peace process already underway.

Source: *Presbyterians Week*

## Pope, Patriarch: A Historic Visit

Pope John Paul II has made history by becoming the first Roman pontiff in nearly 1,000 years to visit a mainly Orthodox country.

During his visit to Romania May 7-9, the Pope was enthusiastically welcomed by the country's Catholic minority and warmly received by the head of Romania's Orthodox Church, Patriarch Teoctist, and the church's synod.

The two elderly church leaders embraced at the airport when the Pope arrived, rode together in the popemobile on the drive into the city, and prayed together. The two men, both in white robes, then sat on twin thrones.

"The second millennium of Christian history began with a painful wound for the unity of the church," said the patriarch, referring to the Great Schism of 1054, when the Eastern church definitively split from Rome. "It is ending now with a positive sign...a sincere effort by Christian churches to heal that wound."

Relations between the two churches were particularly hurt when, after various communist regimes took power in Europe following World War II, 2,400 churches and other property were seized from Eastern Rite Catholics (who follow an Orthodox-style liturgy but are loyal to the Pope) and given to the Orthodox; the patriarch was accused of collaborating with communist leader Nicolae Ceausescu's government (overthrown in 1989). The comments of the patriarch and Pope during the visit, however, were thought likely to pave the way to improved relations between the two communions.

Sources: *The Washington Times, Ecumenical News International*

children in Boulder City, Nevada, here work hard, but happily, at something they have become known for: making used greeting cards reusable. The children precision-cut used, all-occasion greeting cards and glue them on to new pre-printed card backs to sell to the public. "Not only do youngsters learn a valuable lesson about the American work ethic, but they earn their own pocket money and create savings accounts for future college and vocational education," said a Ranch release. St. Jude's National President and CEO, Fr. Herbert Ward, said the "'Learn to Earn' program...helps break that welfare syndrome. It gives disadvantaged children a second chance." For information on obtaining the children's greeting cards, or to make donations to the Ranch, contact: St. Jude's Ranch for Children National Headquarters-Drawer FM, 100 St. Jude Street, Boulder City, NV 89005; 800/492-3562.

## Methodists Confronted With Another Same-Sex Ceremony

A United Methodist (UM) minister dismissed from one church for blessing a lesbian "union" has officiated at another same-sex ceremony, and risks being defrocked.

The Rev. Jimmy Creech of Raleigh officiated in late April at a union ceremony for two men, which he saw as taking a stand against "institutionalized bigotry."

Creech was narrowly acquitted in a UM church trial last year after officiating at a ceremony for two women at the First United Methodist Church in Omaha, Nebraska. The outcome spurred a UM Judicial Council ruling that a church "principle" against same-sex blessings was binding on clergy.

Creech's recent action came shortly after another UM cleric, Gregory Dell, was found guilty of violating church law for officiating at a same-sex union.

Source: *The Associated Press/Religion News Service*

## Pedophilia Study Sparks Furor

Sometime ago, *TCC* reported the possibility that mental health professionals would revise their position on pedophilia, much as they had on homosexuality in the 1970s.

Now, a new study on pedophilia contending that child sexual abuse does not cause lasting psychological harm to its victims has sparked a furor on the Internet and talk radio.

The study, which evidently relies on the notion that there can be "consensual" pedophilia, was detailed last summer in an article by university professors, published in an American Psychological Association (APA) publication, *Psychology Bulletin*. Its conclusions suggest that the APA is moving toward a view of child sexual abuse as, generally, only slightly harmful and possibly even beneficial for both parties involved.

Legitimate experts in the field of sexual abuse continue to warn of the scarring effects of pedophilic activity on children, however.

Laura Schlessinger, also known as Dr. Laura, blasted the 31-page report on her top-rated talk show, which has up to 18 million listeners. She said the study showed that the 155,000-member APA had "gone soft" on child molesters.

"I'm scared this study could be used to normalize pedophilia, to change the legal system," she said. "The APA will quietly redefine pedophilia like it did homosexuality." Both the APA and the American Psychiatric Association no longer include homosexuality in their list of mental disorders.

Interestingly, an article in the respected *Journal of Homosexuality*  
*Continued at top of next page*

**HAS JOINED IN A CALL FOR OVERSEAS BANKS TO PAY COMPENSATION TO POST-APARTHEID SOUTH AFRICA.** Churches and other organizations have made the call to Swiss, German, British and American banks which gave "odious" loans to the apartheid regime. The call was made as Jubilee 2000 in South Africa, a broadly-based campaign pressing for foreign debtors to cancel the country's international debts, released a report on the role played by Swiss and German banks in funding apartheid. Anglican Archbishop Njongonkulu Ndungane, a patron of South Africa's Jubilee 2000, said that Swiss and German banks should make reparation because they were "accomplices in a crime against humanity." - *Ecumenical News International*

**\*AN ANGLICAN PRIEST IN NOVA SCOTIA** has written an angry letter to the Canadian Prime Minister's Office, demanding an apology for placing unfair restrictions on Christian clergy at last September's memorial service for the victims of Swissair Flight 111. The aircraft crashed into the frigid waters off Peggy's Cove on September 2, killing all 229 passengers on board. The Rev. Rick Walsh, who serves four Anglican churches in the area where the plane went down, found out a week after the September 9 memorial service that some clergy were "told not to mention Jesus or make any references to the New Testament, because somebody might be offended," he said. The Rev. Carolyn Nicholson, a United Church minister, alleged that a federal government protocol official vetted her speech to remove references to Jesus or the New Testament. A Roman Catholic priest, who also spoke at the open-air service, backed up Nicholson's story. A spokesman for the Prime Minister denied that federal officials censored the speeches. - *Anglican Journal*

**\*THE DEAN OF WESTMINSTER ABBEY, Dr. Wesley Carr,** faces demands from senior members of his congregation to come clean about the Abbey's finances following the sacking of the Abbey's organist, Dr. Martin Neary. A strongly worded "open letter" to Carr, signed by some of the Abbey's most distinguished worshippers, demands that he publish church accounts in full. It also calls on him to reveal the cost to the Abbey of ousting Dr. Neary and his wife, Penny, for alleged financial irregularities, and to disclose the amount of his own earnings from lecturing and writing, and whether he donates or keeps them. The letter will dismay the Abbey's authorities, who had hoped that the bitter dispute which divided the clergy and congregation had ended in December when the Nearys lost an appeal to the Queen against their sacking. - *The Daily Telegraph*

**\*ENGLAND'S CHURCH COMMISSIONERS REJECTED SUGGESTIONS THAT BISHOPS ARE LIVING THE HIGH LIFE,** while parish clergy struggle to make ends meet, despite finding that bishops' expenses demanded 8.8 million pounds (\$14 million) in church resources last year, compared with 4.3 million pounds (\$6.8 million) in 1989. The figure covers the bishops' personal and office accommodations and their staff salaries (but evidently not the bishops' own salaries). In contrast, 20 million pounds (\$32 million) was spent on parochial ministry support within the Church of England, a decline from 58.6 million pounds (\$94 million) in 1989. But a spokesman for the commissioners said that the bulk of the bishops' expenses are to assist "113 bishops who are employing

said in 1990 that many pedophiles are reported to believe—as do many homosexuals—that they are “born that way and cannot change.” There is, as yet, however, no conclusive evidence that homosexuality or pedophilia are inborn.

Sources: *The Washington Times*, *The Wanderer*

## “Gay Gene” Theory Challenged

Homosexuality is not hereditary, according to a new study that casts further doubt on the work of a National Cancer Institute researcher who claimed to have discovered a “gay gene.”

“These results do not support an X-linked gene underlying male homosexuality,” lead author Dr. George Rice, a neurologist at the University of Western Ontario, said of the study published in the journal *Science*. Scientists at the university and Stanford Medical School conducted the study.

The study concluded that “data do not support the presence of a gene of large effect influencing sexual orientation.”

National Cancer Institute geneticist Dean Hamer made headlines in 1993 when he reported a study of homosexual brothers that he said showed that genes transmitted by the mother and situated in the Xq28 chromosome strongly influence homosexual orientation. Hamer, a homosexual himself, claimed that 33 of the 40 pairs of homosexual brothers he studied shared

certain genetic “markers” that heterosexual brothers didn’t.

Questions were raised about the study’s methodology, and its results have not been duplicated by other scientists.

Dr. Rice, who studied homosexual brothers from 48 families, also in an attempt to replicate Hamer’s research, said the men were no more likely to share X-linked genetic patterns than would be determined by chance.

While Rice said the “search for genetic factors in homosexuality should continue,” he added that, taken together, the results of different studies “would suggest that if there is a [genetic] linkage, it’s so weak that it’s not important.”

Source: *The Washington Times*

## LATE NEWS

### “AUTHORITY” DOCUMENT RELEASED

At deadline, it was learned that the Anglican-Roman Catholic International Commission (ARCIC) had released a new document, “The Gift of Authority (Authority in the Church III).” The document was made public in Rome and London on May 12. New ARCIC Co-Chairman, Episcopal Presiding Bishop Frank Griswold, said of it that: “Of the various articulations of authority in the life of the Church, the one that will doubtless

staff to help them go about their work,” the level of which is increasing. He added that the commissioners were legally obliged to pay for the bishops and for clergy pensions, the cost of which had risen steeply in the past ten years, and that they did not have a legal responsibility to support the parochial ministries.

**\*THE BISHOP OF ELY, STEPHEN SYKES, IS RETURNING TO ACADEMIC LIFE** after nine years as a diocesan bishop. Sykes, 59, is leaving to become the next principal of St. John’s College, Durham. St. John’s encompasses both a college within the University of Durham and a theological college, Cranmer Hall. The bishop said he had a “strong call to teaching” and that the decision had been difficult. - *Church Times*

**\*A “GLUT OF EVANGELICALS”** coming out of theological colleges means that such ordinands are having trouble finding posts in the Church of England. Wycliffe Hall, an Evangelical theological college, is struggling to find curacies for its ordinands this year. Ten of its 24 students hoping to be ordained in June did not have positions at this writing, although two were in negotiations with parishes. Other colleges are faring better, with only one or two unplaced ordinands. - *Church Times*

**\*ONE OF THE WORLD’S OLDEST PROTESTANT CHURCHES HAS CEMENTED TWO CENTURIES OF LINKS TO THE CHURCH OF ENGLAND**, with an ecumenical agreement pledging “to share a common life and mission.” Late last year, the 720,000-member Moravian Church, and two churches of the Anglican Communion, the Churches of England and Ireland, signed the Fetter Lane Agreement, named after the London location of the first Moravian church in Britain. The Moravian Church recently elected its first woman bishop, Kay Ward, in America, where there are about 50,000 Moravians, many of them in the eastern U.S. - *Ecumenical News International*

## ANGLICAN USA BRIEFS:

**\*A GENERAL CONTINUITY IN U.S. RELIGIOUS TRENDS** is seen in the 1999 *Yearbook of American and Canadian Churches*, produced by the National Council of Churches (NCC). The four largest U.S. denominations remain in the same order as last year: the Roman Catholic Church; Southern Baptist Convention; United Methodist Church; and National Baptist Convention. “Several predominantly white and relatively liberal denominations affiliated with the [NCC] continue to lose members, while conservative groups outside the Council continue to grow,” reported *The Washington Times*. However, the yearbook said the rates of decline and increase have flattened in recent years. The 1999 *Episcopal Church Annual*, reports that the church’s baptized membership for 1997 (the latest available total) was 2,339,113, a loss of 25,241 members from 1996. Of those, “confirmed communicants in good standing” increased by 123,649 between 1996 and 1997, to over 1.7 million.

**\*THE RT. REV. DANIEL MORSE** of Tennessee, a suffragan bishop in the Reformed Episcopal Church’s Diocese of Mid-America, is recovering in Memphis from a bad car accident in April. He reportedly suffered some cracked vertebrae. Though his spinal cord was not affected, and he reported feeling in his lower extremities, he suffered some lack of movement which was, however, improving at this writing. Overall, he seemed to be making a good recovery, despite suffering a bout of pneumonia at one point.

**\*THE REV. GARRETT M. CLANTON**, the well known former rector of St. John’s Episcopal Church in Quincy, Illinois, is the new priest at All Saints Church, Aiken, South Carolina. The parish is linked with a Continuing Church body, the Anglican Province of Christ the King, to which Clanton transferred some time ago from the Anglican Church in America. According to APCK’s Electronic News-

cause most comment is the primacy of the Bishop of Rome. Though previously explored in 'Authority II', the present agreed statement carries us further and asks Anglicans and Roman Catholics to consider the ministry of the Bishop of Rome as a 'gift to be received by all the churches', while at the same time relating the ministry of universal primacy to the authority exercised by the whole Church." Noting that "The Gift of Authority" tackles the "most controversial theological issues" still dividing the two churches, the Archbishop of Canterbury welcomed the document and commended its text "to all Anglicans for the most serious consideration and debate." *More in the next issue.*

### TEN YEARS LATER, DIOCESE SUES

At deadline, it was learned that—ten years after St. Paul's Parish publicly declared it had left the Episcopal Church (ECUSA)—Maine's Episcopal diocese is asking a court to rule that the Portland parish remains part of ECUSA and must obey its regulations, according to a Maine newspaper report. The suit by the diocese—now led by a woman bishop, Chilton Knudsen—follows the retirement of St. Paul's longtime rector, Fr. Harold McIlwain, and the parish's decision to call a

cleric not ordained in ECUSA. Harold Pachios, an attorney representing the 125-member St. Paul's—now part of the Anglican Church in America—said the diocesan lawsuit "was a shot out of the blue" for a parish that has had no connection with ECUSA for a decade. A diocesan spokesman said Knudsen is only striving to communicate with a parish that has rebuffed attempts to start a dialogue. *More in the next issue.*

### PRIEST'S TRIAL SIDELINED

The Episcopal Diocese of Texas' ecclesiastical court has indefinitely postponed a trial for the Rev. Tony Tripi, originally set for June 24. Instead, diocesan officials are taking the view that Tripi abandoned the communion of the Episcopal Church. Tripi and his large flock in Stafford, Texas, earlier left their church building and parted company with Texas Bishop Claude Payne, asserting in part that he had failed to adequately oppose revisionism in the church. Under the relevant canons, Tripi is therefore under inhibition. He has six months to either challenge the charge of abandonment, resign his ECUSA ministry, or accept the bishop's guidance. If he does none of those things by the end of a six-month period, he will be automatically deposed.

letter, the Aiken congregation continues to grow under Clanton's leadership and has initiated a neighborhood improvement program which has attracted civic interest.

### OF GENERAL INTEREST:

\***MESSAGES OF GOOD WILL FLOODED IN FOR CARDINAL BASIL HUME OF WESTMINSTER**, after he announced in April that he is suffering from the advanced stages of cancer. The 76-year-old leader of Roman Catholics in England and Wales said he had "received two wonderful graces. First, I have been given time to prepare for a new future. Secondly, I find myself—uncharacteristically—calm and at peace. I intend to carry on working as much and as long as I can...But nevertheless, I shall be a bit limited in what I can do. Above all, no fuss. The future is in God's hands. I am determined to see the Holy Year in." The Archbishop of Canterbury was among the first to send messages of support to the Cardinal. He said: "I am so sorry to learn of the serious nature of Cardinal Hume's illness. His faithful acceptance of the situation and his ability to look forward with determination and with hope is typical of the man whom we know, love and respect. We have [worked] closely together for a long time and I look forward to continuing to do so for as long as possible...He will be in my prayers and in the prayers of the whole nation in the months ahead." - *PA News*

\***SOME 140,000 CANADIANS HAVE SIGNED A PETITION CALLING FOR THE NATION'S PARLIAMENT TO MAINTAIN AND ENFORCE CANADA'S CHILD PORNOGRAPHY LAWS**, in reaction to a case involving a British Columbia homosexual. John Robin Sharpe, 65, a gay man who advocates sex between children and adults, was charged with possession of child pornography last year. In the British Columbia Supreme Court, he successfully challenged the constitutionality of the law prohibiting pos-

session of such material. The case is on appeal. - *Report by David Virtue*

\***BRITISH GOVERNMENT MINISTERS MAY FORCE THROUGH LEGISLATION LOWERING THE HOMOSEXUAL AGE OF CONSENT** from 18 to 16, after suffering another defeat on the issue in the House of Lords in mid-April. The rarely-used Parliament Act is almost certain to be invoked to get the change onto the statute book without the support of the Lords, according to *The Times* of London. Peers voted 222 to 146 in favor of an amendment which killed the Sexual Offences (Amendment) Bill at its second reading. A similar bill was defeated by the Lords last year as well, notably during the Lambeth Conference. The House of Commons approved both the original and revised bills. If reintroduced in the next parliamentary session, the measure would become law sometime next year. Home Office officials said that the Government would "consider" using the Parliament Act to achieve that.

\***DEBATE OVER THE "RIGHT" TO LEGAL EUTHANASIA HAS BEEN REIGNITED IN AUSTRALIA**, in response to an Australian TV ad that shows a woman dying of bladder cancer pleading for such a right. The topic has prompted strong opposition from churches and other Christian groups. Anglican Archbishop Harry Goodhew of Sydney empathized with the woman's plight, having seen close friends die of cancer. But he contended that the "antidote to hopeless despair faced by terminally ill people is not an accelerated death," but rather "the opportunity for a life with God." A euthanasia law enacted in Australia's Northern Territory in 1996 was overturned by the Federal Parliament in 1997. - *Ecumenical News International*

\***PROSECUTORS HAVE DECIDED NOT TO BRING A CASE AGAINST ONE OF THE MOST SENIOR FIGURES IN BRITAIN'S ROMAN CATHOLIC HIERARCHY**. John Aloysius Ward, the Archbishop of Cardiff, was arrested January 26 for the alleged sexual abuse of a young girl more than 30 years ago. Archbishop Ward, 70, was

not charged and was released on police bail until March 9. Ward said in a statement: "I am pleased that the allegations are seen to be without foundation. I was never charged with any offence and I have always vigorously protested my innocence." - *Ecumenical News International*

**\*AN IRISH PRIEST ACCUSED OF SEXUAL OFFENSES** was found dead recently at his home in County Wexford. Fr. Sean Fortune, 45, was charged with 29 offenses in the 1980s involving eight young boys. Fortune's trial was to begin March 1, but the judge said he was unsure about the priest's fitness to plead to the charges; the priest reportedly thought he was charged with murder. Fr. Fortune was a high-profile priest in the diocese of Ferns, which has seen other clergy scandals. Its bishop, Brendan Comiskey, hit the headlines over his first-class holidays to Thailand and his admission that he was an alcoholic. - *Catholic World News*

**\*ZIMBABWE'S FIRST PRESIDENT, CLERGYMAN CANAAN BANANA, HAS BEEN DEFROCKED** by the Methodist Church of Zimbabwe following his conviction on charges that he sexually assaulted men employed by him when he was head of state. - *Ecumenical News International*

**\*NIGERIAN PUBLIC OFFICIALS FOUND TO BE CORRUPT WILL BE EXPELLED FROM THEIR CHURCHES**, Nigerian church leaders have declared, via their nation's main ecumenical organization, the Christian Association of Nigeria. The declaration follows reports that the nation's former head of state, the late General Sani Abacha, his family and close associates, had "looted" huge sums of money from the national treasury. - *Ecumenical News International*

**\*OUTGOING SOUTH AFRICAN PRESIDENT NELSON MANDELA HAS PLED FOR THE SPIRITUAL RENEWAL OF SOUTH AFRICA.** In February, he called for a "reconstruction and development program [RDP] of the soul." In a related story, a five-day National Consultation of Churches in March in East London, South Africa, spoke

out on "rampant crime, dehumanizing poverty, disease and moral decline" in their country, but found itself divided over abortion. - *Ecumenical News International*

**\*A ROMAN CATHOLIC BISHOP IN RWANDA** has become the highest-ranking church official to be arrested for alleged participation in the 1994 genocide in which more than half a million people were killed. Particulars of the charges evidently were not released, but some sources said that Bishop Augustin Misago refused shelter to Tutsis—the primary victims of the ethnic bloodletting—trying to escape death from Hutu mobs, and that in one case he was responsible for sending 19 schoolgirls to their death. Misago has denied involvement in the killings, and the Vatican termed his arrest "an act of extreme gravity." - *Religion News Service/Christian News*

**\*IAN BARBOUR, A U.S. COLLEGE PROFESSOR AND A LEADING ADVOCATE OF DIALOGUE BETWEEN SCIENTISTS AND THEOLOGIANs**, has won the 1999 Templeton Prize for Progress in Religion. By winning the 1999 award, valued this year at \$1.24 million—the world's biggest annual award—Barbour, 75, joins the ranks of American evangelist Billy Graham, Russian writer Alexander Solzhenitsyn and the late Mother Teresa, all of whom have been recognized by the John Templeton Foundation for "advancing the understanding of God and/or spirituality." Barbour has already said that he will give most of the money to organizations that have nurtured his career and spiritual life. - *Ecumenical News International*

**\*THE U.S. ABORTION RATE HAS DROPPED FOR THE FIFTH CONSECUTIVE YEAR**, though over a million children are still aborted each year. The number of abortions has fallen from a high of 1.6 million to 1.3 million annually. Forty states have enacted some abortion regulations. Parental consent, waiting periods, and, particularly women's "right to know" legislation, have provided modest protection for women and their unborn children. Today, there are more pregnancy help centers in the U.S.

*Continued on Back Cover*

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# Signposts

## CHRISTIAN MARTYRS, THEN AND NOW

By Les Kinsolving

The photograph of 17-year-old Cassie Bernall that was published on page one of [the April 24] *Washington Times* shows an uncommonly attractive high school junior with an endearing smile.

[The] *Rocky Mountain News* report of her last moments on this earth, before she was murdered in the Littleton massacre, was unforgettable.

Reporter Carla Crowder noted that one of the two mass murderers was seen and heard as he pointed his gun at Cassie—and asked her a life-or-death question:

“Do you believe in God?”

She paused just briefly—knowing that this was her moment of truth as she stared into that gun barrel.

She realized immediately that this psychotic killer had already murdered; that he was lethally anti-Christian; that she might just possibly save her life by telling a lie about her faith.

Instead, she replied, “Yes, I believe in God.”

At this, the Satanic killer asked her: “Why?”—as he used his weapon to make her creedal confession the last words she ever said in this world.

For some in the realm of the skeptics, the cynics and the agnostics, this was an incredible waste; a beautiful young woman approaching the prime of a promising life, who might possibly have saved herself from this untimely and violent death by simply telling one lie to a deranged killer.

But Cassie, who brought her Bible with her to school every day, also wore a bracelet with the poignant lettering WWJD?—*What would Jesus do?*

And that was the consummate question that guided her life. Jesus, when faced with death in the approach of soldiers in the Garden of Gethsemane, could have gone over the hill, as the saying has it, and back to Galilee, unscathed. But, as he summarized his purpose in this life: “For this cause came I into the world: to bear witness unto the truth.”

In his case, that meant taking a stand—even violently—against the corrupt desecrations of the temple money changers, whom he drove out of the temple and thereby signed his own death warrant.

To his followers, Jesus said: “Ye shall be my witnesses in Jerusalem, and in Samaria unto the uttermost parts of the earth.” Including Colorado.

And he warned of the dire consequences this could entail—along with enunciating the solemn obligation of Christians to confess their belief in him, to all people.

That is why they died, by the tens of thousands, throughout

the Roman Empire. As a matter of mountainous principle to them, they would not bow to imperial decree and burn incense in worship of the Roman emperor, who had been deified. And the authorities regarded this as treason.

For their stubborn refusal, they were thrown to the lions, burned at the stake, crucified and beheaded. But they went to their deaths with such awe-inspiring courage and confidence in the life of the world to come that throughout the empire the growing reaction became: “See how these Christians die!”

How that led eventually to the conversion of the empire is implicit in what became a worldwide conclusion: “The blood of the martyrs is the seed of the Church.”

And the great Christian anthem *Te Deum Laudamus* gives thanks to God for “The noble army of martyrs”—those who affirmed by their ultimate sacrifice the truth of their faith.

Millions of times in the 2,000 years of Christian history, this has happened. Each instance of martyrdom has been a special vehicle of God, speaking through terror to uplift his people in the time of trouble and persecution.

[In April], Cassie Bernall of Colorado joined the Noble Army of Martyrs. And when she crossed over, all the trumpets sounded for her on the other side.

What must it have been like for her after she made the ultimate sacrifice in having borne witness to her faith?

That distinctive American poet Vachel Lindsay, in contemplating the death of one of God’s great heroes who founded the Salvation Army, imagined how it must have been when “General William Booth Enters Into Heaven.”

I recall from memory some of the lines of that tribute, which I [offer here] in grateful remembrance of this one of Colorado’s young Christian martyrs, Cassie Bernall:

*Booth led boldly with his big bass drum (Are you washed in*

*the Blood of the Lamb?).*

*And the saints smiled greatly. And they said: “He is come!” (Are you washed in the Blood of the Lamb?).*

*Booth died blind—but still by faith he trod, Eyes still dazzled by the glory of God.*

*Booth led boldly, and he looked the chief Eagle countenance in sharp relief.*

*And when they halted at the curb for prayer he saw His Master through the flag-filled air.*

*Christ came gently, with a robe and a crown for Booth, the soldier, as the throng knelt down.*

*He saw King Jesus—they were face-to-face—And he knelt a’ weeping in that Holy Place.*

\*  
The foregoing is reprinted by permission from the April 25 broadcast of (the Rev.) Lester Kinsolving on WCBM Radio, Baltimore.

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# The Afterword

## The BCP: 450 Years

Whitsunday this year marked the 450th anniversary of the Church of England's first official use of **The Book of Common Prayer** (BCP). It was the start of a Prayer Book Tradition which—four and a half centuries later—continues in splendor and strength to “lift up [our] hearts” unto God.

In the First Prayer Book of Edward VI, its chief author, Archbishop Thomas Cranmer, and other Reformation leaders sought to revise, simplify, and consolidate the Latin services of the medieval church—complicated before the advent of the BCP by varying “uses” and the need for five separate books.

Relying upon the “ancient fathers” as a guide to the early Church's mind on liturgical matters, Cranmer drew from a rich variety of material (chiefly the Medieval Sarum rite and some near contemporary German orders) to produce in one volume a simple yet complete compendium of rites, offices and ceremonies, incorporating “the whole symphony of scripture,” as the Bishop of London, Richard Chartres, recently noted.

**The Book of Common Prayer** provided all that was needed (except a Bible) for English Church worship—a total, integrated system of worship for 365 days of the church year, from Advent to the end of Trinity and “for the whole of the life of Christians on earth from birth to death,” writes Dr. Peter Toon, president of the U.S. Prayer Book Society.

The 1549 book introduced two chief reforms, public worship in the vernacular, and communion in both kinds as the norm (as in the Eastern Church). Cranmer meant these changes for the edification of the people, that by their understanding, and their reception of both elements, they would be assured that they are “very members incorporate in the mystical body” of Christ.

But, though said to be in the “vulgar tongue” (!), this Prayer Book provided a liturgy of such beauty and majesty that the Cranmerian prose reverberated throughout the English-speaking world and beyond, to become the basis of even non-English liturgies in what became an international Communion. The “godly order” of Common Prayer was set forth in a series of editions of the (true) BCP—those with only one rite for Holy Communion, Morning Prayer and Evening Prayer: in English in the 1549 C of E through the 1962 Canadian books, and in over 150 languages around the world (most of them based on the 1662 English book). Common Prayer thus became a distinguishing mark, theological anchor, and source of sublime unity for people of the classical Anglican Way. It also impacted the development of English prose.

In his 1996 biography of Cranmer, Oxford theologian Diarmaid MacCulloch writes, “...Millions who have never heard of Cranmer ...have echoes of his words in their minds...Cranmer's language lies at the heart of our own English-speaking culture, which has now become so central to the destiny of the world.”

Moderns tend to see references to the Prayer Book's quality of language as “frivolous antiquarianism,” Bishop Chartres recently noted. “In reality, apart from old chestnuts like the change in meaning of ‘prevent us O Lord’, Cranmer's work is still just as comprehensible as some of the specimens of churchy mandarin

which have appeared in recent years. We have been given a language to match the elevated character of the themes of scriptures, a language which is de-familiarising and can disperse our conventional assumptions and alert us to the spiritual reality that is behind the obvious, a language that is rhythmic and memorable.”

Cranmer's language “paints visual pictures for the mind and heart in a gripping way,” wrote *The Church of England Newspaper* (CEN). His collects, especially, are “packed with meaning, with biblical resonance and redemptive allusion, yet are spare and restrained, balanced and memorable.”

Given the spirituality seen in his prayercraft, Cranmer also may have outwitted—or told the truth of—himself. While it appears the Protestant-minded Archbishop would not have intended it, it seems to us that the Prayer Book tradition he launched ultimately helped foster, and support the claim of, an Anglicanism which is both Catholic and Reformed.

English Prayer Book Society Chairman Anthony Kilmister recently quoted the late Dame Iris Murdoch as having written, “The Bible and the Prayer Book were great pieces of literary good fortune, when language and spirit conjoined to produce a high unique religious eloquence. These books have been loved because of their inspired linguistic perfection. Treasured words encourage, console, and save.”

**ALL OF WHICH** is to say that there is reason both for profound thanks for the peerless gift of the Prayer Book, and for lamentation.

Lamentation, not chiefly for the doctrinal missteps, banalities and forgettability of some aspects of contemporary liturgies, but for what liturgical reform has done to **Common Prayer**—and thus, some say, to common belief.

The Continuing Church, of course, has retained **Common Prayer**. But we join Dr. Toon in regretting “the serious decline in the use of the [BCP]” throughout most of the Anglican Communion's English-speaking provinces.

“Some of us fondly remember a time when we could go anywhere in the world and find a common liturgy [in Anglican churches], in which we could participate even if we did not know the language,” Lay Canon Cris Fouse of the ESA wrote during Lambeth last year. “Sadly this is no longer the case.” Instead, especially in ECUSA, one may find “dozens of liturgies in one city.”

Even the Anglican Communion's Secretary General, Canon John Peterson—who said he is “not a traditionalist” in this matter—recently noted that “the Common Prayer we once shared is no more.”

Don't get us wrong. We do not propose a strict adherence among Anglican traditionalists to BCP rites in Elizabethan English, including the 1928 Prayer Book, as much as we love it. We advocate a return to traditional, theologically sound **Common Prayer**, which could, however, be expressed in both old and new language styles.

At the same time, might we suggest that, if the Cranmerian Prayer Book satisfies modern people, it, too, qualifies as modern liturgy?

With the Prince of Wales, we believe the Prayer Book's long survival has shown that its language and liturgy are “sensitive to the profound human need for continuity and permanence,” and thus are “not of an age but of all time.”

So we here give thanks to God for Cranmer's great gift to us, which *CEN* summed up as the ability “to draw upon the riches of the past and with the greatest possible care refashion them into liturgical wealth for the future.” From the future, we gratefully say, well done, Archbishop, well done.

# CHURCH DIRECTORY

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 4510 Finley Ave; Sun Low Mass 8a,  
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 10a, Low Mass 12:30p, Evensong  
 4p; Mon Mattins 11:45a, Low Mass  
 none; Mattins 10a Tues-Sat (with  
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 Wed, Fri); The Rev. Gregory Wilcox,  
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 9:30a, 12 noon, 6p, Evensong &  
 Benediction 5p; Daily Masses; The  
 Rev. Stephen Wallsteadt, 303/758-  
 7211, fax 758-3166

## CONNECTICUT

**Ansonia**  
**Anglican Church**  
**of the Resurrection**  
*(Province of Christ the King)*  
 6 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)*  
 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

**Pompano Beach/  
 Lighthouse Point**  
**St. John the Theologian**  
*(Anglican Catholic Church)*  
 4213 N. Federal Hwy. (U.S. 1—1/2  
 mile N. of Sample Rd.); HC Sun 8a,  
 10a, Wed & Fri 12 noon; The Rev.  
 Voris G. Brookshire; 954/781-8370

## 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 Matins,  
 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

## MARYLAND

**Bladensburg**  
**St. Luke's Parish**  
*(Episcopal Church/ESA)*  
 Annapolis Rd. (Rte. 450) at 53rd  
 Street; Sunday 8a Low Mass, 10a  
 High Mass, SS 9:30a; Tues HC 10a,  
 followed by breakfast and Bible  
 Study, Thurs HC 7p; all services  
 1979 BCP Rite I; The Rev. Canon  
 Edmond Hogu (Priest-in-Charge);  
 301/439-1628, church phone/fax:  
 301/927-6466.

## 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

## NORTH CAROLINA

**Hillsborough**  
**All Saints' Pro-Cathedral**  
*(United Episcopal Church of N.A.)*  
 Barracks Rd.; Sun 11a HC 1st & 5th;  
 MP 2nd, 3rd, 4th; The Most Rev.  
 Stephen C. Reber; 800/782-9344, fax  
 704/871-0292

## OREGON

**Bend**  
**St. Paul's Anglican Church**  
*(Anglican Church in America)*  
 568 Savannah Dr.; Sun 8 Low Mass,  
 9:30a MP or HC, 11a Solemn Mass;  
 1928 BCP/American Missal; The  
 Very Rev. Stanley Macgirvin, the  
 Rev. Stephen Shope; 541/385-1774

## PENNSYLVANIA

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

## Rosemont

**The Church of the Good Shepherd**  
*(Episcopal Church/ESA)*  
 Lancaster and Montrose Avenues; Sun  
 8a Low Mass, 10a High Mass, Nursery  
 9:45a, Sunday School 10:45a, Adult  
 Forum 11:45a; Weekday Holy  
 Eucharist: Mon-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 7p 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

## TEXAS

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

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

## Terrell

**Good Shepherd**  
*(Episcopal Church)*  
 Sun HC 8a (Rite I), 10:30a (Rite II), SS  
 9:30a; Wed HC & Bible Study 10a, HC  
 6:30p; The Rev. Robert G. McBride;  
 972/563-2412

## VIRGINIA

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

## BRITISH COLUMBIA

**Vancouver**  
**St. Peter & St. Paul**  
*(Anglican Catholic Church of Canada)*  
 4580 Walden (off Main at 30th); Sun  
 8:30a Sung Mattins, 9a Sung Mass;  
 Thurs Mass 10:30a; ALSO *Matsqui,  
 Half Moon Bay and Pitt Meadows*;  
 Parish Information, 604/878-3276; the  
 Rev. Michael Shier, 604/951-3733

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