

BRIEFS Continued from Page 29

of homosexual practice." If not more than one-third of churches disagree, the reversed policy is expected to be adopted next year. - *Ecumenical News International*

**\*NIGERIA'S CHURCH LEADERS**, concerned over the alarming levels of corruption in their nation, have called on the nation's new civilian government to take drastic steps to clean up the country. The churches have previously warned that the widespread corruption must be rooted out, but the new calls follow democratic elections and the end of military rule. Anglican Bishop Bolanie Gbonigi of Akure said June 12 that Nigeria needed a public investigation into allegations of corruption and that leaders who had looted the public purse should be punished. - *Ecumenical News International*

**\*SOUTHERN BAPTISTS VOTED OVERWHELMINGLY TO REBUKE PRESIDENT CLINTON** for proclaiming June as Gay and Lesbian Pride Month. "We're not going to allow the president, especially since he is a Southern Baptist, to say that homosexuality is good," said the Rev. Wiley Drake of Buena Park, California. The resolution also called on Clinton to rescind his appointment of a homosexual, James Hormel, as ambassador to mainly Roman Catholic Luxembourg. Clinton relied on a constitutional loophole to appoint Hormel while Congress was not in session, thus avoiding a Senate vote. Named in June, James C. Hormel, heir to the vast Hormel Foods fortune, has been a frequent contributor to radical homosexual causes, including the anti-Catholic gay group, the Sisters of Perpetual Indulgence, causing many Roman Catholics to oppose his nomination. "It's not the man's sexual orientation, but his record of anti-Catholic bigotry," said William Donohue, president of the Catholic League for Religious and Civil Rights. All ambassadorships come up for grabs at the end of Clinton's term in 2001, however. - *Catholic World News/The Associated Press*

**\*RESPONDING TO AN OUTBREAK OF SCHOOL VIOLENCE**, the U.S. Congress has voted to allow states to display the Ten Commandments in schools and other public buildings. Forty-five Democrats joined all but 15 Republicans in approving an amendment to sweeping legislation aimed at stemming juvenile crime. Rep. Robert Aderholt of Haleyville, Alabama, who proposed the amendment approved in the 248-180 House vote, said the measure "will not change the moral character of our nation overnight," but "is one step that states can take to promote morality and work toward an end of children killing children." Opponents, such as those from Americans United for Separation of Church and State, denounced

the amendment as an unconstitutional attempt to elevate one particular religion over all others. Aderholt countered that the amendment "does not force our schools or anyone else to display the Ten Commandments, but instead allows each state to make the decision based on the will of its citizens." - *The Associated Press*

**\*IN A CASE THAT MAY ULTIMATELY CHALLENGE THE 1973 ROE V. WADE ABORTION DECISION**, a recently-filed federal class action lawsuit seeks a declaration that New Jersey's abortion laws violate women's rights. The plaintiffs, three women who have had abortions and two obstetricians, name Republican Governor Christine Todd Whitman and other state officials as defendants. In a new argument, the suit contends that women are denied information about abortion and thus cannot give informed consent. The plaintiffs say they also hope to establish that fetuses are human beings, an issue not addressed in the *Roe vs. Wade* decision. The three former abortion patients previously filed suits against their respective doctors for failing to inform them about the abortion procedure. The doctors maintained *Roe vs. Wade* created a "right to choose" and it did not matter if the "choice" was uninformed. A New Jersey court agreed with their defense. - *The Washington Times*

**\*THE AMERICAN CIVIL LIBERTIES UNION OF MARYLAND** says it is "appalled" by the fact that prayer broke out at a Calvert County high school graduation, thus overriding a student who had successfully appealed for a moment of silence, rather than a formal prayer. During the "moment," a large segment of the audience of some 4,000 began saying the Lord's Prayer, and the objecting student, Nick Becker, 18—known for his "independent streak"—walked out in protest. When an "extremely upset" Becker tried to return to the ceremony to collect his diploma, he was detained in a police squad car; school officials also barred him from graduation party, fearing that he might disrupt it. Prayer had been part of Northern High School graduations for several years, apparently without objection until now, notes *The Washington Post*. "This is a churchgoing community and no one in Annapolis or Washington, D.C., is going to tell us when and where we can pray," said County Commissioner President Linda L. Kelley (R-Owings), who joined in the recitation of the Lord's Prayer. "The school administrators did the legal thing and complied with the law. But the audience took this one over," she said. "The real loss here is the constitution and the right of people to express dissent," said Suzanne Smith of the ACLU, adding that the ACLU is investigating the incident.

## THE Christian Challenge.

A PUBLICATION OF  
THE FOUNDATION FOR CHRISTIAN THEOLOGY

1215 Independence Ave. S.E., Washington, D.C. 20003

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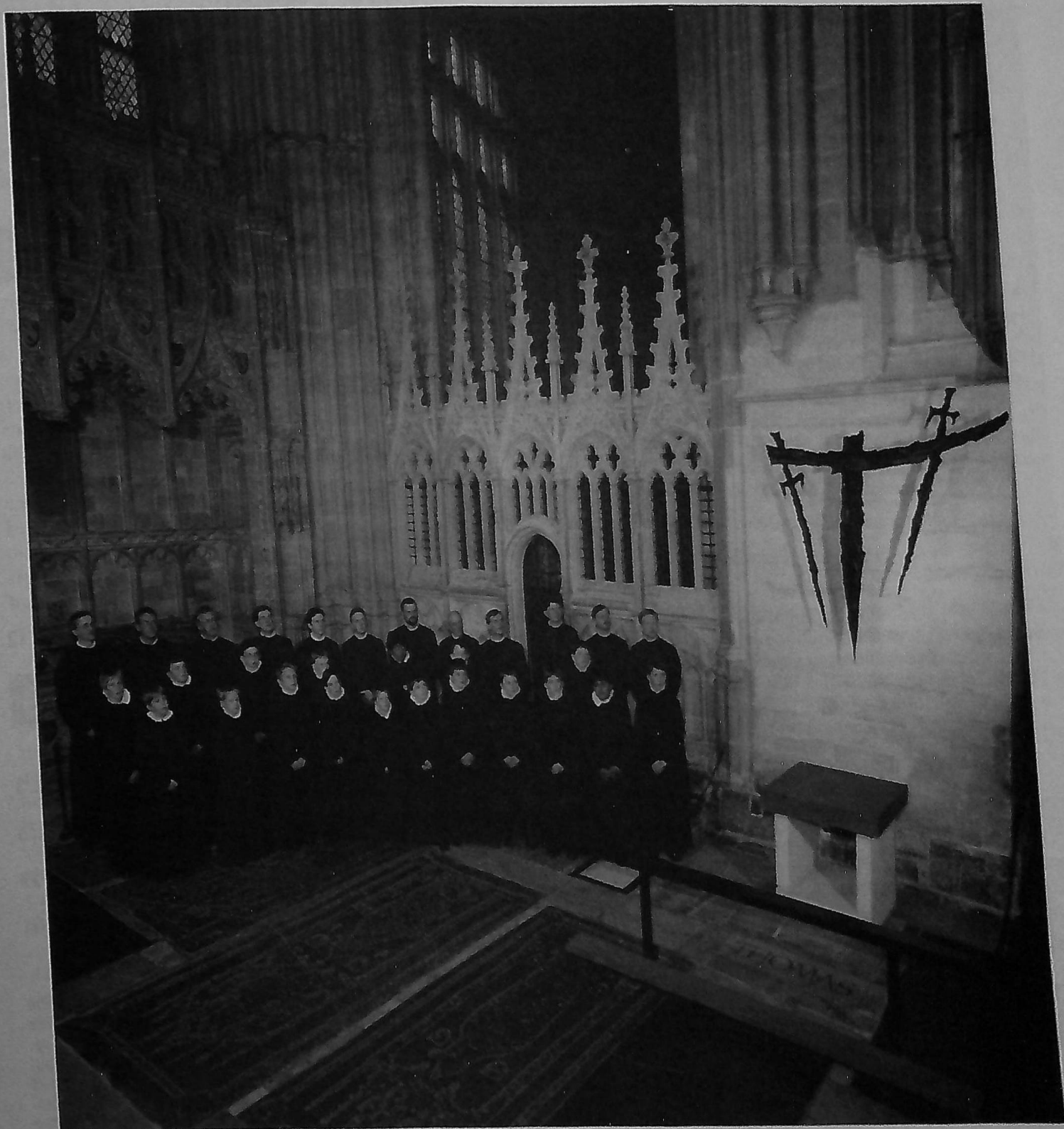
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# THE Christian Challenge



THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXXVIII, No. 5/September, 1999 \$4.50



## **SPONGIANITY: Its Cause And Cure**

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# Christian Challenge

This magazine is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY, and is published eight times each year. Opinions expressed in this publication are not necessarily those of the officers or directors of THE FOUNDATION FOR CHRISTIAN THEOLOGY, or of the supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Faber, founding editor.

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

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A base annual payment of \$22 for U.S. readers, \$25 for Canadian readers (U.S. or equivalent Can. \$), and \$30 or equivalent elsewhere is requested to start or renew a subscription to *THE CHRISTIAN CHALLENGE*. Checks and money orders in U.S., British, Canadian, and Australian currency, as well as Visa and Mastercard, are accepted. Donations above the subscription fee are greatly needed and appreciated, and are tax-deductible for U.S. readers under the provisions of section 501(c)(3) of the Internal Revenue Act of the United States.

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For any complete or substantially complete articles reprinted in *THE CHRISTIAN CHALLENGE* should be sent to the Washington, D.C. office.

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September, 1999

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**COVER: THE CANTERBURY CATHEDRAL CHOIR**, one of the world's preeminent choral ensembles, photographed next to the site of Archbishop Thomas Becket's martyrdom in 1170. The choir recently completed a highly successful 15-day tour of the U.S. and Canada, under the direction of Cathedral Organist and Master of the Choristers David Flood. The choir's role as the residential musical ensemble at Canterbury Cathedral—the site most pivotal to the growth of English Christianity and the church home to 103 Archbishops of Canterbury—puts it at the heart of the 70 million-member Anglican Communion. The choir has conducted critically acclaimed tours in Europe and North America, including a highly successful tour of the U.S. and Canada in 1994. In 1997, the choir celebrated the 1,400th anniversary of the arrival of St. Augustine in Canterbury with concerts in Rome and throughout France. Its latest tour, focusing mainly on the eastern part of the U.S. and Canada, included a rich program of masterworks spanning the centuries, including several pieces by contemporary American composers.

# Backtalk

## UNITY AMONG TRADITIONALISTS

### ST. PAUL'S, BROCKTON

As many people know by now, Episcopal Bishop Thomas Shaw has chosen to persecute St. Paul's Church in Brockton (MA) for its members' refusal to accept or support changes in the doctrine and discipline of their Church. He has had the members of St. Paul's removed by court order from their church building, turning them out into the streets.

What people may not know is that none of this cruelty is necessary. Other Episcopal bishops, such as FitzSimons Allison, have come to the aid of the people of Brockton, demonstrating that Bishop Shaw's interpretation of his own powers and prerogatives is not universally shared by his peers. The Scriptures that Bishop Shaw purports to believe as much as the people of St. Paul's forbid him to take his fellow Christians to a civil court in this manner. And even if the people of the Brockton church were completely wrong in their opinions, Christian charity [should] restrain Bishop Shaw from the use of force to compel others to associate with him.

As Thomas Jefferson wrote, "...to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical; ...even...forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern...."

Jefferson's words should also remind us that those who are either uninterested in doctrine or in the affairs of the Episcopal Church should still take note of this conflict, since it affects them as well. The people of St. Paul's, Brockton, are engaged in what amounts to a...defense of the First Amendment and of the rights of every American to self-determination, in religion or in any other part of life. Bishop Shaw represents the view of the imperial institution, which in the old European manner of the established church and the privileged aristocracy calls upon the civil government to work its will upon the peasantry.

But Americans are not peasants. We are free citizens who do not and cannot become the slaves of the organizations that we join voluntarily. Our property does not become the chattel of our overlords. The basic human rights that Bishop Shaw seeks to destroy through the courts in the case of St. Paul's...are the same fundamental rights that we must all defend against every institution, and against their witting or unwitting allies in the courts, if we are to remain the free citizens of a free nation.

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Bishop Robert Crawley's account (*TCC*, Summer, 1999) of the "Convocation of Anglican Bishops" called and hosted by St. Benedict's Abbey, Bartonville, Illinois, does a real disservice to the cause of cooperation and possible unity among Continuing and Traditionalist Anglicans.

Before we can make any progress toward that cooperation and unity, we must honestly appraise how our existing "alphabet soup" of disunity came about. That process of understanding is retarded, not advanced, by Bishop Crawley's smug assertion that the "disgrace" of fissiparous Continuing Church jurisdictions "is a USA phenomenon, unfortunately then exported 'overseas'".

That pose of superior righteousness conceals the part his own Anglican Catholic Church of Canada (ACCC) played in 1991 to promote "the disgrace which has...severely weakened the movement". Then, with Bishop Crawley's approval, the ACCC stretched its long arm down over the border to orchestrate the Deerfield Beach schism in the Anglican Catholic Church (ACC).

That was one of recent years' most significant schisms in the Continuing Churches, so the ACCC has done more than its share toward increasing "The variety of jurisdictions in the [U.S.] Continuing [Church]" which the good bishop so deplors. He [would have] better served the cause of unity had he examined the rejections of Apostolic authority and the breaches of Catholic discipline and order which are the true roots of our fragmentation. Until those are addressed and rectified, they will continue to plague and weaken the Continuing Church movement....

*(The Rev. Canon) John Hollister  
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*Canon Hollister is the Chancellor of the ACC and, with Bishops Joel Johnson and John Hepworth, drafted the document, "A Call to Prayer and The Pursuit of Unity" that issued from the recent meeting of Continuing and orthodox ECUSA bishops at Bartonville.*

**Bishop Crawley responds:** Chancellor Hollister's letter illustrates the difficult task undertaken by Abbot Morales—especially as Fr. Hollister was one of the committee of three which selected the prayers to be used daily by the assembled bishops

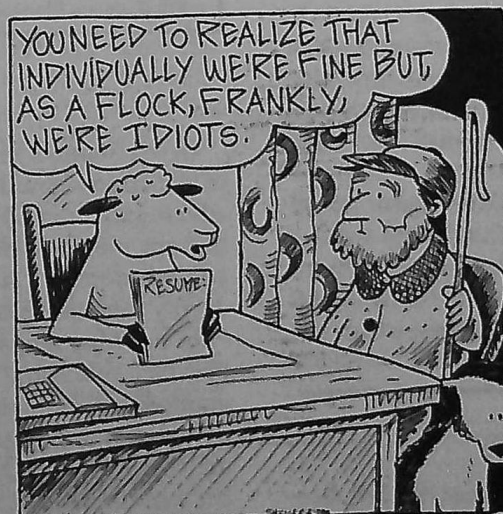
for the specific object of fostering forgiveness of past sins and slights—both real and imaginary. A good start in this endeavour was made publicly and movingly right in the meeting rooms at Bartonville.

For this reason I see nothing to be gained by rooting around in that ten-year-old can of worms which he saw fit to reopen, particularly as his accusations were answered, calmly and in great detail, in a special supplement in the September 1991 issue of *The Rock*.

The reality is that the realignment and journey towards unity in the Continuum is already taking place and will continue to do so in a wider constituency. Those who are determined to nurse old grievances and operate from behind electrified stockades will need to raise both their height and voltage.

### STICKS

*by Margaret Stuebel*



SHEPHERD: THE JOB INTERVIEW

## HATE CRIMES

As we are well aware, [Episcopal leaders] Pamela Chinnis and Frank Griswold support resolutions which call upon ECUSA to lobby the federal government to push for hate crimes legislation aimed at "protecting the rights" of homosexuals and lesbians as "targets" of such criminal actions. In fact, brochures have been produced and are currently being distributed throughout ECUSA concerning such legislation.

With all the pondering and hand-wringing going on about how to curb teen violence like the recent event in Littleton, I wonder if anyone has suggested publicly that Harris and Klebold were involved in "hate crimes" on their rampage of shooting and bombing? After all, we know that eight of the victims were targeted specifically because they were openly practicing Evangelical or Catholic Christians. Does this not...classify the actions of the "trenchcoat mafia" as hate crimes?

I'm guessing that, in the world of Griswolds and Chinnises, Christians don't qualify as potential targets. Has anyone seen anything in all of the recent ECUSA propaganda about "hate crimes" which would include "religious practices and belief" as being one of the "lifestyles" which need further protection? wonder what the reactions of our "leaders" in ECUSA would have been if any or all of the victims had been gay? Would the response have been the same as the terrible incident in Wyoming? If so, why has there been no response to the "hate crimes" in Littleton?...

Just wondering how others may feel about this concept...

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## DID CRANMER OUTWIT HIMSELF?

[The Summer editorial on the Book of Common Prayer] is excellent. [The editor] doesn't miss a thing, and yet retains a delicacy of touch which is perfect for the occasion.

I like [the] comment that Cranmer may have outwitted himself. Personally, I think he did. I don't know what MacCulloch says in his latest biography, but it would appear that the Church Convocation had no say in authorizing the Ordinal, or the Book of 1549, or 1552. I am told that the opinion of most church historians is that she didn't.

And yet when she did finally have a chance to make her voice heard—in the Thirty-Nine Articles—she came down on the Catholic side, especially with regard to the Sacraments as "efficacious signs" which convey what they signify. St. Thomas Aquinas said the same thing.

But the BCP is not to be interpreted by the theology of Cranmer and his fellows, but by the plain sense of the words, and the Church's expressed teaching in her authorized formularies. That is why we are not Cranmerists, as the followers of Lutherans, or as the followers of Calvin are Calvinists,

## Notice To Readers

Due to the high volume of news stories that we felt deserving of coverage in this issue, the Afterword column has been omitted from this edition.

ists, but Catholic Christians in the Anglican 'key' or 'mode', appealing to Holy Scripture and to the ancient Fathers and Doctors as Cranmer himself (or whoever wrote it) did in the Preface to the 1549 Book (which is really only about the Divine Office).

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## THE BCP SAYS IT BEST

[In response to your Summer editorial on the traditional Prayer Book], a personal confession:

I have been a "worship leader" on the street for nearly 30 years. That means, in non-traditional settings, one makes up a "liturgy" of "what works" according to one's best lights. The most sincere and observant of us (and there aren't many, despite the number of longhairs with guitars!) have come to realize over the years, that the older **Books of Common Prayer** actually cover the bases and "say it best"—unhampered by the moods and modes of the moment. And such did I testify to the former Standing Liturgical Commission in Indianapolis.

However, I have been known...for adapting the given liturgies (generally Evening Prayer) for use in varieties of situations. Until one day I read something to the effect that "everybody, regardless of training, seems to fancy themselves a liturgical scholar," at which point I immediately quit. It's not that I doubt my own sincerity or skill in communicating doctrine. It was merely and totally as a witness to those who actually *are* subversive, and to those who are undecided and think innovations better than printed and authorized matter. I miss the opportunity for creativity, but I'd rather preserve what remains of the Faith, and not trust my own "undoubted" orthodoxy.

*S. Emily Evans  
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## FOUNDATIONS

Reporting the news of Anglicanism's largest traditionalist organization, Forward In Faith, North America. Edited by William Murchison; published ten times a year. Send \$19.95 to: ESA, 6300 Ridglea Place, Suite #910, Fort Worth, TX 76116.

## Corrections

In our Summer report on the meeting of the Episcopal Synod of America—now Forward in Faith, North America—we inadvertently omitted the name of one of the Continuing Church bishops present—the Rt. Rev. Patrick Murphy of the Episcopal Missionary Church's Diocese of the Holy Cross. *TCC* deeply regrets the oversight.

In our May report on Zambian Anglicans who have left the Province of Central Africa for the Traditional Anglican Communion, a Continuing Church fellowship, we incorrectly reported that the group's leader, Canon Pierre Dil, was among the first to "flee" from the apartheid regime in South Africa. Dil tells us, instead, that "we were deported in November 1966 for our opposition to apartheid; we were given ten days notice to get out." *TCC* regrets the error.

# News of The Weird

**WATCH THE SECOND COMING OF CHRIST IN THE PRIVACY OF YOUR OWN HOME:** An electronic ad lately in circulation reads: "Awaiting the 'Second Coming,' but can't be bothered to travel to Jerusalem without a firm date? The Internet may be your salvation, so to speak. MessiahCam is keeping an electronic eye on doings in the Holy City." *MessiahCam*? According to *The Wall Street Journal*, the "Messiahcam"—put in place by the Virginia-based Daystar International Ministry—is trained on Jerusalem's Eastern Gate, to capture the Messiah's entry into the city for armchair pilgrims who can't be there for the real thing.

**THAT WAS THEN, THIS IS NOW:** Rochester, New York is the Episcopal diocese which recently considered an active homosexual for bishop, and settled instead on a prelate serving under the pro-homosexual Bishop of Newark, who last year gave creedal Christian beliefs the full boot. Ironically, church writer Doug LeBlanc notes that in the Rochester diocese in 1906, a church court found a cleric with the regrettable name of Crapsey (first name Algernon, which doesn't help) guilty of denying the doctrine of the Trinity, the virgin birth, and Jesus' bodily resurrection. After an appellate court unanimously upheld the lower court's ruling, Crapsey resigned his ministry. He later wrote the book *The Last Heretic*. If only it were so.

**RELIGIOUS WEIRDNESS IS EDUCATIONAL:** Okay, here's the deal: The separation of church and state applies only to Christianity, not to any other religion, and especially not to religious weirdness, which is educational. That seems to be the view of a New York school district, which may appeal a federal judge's ruling that it was out of bounds in having young students do such things as cut out elephant-head images of a Hindu god, make toothpick "worry dolls," and build an altar for an Earth Day liturgy. Ruling that the religious rights of three Westchester County Roman Catholic families had been violated, U.S. District Judge Charles Brieant ordered the Bedford Central School District to stop the activities and clearly instruct teachers about Supreme Court standards for separation of church and state. The schools' attorney maintained that the ruling would have a chilling effect, going further than any court has in directing the behavior of an individual school district, reported *The Associated Press*. The decision followed a two-week trial which brought a fascinating parade of witnesses, including a yogi-numerologist, a psychic-telepath and a mineralogist who denied that crystals have special powers. Even the judge, though, failed to find anything objectionable in the school activity that sparked the plaintiffs' complaints—a strategy card game called "Magic: The Gathering." Some parents complained that the cards, bearing images ranging from fairies to a woman about to be sacrificed, were satanic.

**HOW DID UNDERGRADUATES GO FROM READING THE ILIAD TO WATCHING DEBBIE DOES DALLAS?** It turns out that pornography is educational, too. "In a recent issue of *The New Yorker*, James Atlas notes that colleges across the

[U.S.] are starting courses in so-called 'porn studies,'" writes Chuck Colson in a recent *Breakpoint Commentary*. "Classes on pornography are offered at NYU, Northwestern, Columbia, and several other schools. Porn stars are popular lecturers on college campuses...Larry Flynt, of all people, just gave a lecture at Georgetown University, a [Roman] Catholic school. Tenured professors lecture on what Atlas calls the 'porn-scholar circuit.'" The big question is, does such a course include a lab?

**A DIVINE DENTAL PLAN:** Some new, weird stuff reportedly started happening earlier this year at the home of the "Toronto Blessing," a claimed movement of the Holy Spirit—characterized by unusual behavior among worshippers—that has spread from Toronto to other parts of the world. It seems that, in March, hundreds of people at the Toronto Airport Christian Fellowship (TACF) started claiming they had acquired what appeared to be gold or bright silver fillings or crowns after receiving prayer during an Intercession Conference. While some of the supposedly-altered fillings didn't pass the "miracle" test with dentists, the majority of them seemed to be beyond explanation as anything other than divinely imparted. In ensuing weeks, the same sort of reports began to come in from South Africa, Australia, England, Mexico and across North America, a TACF statement said. Seems like a great way to avoid a trip to the dentist.

**THE DOME THAT HASN'T GOT A PRAYER?** England's Millennium Dome—which looks to us like a giant white bra cup with spokes sticking out of it—continues to be beset by controversy over its Christian content—or lack thereof. And the whole thing could become a huge public relations embarrassment, with the Archbishop of Canterbury threatening to boycott the Dome's opening ceremony if he is prevented from leading the nation in a Christian prayer; that would leave the Queen—supreme governor of the Church of England—in an awkward position. This summer, it looked as if Archbishop Carey's wishes might prevail. For one thing, a poll on behalf of the C of E showed 68 percent support for a specifically Christian component in the celebrations. But the Dome's organizers seem to have had inordinate difficulty grasping one simple idea. "The Millennium is about Christ," Conservative Party Leader William Hague recently said, according to *The Church of England Newspaper*. "It is the 2,000th anniversary of the birth of Christ. That is what we are celebrating." Dome organizers, of course, are believed to want to keep the New Year's Eve celebrations free of prayers and speeches, which would interrupt the party atmosphere of the event, which is likely to include a spectacular show involving music, dancing and lights. The Commons culture committee even suggested that church leaders *stay away* from the Dome, saying the celebrations should represent the diversity of religious belief across the population. Bewildered, Hague acknowledged that, for some, the celebration would be a "broader thing," but "at the heart of it is Christianity. Here we are, a predominantly Christian country; we shouldn't be ashamed of celebrating the Millennium with prayer...There should be some recognition of...the values that we want to uphold in the next millennium." One would think.



# RESCUING CHRISTIANITY FROM BISHOP KEVORKIAN

**A Baptist's View Of  
Why Christianity Must Change or Die:  
A Bishop Speaks to Believers in Exile**

**By John Shelby Spong,  
HarperSanFrancisco, \$24**

Reviewed by D. Marty Lasley

*Newark's 20-year run-amok Bishop, who favored us all with his 12 New Age "theses" and insulting remarks about Africans at last year's Lambeth Conference, is memorably lampooned on the eve of his retirement by one of those "fundamentalist" Christians he loves to hate.*

**I HAVE JUST FINISHED READING WITH SAD REGRET** Episcopal Bishop John Shelby Spong's latest book, **Why Christianity Must Change or Die. A better title might have been Fundamentalists Are From Earth, Liberals Are From Venus**, because Spong, a self-proclaimed liberal, has absolutely nothing in common with more than one billion of my fellow Christian brothers and sisters, all accused by Spong of being unthinking, uninformed, Bible-thumping fundamentalists.

We "unthinking" fundamentalists have held for 2,000 years that reality is a duality of the material and spiritual. The material universe is made up of minerals, chemicals, atoms, electrons, quarks and energy. The spiritual realm consists of a personal God, miracles, prophecy, visions, dreams, healing, prayer and soul. Historic, Christian reality consists of us goldfish, in water, with clear boundaries between the water and the transcendent spiritual realm beyond the glass. There is some Other out there that feeds us every day and changes the water.

For Spong, only the material realm exists. There is nothing beyond the goldfish bowl. "Spirituality" is a construct of the mind. We goldfish may think of a fuzzy, redheaded troll on the dark side of the moon and call that mental image "god" if the thought of that fuzzy troll gives joy, comfort and meaning to life. The warm notion of the troll may also be called the "Ground of All Being." Spong calls this mental construct "transcendence," but admits that all religious sentiment is limited to the confines of the fishbowl.

Spong's contention in **Why Christianity Must Change or Die** is that the material/spiritual duality of the Christian faith needs to be scrapped and replaced with the materialism of Paul Tillich's Ground of All Being, and the Buddhist mantra "god is within us all."

**I've never been Episcopalian, I've never met Spong—couldn't pick him out of a lineup—but Spong has ventured beyond the boundaries of an Episcopal bishop with his proposal to the Church at large, so we outsiders are entitled to fair comment.**

Before responding to Spong's suggestion, allow me to introduce myself. I am a Tennessean, a Southern Baptist, a trial lawyer and church historian by education, a self-taught philosopher and theologian, a faithful husband of 15 years, the proud father of two young boys, a longtime Sunday School teacher, and an active layman in my 3,000-member church.

I've never been Episcopalian, I've never met Spong—couldn't pick him out of a lineup—and have only known two Episcopal priests. One is an excellent local judge whom I greatly admire. I took the other deer hunting about 20 years ago and he drank a little too much whiskey and fell out of his deer stand, but that could have happened to any Episcopalian.

My comments are not connected in any way with the messy power struggle within the Episcopal political hierarchy. Spong has ventured beyond the boundaries of an Episcopal bishop with his proposal to the Church at large, so we outsiders are entitled to fair comment.

## The Bishop Who Killed Newark

My first question of Spong is rather delicate, but necessary. What makes Bishop Spong worthy of a hearing on the issue of the survivability and growth of the Christian faith?

The Episcopal Church (ECUSA), with due respect, has suffered declining membership since 1965. Spong has been the Episcopal Bishop of Newark since 1979. He has presided over one of the most rapid witherings of any diocese in ECUSA. The most charitable assessment shows that Newark's parish membership rolls have evaporated by more than 42 percent. Less charitable accountants put the rate at over 50 percent.

We Baptists usually aren't interested in hearing a shepherd



wax eloquent about saving flocks when he's lost over half of his own. Why would Bishop Spong, after creating a valley of dry bones, offer the larger Christian community advice on saving Christianity?

A Japanese CEO with Spong's results would commit hara-kiri, an American CEO would be canned by the stockholders, and a Baptist minister would be tarred, feathered and run out of town. So why is Spong still in office? It must be an Episcopal thing.

In his book, Spong scrupulously (and wisely) avoids pointing to the corpse of Christianity in his own backyard. Why is that? Spong killed Newark, that's why. He must know he's the prime suspect in the murder case, because in one cryptic but demonstrably false passage Spong states, "Church attendance at these regular Sunday morning services is declining in every tradition around the Christian world today. Explanations of this decline tend to serve the vested interest of the one explaining."

My explanation for Newark's decline is that Spong killed it. My vested interest is helping hurting people find joy in a personal relationship with the God of the universe. What's Spong's explanation for Newark's murder? What's his vested interest? His reputation and credibility.

Spong the executioner put Newark to sleep. Now, he stands with his needle ready to inoculate all of Christianity. If Dr. Kevorkian offered to stick a hypodermic needle in your arm, would you let him? Then why Bishop Spong?

## Spongianity Is Lethal

If you're still not convinced Spong is an angel of death, now would be a good time for an autopsy. The post-mortem reveals that a cancer had metastasized to all parts of the Newark Diocese.

What caused this cancer? Spongianity.

Over Spong's 24 years, he has systematically experimented with a soul transplant—scooping out the blood, guts, bones, and marrow of historic Christianity and replacing its contents with, well, I'm not sure, and neither is Spong. It's a hodgepodge of Paul Tillich's Ground of All Being god with a sprinkling of Spongisms: "be all you can be," "intense personhood," "daring to live fully," and "God is the inescapable depth and center of all that is."

Whatever it is, Spong's experimental filler is carcinogenic. How is Spongianity spread?

Spong's carcinogens have spread primarily through his writings. (Methinks the Bishop rethinks too much). He also admits to lecturing widely throughout his diocese, so personal contact can't be ruled out.

What organs of the Christian faith does Spongianity attack?

First, the Bible. One of Spong's big whipping boys, scarecrows or floppy red herrings is that we fundamentalists erroneously read the Bible literally. Yes we usually do, but it's not because we are simpleminded, ignorant of modern science or don't understand the latest critical interpretive methodologies. The reason is philosophical. All hermeneutics, exegesis and interpretation of biblical texts have built-in presuppositions. We have ours and Spong has his.

Fundamentalists believe there is a spiritual realm and that miraculous events—such as parting the Red Sea or the bodily

**This is your brain. This is your brain on Spong. Any questions?**



resurrection of Christ—could have happened. The critical

question is whether they did happen. For Spong, none of that miraculous, spiritual stuff could have happened, based on his prior commitment to a material universe. So the question for Spong is to discover how else the text could be interpreted to make any sense at all. Obviously for Spong, Jesus could not have ever restored sight to the blind because Spong, in his armchair, has already determined that miracles are impossible. Which view appears the most closed-minded to you?

Once you throw out the possibility of the supernatural, it's all downhill.

These are Spong's spiritual carcinogenic pronouncements (paraphrased):

- There is no God who created the universe, who communicates with humans, or who miraculously intervenes in human history;
- There is no heaven or hell (although he has some extremely vague notion of an afterlife);
- Jesus was not God incarnate;
- Jesus was not born of a virgin;
- Jesus was not physically raised from the dead;
- Jesus did not ascend to heaven;
- There is no such thing as salvation;
- There is no sin, and particularly few sexual sins (the Spongian doxology could come from Cole Porter's Broadway musical, *Anything Goes*);
- The New Testament is hopelessly unreliable;
- The Apostle Paul was possibly a repressed, self-loathing homosexual;
- And as free bonus, the death of Jesus on the cross served no redemptive purpose.

I respectfully reject Spong's premise that Christianity must change or die, and counter with this empirically-based conclusion: Spongianity kills. This is your brain. This is your brain on Spong. Any questions?

## A Toxicity Analysis

What is it about Spong and/or his message that is so fatally toxic? May I offer three possibilities for your consideration?

First, Spongianity is so toxic because it's not the real thing. It's saccharine, not even worthy of the name Christianity.

I really wanted to open this article with a snappy icebreaker like "Spong guarantees a heresy on every page!" But the sad



reality is that Spong isn't even a heretic. A heretic is one who deviates in a subtle but substantial way from orthodoxy. Christianity has to have some clear definition and meaning, or it has no meaning at all and we end up in Lewis Carroll's Wonderland.

Bertrand Russell—the famous atheist, mathematician and philosopher—once wrote a well-known book titled *Why I Am Not A Christian*. His first order of business was to define what he meant by the term “Christian.” He defined a Christian by three beliefs: 1) a belief in the God of theism; 2) a belief in immortality; and 3) an elevated view of Jesus Christ. Spongianity does not meet Russell's definition.

Since the crucifixion of Christ, an estimated 47 million Christians have been burned at the stake or otherwise martyred for the faith. Nobody burned to a crisp or watched their children slaughtered for the vague, illusive notion of the Ground of All Being. For Spong to call himself a Christian insults the faith of the martyrs and saints.

Spong must understand the frustration of belonging to a group in whom your whole existence is entwined, only to have diametrically opposed usurpers trying to take over the group name.

In February 1998, Spong and Bishop Joe Morris Doss of the Diocese of New Jersey filed a lawsuit against a disenchanted conservative group of Episcopalians who organized themselves under ECUSA's oft-used but never-incorporated name, PECUSA—the Protestant Episcopal Church USA. Spong alleged that this group infringed on the ECUSA trademark, and engaged in unfair competition, false representation and false designation. Perhaps some Christian groups could join together, hire a lawyer and sue Spong for false representation of the Christian name.

Spongianity is also toxic because of Spong's attitude—he has driven away Newark's parishioners with his unwillingness to engage those of differing opinion.

Bishop Spong makes it perfectly clear that he is not interested in a give-and-take discussion or dialogue over his opinions. Elsewhere he writes, “Theological discussion, in the present climate, is all but impossible because it destabilizes those who cling so desperately to their version of religious truth.”

The written record shows that Spong is a clinger and is easily destabilized. Spong harpoons disagreement with him with the tags “unthinking,” “judgmental,” “blind,” “ignorant,” and “fearful of inquiry.” Spong comes across as about as tolerant as the old Trotskyites.

Read his many articles and books for yourself, but my conclusion is that Spong is a whining hemophiliac. Lay a glove on his views and he howls and bleeds all over the page.

I don't know what Spong is like in person, but in print he reeks with arrogance, condescension and hubris. I've never seen a *Why Buddhism Must Change or Die*, *Why Islam Must Change or Die*, or a *Why Deadheads Must Change or Remain Dead*. Humility is not one of Spong's gifts of the spirit.

It's partly his style. Spong is a theological shock jock. Reading Spong is like confronting Dennis Rodman on the Jerry Springer Show—you never know what outrageous utterance might come next.

Why are fundamentalists dehumanized by Spong? He denigrates our intelligence, education and knowledge simply on account of our disagreement. Why can't Spong just admit that my puny brain has weighed all the data and simply comes to a different conclusion than his puny brain?

Spongianity is toxic because it fails to interact with the best of orthodoxy.



Spong can afford to be insulting, because he only preaches to the sparsely populated choir in the Diocese of Newark. Here's my favorite riff: “We also cannot resign from our modern world or close our minds to its insights... We cannot park our brains at the door of our places of worship... We are not able to endure the mental

lobotomy... We are the silent majority of believers who find it increasingly difficult to remain members of the Church and still be thinking people.”

Amen, Brother Spong! Let those ignoramuses have it!

Apparently, Spong has never met a thinking fundamentalist. His writing career would be over if he did, like political careers that waned with the decline of the Soviet empire. He travels and thinks in limited circles, and utterly fails to engage the best minds of orthodoxy, such as C.S. Lewis. Was Lewis unthinking? Lobotomized?

Spong withholds the names and writings of living scientists, politicians, lawyers, college professors, New Testament scholars, Old Testament scholars, economists, philosophers, poets, novelists, playwrights, composers, mathematicians, biologists, geologists, physicists and astronomers who are solidly, actively and vocally committed to orthodox Christian faith.

## An Antidote For Spongianity

If Spongianity kills, then what is the antidote? Three things:

- Authentic experiences of God. So many people sitting in pews are hearsay Christians—they're committed to dry doctrine handed down from the ages, but have never met the God of the Ages. That encounter is an electrifying, life-transforming experience.

When you've been to the mountain and seen the hand of God, heard the voice of God and felt the power of God coursing through your soul, no religiobabble can dissuade you. In *Why Christianity Must Change or Die*, Spong tells us that his first book was prompted by his inability to communicate with God.

- Exercise our flabby minds. Read St. Augustine, Calvin, Luther and Barth. Read all of C.S. Lewis. Read Francis Schaeffer. Read the new cutting-edge evangelical scholars (such as Dallas Willard, Richard Foster, David F. Wells, Wayne Grudem, D.A. Carson, John Polkinghorne or J.P. Moreland). Read science, philosophy, poetry and novels. Study art and music. Jesus commanded us to love God with all of our minds, too.

- Encourage each other in daily life and in the spiritual disciplines of prayer, meditation, study, group worship and praise. Christianity is not a lone wolf faith. It is a community of ragged, struggling humans, with only one thing in common: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

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# EPISCOPAL JUSTICE AND MR. SPONG: THERE IS A WAY

By Kenneth E. North

## **“So why is Spong still in office? It must be an Episcopal thing.”**

SO WRITES D. Marty Lasley in his review of Bishop Spong's latest book.

Yet John Shelby Spong's appearance on ABC television's *Politically Incorrect* during the early hours of July 20 has renewed the hue and cry urging the Episcopal House of Bishops to act with dispatch in bringing ecclesiastical charges against Mr. Spong for heresy, apostasy, and a variety of other transgressions. Clad in the uniform of an Episcopal bishop and legitimized as a direct heir of Christ's apostles by the beleaguered Episcopal Church (ECUSA), Spong was just being himself on the show, although at times he did seem to become a little testy; apparently the “fundamental” Christian on the same program was not permitting Spong sufficient time to repeat his oft-touted platitudes.

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Some might view justice now obtained as too late in coming: the damage is done, and Spong retires in January. The catch is that, after retirement, Spong still retains his standing as an Episcopal bishop, with seat, voice and vote in the House of Bishops.

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Yet appeals to the House of Bishops or individual Episcopal prelates for relief at last from this occupant of the See of Newark are misdirected. In fact, if you thought the Episcopal “justice” system was ineffectual in dealing with Bishop James Pike in the 1960s, or Bishop Walter Righter in 1996, then hold on to your seat: Recent amendments to ECUSA canons make heresy charges against a bishop all but impossible, requiring a several-year process.

The amendments *do* provide, however, for a shortcut in this process, via the national church's highest office. That's right: the locus of power for expeditiously addressing the embarrassment Mr. Spong is inflicting on ECUSA and Christendom at large rests with none other than Presiding Bishop Frank T. Griswold.

Of course, that requires the will to act, and the conviction that such action is required to guard and protect the Faith, as well as the doctrine of the Episcopal Church. No such will or conviction is presently in evidence. But the fact remains that the road for the presiding bishop is short and straight; the road for lesser bishops is long and convoluted.

A pivotal part of the shortened process is a Review Com-

mittee, a formerly all-episcopal panel that now consists of five bishops appointed by the presiding bishop, as well as two priests and two confirmed adult lay communicants appointed by the president of the House of Deputies. “It shall be the duty of the Review Committee” to certify to the presiding bishop when a bishop has abandoned the communion of ECUSA “by an open renunciation of [its] doctrine.” Once Presiding Bishop Griswold receives this certificate he, with the consent of the three senior bishops having jurisdiction, “SHALL then inhibit the said bishop until such time as the House of Bishops shall investigate the matter and act thereon” (*emphasis mine*).

So, for swift action, Bishop Griswold need merely request his Review Committee to ascertain whether Mr. Spong has renounced the doctrine of ECUSA; in fact, the Review Committee may act on its own to do this. Such does not appear to be a difficult inquiry, given Spong's habit of publishing his views—most notably last year's “12 Theses” repudiating foundational Christian beliefs.

Once the review committee's “fact-finding” process leads to a certification of abandonment, Bishop Griswold merely follows the canonical mandate, with the required consents, to inhibit Mr. Spong until further action by the House of Bishops (HOB).

The canonical process to inhibition could be completed in weeks, with the possibility of deposition within months, without a trial.

It appears certain that, once inhibited, Spong would not resign the ministry or retract his published declarations, nor could he deny making them. Thus, under the prescribed process, the

## The Twelve Theses Of John Shelby Spong

1. Theism, as a way of defining God, is dead. So most theological God-talk is today meaningless. A new way to speak of God must be found.
2. Since God can no longer be conceived in theistic terms, it becomes nonsensical to seek to understand Jesus as the incarnation of the theistic deity. So the Christology of the ages is bankrupt.
3. The biblical story of the perfect and finished creation from which human beings fell into sin is pre-Darwinian mythology and post-Darwinian nonsense.
4. The virgin birth, understood as literal biology, makes Christ's divinity, as traditionally understood, impossible.
5. The miracle stories of the New Testament can no longer be interpreted in a post-Newtonian world as supernatural events performed by an incarnate deity.
6. The view of the cross as the sacrifice for the sins of the world is a barbarian idea based on primitive concepts of God and must be dismissed.
7. Resurrection is an action of God. Jesus was raised into the meaning of God. It therefore cannot be a physical resuscitation occurring inside human history.
8. The story of the Ascension assumed a three-tiered universe and is therefore not capable of being translated into the concepts of a post-Copernican space age.
9. There is no external, objective, revealed standard writ in scripture or on tablets of stone that will govern our ethical behavior for all time.
10. Prayer cannot be a request made to a theistic deity to act in human history in a particular way.
11. The hope for life after death must be separated forever from the behavior control mentality of reward and punishment. The Church must abandon, therefore, its reliance on guilt as a motivator of behavior.
12. All human beings bear God's image and must be respected for what each person is. Therefore, no external description of one's being, whether based on race, ethnicity, gender or sexual orientation, can properly be used as the basis for either rejection or discrimination.

# FOCUS

## Spirit Of Fellowship Seen Between Ugandan, REC Bishops

By Dss. Annette Johnson

Further signs that orthodox Anglicans from various jurisdictions around the world are moving closer together were seen in recent events sponsored in Shreveport, Louisiana, by the Reformed Episcopal Church (REC), an Evangelical Anglican body founded 125 years ago.

In late July, six bishops from the Church of Uganda within the "official" Anglican Communion visited Cranmer Theological House (CTH), an REC seminary, and attended the consecration of Cranmer House Dean Ray Sutton, offering a prayer of support and blessing for him and receiving Holy Communion during the service. They also took part in an international bishops' forum, and attended the seminary's graduation ceremony.

The consecration rite, which employed the 1928 **Book of Common Prayer's** Ordinal and Holy Communion service, took place July 29 in nearby St. Paul's Episcopal Church, Shreveport, with the permission of Western Louisiana Episcopal Bishop Robert J. Hargrove.

At the start of the service, greetings were offered by the Rt. Rev. Samuel Ssekkadde, Bishop of Namirembe, Uganda, and also by Bishop Walter Grundorf, leader of the Anglican Province of America (APA), a Continuing Church body which recently formalized communion with the REC.

Sutton was consecrated by REC Presiding Bishop Leonard W. Riches, assisted by other REC bishops, as well as Grundorf and the Rt. Rev. Kenneth Powell, Bishop Primus of the Free Church of England (FCE), with which the REC has had a long-time communion relationship.

Immediately following the consecration prayer, Bishop Wilson Mutebi of Mityana, Uganda, stepped forward, surrounded by the other Ugandan bishops. Laying his hands on the new bishop, Mutebi offered a prayer of affirmation for Sutton's episcopacy and blessing upon his ministry and family.

The Ugandan bishops also assisted in the Holy Communion service which followed. Other clergy present for the service included the Rev. Guido Verbeck, rector, and the Rev. David MacDonald, assistant rector, of St. Paul's Episcopal Church, who were part of the chancel party; the Rev. Canon Dr. Harold Johnson, rector of St. Francis on the Hill Episcopal Church in El Paso, who served as litanist; and the Rev. Dr. Peter Newman Brooks, a professor emeritus at Cambridge University and Professor of Reformation History and Director of Doctoral Studies at Cranmer House, who preached the sermon.

In addition to Bishops Ssekkadde and Mutebi, the Ugandan delegation was composed of four other dioceses: Bishops Evans Kisekka of the Luwero Diocese; George Sinabulya of Central Buganda; Michael Senyimba of Mukono; and John Kahigwa of North Kigezi.

While the REC had invited the Ugandan bishops to join in consecrating Sutton, the Ugandans restricted their participa-



tion in the consecration rite after receiving a letter from Episcopal Church (ECUSA) headquarters in New York. A copy of the letter was not released, but it was said to question the Ugandans' level of participation in the Shreveport rite, possibly based on a 1998 Lambeth Conference agreement that bishops refrain from exercising their ministry in another bishop's territory without that bishop's consent (though Bishop Hargrove had consented). A subsequent meeting with Dallas Episcopal Bishop James Stanton, who came to Shreveport to talk with the Ugandans, caused the African bishops to act with restraint.

Asked how ECUSA knew the Ugandan bishops would be in Shreveport, REC's Bishop of Mid-America, Royal Grote, said, "We didn't hide the fact. Nothing was done in the dark." He said invitations to the various Shreveport events that went out to the Ugandan prelates (as well as to some conservative ECUSA bishops) "specifically invited them to take part in Sutton's consecration." Bishop Hargrove was made aware of what was planned, Grote indicated. He allowed the REC to hold the consecration in an ECUSA church, and even sent his greetings. "This was not a backdoor thing. We didn't play games," Grote said.

"Since ECUSA had protested, and the REC is not in communion with the Anglican Communion (and therefore, ECUSA), I think [the Ugandans'] concern was that they not act precipitously," and possibly get ahead of the Ugandan Church, he said. "Our concern was not to place them in a position where it would be awkward for them and an embarrassment. They really are our brethren. Every one of them is a fantastic fellow. Our hope is that our relationship with them will grow and develop over time. We share the same Gospel and doctrine, the same fidelity to the Articles and Holy Scripture."

This reflects the general ecumenical approach of the REC, Grote indicated. "What we're interested in is having fellowship with those Anglicans, wherever they may be, who hold to the orthodox faith and have a high view of Holy Scripture. We're not interested in being stand-offish."

The Rev. Samuel Edwards, executive director of Forward in Faith, North America, said the Ugandan and REC bishops acted in accord with the Lambeth resolution urging efforts to reconcile "all who own the Anglican tradition."

### Education Key To Future

On July 30 the University Center Theater on the campus of Louisiana State University at Shreveport was the site of an International Bishops' Forum, moderated by Dr. Brooks, which

**NEW REC BISHOP RAY SUTTON** (front, center) after his consecration, with his consecrators, and supportive colleagues from Uganda. They are (bottom, l-r): Bishops Walter Grundorf of the APA; Sanco Rembert of REC; Leonard Riches, REC's presiding bishop; (to the right of Sutton) Wilson Mutebi, (Diocese of Mityana); James West of REC; George Sinabulya (Central Buganda); Samuel Ssekkadde (Namirembe); (top, l-r) Kenneth Powell, primus of the Free Church of England; Robert Booth and Royal Grote, both of REC; Evans Kisekka (Luwero); George Fincke of REC; Michael Senyimba (Mukono); and John Kahigwa (North Kigezi).

focused on the topic of "The Mission of the Church in Our Times."

Five of the Ugandan bishops participated in the forum, along with bishops from the REC, FCE and APA. A number of ECUSA bishops were invited to take part in the forum but did not attend. However, the audience was made up of both clergy and laity from ECUSA, various Continuing Church bodies, the REC, and other interested groups, several of whom participated in the discussions.

During the course of the forum, Bishop Senyimba stated that, despite the overwhelming adversities facing the Ugandan Church—e.g. privation, persecution, and an AIDS epidemic—over 50 percent of Ugandans are Anglican.

All on the panel seemed to agree that a major focus of the Church in the years to come should be education. Orthodox Christian instruction should be a priority from the seminary/university level down to the elementary level, and in the home. The forum ended with a song of praise to God by the Ugandan bishops in their native language.

### *The Cranmer Catalyst*

Among the catalysts for growing, trans-jurisdictional relationships between orthodox Anglicans, it seems, is Cranmer House itself. In five short years, it has become the most populous (and virtually the only) full-fledged seminary within any of America's "separated" orthodox Anglican jurisdictions, and the only one that guarantees employment during seminary instruction. All members of its resident faculty, moreover, must take an "oath of fidelity" promising to keep their teaching within the confines of orthodox Anglicanism. The 30-student seminary now has a relationship with LSU, and will be considered for accreditation this fall by the Association of Theological Schools, Bishop Grote told *TCC*.

It was CTH, primarily, that the Ugandans came to see for themselves, with an eye toward sending some of their own postulants there. The Ugandans first became interested in CTH after they chanced to meet Dean (now Bishop) Sutton at last summer's Lambeth Conference. Sutton had traveled to Lambeth while in England participating in a doctoral studies program. Ultimately, the Ugandan bishops were invited by the seminary's board to come to Shreveport on a "fact-finding mission" to gain firsthand insight into the seminary program and the REC, and to take their findings back to fellow bishops. Already, two Ugandan students, one a doctoral candidate, were slated to begin studies at Cranmer House in September.

The CTH-Uganda connection actually began in earnest last spring, however. In a surprising ordination, two Cranmer

seminarians were ordained as deacons by Rio Grande Episcopal Bishop Terence Kelshaw, acting on behalf of Bishop Ssekkadde. Although the two American deacons are canonically resident in the Diocese of Namirembe, they are serving at St. Francis on the Hill Episcopal Church in El Paso, Texas, under Kelshaw's supervision. Shortly after the Shreveport gathering, Ssekkadde ordained the two men to the priesthood in El Paso.

Kelshaw, an Evangelical, is a strong supporter of Cranmer House, as is the traditionalist Bishop of San Joaquin (CA), John-David Schofield, who gave the commencement address at CTH graduation ceremonies July 31. Seven seminarians received their diplomas, and Schofield was awarded an honorary doctorate. Schofield told Robert Harwell, editor of *ALIVE!*, the Diocese of Western Louisiana's newspaper, that Cranmer is one of only three seminaries to which he would send students.

The seminary is open to accepting students from any jurisdiction seeking an orthodox Anglican education for its postulants/candidates.

Deaconess Johnson's report on the REC's 125th anniversary General Council will appear in the next issue.

## **Holloway Opines On Kinky Sex, Promiscuity; Raps Primates' "Centralizing Agenda"** *Report/Analysis*

As most liberal U.S. Episcopal bishops try to keep a low profile amid the current scrutiny of their church by some overseas prelates, Scottish Primus Richard Holloway seems to have taken up the slack by ratcheting up his revisionist utterances.

Recently, he's has been lobbing new verbal grenades in the Anglican sex wars at home, while also combatting advancing international forces striving to uphold scriptural authority in the Anglican Communion.

And in all these endeavors, one thing is clear: he's not shy. His latest topics are sodomy, sadomasochism, and promiscuity.

In a new book contending that religion should not feature in debates on ethics, Bishop Holloway urges a more tolerant attitude towards sexual promiscuity, asserting that extramarital sex may not be immoral.

In **Godless Morality: Keeping Religion out of Ethics**, he says that many young people have sex whenever they feel like it, "the way they have a cup of coffee or a hamburger," but they are not necessarily lacking in sexual ethics. He says that unless we believe that sexual intercourse is always wrong, except in carefully prescribed circumstances, we cannot simply dismiss it as immoral behavior.

"Bringing God into the moral debate is problematic, no matter how we respond," he opines. "If we think of God as the dictator of our moral systems, we run into difficulties."

In another recent broadside, Holloway contended that sodomy



**Bishop Holloway**

between priests ought to be accepted, and that sadomasochistic sex in general should be tolerated so long as it is consensual.

He said the church had no right to interfere in the sexual behavior of adults, provided they consent.

In a wide-ranging interview in *The Scotsman*, the bishop said that: "What you do with your sexual organs is not, I think, the moral question: it's the nature of the relationship and whether it is violent or abusive.

"Sodomy, as such, need not be either; it may be an unsafe physical practice, but there is no doubt that sexuality expresses itself in all sorts of extraordinary ways, including oral sex, fellatio and cunnilingus, and one might just as easily consider those to be unnatural."

Repeating a frequent claim by the gay lobby, he added: "So far as we know, the sin of Sodom was lack of hospitality and not anal intercourse. For a priest to be in an established relationship with another male seems to me not to contradict the possibility of a valid and fruitful priesthood.

"I know many examples where this is the case. What goes on in the bedroom is a matter of private choice, provided it's non-abusive and provided people are otherwise trying to follow the Christian ethic." He said this should be the case "even if we are personally repelled, as indeed I am, by certain aspects of sadomasochism, for example."

Holloway said there are no "moral absolutes" when it comes to sex, except that it must be consensual. This was why pedophilia and rape were always wrong.

These were only the latest in a series of forays to the fringe for the 65-year-old prelate, who is married with three adult children. He once described opponents of women priests as "miserable buggers," only apologizing long after the fact, and uses his new book to call for the legalization of cannabis.

Holloway "has gone too far," said Anthony Kilmister, chairman of the English Prayer Book Society. "He would be better off in some secular occupation than taking a salary...from a church he is doing his best to sink."

A Church of England spokesman said simply: "The Church teaches that sex is a gift from God to be enjoyed within a stable married relationship."

That, certainly, was the view resoundingly reiterated last year by most of the world's Anglican bishops.

## Carey's "Gay Day" "Listens" To All Voices

In the face of growing international pressure over the matter, some liberals have been careful to remind of late that the 1998 Lambeth Conference's sexuality resolution, which deems homosexual behavior anti-scriptural, also calls for bishops to listen to the experience of homosexuals.

So it was that the Archbishop of Canterbury announced he would host a "summit" with leading British gay rights campaigners this past summer. It may not have been exactly what the gay lobby had in mind, however.

Reportedly, the private consultation at Lambeth Palace was attended by 30 guests reflecting a wide variety of views within the church. They included not only a significant delegation from the homosexual side, but also a representative of an organization which helps people get out of the homosexual lifestyle. Present were Evangelical leaders and theologians, and bishops, including the issue for the church's House of Bishops. Some



Archbishop Carey

## Resisting Unity Efforts

Holloway also stands opposed to new efforts growing out of a Lambeth Conference agreement giving Anglican primates an enhanced role in fostering unity and mutual accountability among traditionally autonomous Anglican provinces.

Earlier this year, the primus knocked the "centralizing" agenda of a conservative primate in the forefront of the unity efforts, arguing that the Anglican Communion is held together "not by juridical systems, but by bonds of affection...and several loose structures."

In a letter, Holloway indicated he was responding to a personal letter from Archbishop Maurice Sinclair of the Southern Cone, in which the latter expressed "concern over certain utterances of mine" since Lambeth.

Holloway wrote Sinclair that the issue of same-sex relationships is a matter of discipline and "not a first order theological matter," and thus that provinces vary widely in their approach to the matter.

He reminded Sinclair that "Lambeth resolutions have no legally binding authority on individual provinces. It is true, of course, that they have strong moral authority, but even here there has always been a range of responses to individual resolutions...In fact, there has always been marked differences among the provinces, particularly in the areas of discipline and order."

Holloway said the "major subtext" of Sinclair's letter concerned "the authority of the Bible. This, not human sexuality, was the real theological issue at Lambeth, but we never really tackled it," (though Lambeth did reaffirm the authority of scripture in at least two resolutions).

The bishop said that, while he believes the Bible "contains the word of God, I do not believe every word in the Bible is the word of God. That is why I must engage in the arduous task of interpretation, using my rationality and the best scholarship available. It is because we have given ourselves the freedom to interpret scripture in this way that we have managed to abolish slavery, liberate women and offer new hope to the divorced," he wrote.

Acknowledging that he and Sinclair "disagree profoundly over the status of the Bible," Holloway said the "important difference between us is that...I would not dream of trying to

conservatives attending the meeting said it was made clear that no change in church policy on homosexuality is anticipated.

The consultation on issues relating to the "place of gays and lesbians" in the church's life, was termed "useful and constructive" in an official statement. But, while Carey is said to be committed to the dialogue pledged by Lambeth, homosexual leaders were reported to be disappointed that the meeting was merely a consultation. Several liberal bishops also felt that evil forces had been at

work in the gathering.

But they will have another big chance this month. England's Lesbian and Gay Christian Movement is to contribute substantially to a hearing at the Anglican Consultative Council meeting in Scotland, home of the strongly pro-gay Bishop Richard Holloway, who is arranging a session on human sexuality.

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

impose my theology upon your practice, but you are now very busy trying to impose yours upon mine."

He said he will continue to resist any movement away from the Anglican "genius" of "inclusiveness and magnanimity."

However, forces working for greater doctrinal unity in the Communion—centered in the global South, where Anglicanism is flourishing—have appeared formidable ever since Lambeth revealed that the majority of the 70 million-member Communion remains solidly conservative.

Sinclair is one of over half a dozen overseas Anglican primates and other leaders actively considering formal appeals from Episcopal Church (ECUSA) conservatives for protection from their liberalized church, and—if ECUSA will not heed calls to reform—the creation of a separate orthodox province of the Communion in America. A subsequent exchange of letters between the foreign leaders and ECUSA's presiding bishop yielded no hints that he would work for a change in his church's course.

The leaders therefore asked the entire body of Anglican primates to address, in their meeting next March, ECUSA's deviations from "historic Anglican tradition" and key Lambeth decisions.

A source close to the core group of conservative leaders says it appears that at least 21 of the Communion's 38 primates are seriously concerned about ECUSA's non-alignment with Lambeth agreements, including its resolution deeming homosexual practice incompatible with Scripture, which has been widely ignored and/or repudiated in American dioceses. Archbishop Sinclair also is known to be working on a document to present to the primates which will attempt to trace what has happened in ECUSA over the past 30 years as result of the liberal ascendancy.

The first hurdle for the conservative prelates comes this month, as a joint panel of primates and other members of the Anglican Consultative Council decides if the American situation should be on the agenda for the March Primates' Meeting.

Sources also included *The Times* (London)

## Women Priests Bid Fails In S. American Province

The Anglican Province of the Southern Cone, encompassing several South American countries, narrowly defeated a move to allow women priests at its provincial synod May 26-29.

The province does have women deacons. But the motion for women priests, while garnering a majority of votes, failed to receive the two-thirds majority it needed for passage.

Interestingly, some bishops and delegates reportedly opposed the measure because of "their desire to be faithful to the biblical witness," though their leader, Archbishop Maurice Sinclair—an Evangelical who is trying to defend that witness on the international scene—favored the motion. The original motion debated did not request a canonical change to allow women priests, but simply requested permission from the province for dioceses wishing to ordain them.

The synod, held in Montevideo, Uruguay, welcomed the Archbishop of Canterbury, George Carey, to a pre-synod gathering on May 26 on the last portion of Carey's two-week visit to South America.

Sources included *Anglican Communion News Service*



## FAMILY DECLARATION SIGNED

THE RT. REV. JOHN HEPWORTH, who leads the Australian branch of the Traditional Anglican Communion (TAC), a global Continuing Church fellowship, was among eight speakers addressing 1,400 delegates at a major international conference on the family recently in Manila. Organized by the Catholic Bishops Conference of the Philippines and the World Congress of the Family, the conference heard reports of the potent effects of secular humanism and feminism on family life. Hepworth, head of the Anglican Catholic Church of Australia and the only Anglican invited to speak at the event, joined Cardinal Sin (sic) of Manila and other church leaders in signing a declaration to be debated in Geneva in November. Strongly defending the family, the document attacks a global "climate of death" created by abortion, euthanasia, divorce, state control of education, promiscuity, infidelity, and the recognition of same-sex unions as legitimate families. (*The Messenger*)

## C Of E Heresy Trial Reports Unfounded

Despite widely circulated reports to the contrary, the Church of England is not preparing to reintroduce heresy trials after a lapse of some 140 years, General Synod members tell *TCC*.

Original English media reports said that the General Synod agreed in July to a proposal by bishops to include offenses against "doctrine, ritual and ceremonial" in new disciplinary legislation for clergy. The measure, it was reported, would focus on clergy who deny foundational Christian beliefs, such as the doctrine of the Trinity or the Incarnation.

However, while some members did attempt to get heresy trials into the new provisions, "there is no suggestion or possibility" that they will be included in the legislation currently being developed, said the Rev. Geoffrey Kirk, a Synod member from Lewisham, London.

This was confirmed by the Rev. Stephen Trott of Northampton, a Synod member named to serve on the revision committee for the next stage of the legislation. The Synod "approved a draft measure which specifically does *not* include a revision of procedures for trials for doctrine, ritual or ceremonial: those remain governed by the 1963 Ecclesiastical Jurisdiction Measure and the Court of Ecclesiastical Causes Reserved, which has met twice since 1963," Trott told *TCC*.

"The House of Bishops is to look at ways of revising the 1963 legislation," which is considered cumbersome, "but it will not form part of the present legislative proposals," although some hoped it would, he said. It appears the new legislation will, however, end criminal trials for clergy accused of disciplinary and/or moral offenses.

The last heresy trial involved the authors of *Essays and Reviews* in 1860, when it was held by the judicial committee of the privy council that C of E clergy are not required to believe in Hell.

Since then, clergy and bishops have been able to deviate from doctrine with impunity. The former Bishop of Durham, David Jenkins, caused a furor in the 1980s by expressing disbelief in the church's doctrine on the Resurrection.



THE WOMEN OF THE "PHILADELPHIA 11", during their then-illegal ordination to the priesthood at the Church of the Advocate, Philadelphia, on July 29, 1974.

## The "Struggle Continues" For First Women Priests

Twenty-five years after 11 women were illegally ordained as Episcopal priests in Philadelphia, the struggle goes on, survivors of the 11 and hundreds of supporters heard at a day-long event July 29.

"It has not been an easy time since then," said Luisa Miller, an Episcopal laywoman involved in arrangements for the gathering. "One would think it's old news, but there are still those who don't accept women."

In fact, threats to women's gains in the church are increasing, warned Massachusetts Suffragan Bishop Barbara Harris. In a sermon lashing out at opponents, the 1998 Lambeth Conference and its aftermath, Harris asserted that "the advent of open lesbians into the ranks of the ordained has triggered renewed and redoubled efforts to turn back the clock on women's ordination."

It was three retired bishops—Daniel Corrigan (suffragan, Colorado), Edward R. Welles (West Missouri) and Robert DeWitt (Pennsylvania)—who ordained the Philadelphia 11 on a hot Monday morning in July 1974 at the Church of the Advocate in inner-city Philadelphia.

The women deacons ordained priest that day were Merrill Bittner, Dr. Alla Renee Bozarth, Dr. Alison M. Cheek, Marie Moorefield Fleischer, the Hon. Emily C. Hewitt, Dr. Carter Heyward, Dr. Suzanne R. Hiatt, Jeannette Piccard (now deceased), Betty Bone Schiess, Katrina Martha Swanson, and Nancy H. Wittig.

Their ordinations were regularized when the Episcopal Church (ECUSA) formally approved women priests in 1976.

Twenty-five years after the outlaw ordinations, hundreds of supporters gathered for a celebration—first for a luncheon at a downtown club, then for an early-evening Eucharist at the Church of the Advocate, a Gothic structure filled with Afrocentric paintings.

Pennsylvania Episcopal Bishop Charles Bennison said the event sends "a wake-up call that a quarter of a century has passed, and if you haven't gotten on board with ordaining women, it's time to catch up."

The ten surviving members of the Philadelphia 11 offered reflections on their historic ordinations, the present and the future.

Heyward referred to two conflicting visions of the Church. One is an emerging "global, ecumenical, Christian and beyond Christian movement of justice and peace," and the other resists such change, she said.

Swanson read aloud and distributed a statement objecting to scattered uses of the word "Lord" in that evening's festal Eucharist.

"As we celebrate the future church moving beyond barriers, we are yet to have the privilege of using a Eucharistic liturgy with language that fully includes women," she said. "Instead we glorify LORD, a controlling masculine concept."

The word "Lord" was one of the few elements of the service that yielded any ground to "patriarchal" Christianity.

In place of an Old Testament reading, the women priests read "Passover Remembered," a lengthy poem by Alla Bozarth about their ordinations and the events that followed.

Instead of the Nicene Creed, the service offered an "Affirmation of Faith," which began:

*We believe in the God of Life, who creates and loves people, who acts in history and who promises never to leave us alone. We believe in Jesus of Nazareth, who is our brother, who wants not to be idolized but to be followed. We believe that we dwell in the presence of the Holy Spirit; without her we are nothing; filled with her we are able to become creative, lively and free.*

The prayers of the people, a collective effort of Hiatt, Heyward, Cheek, Wittig and the Rev. Carol Anthony, interceded for "all people resisting their fundamentalist religious cultures. For lesbian, gay, bisexual, transgendered, divorced and single people who suffer special forms of oppression and hatred within and beyond the church."

"Sophia God, let your loving kindness be upon them," read the prayer for those who have died.

The service also used a version of the Lord's Prayer from **A New Zealand Prayer Book**, which began:

*Eternal Spirit, Earth-maker, Pain-bearer, Life-giver, Source of all that is and that shall be, Father and Mother of us all, Loving God, in whom is heaven...*

## Bloodthirsty Princes?

In her sermon, Harris, who served as crucifer for the Philadelphia 11 ordinations, offered self-described "blunt" words for those Episcopalians who believe God intended a male-only priesthood and episcopate.

Anglicanism's first female bishop, consecrated in 1989, Harris referred to the Lambeth Conference as "last year's decennial gathering of apostolic eagles—which included its share of turkeys."

Though many commented on the good reception given the first-ever contingent of women bishops at Lambeth last year, Harris thought the Conference targeted women as well as homosexuals, and noted that two of her own sister bishops (outside the U.S.) had had a hand in that.

"Despite the development of a critical mass of ordained women, including 11 bishops, at Lambeth we were left wondering what had happened to the dream of a kinder, gentler church," Harris said. The Lambeth resolution urging respect and provision for both views on women's ordination, authored in part by two women bishops in concert with some traditionalist prelates, "totally ignored any positive impact the church has experienced" through the ordination of women priests and bishops for the past 25 years, Harris asserted.

"It was a stunning denigration of the more than 6,000 women in Orders from Utah to Uganda, to say nothing of those who have yet to respond to God's call. Rather, having tasted blood with the much-amended resolution on human sexuality, the princes of the church moved in for the kill on the people they really hold in low esteem—WOMEN" [capital letters in original].

Harris spoke of a seemingly monolithic conservative movement within ECUSA, consisting of "the few U.S. bishops who openly oppose women's ordination, and their sycophants."

These Episcopalians "now claim vindication, proclaiming themselves to be 'in the mainstream of Anglicanism.' And make no mistake, they will try to use Lambeth's non-binding action as a club against us at next year's General Convention...as some already are doing when they talk about 'defiance' and 'rejection' of Lambeth's resolutions," Harris said. "In reality they are swimming against the gospel tide of inclusivity, headed for the backwater eddies of patriarchal delusion."

Harris described a malevolent conservative movement of global proportions. She asserted that African and Asian bishops were starting to become involved in the American Church by granting requests for oversight to conservative U.S. priests and parishes. Meanwhile, "unrelenting requests for financial assistance continue to pour in from some of the same diocesan bishops abroad who condemn us," she said.

"The march is on, disseminating misinformation and, in some instances, outright lies; soliciting ecclesiastic admonitions to the U.S. church from...primates of other provinces; targeting so-called 'revisionist bishops' and liberal dioceses, witch-hunting gay and lesbian clergy and seeking to discredit

## TEN YEARS OF GAY MINISTRY

LED BY THE REV. ELIZABETH KAETON, Newark Episcopal Bishop John Spong and Michael Rehill, diocesan chancellor, prepare to enter All Saints' Church in Hoboken, New Jersey, June 1 for the ten-year anniversary celebration of Newark's Oasis ministry to and with homosexuals. Kaeton, canon missionary to The Oasis, noted that openly homosexual men and women now make up 16 percent of the Newark clergy, two-thirds of the lay diocesan staff, and membership of Newark's Standing Committee. Spong, diocesan chancellor, noted that more than 40 percent of congregations in the diocese have active homosexuals in the headlines when she celebrated the Eucharist at the Oasis chapel during the 1998 Lambeth Conference of Bishops, which strongly reaffirmed historic sexual practice and deemed homosexual practice incompatible. *Episcopal News Service photo by Dale Grun*

those who dare to fight for an inclusive church. She assured her sister clergy, though, that the "has been worth the effort." Still, she said, "a luta the struggle continues."

Personages appearing during the day also included

## A Post-Lambeth Battle Of Wills

In the face of current calls by some conservative overseas prelates for the Episcopal Church (ECUSA) to align itself with key Lambeth agreements on sexuality, women's ordination and other matters, much of ECUSA still seems to balk, quietly in some cases and openly in others. Nor have reports of the oppression and/or persecution of conservative Episcopalians—another concern of foreign bishops—yet ceased.

In addition to notations made elsewhere in this section, here are a few of the latest developments in this ongoing engagement:

**THE FIRST OPENLY HOMOSEXUAL MAN TO BE CHOSEN AS DEAN OF AN EPISCOPAL CATHEDRAL** is the Rev. Robert Vincent Taylor, a South African native who fought against apartheid. Taylor, rector of St. Peter's Episcopal Church in Peekskill, New York, since 1988, will become the sixth dean of St. Mark's Episcopal Cathedral in Seattle. According to the *Seattle Times*, Taylor's partner of 15 years will join him in the new venue.

**DESPITE A LAMBETH CONFERENCE AGREEMENT TO HONOR CONSCIENCE ON WOMEN'S ORDINATION**, Washington Suffragan Bishop Jane Dixon will make yet another unwelcome visit to an Anglo-Catholic parish in her diocese, Ascension and St. Agnes in the District, on October 3. It will be at least the fifth "forced" visitation she has made to traditionalist parishes since she became suffragan in 1992, and the second such visit since Lambeth '98 agreed that alternate episcopal visitors should be provided where there is disagreement over women's ordination.

**CONNECTICUT EPISCOPALIANS HAVE CHOSEN A PRO-GAY PRELATE** to succeed the Rt. Rev. Clarence Coleridge as bishop of the diocese, one of the largest in

ECUSA. The Rt. Rev. Andrew D. Smith, a suffragan of the diocese, was elected on the second ballot at the diocesan convention. The slate of six candidates included one conservative, the Rev. Martyn Minns of Truro, Cornwall, England. Smith, 54 and married with two children, differs from Coleridge in that he advocates the inclusion of active homosexuals. One delegate reported that the agreement at the convention was that acceptance of women's ordination should naturally lead one to accept homosexuality and same-sex unions, on the basis of civil liberties. *Hartford Courant* noted that ECUSA officially has no prohibitions of noncelibate homosexuals are "not required." But every effort to sanction bishops who ignore the issue has been thwarted and the decision to ordain gays is left, in effect, a matter of local option."

**THE EPISCOPAL DIOCESE OF ROCHESTER CAME WITHIN SEVEN LAY VOTES OF CHOOSING ITS FIRST OPENLY HOMOSEXUAL BISHOP** last summer. But the actively gay Canon Gene Robinson of New Hampshire—who led on total votes for three of the candidates—probably has not seen his last campaign. Robinson, writes Doug LeBlanc of *Anglican Voice*, lost to the conservative delegates meeting in Bath, New York, instead of the liberal McKelvey, 57, Bishop Suffragan in the Diocese of Rochester since 1991, to succeed retiring Rochester Bishop Willard. Orientation, however, is the key difference between the two leading candidates. McKelvey stood for the same things as Robinson: yes to noncelibate gay priests, yes to blessing gay couples, and yes to blessing gay couples both before General Convention makes up its mind. Robinson, 52 and a priest for 25 years, with two children when he acknowledged he was gay



African Primate Njongonkulu Ndungane, who said that Africans and feminists fight the twin evils of patriarchy and colonialism. He praised the Philadelphia 11 as "a sign of hope to a despairing Church."

"What we did was not just for [ECUSA]—it was for the whole church," said Antonio Ramos, the former bishop of Costa Rica. Ramos was the only active diocesan bishop to participate in the 1974 ordinations, albeit as an assistant to the three retired bishops who ordained the women.

"The challenge that [Archbishop Ndungane] gave us today is that the canon of Scripture is not closed," Ramos said. The church needs to create language that "expresses the reality of a new God, who abolishes these human distinctions."

Anglican Communion Secretary General John Peterson, also on hand, told the gathering that "the acceptance of women priests" within the Communion today "is something that transcends geographic, cultural, and theological divides. Churches in the global north, the south, of Anglo-Catholic or Evangelical heritage have all taken steps in this direction."

However, figures released in Philadelphia show that the vast majority—some 5,500—of the 6,300 ordained women (including deacons) in the Communion are in the U.S., England and Canada, with an additional 150 in New Zealand. Most of Christianity, notably the Roman Catholic and Orthodox Churches, still holds that Christ's choice of men in apostolic leadership was definitive for the Church and cannot be changed.

The foregoing is based largely on a report by Doug LeBlanc (used by permission), with contributions from David Virtue. Sources also included the *Philadelphia Daily News*

was his second run for the episcopate; he ran third last year when the Diocese of Newark elected Fr. Jack Croneberger to succeed Bishop Jack Spong in January 2000.

**THE EPISCOPAL BISHOP OF NORTH CAROLINA,** Robert Johnson, has joined 15 other religious leaders in signing a statement saying their churches welcome homosexual people. The Statement of Welcome says "we accept you as you are, whatever your sexual orientation." The founder of the North Carolina Episcopalians for Biblical Authority, George Rose, said he agrees with welcoming anyone into church, reported the *Greensboro News & Record*. But he said the Statement of Welcome "goes toward acceptance" of homosexual behavior, contrary to biblical teaching. "I hope Bishop Johnson will repent of that kind of thinking and behavior," Rose said.

**EPISCOPAL BISHOP ROBERT W. IHLOFF OF MARYLAND** has named two activist homosexual laymen as information officers for lesbian, gay, bisexual and transgendered (LGBT) affairs in his diocese, reports *David Virtue*. In their unprecedented (and unpaid) roles in Maryland, Guy H. Wolf II and Charles H. Boyd have already asked all parishes in the diocese to publicly "affirm" homosexuals by agreeing to be listed as "welcoming" parishes for them. The two officers are both former co-conveners of the gay Episcopal group, Integrity. The two men have offered to make personal visits to parishes, to speak at open forums and provide information about Integrity, thus (apparently) giving the organization an official diocesan role. In a related story reported by the *Frederick (MD) News-Post*, the Diocese of Maryland's convention came within one vote May 21 of approving a resolution calling on ECUSA to create a rite to bless same-sex unions. Bishop Ihloff later said he supported the resolution, but was "relieved" it didn't pass because the church is divided and needs to continue talking.

## Bishopess Seeks Ruling On ACA Parish's "Obligations"

A decade after St. Paul's, Portland, left the Episcopal Church (ECUSA), Maine's female Episcopal bishop has asked a court to confirm the Anglo-Catholic parish's "historical and ongoing relationship and obligations" to ECUSA.

A "byproduct" of the lawsuit filed by Bishop Chilton Knudsen will be a determination of who controls St. Paul's building, conceded Diocese of Maine Communications Officer Heidi Shott. But she said the legal action was a heartfelt attempt by Knudsen to "draw [St. Paul's] back in, to say, where can we agree?" The bishop "is willing to meet people in any way they can accept her ministry," she added.

Shott said that Knudsen resorted to filing suit against St. Paul's rector, wardens and vestry following frustrated diocesan attempts over the last decade to start conversations with the parish, which became part of the Anglican Church in America (ACA), a Continuing Church body, in 1992. "There's room in this warm diocese for the people of St. Paul's, if they're interested in coming to the table," Shott asserted.

But St. Paul's—which rejects the innovations in holy order and faith embraced by ECUSA—has had no contact with the diocese for ten years, and its some 200 communicants feel no allegiance to it.

That will not change, even if the diocese succeeds in depriving the faithful Anglicans of their church building, said Harold Pachios, one of three Portland attorneys defending St. Paul's leaders.

The Rev. Lester York, who succeeded St. Paul's feisty long-time rector, the Rev. Harold McIlwain, said parishioners are dismayed, but united and ready to fight. They say the diocese

### ECUSA: Got It, But Not Always Flaunting It

What the "it" is, clearly, is a good deal of liberality on the matter of homosexuality, but it appears that *some* of it is going underground so as not to catch the eye of the international Anglican community.

Recently, *TCC* learned that the bishop of leading liberal Episcopal diocese performed what one local churchman termed a "stealth" ordination of at least one practicing lesbian, who is now a deacon serving in another diocese. However, concerted attempts to obtain confirmation of this fact from diocesan officials, officials of the second diocese, and the deacon herself were vigorously stonewalled. At one point, an official of the second diocese called a *TCC* reporter and exclaimed "We're watching you...and we're not telling you anything about" the deacon in question.

"Apparently, liberal leaders believe that Episcopalians have no right to know whether someone they might ask to serve in their parish is actively homosexual," said one local church member.

But just because you don't see it, doesn't mean it's not there. The Rev. Michael Hopkins, the leader of the ECUSA gay group, Integrity, and a priest in the Diocese of Washington confirmed that gay ordinations continue apace in ECUSA. "The Lambeth Conference had no effect on the American Church," Hopkins was quoted as saying in a story recently carried by a *Washington Post* on-line service. "Gay people are still being ordained, and there is no sign that people are changing their minds or that the practice is slowing down."

has no right to the property.

St. Paul's is a historic parish which originated in the late 18th century, predating both the diocese and the State of Maine. Its first building was destroyed by the British; its second by fire. Its present church building—only a short distance away from the diocesan offices—is on the national register of historic buildings, noted York's assistant, Fr. James Davis. It stands in an old part of Portland which, however, is undergoing a renaissance that is attracting young people and families, offering further potential for growth. Already, though, the Continuing parish's traditional Anglican worship draws parishioners from a wide area; some drive for more than two hours to worship at St. Paul's, York said.



St. Paul's, Portland

In her complaint, however, Knudsen contends that the parish's attempt to secede from the diocese in 1989 by publishing a legal notice in the newspaper was canonically "ineffectual." She argues that the parish's property deeds and a state law under which St. Paul's reorganized in 1869 require the parish to remain subject to the "Protestant Episcopal Church." The parish denies these and most other claims in Knudsen's complaint.

The complaint also points to national canons asserting that all parish property is held in trust for ECUSA and the diocese, "subject to the rights of the parish, so long as the parish remains part of and subject to [ECUSA] and [its] constitution and...canons."

Asserting that the parish has also failed to pay its diocesan assessments for at least five years, and has now called a rector not ordained in ECUSA, Knudsen has declared St. Paul's an "assisted congregation" and named the Rev. Canon Samuel Henderson as its priest-in-charge. However, unlike the St. Paul's, Brockton, Massachusetts case, attorneys for both sides agreed that the diocese will not try to take control of the church or install Henderson before the court proceedings are concluded.

Knudsen, though, is seeking a declaratory judgment that the church building must be used for worship under the jurisdiction and rules of ECUSA because, she says, she earnestly desires "to return St. Paul's to full communion" with the diocese.

Despite ECUSA's 1997 churchwide mandate for women's ordination, Knudsen said that St. Paul's objection to women priests does not exclude it from ECUSA, which is "known for its broad range of theological perspectives and practice."

In their answer, St. Paul's leaders contend, without elaboration, that Knudsen's claims are barred on 19 different bases. These include the First Amendment of the U.S. constitution; Maine's constitutional religious freedom protections; applicable statutes of limitations; the plaintiff's "negligent misrepresentation"; and such "doctrines" as those of "waiver," "unjust enrichment," "unclean hands," "acquiescence," "breach of contract," and "impossibility"! They ask the court to dismiss Knudsen's complaint.

The question of why the diocese waited so long to reassert control over St. Paul's could loom large in the case.

"After nearly 11 years," the Episcopal diocese "has decided that St. Paul's must be brought back into the Protestant fold," said ACA's Bishop of the Northeast, Bruce Chamberlain.

The parish "doesn't even recognize this woman (Knudsen) as a bishop, and suddenly they're getting directives from her

office," commented one observer.

Others weren't surprised by the diocese's action. "Whenever there's a transition in a parish—a vacancy in the rectorship—that's when [the liberals] strike," said a cleric in the ACA's Diocese of the Northeast who asked not to be named.

The toughness of Fr. York's, predecessor, Fr. McIlwain, also may have deterred the diocese from filing suit to recover St. Paul's building back in 1989. Maine's bishop at the time, Edward Chalfant, resigned in 1996 after admitting an extramarital affair, and Knudsen became bishop in 1998.

"This parish in no way represents the Diocese of Maine, which is one of the most liberal in ECUSA," the ACA cleric said. "People have a very strong tie to their parish...Taking the parish back based on some canon and civil legal action is bitter...They're dividing the Body of Christ. Some people are going to walk and some are going to stay. Ten people sitting in some beautiful church on a Sunday—that's just pathetic."

The diocese's action "certainly demonstrates the New Testament phrase, 'See how they love one another,'" Chamberlain said.

Sources included *The Portland Press-Herald*, *The Northeast Anglican*

## St. Paul's Countersues To Regain Parish Property

The conservative St. Paul's Parish, Brockton—homeless since the Massachusetts Episcopal diocese seized its church building under an injunction last March—has filed a countersuit in the case brought by the diocese, asserting the congregation's right to control its property and financial assets.

Filed in early July, the countersuit maintains in part that the diocese's legal bid for the property relied on an unlawful diocesan convention action last fall reducing the already-seceded parish to a mission under the control of Massachusetts Bishop Thomas Shaw.

It asks the court to declare that the Episcopal diocese has no right to the church and related real estate, having a value in excess of \$4 million, and no right to the some \$550,000 in contributions, bequests, and gifts the parish has received from its members and supporters.

The multi-ethnic, over 100-member parish asserts that the special canon making St. Paul's a mission under Shaw cannot and does not apply to the parish, which quit the diocese over three years ago and registered with the state as an independent Anglican congregation. The move was spurred by the diocese's promotion of a "radical new age religion" which includes the ordination and blessing of those in homosexual relationships.

The diocese, however, obtained its March preliminary injunction primarily on the basis of a 1979 General Convention canon, which holds that all church or mission property is held in trust for the local diocese and the national church.

The injunction transferring control of the parish property to diocesan hands—obtained after just two days' notice to the defendants—effectively ousted St. Paul's duly elected vestry and wardens, and its clergy, the Rev. Frs. James Hiles and Thomas Morris. The diocese particularly wanted to ensure the removal of Hiles, who was convicted by a diocesan court last year on what parish leaders believe were trumped up sexual misconduct charges. Though defrocked by Shaw, however, Hiles had later resumed his ministry at St. Paul's, which for the last few years has been under the oversight of a bishop linked to what is now Forward in Faith, North America, a traditionalist organization

within the Episcopal Church (ECUSA).

"The parish was evicted from their historic building (which it built, paid for, maintained, and [to which it] holds title), have had their modest assets (from their own pockets) seized, and have even been denied the use of their corporate name, St. Paul's Parish (their civil identity), in astonishing judicial ac-



tivism," stated a release from the Boston law firm of Gadsby and Hannah, which is representing St. Paul's.

On each Sunday following the injunction, parishioners have worshipped on the street outside their church building and in a nearby gymnasium—choosing out of theological conscience not to attend the diocesan-run services inside the building, which reportedly have attracted only about 15-20 worshippers.

"If this action is allowed to stand," said James Hinds, St. Paul's junior warden, who hails from Barbados, "any bishop, in any diocese can get a new 'canon' passed for any reason and which results in making an autonomous parish a 'mission'. The diocese can then go to any Superior Court in any state, oust clergy and parish officers elected by the parish and deposit all funds in the diocesan coffers. It sounds like rule by medieval bishop-kings. What happened to free exercise of religion and the separation of Church and State?"

"The canons make no provision for a parish to leave a diocese only because those who wrote them did not envision an apostate bishop," said Senior Warden Deirdre DeVine.

Parish leaders also say that St. Paul's Parish Corporation, a nonprofit organization whose officers are the ousted leaders of St. Paul's, has held title to the property since 1890, well before the diocese was incorporated.

"What this is really about is whether a church can control its own destiny," said Daniel J. Kelly of Gadsby & Hannah.

## The Bishop's Bible Study Bennison Calls On Seceded Congregation

By David Virtue

Pennsylvania Episcopal Bishop Charles E. Bennison came calling June 8 on the traditionalist parish of St. James the Less, Philadelphia—his stated purpose being to express his sorrow over the parish's resounding vote to leave his diocese and the Episcopal Church (ECUSA), and to explore possibilities for reconciliation.

When Bennison arrived in full regalia, with a small group of diocesan representatives, at St. James' parish house on that hot, humid day, though, he said he had not come to discuss the situation. Rather, he simply read the Book of Ephesians to the meeting of some 60 persons.

Some in the gathering—including the vestry and two neighborhood association representatives, concerned about the parish's future—were a little baffled as to why this book was chosen and read, as one person expressed doubt about whether the bishop actually believed its content. Bennison, a supporter of the ordination of women and of active homosexuals, also believes that the Church can rewrite the Bible.

## Interim Safeguards Sought

Until the matter is finally resolved, the parish has asked the court to enter immediate orders protecting the assets of St. Paul's and instituting safeguards for monitoring diocesan use of the parish funds and property.

In a hearing July 20, St. Paul's defense team argued two motions before Massachusetts Superior Court Judge O'Brian, with the judge reserving his decision to a later date.

The first motion sought to allow two necessary entities to join the suit—St. Paul's (the majority congregation) and the St. Paul's Columbarium Trust, reports *David Virtue*.

The second motion asked for partial modification of the court's earlier injunction to (a) allow members of the St. Paul's Columbarium Trust to enter the church to check the columbarium and to pray; (b) prevent the diocese from expending any of the money or assets of the parish until the matter of property ownership is finally resolved; (c) obtain periodic accountings of the assets; (d) obtain access to the parish records; and (e) regain the right to use the name St. Paul's denied to the congregation in a status conference in May, with no briefing of the issue.

Attorneys for the diocese, Edward Notis-McConarty and Diocesan Chancellor George Kidder, both of the law firm of Hemenway and Barnes, "opposed both motions and essentially tried to treat the preliminary injunction as a decision on all the issues," said Charles Nalls, a member of the defense team from Washington, D.C.

In his argument, Notis-McConarty assailed the integrity of Fr. Hiles as a "sexual harasser" and portrayed the group that had left the parish building—virtually the whole congregation—as some sort of splinter of St. Paul's, Nalls said.

Arguing on the issue of the congregation's identity, Kelly asserted that St. Paul is a name that cannot be "owned" by anyone—it is the name of a central figure in the New Testament available to all who would invoke the name. It is used by many religious bodies, and even secular businesses. As such, it is generic and cannot be the exclusive property of the diocese.

At the start of the hearing, the plaintiffs' attorneys with-

"The press was not invited so people could speak their minds," said the Rev. David Ousley, St. James' rector.

But it was reported that Ousley, in his introductory remarks, said the bishop had asked to come. "We thought that a charitable offer, and we wished to respond in charity even though we are no longer subject to his jurisdiction," Ousley said.

Becky Wilhoite, a vestry member, told the bishop that if the diocese was so bent on reconciliation, voting to expel the parish from the diocesan convention last November was not the best means of indicating this. St. James and several other Pennsylvania parishes affiliated with Forward in Faith, North America (formerly the ESA) were expelled because they had withheld payment of their diocesan assessment, due chiefly to Bennison's refusal to continue a "flying bishop" arrangement permitted by his predecessor.

Wilhoite said that, starting with the illegal ordination of women in 1974, ECUSA had isolated itself from the catholic tradition by its breach of Holy Order and its failure to adhere to scriptural authority. "We made our disagreement known through numerous letters," so Bennison should not be surprised by St. James' action, she said.

St. James' overwhelming decision to secede came after a year of heightened pressure within the liberal diocese, as

drew the diocese's pending petition for a contempt citation against the majority congregation for occupying part of the church lawn during its services, and against certain parishioners for allegedly taking items from St. Paul's. Later, though, they repeated claims of "pilferage" from the parish.

Nalls later visited the parish and noted from the outside that it had not fared well under Shaw's ministrations. "Plants and hedges have been cut down and the place is strewn with debris. It looked like a deserted church," he said.

A new case in Maine (see separate story) has joined the St. Paul's dispute as the latest in a 20-year series of actions by liberal leaders to take the property of conservative parishes that leave ECUSA over unorthodox innovations in faith and order.

But while such offensives may yield property for liberal dioceses, they have also further spotlighted the plight of conservative Episcopalians, who are now receiving unprecedented attention and pledges of action from overseas Anglican bishops.

That may be one reason why the diocese has not initiated any disciplinary action against retired South Carolina Bishop C. FitzSimons Allison for celebrating the Eucharist May 16 for the evicted St. Paul's congregation.

This rather disappointed the noted Evangelical bishop, who was ready to use any action taken against him as a platform to further challenge Shaw's diocese, according to *The Boston Herald*.

"I knew the bishops would be upset," Allison told the Charleston (SC) *Post and Courier*. "They're more interested in their canons and territory than they are in the faith."

## Bishop Boynton Dies At 93

The Rt. Rev. Charles Francis Boynton, a well known Episcopal-turned-Continuing Church bishop, died in Spartanburg, South Carolina July 3 at the age of 93.

A native of Geneseo, New York, Boynton was a graduate of Williams College in Massachusetts, and of New York's General Theological Seminary, where he also was fellow on the faculty for the academic year 1931-32.

Boynton was ordained deacon in 1932, and priest in 1933. He then accepted the call to be chaplain and on the faculty of

Christ School, Arden, North Carolina, where he remained for six years.

While subsequently serving as chaplain of St. Francis House, the Episcopal Student Center of the University of Wisconsin at Madison, he received a call to be priest-in-charge of St. Andrew's Mission, Mayaguez, Puerto Rico.

While at St. Andrew's, he was elected by the 1943 General Convention to be Bishop Coadjutor of Puerto Rico and the Virgin Islands. Boynton was consecrated in St. John's Cathedral, San Juan, on January 2, 1944 by Bishop Charles B. Colmore, and the then-Bishops of Milwaukee and Nassau.

Bishop Boynton succeeded Bishop Colmore as diocesan in 1947. During the following four years, he was responsible for improving old churches and establishing new ones; increasing the number of Spanish-speaking priests to serve the growing church; moving and enlarging the church agricultural school; founding the first local seminary for the training of local native clergy; building Colmore Hall, thus expanding the cathedral facilities; creating a separate missionary district for the church in the Virgin Islands; and for influencing the consecration of the first native-born Puerto Rican, Francisco Rues-Froylan, to be Bishop of the Missionary District of Puerto Rico.

In May, 1950, Boynton was elected Suffragan Bishop of New York, and moved with his wife, the former Helen Fowler, and their two children to an apartment on the close of St. John the Divine Cathedral, where he lived until his wife's death in 1969, the year in which he retired.

At the time of his retirement, Bishop Boynton had confirmed more than 24,000 persons. He had also acquired honorary doctorates from four different institutions, including General Seminary. In 1977, he was invested as a Knight of the Order of St. John of Jerusalem.

While living in retirement with his second wife, Dori Watson Boynton, at his home in Milford, Connecticut, Boynton continued for several years to confirm in parishes of the New York diocese. In disagreement with the Episcopal Church's 1977 abandonment of apostolic



Bishop Boynton

order and the traditional Prayer Book, however, Boynton spent most of his retirement defending the orthodox faith. He attended the 1977 Congress of St. Louis, the springboard for most of the Continuing Church movement, and planned to help consecrate the movement's first four bishops in January, 1978, had not illness prevented his participation.

In a May 19, 1978, letter to then-Episcopal Presiding Bishop Jack Allin, Boynton tendered his resignation from the Episcopal House of Bishops, saying he "can no longer live with the 'conscience clause' which supposedly allows me to remain a bishop of the Episcopal Church (ECUSA) in good standing, even though I cannot accept the fundamental changes in the faith wrought by the 1976 General Convention." He said he was "thoroughly in accord" with the principles for which the Continuing Church stands, and that his intention to convey episcopal orders to the four Continuing bishops was as "clear-cut a commitment as my actual presence would have constituted." In leaving ECUSA, he expressed confidence that he remained a member and a bishop of "the One, Holy Catholic and Apostolic Church to which I have dedicated my life."

While clearly aligning himself with the Continuum's principles, Boynton still searched for several years for "a true Anglican Catholic answer to my dilemma." He continued to celebrate Holy Communion privately in his house chapel, using the 1928 Prayer Book.

Bennison threatened to make unwelcome episcopal visitations to St. James and other orthodox parishes, and bring their rectors up on charges if he was not received.

Bennison reacted to news of the secession by expressing his regret and desire to seek reconciliation, while saying that the diocese's "goal" was to hang on to St. James' property.

"Against the advice of our attorney we did not initiate litigation against the diocese," Wilhoite said. "We did this based on *1 Cor. 6*, which teaches that Christians should not take each other to court. But the diocese should not misinterpret this reluctance...as an unwillingness to defend itself should [legal] action be taken by the diocese."

Before he departed, the bishop proposed further discussions about what would be necessary for the parish to re-affiliate with the diocese, and offered to meet with the parish again.

"St. James is willing to discuss the issues the diocese has with the parish action," recognizing that these might include "concerns which might arise if the parish is unwilling to re-affiliate," said Ousley.

One observer noted that the bishop wanted to have a cooling off period, during which the parish would not affiliate with any other church body, indicating he had no present plans to resort to civil court action.

## Cahoon Meets With Other Orthodox Leaders

Building upon what seems to be a new era of ecumenical efforts among traditional Anglicans, the Acting Metropolitan of the Anglican Catholic Church (ACC) has recently met individually with leaders of several other Continuing or separated Anglican bodies, as well as with the head of an orthodox group within the Anglican Communion.

The Rt. Rev. John T. Cahoon Jr. said that, while nothing substantive was expected from the discussions in the short term, "if we don't talk we do not permit the Holy Ghost to operate."

His efforts began in April, shortly before the ACC's Bishop of the Midwest, Joseph Deyman, took part in new talks between Continuing and orthodox Episcopal bishops in Bartonville, Illinois. Cahoon also was due to attend the Fellowship of Concerned Churchmen meeting, a gathering of Continuing and traditional Anglicans slated in late August near Baltimore, Maryland.

ACC's Acting Metropolitan, John Cahoon



*The Trinitarian* reports that, since April, Cahoon has talked with the primate of the Anglican Church in America, Archbishop Louis Falk, at Falk's request; the Rev. Mark Clavier, ecumenical officer of the Anglican Province of America; Archbishop Randolph Adler, the patriarch of the Charismatic Episcopal Church, a neo-Anglican body which has experienced considerable growth; and the Rt. Rev. John Broadhurst, the Bishop of Fulham in London and chairman of the Forward in Faith organization within the Church of England.

The recent conversations had the general approval of ACC's College of Bishops. Cahoon said he would not enter into any unity scheme without the unified consent of other ACC bishops.

Calling the divisions within Continuing Anglicanism a "scandal," Bishop Cahoon said any plan for unity will not come about unless people talk.

However, he voiced doubts about any unity scheme involving groups still in communion with the Episcopal Church and the Church of England, both of which ordain women and have adopted other heterodox practices, *The Trinitarian* said.

In 1989, he attended the Episcopal Synod of America's founding meeting—notably and prophetically because he had been assured that it would address the subject of an independent province, preferably within the Anglican Communion. However, the ESA—now Forward in Faith, North America—did not set its sights firmly on such a province until 1997.

It was in 1990 that the bishop affiliated with the Anglican Catholic Church (ACC), saying he had been "greatly moved" by *TCC*'s December, 1989 report of the ACC's provincial synod, and rejoiced in ACC's "sound catholicity."

In 1991, in a controversial bid to unify the bulk of the Continuum, which had fragmented into different jurisdictions, he took part in a meeting in Florida which brought together chiefly the American Episcopal Church and part of the ACC as the Anglican Church in America (ACA). In order to allay any concerns about "orders" within and outside of the new body, Boynton also joined two other bishops in unquestioned apostolic succession in conditionally consecrating 11 bishops who were part of the ACA.

Also from 1990 onwards, Boynton and his wife worked on a priest training effort that in 1996 was incorporated as the Traditional Anglican Theological Seminary. Work on the "seminary without walls" for the training of deacons and priests in traditional Anglican faith and practice took the Boyntons out of retirement in Florida and, through several moves, from Jackson, Mississippi, to Des Moines and to Spartanburg, South Carolina.

At his death, Bishop Boynton was a communicant member of Christ Church Cathedral, Monteagle, Tennessee, within the Episcopal Missionary Church, and was a member of EMC's House of Bishops.

Survivors include his wife, a son, four grandchildren and one great-grandchild.

A solemn Eucharist and Burial Office was offered at Christ Cathedral in Monteagle on July 10, with Bishop William Millsaps officiating. Burial was in the church cemetery.

ACA Primate, the Most Rev. Louis Falk, told *TCC* that a requiem for Bishop Boynton also was held at St. Aidan's, Des Moines.

Memorial donations may be made to The Traditional Anglican Theological Seminary, or the Christ Church Building Fund, Christ Church, 17 Overlook Drive, Monteagle, TN 37356.

## Deacon's Claims Rattle ACA

A deacon's on-line complaints about his bishop have caused a sensation among members and observers of the Anglican Church in America (ACA).

Deacon Steve Shope told *TCC* he "just can't take this anymore," and resigned from the Continuing Church body in July—but not before posting his allegations against the Rt. Rev. Robin Connors on the website he owned and operated for *The Common Thread*, the ACA Diocese of the West (DOW) newsletter.

"Bishop Connors needs to be presented...But I ain't holding my breath," said Shope, who had been serving at St. Paul's, Bend, Oregon.

In his July electronic postings, which were also circulated by e-mail, Shope contends that Connors, 59, has an "autocratic style and [refuses] to submit to the established laws of the church."

He alleges that the bishop 1) did not follow the canons in dealing with a charge of heresy against a DOW priest involved in training men for orders; 2) asked his curate to threaten to excommunicate a couple in his pro-cathedral who preferred to stand at the *Sursum Corda*; 3) refused to provide supply clergy to an Oregon parish that asked to preview the *curriculum vitae* of clerics he was sending; 4) included misleading information on his own *c.v.*; and 5) planned to ordain a man who had not completed his theological training, or gone before the diocesan panels directed by the canons.

In the event, however, Connors did not go through with the July diaconal ordination, which he had been asked to perform by officials in ACA's sister church in Australia, sources said. Connors had transferred the letters of the candidate in question, a teacher at a local Christian school, to the Australian church, which was seeking teachers for its school, St. Stephen's. The Australian church in turn asked Connors to ordain the candidate as a deacon, but withdrew the request when the controversy arose.

Connors told *TCC* that, on the advice of ACA Archbishop Louis Falk, he would not comment on Shope's claims. In a July 23 letter to diocesan clergy, he also said that "I will not

respond to any of this material, as I have not (and will not) read it. I find that 'contests' of this kind do not lend themselves to any kind of logical discussion."

However, he also spoke of being "harassed" by combinations of "truth, half-truth, untruth and innuendo...How tragic," he said, "to see vowed obedience transformed into a tool of hatred by a Christian in retaliation for having been denied ordination by our Council of Advice, a decision in which I did not participate." DOW officials said that the Council withheld approval for Shope's ordination to the priesthood in June, and that Connors had asked them to review the matter again before the end of the year.

"This diocese is stable and strong," Connors wrote. The pro-Cathedral of St. Mark, Portland, "continues to enjoy a 30 percent growth in income and a 35 percent growth in attendance." The pro-cathedral, the outgrowth of a former Episcopal parish, will celebrate its 125th anniversary October 16-17, right after ACA's General Synod. "We will not be undone by any actions undertaken by those outside our jurisdiction," the bishop said.

Shope told *TCC* that he is now "under the authority" of another bishop, and attending a Roman Catholic parish.

Asked about the dispute, Archbishop Falk told *TCC*: "Given the fact that the Continuing Church emerged in difficult times, there's a tendency to go to battle with each other [rather] than try and understand each other and work together. This seems another instance of that combative mindset." He added that: "As has been the case in the past, brother bishops in the ACA will continue to counsel with each other."

Shope, however, said in late July that the website publishing his claims about Connors had received some 1,500 "hits," with supportive responses running 100 to 1. They made clear, he said, that people in the ACA and elsewhere in the Continuum are eager for the allegations to receive the attention of the ACA and its leaders.

## EMC Bishop's Rite Shows Trans-Jurisdictional Unity

In a stately rite June 19, the Rev. Robert Forbes Waggener, rector of St. Andrew's Church, Cheyenne, Wyoming, was consecrated bishop coadjutor of the Diocese of the Holy Cross within the Episcopal Missionary Church (EMC), a Continuing Church body.

Held at the Episcopal Church of the Holy Apostles in Fort Worth, Texas, the consecration rite drew some 125 clergy and laity, including the executive director of Forward in Faith, North America, the Rev. Samuel Edwards, who vested and participated in the service.

EMC Presiding Bishop A. Donald Davies served as chief consecrator of Waggener, 48. Davies was assisted by Bishops S. Patrick Murphy of the Diocese of the Holy Cross, whom Waggener will ultimately succeed, and Jon Lindenauer of the Diocese of the West.

Canon James R. Daughtry, former rector of St. Paul's, K Street, in Washington, D.C., preached on the nature of the apostolic ministry revealed in John's account of Jesus' repeated queries and statements to Simon Peter—"lovest thou me?... Feed my sheep." Such a ministry demands servanthood, which consequently confers the stature of one called to be a "chief pastor." The "work of a bishop is to share in Jesus' shepherdhood," Daughtry said. He must ever be "serving, taking care and giving care in so many ways, but always in and among the flock to give his life for his sheep."



**THE RT. REV. ROBERT FORBES WAGGENER**, the EMC's newly consecrated Bishop Coadjutor for the Diocese of the Holy Cross.

With the permission of Fort Worth Episcopal Bishop Jack Iker, and the assistance of the host parish's rector, the Rev. Christopher Cantrell, "the underlying unity of orthodox Anglicanism was demonstrated," said an EMC release.

Born in Kansas City, Missouri, and married

with four sons, Waggener holds a bachelor's degree in philosophy from the University of Missouri and a master of divinity degree from Virginia Seminary. He was ordained a deacon in the Episcopal Diocese of Missouri in 1977 and priest in the Diocese of Arkansas in 1978. Between 1977-87, he served as curate at Holy Cross Episcopal Church in West Memphis, Arkansas, and then at St. Paul's, K Street, in Washington, D.C., where he was (*inter alia*) the founding board member of the Washington Coalition for the Homeless. In 1985, he became rector of St. Andrew's Episcopal Church in Ashland, Wisconsin, where he also hosted a weekly talk/call-in program, *Crossroads*, on local FM radio. He was elected to the 1988 General Convention, but did not attend, since he renounced his ministry in the Episcopal Church in 1987.

After working at various secular jobs, Waggener came to the Continuing Church in 1989 as rector of St. Andrew's in Cheyenne, then part of the United Episcopal Church. His rectorship ended in 1991, but a few years later he became a supply priest at the parish again, and priest-in-charge of St. Barnabas, Ft Collins. In 1997, he returned to the rectorship of St. Andrew's, which now has some 80 members. During his time in Wyoming, he also has worked as an engraver for a manufacturing company, and as a teacher at a Christian school.

Waggener also serves as an examining chaplain in the diocese, and on its constitution and canons committee. He is a board member of LifeChoice, a local crisis pregnancy center, and a priest associate of the Order of St. Augustine through St. Joseph's Monastery, Halifax, Nova Scotia, within the Anglican Catholic Church of Canada.

No date has been set for Waggener to succeed Murphy.

## Cancer Claims Cardinal Hume

The death by cancer of Basil Cardinal Hume on June 17 brought appreciative tributes to the prelate from Britons in all walks of life, as well as from leaders abroad.

Hume, who had served as Archbishop of Westminster and Roman Catholic primate of England since 1976, had presided over a church which was moving increasingly into the mainstream of English life, and his leadership was credited for much of that progress.

His obvious Englishness, his well-connected background and his deep sincerity and piety put a new face on English Catholicism, once derided as the "Italian Mission" to the nation presided over by badly-bred Irishmen. In a number of books and articles he offered to reflective moderns an appealing model

of Christian spirituality. His warm interest in ecumenism and a genuinely pastoral style in dealing with people made him the most popular religious leader in Britain, and the days when the Roman Church stood apart from the life of the nation seemed long forgotten.

Towards the end of his life, he even managed to maintain good relations between his church and the Church of England, despite the new wave of Anglican conversions to Catholicism following the C of E's decision to ordain women priests.

Attired at his own request in a simple monastic habit, the body of the monk whose appointment to Westminster no one had predicted was laid to rest in his cathedral—and England settled down to wait with great interest for the announcement of his successor.

## ARCIC Sees Universal Primacy Of Pope As "Gift To Be Shared"

By Fr. Christopher Shepherd

A document on authority in the Church, issued in early May by the Anglican-Roman Catholic International Commission (ARCIC), was received with caution by commentators in both churches.

"The Gift of Authority" proposes that Anglicans accept the position that universal primacy should be received "as a gift to be shared," and even suggests that the primacy could be "offered and received even before our Churches are in communion."

The question of teaching authority inevitably involves the vexing question of papal infallibility, long a stumbling block in Anglican/Roman Catholic unity talks. But the document situates the "universal primate's" proposed teaching authority within the college of bishops, thus providing leadership in both communions and in the world by teaching in a coherent, consistent way, free of the constraint of sectional or regional interest. The primacy would be exercised by the Pope, for, as R. William Franklin, dean of the Berkeley Divinity School, reads the report, "the only possible locus of this primacy, even for Anglicans, must be in the office of the Bishop of Rome."

As radical as such a proposal might seem to Evangelical Anglicans, the carefully-worded document contains a great deal consonant with the Anglican tradition as well. The teaching office of the Church is placed within the *sensus fidelium* of the whole People of God, whose assent to the teaching signifies their recognition that it expresses the apostolic faith. The document invites both churches to consider new forms for the joint exercise of lay/ordained authority, and



**ARCHBISHOP OF CANTERBURY George Carey and Pope John Paul II, during one of their periodic consultations.**

suggests that the exercise of international primacy within the Church would balance the conciliar authority of the whole people of God.

Recent developments in both churches provide an interesting context to the ARCIC report.

Pope John Paul II has already indicated that the way in which his authority is exercised is open to further development. In the 1998 encyclical *Ut Unum Sint* (That They May Be One), he acknowledged that the papacy itself was seen by many as standing in the way of ecumenical progress; thus, he invited the heads of other Christian bodies to join with him in carefully considering the value of the primacy of "the Successor of Peter," and in proposing ways in which that primacy might be exercised in the service of a future, re-united Christian Church.

Meanwhile, the 1998 Lambeth Conference of the world's Anglican bishops grappled with issues stemming from the decentralized nature of authority in the Anglican Communion. Actions significantly affecting both ecumenical relations and relations between Anglican provinces—such as the ordination of female priests and bishops, and efforts to change the Church's traditionally received sexual morality—had frayed the Communion's unity and exposed a gulf between the majority of Anglican bishops—particularly those from the Third World—and their liberal counterparts in Europe and North America. The Conference took the first steps to provide a means to recover Anglican unity worldwide and protect it against the choice of a particular province to embrace change at odds with the Anglican consensus.

The most recent visit of the Archbishop of Canterbury to the Vatican also produced a potential milestone—a proposed meeting in Canada in May of 2000 between the major Anglican archbishops and primates and their Roman Catholic counterparts from all over the world. The unprecedented gathering could be a harbinger of closer cooperation to come.

The ARCIC report invites both churches to examine their authority structures, with Anglicans considering whether the current structure of their Communion provides sufficient protection for unity, and Roman Catholics considering whether their church structure adequately provides for clergy and lay participation in decisionmaking.

Reactions to the report were decidedly mixed. The Church of Ireland's Unity Committee rejected as "faulty methodology" the suggestion that there might be a place for universal primacy even before full communion was achieved. It said that the exercise of primacy over a people is impossible without their full consent, which involves being in communion.

Letters to London's *Church Times* voiced fear that Anglicanism was being required to move towards the embrace of a Roman model of authority; pondered the implications for relations with the Eastern Orthodox churches; and expressed skepticism over how papal infallibility had been "reduced, in style at least, to a more user-friendly reference to the [Pope's] 'specific ministry concerning the discernment of truth.'"

Roman Catholic skeptics ranged from conservatives who have always been distrustful of ARCIC to liberal commentators such as Margaret Hebblethwaite, who asserted that the apparent acceptance of Anglican bishops in the report was out of place, given Rome's evidently definitive, 19th century declaration that Anglican ministerial orders are invalid. Both sides, she said, would interpret the report differently.

While there was no shortage of appreciative comment from official circles in both churches, responses from others revealed

a continuing resentment among Anglicans over Roman refusal to recognize Anglican orders, and relief that the document was the official position of neither Church, but merely proposed as a basis for future discussion.

Sources also included *The Church of England Newspaper*, *Episcopal Life*, *Ecumenical News International*, *The Living Church*

## Vatican Shuts Down U.S. Gay Ministry

The Vatican has ordered an American priest and nun to end their 30-year ministry to homosexuals, after an investigation concluded that they failed to comply with Roman Catholic teaching.

Sister Jeannine Gramick and the Rev. Robert Nugent, who ran the Washington-based New Ways ministry, were trying to reconcile church doctrine with the realities of gay life. However, the Vatican found that the two were at odds with Catholic teachings insofar as they do not recognize the intrinsic immorality of homosexual acts. The decision ends the careers of two of the most prominent gay rights advocates within the Roman Church.

The action came only after a ten-year probe, which involved a long series of exchanges between the Vatican's Congregation for the Doctrine of the Faith and the two Americans, during which the two were given numerous opportunities to clarify their positions. Both must now decide between their church and their vocation.

Sources: *Catholic World News*, *The Washington Times*

## New RC President Accused Of Sheltering Pedophiles

The newly elected President of the U.S. National Conference of Catholic Bishops is battling allegations that he has long sheltered known clerical pedophiles in the dioceses he has governed.

*The Wanderer*, a conservative Roman Catholic weekly, reported in June that a lawsuit had been filed against Bishop Joseph Fiorenza of Galveston-Houston, claiming that he knew or should have known of past activities of Fr. Dennis Peterson, director of diocesan youth services, who is accused of molesting a male minor over a ten-year period. The paper reported that Fiorenza has a history of sheltering clerical pedophiles.

A vigorous denial by the diocese provoked a spirited and lengthy response by the newspaper, quoting copies of correspondence authored by Fiorenza which had been obtained from *The Dallas Morning News*. The correspondence purports to show that, in several cases, Fiorenza had assigned priests with pedophile pasts and had even considered them for incardination (canonical status) in his diocese. One priest had a "relapse" while under such consideration.

Echoing the fear of other seasoned church observers, *The Wanderer* worried that the case "could bolster suspicions that the U.S. bishops have learned nothing and done less in the 15 years" since a 1984 meeting in Minnesota, when they learned the "depth and scope of the problem of pedophile priests (and bishops)" in the U.S. Catholic Church. That summer meeting was prompted by two major pedophilia scandals. Since then there have been a number of high-profile cases and expensive settlements, and indications that a far larger number of cases are quietly settled.

## U.S. Army Recognizes Wicca

The U.S. Army has recognized white witchcraft as a religion, and has appointed chaplains to oversee pagan ceremonies on at least five bases.

A Pentagon spokesman said that there were at least 100 witches involved in covens at Fort Hood, Texas, the army's largest base, with more than 42,000 troops, reports *World Net Daily*.

The army has stepped up security to deter members of Christian bodies from intimidating the group. The pagans, called Wiccans, are accorded the same privileges as practitioners of Christianity, Judaism and Islam. The Pentagon spokesman said: "We are obliged by the constitution to respect and make provisions for the religious needs of members of the military and not to pass judgments on their beliefs."

Since news of the Army Wiccans broke, "witch skittishness has spread as far as Washington," noted *The Washington Post*.

"Please stop this nonsense now," Rep. Robert L. Barr Jr. (R-GA) wrote to Fort Hood's commanding officer, Leon Leponte. "What's next? Will armored divisions be forced to travel with sacrificial animals for Satanic rituals? Will Rastafarians demand the inclusion of ritualistic marijuana cigarettes in their rations?"

The California-based Covenant of the Goddess, which claims to represent most U.S. Wiccans, says there are about 50,000 followers of the faith in America. They celebrate earth-spirits such as the "great goddess Freya" and on their altars give blessings to water, bread and salt, the three essentials of life, while the congregation holds hands in a circle around a large bonfire. Their main festivals are at the vernal and autumnal equinox and at midsummer. However, sacrifices, either human or animal, are "not something we do," one Wiccan said.

## APA Backs Away From Study Backing Pedophilia

After a groundswell of public pressure, the American Psychological Association (APA) backed away from a highly controversial article in an APA journal asserting that sexual activity between adults and "willing" children is not generally harmful, and may even be beneficial.

The offending article—which caused an uproar when it finally came to wider public attention—was published in the July 1998 edition of *Psychological Bulletin*. Titled "A Meta-Analytic Examination of Assumed Properties of Child Sexual Abuse Using College Samples," it was authored by Bruce Rind, Philip Tromovitch and Robert Bauserman.

APA Chief Executive Officer, Dr. Raymond D. Fowler, earlier defended the article on national television, but now says it is "inconsistent" with APA's policy on child protection issues.

After Majority Whip Tom DeLay (R-TX), Reps. Matt Salmon (R-AZ) and Dave Weldon (R-FL) denounced the article at a May 12 press conference hosted by the Family Research Council (FRC), Fowler pledged in a June 9 letter to DeLay to create legal briefs attacking misuse of the article in the courts. He also included a board-approved resolution in which the APA "repudiates and disassociates itself from any organization or publication that advocates sexual interaction between children and adults."

The *Bulletin* article also was subsequently condemned unanimously by the U.S. House of Representatives.

FRC spokesperson Janet Parshall said the APA's action is "a

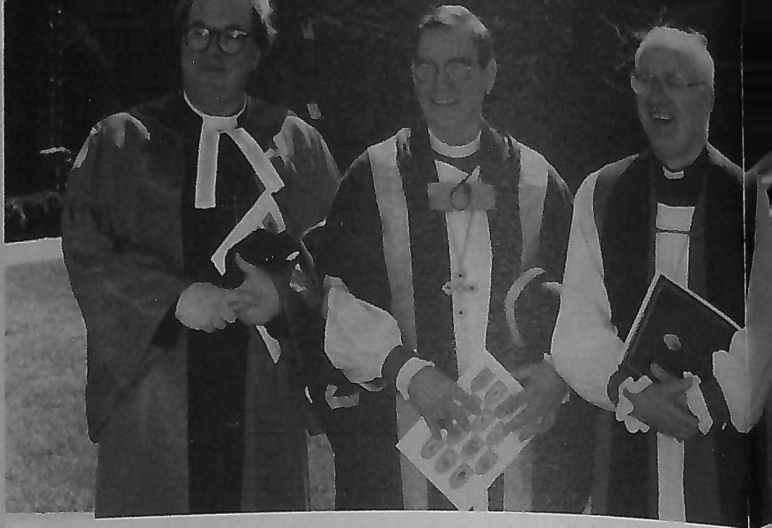


## ANGLICAN WORLD BRIEFS:

**\*A NEW CHURCH OF ENGLAND BISHOP HAS DEFENDED HIS DECISION TO PRAY TO GOD AS "OUR MOTHER"** during his enthronement service. The Rt. Rev. Tim Stevens, recently enthroned as Bishop of Leicester (and formerly of the St. Edmundsbury diocese), was criticized by traditionalists for choosing a prayer that refers to God as "our Father and our Mother." Stevens said he was doing nothing new, citing a statement by Julian of Norwich, and noting that the same prayer was used by the Anglican province of South India "in front of all the bishops of the Anglican Communion" during the first week of the 1998 Lambeth Conference. The prayer is not part of the C of E's authorized liturgy, however. One of Stevens' critics, Canon Michael Banks, chancellor of Leicester Cathedral, said: "I remain unashamedly of the opinion that whereas Christianity can rejoice in our God who metaphorically has a 'feminine face'...it has no authority from scripture or tradition to address God as 'Mother'. God is whom Jesus says God is, namely 'Our Father'." - *The Times*

**\*THE WOMAN KNOWN AS "ATTILA THE NUN"** has defeated a year-long campaign by some members of St. Paul's Scottish Episcopal Cathedral, Dundee, to have her removed. Ever since the Very Rev. Miriam Byrne, a twice-married former nun, was appointed provost, the cathedral has been plagued with a series of disputes between her and the cathedral vestry. The vestry has criticized her for mismanagement, and an "arrogant" and "happy clappy" ministry, and sought to oust her from her post. In June, it was announced that the Scottish Church's College of Bishops had decided not to allow the committee to appeal against an earlier decision by the Bishop of Aberdeen and Orkney in favor of Byrne retaining her job. But Byrne may end up without a cathedral in which to be provost. After the decision, Byrne spoke in a sermon of her struggle with "unproven allegations" against her and her "immense relief" at the outcome, but also warned that the cathedral is "on the edge of insolvency" and faced imminent closure unless funds were raised quickly. - *The Daily Telegraph/Church Times*

**\*AN ATTEMPT BY BRITAIN'S PRIME MINISTER TO INCREASE DOWNING STREET'S CONTROL OVER SENIOR CHURCH APPOINTMENTS** sparked another flurry of demands in early July for the Church of England to cut its links with the state. Colin Buchanan, the Bishop of Woolwich, called for the disestablishment of the church, arguing that the C of E is constantly subjected to "godless political machinery." Reportedly, plans to loosen the historic and exclusive bond between the C of E and the state were discussed at a private meeting at Windsor Castle a few months earlier. According to *The Independent*, senior Anglican churchmen and royal advisers agreed at the meeting that Roman Catholics, Baptists, Methodists and other Christian denominations should be given a greater formal role in the religious life of the nation. The article said the three-day meeting, hosted by the Dean of Windsor, concluded that it was "inevitable" that the 450-year-old church-state relationship would change in order to serve the multicultural make-up of modern Britain. Discussions have been fueled by the government's reforms of the



good first step, but now [it] needs to root out the pro-pedophilic academicians who are trying to normalize child abuse." She added that the APA should write the North American Man-Boy Love Association—which hailed the *Bulletin* article—and strongly urge them not to use this article as justification for molesting young boys."

"Without everyone's focused attention on this issue, children victimized by child molesters would have been even more vulnerable," said Dr. Laura Schlessinger, who helped ratchet up pressure on the APA with her popular radio program. "While this seems to be a clear win," she urged continued vigilance to protect children from harm.

Sources: *Evangelical Press News Service, The Washington Times/Associated Press*

## Far-Reaching Impact Expected From Canadian Same-Sex Ruling

Canada's Supreme Court has ruled that Ontario's definition of a spouse is unconstitutional, and ordered the province to amend its laws to include same-sex couples within six months.

The decision is expected to affect "hundreds of laws" in Canada and could help undermine marriage in the U.S.

In an 8-1 ruling on a provision of Ontario's Family Law Act, the court said it is unconstitutional to prevent homosexuals from applying for alimony. The ruling thus effectively strikes down the nation's definition of common law marriage as a heterosexual union.

The case involved two lesbians, identified only as M and H. After the two terminated their relationship, M sought alimony from H but was denied under the Ontario law that limits the right to claim alimony to heterosexual couples who are legally married or in common-law relationships. The High Court found that the Ontario law violates Canada's 1982 Charter of Rights and Freedoms by promoting the view that same-sex couples "are less worthy of recognition and protection."

In response, the Canadian parliament rushed to pass a non-binding resolution affirming marriage as "the union of one man and one woman." The resolution, however, does not affect the Supreme Court's decision, which is expected to impact everything from pensions to property to adoption.

Sources: *The Associated Press, Presbyterians Week/National Clergy Council, Breakpoint Commentary*

**ARCHBISHOP CAREY HONORED:** Gathered recently with Archbishop of Canterbury George Carey (second from right) for a procession into the chapel at the University of the South, where Dr. Carey received an honorary degree, are the Very Rev. Guy Lytle (left), dean of the School of Theology; Bishop Don Wimberley, formerly of Lexington, chancellor of the university; and Dr. Samuel Williamson, vice-chancellor and president of the University. *Episcopal News Service* photo by Sarah Moore.

## Bid For Gay Clergy Deferred In PCUSA

America's largest Presbyterian church has rejected an effort to clear the way for ordaining noncelibate homosexuals, again pushing back—for now—a movement that has repeatedly attempted to gain ground in the church.

The Presbyterian Church (U.S.A.) Assembly voted by a margin of 61 percent against allowing a churchwide vote on whether to strike a constitutional clause requiring clergy to live in "fidelity within the covenant of marriage between a man and a woman, or chastity in singleness."

Instead, the Assembly deferred the matter for two years. Sources included *The Washington Times/Reuters*

## LATE NEWS

### CAREY NOT A DOUBTER, C OF E SAYS

Church of England officials hastened to reassure jarred Anglicans in early August that the Archbishop of Canterbury does indeed believe in Christ's resurrection, dismissing as "mischievous" a Sunday newspaper report that he doubted it. The report referred to a millennium pamphlet due out soon in which Dr. George Carey speaks in part to unbelievers.

### ZAMBIAN BISHOP WARNED

The Anglican Bishop of Lusaka, Zambia, Leonard Mwenda, could face a libel suit for statements he allegedly made about a group which left his diocese for the Traditional Anglican Communion (TAC), a global Continuing Church fellowship. In an August 4 letter to Mwenda, Canon Pierre Dil, leader of the seceded group, objects to "derogatory public comments" made about the Continuers by Mwenda and his colleagues. In one instance, Dil claims Mwenda, in a TV interview, left unchallenged a reporter's conclusion that Continuing Anglicans support homosexual ordinations and "marriages"!

### ELCA OKAYS PACT WITH ECUSA

After defeating a similar proposal in 1997, the Evangelical Lutheran Church in America (ELCA) assembly has voted by a 69.3 percent margin to enter into full communion with the U.S. Episcopal Church (ECUSA). Under the pact, the two churches—together representing some 7.5 million Protestants—would recognize each other's members and sacraments, exchange clergy when needed and join in missionary and social service projects. ECUSA, which passed the previous proposal for communion with ELCA by a large majority, will vote on the pact at the July, 2000 General Convention.

House of Lords, because the position of Anglican bishops as Lords Spiritual is one of the major planks of establishment. However, the C of E has made clear it would be happy for other religions to be included alongside Anglican bishops in the new upper chamber. Roman Catholic bishops in England and Wales recently indicated that they would be inclined to accept a role in the reformed House of Lords, should one be offered. - *Episcopal News Service/The Times/Catholic News Service*

**\*A REPORT CALLING FOR ABORTION TO BE LEGAL IN EXCEPTIONAL CIRCUMSTANCES**, despite its undesirability, has been endorsed by the Church of Ireland's General Synod. - *Church Times*

**\*ONE OF THE FIRST WOMEN TO BE ORDAINED A PRIEST IN SOUTH AFRICA'S ANGLICAN CHURCH HAS BEEN FOUND MURDERED.** The body of Scottish-born missionary doctor Elizabeth Bride Dickson, 78, was found June 19 in her home in the picturesque village of Hogsback, about two hours drive from East London. Police think robbery may have been the motive. Two suspects were arrested and a third was sought. - *Ecumenical News International*

**\*IN ONE OF THE LATEST ASSAULTS ON CHRISTIANS IN SUDAN**, bulldozers sent by the country's Islamic government destroyed an Anglican church located in the "Jebel Aulia" refugee camp on May 2. That left 200 mainly southern Christian families homeless, according to news reaching Open Doors, the ministry begun by Brother Andrew, the Dutch-born author of *God's Smuggler*. The Jebel Aulia camp is inhabited chiefly by Christians displaced from war-torn southern Sudan, who live a life of extreme poverty. The partial clearance of the camp, situated about 32 miles to the south of Khartoum in the middle of the desert, was undertaken because the government has allocated the land for agriculture. Residents now have to live in the burning heat without access to potable water, food and shelter. Two women have already died from heat, and meningitis is also threatening many lives. Mike Yoder, communications director for Open Doors USA, said this "incident of aggression" by Sudanese government officials "against their nation's own Christian citizens is just the latest example of their desperate attempts to wipe out the Church and create a wholly Islamic state. But praise the Lord, Sudan's Christians are not easily defeated. We at Open Doors continue to see signs of revival in Sudan, and we've recently heard that as many as nine million decisions were made for Christ last year!" Continuing prayers were asked for the embattled Sudanese Christians, however. - *Assist Communications*

**\*TRADITIONALISTS HAVE BEEN NAMED TO TWO SENIOR POSTS** in the province of York by Archbishop David Hope. The current Archdeacon of Lancaster, Robert Ladds, will succeed the Rt. Rev. Gordon Bates as Bishop of Whitby. Married with three grown children, Ladds, 57, says he opposes women's ordination but has supported women priests in his archdeaconry. Succeeding the outspokenly traditionalist George Austin as Archdeacon of York will be the Rev. Richard Seed, 50, currently vicar of Boston Spa. On the women's issue, Seed said he hopes "that we can still discern what is the will of God for the whole of the Church." - *The Church of England Newspaper/Church Times*

## ANGLICAN USA BRIEFS:

\***FORT WORTH EPISCOPAL BISHOP JACK IKER** has directed an Episcopal church in Wichita Falls to deny meeting space to the city's chapter of Parents, Families and Friends of Lesbians and Gays (PFLAG), because the group's mission is "too controversial." According to the *Dallas Voice*, a spokesman said Iker, a traditionalist, had no objection to PFLAG's goal of providing support to gay and lesbian youths and friends. But he found objectionable "another part of that purpose—I can't remember the exact wording—[having] to do with 'promoting the enlightenment' or 'transformation of society' in regards to gays and lesbians," the spokesman said.

\***THE REV. CANON H. BOONE PORTER, LITURGIST**, educator, author, and editor of *The Living Church* from 1977-90, has died in Connecticut at the age of 76. Porter was a member of the Standing Liturgical Commission from 1961-76 and was one of the primary architects of the 1979 **Book of Common Prayer**. He wrote many of its prayers, most notably Eucharistic Prayer A. He had served on the faculties of Wisconsin's Nashotah House and New York's General Theological Seminary, and was an advocate for the vitality of the church in small communities and the ministry of all the baptized. "He was far ahead of his time in promoting the raising up of 'local priests' to serve only in the congregations that sponsored them," said David Kavelage, present editor of *TLC*. "His support for the renewal of the permanent diaconate has brought to life congregations of all sizes." - *Episcopal Life*

\***FORMER ARKANSAS EPISCOPAL BISHOP HERBERT A. DONOVAN JR. IS TEMPORARILY LEADING THE DIOCESE OF NEW JERSEY**, in place of Bishop Joe Morris Doss. Doss was pushed into early retirement—albeit with a \$1.1 million separation package—due to complaints about his leadership style. The unanimous choice of New

Jersey's standing committee, Donovan, 59, better known for his work on spiritual issues than social ones, will shepherd the 64,000-member diocese until January, when another interim bishop is to be appointed. Doss stepped down June 30 to take a sabbatical leave of absence until his resignation becomes effective in September 2001, at which time the diocese will elect another bishop. - *Episcopal News Service/Associated Press*

\***GEORGIANA SIMCOX**, wife of the Ven. Dr. Carroll Simcox, noted author and editor, died June 18 in St. Petersburg, Florida, after a long battle with Parkinson's Disease. A graduate of the University of Minnesota, Mrs. Simcox taught school before marrying Dr. Simcox, and bearing two children, a son, Peter, who lives in St. Petersburg, and a daughter, Ann, who lives in Maryland. Services and interment of ashes were on July 10 at All Saints' Church, Mills River, North Carolina, where the Simcoxes formerly resided. *Expressions of sympathy may be sent to Dr. Simcox at: Sunset at North Shore, 938 Beach Drive NE #1103, St. Petersburg, FL 33701.*

## OF GENERAL INTEREST:

\***TWO MUSLIM FAMILIES WILL LOSE THEIR ROLE AS SOLE GATEKEEPERS OF THE CHURCH OF THE HOLY SEPULCHER** in Jerusalem, more than 800 years after they were entrusted with the only key to one of Christendom's holiest sites. Rival Christian sects, who have spent centuries jealously safeguarding their corners of the shrine, have come to an agreement on opening another door—a breakthrough decision on one of the Holy Land's thorniest millennial conundrums. Some four million pilgrims are expected to visit the church for the millennium. Greek Orthodox, Roman Catholic and Armenian Orthodox groups share main control of the church, but the Ethiopian, Egyptian Copt and Syrian churches also

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# Signposts

## A School of Prayer

By The Rt. Rev. Brother John-Charles, FODC  
Reviewed By The Rt. Rev. Edward MacBurney,  
VII Bishop Of Quincy

**IF ONE HASN'T HAD THE PRIVILEGE** of sitting under Brother John Charles, FODC, in retreat, then the next best thing is his book, **A School of Prayer**.

I have attended a clergy retreat and he has been my confessor, so it was with great anticipation that I read this little book. I knew that I would discover in its pages the erudition, the wisdom and almost best of all, the humor of this Australian friar-bishop. And to my delight, they were all there!

Br. John-Charles concludes his book with a conviction central to his way of teaching on prayer: "We have to come to God as we are for better and for ill; otherwise we could never come

maintain a presence there. - *Associated Press*

**\*THE OPENING OF JESUS' TOMB IN JERUSALEM** may be imminent. The rock-cut tomb, which rests within an edicule in Jerusalem's Church of the Holy Sepulcher, has gone unopened for nearly two centuries, because of disagreement between competing church authorities with rights over the sepulcher. But the start of the third Christian millennium seems to be a fitting time to rediscover the site, and an Oxford archeology professor, Martin Biddle, could be the first person permitted to measure and record it. The reopening would establish for the first time, whether the tomb genuinely dates from the first century. The tomb also is expected to reveal artwork or other signs of veneration by the earliest believers in Christ's resurrection. Other than that, of course, the tomb is expected to be empty. As the angel announced, "He is not here; he has risen." - *Minneapolis Star and Tribune/The Times (London)*

**\*THE SERBIAN ORTHODOX CHURCH** has demanded the resignation of President Slobodan Milosevic. The church has long been among Milosevic's harshest domestic critics, but the June 15 call represented its most forceful stand yet against the president, whose term of office ends in 2001. NATO governments have balked at aiding the reconstruction of Serbia as long as power is still held by Milosevic, who has been indicted by an international war crimes tribunal for atrocities carried out by Serb-led Yugoslav forces in Kosovo. - *Religion News Service/Christian News*

**\*A RUSSIAN ORTHODOX BISHOP MUST RETIRE TO A MONASTERY FAR AWAY FROM HIS DIOCESE**, the church's supreme body has ruled, following a scandal over claims that the leading young conservative prelate has seduced young male seminarians. Bishop Nikon, 38, of Yekaterinburg—Russia's fourth biggest city—was accused by a group of priests in his diocese of surrounding himself with homosexual clergy who "supply" him with male lov-

at all." And so we find that his School admits us all, Evangelical or Catholic, lettered or unlettered.

Firmly rooted in Scripture, **A School of Prayer** is eminently practical. Examples of this are scattered throughout the five chapters. I remember especially the author's section on silence and solitude, and a most helpful use of the Lord's Prayer with our intercessory prayer list.

We discover in the School many examples of getting about the business of addressing God, of being with God, of entering into God. Our friar-bishop takes seriously his quotation from Dom John Chapman: "Pray the way you can, not the way you can't."

And I found very helpful the suggestions for future reading on prayer, authors both ancient and modern, Catholic and Protestant.

**A School of Prayer** is an immensely helpful introduction to the life of prayer. What a gift for seminarians beginning their ministry in the Church! How grateful I am that Br. John-Charles has shared so much of himself with us, as he points us to our saving God.

\*

**A School of Prayer** is 102 pages in length and is available from: *The Anglican Parishes Association, 225 Fairway Drive, Athens, Ga. 30607-1425; 706-546-8834, fax 706-546-5536; e-mail: ediller@aol.com. Internet web address is www.anglicancatholic.org/apa.htm*

ers. The priests allege that the bishop's bed became a path to the priesthood in the diocese. The bishop's supporters say the accusations were concocted and that people have been bribed to speak against him. Bishop Nikon was appointed in 1993 as bishop of Yekaterinburg, where he has been largely responsible for a spectacular religious revival. Under his leadership the number of parishes has grown from 80 to about 250, and 13 monasteries have opened in the diocese. - *Ecumenical News International/The Philadelphia Inquirer*

**\*CHRISTIAN LEADERS IN ARMENIA** and throughout the world are mourning the death of Catholicos Karekin I—leader of the Armenian Apostolic Church and an outstanding ecumenist, who died of cancer on June 29. He was 66. - *Ecumenical News International*

**\*LEADING CHRISTIANS IN INDIA** have expressed "relief" over the collapse of the 13-month-old coalition government led by the Hindu nationalist party BJP (Bharatiya Janata Party), but remain "anxious" about the political instability troubling their nation. There have been several incidents of violence against Christians in India in recent months. More recently, the abolition of discriminatory provisions against India's religious minorities has been urged by the nation's Commission for Minorities (NCM). A study by the panel, submitted to the federal government in early June, demands that the forced "reconversion" of Christians by Hindu fundamentalists be outlawed under existing state laws that ban conversion by fraud or inducement. - *Ecumenical News International*

**\*A BRITISH CHURCH HAS TAKEN THE FIRST STEP TOWARD REVERSING ITS ACCEPTANCE OF NON-CELIBATE GAY MINISTERS.** The assembly of the United Reformed Church (URC) in the United Kingdom, which two years ago became the first mainstream British church to vote to admit practicing homosexuals into the ministry, declared on July 7 that there "is not a sufficiently clear mind in the church at this time to affirm the acceptability

*Continued on Back Cover*

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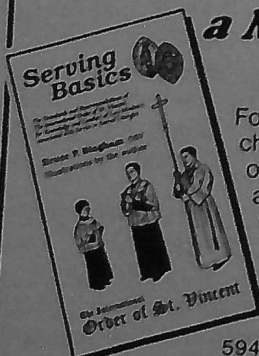
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(*Anglican Church in America*)  
568 Savannah Dr.; Sun 8 Low Mass,  
9:30a MP or HC, 11a Solemn Mass;  
1928 BCP/American Missal; The  
Very Rev. Stanley Macgirvin, the  
Rev. Stephen Shope; 541/385-1774

## PENNSYLVANIA

### Philadelphia Church of St. James the Less

(*Independent/FIF-NA*)  
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/FIF-NA*)  
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

### Dallas (*Far North*)

**The Church of the  
Holy Communion**  
(*Independent*)  
17405 Muirfield Dr. (Bent Tree  
North Development, Frankford &  
Tollway); Sun 9a Family Eucharist,  
10a Christian education all ages, 11a  
MP & Sermon (HC 1st Sun); Holy  
Days as announced; Bent Tree  
Episcopal School (Christian pre-  
school age 2-kindergarten); The Rev.  
David Edman, rector; the Rev. Philip  
Johnson MD, deacon; The Rev.  
Samuel Steere, deacon; 972/248-  
6505, fax 248-6593, rector e-mail:  
chcrector@msn.com

### 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

### Midland St. Paul's Anglican Church

(*Anglican Church in America*)  
3001 W. Golf Course Rd., Sun HC  
10:30a, SS 9:30a; 1928 BCP; The Rev.  
Dale Stinson; 915/699-4088

### 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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