

the Roman Catholic Church. His works provide a door into the world of contemporary papal eschatology and the parties currently contending for control of the world's largest institution. Among Malachi Martin's most famous books are **Hostage to the Devil**, **The Final Conclave**, **Vatican**, and **The Jesuits**. His most recently published book, **Wind-swept House: A Vatican Novel**, is widely read as a candid profile of the troubled state of the Roman Catholic Church today, and as a blueprint for its near future as the pontificate of John Paul II nears its end. - *Presbyterians Week/other sources*

**\*THE ROMAN CATHOLIC BISHOP OF SANTA ROSA, CALIFORNIA RESIGNED** July 22 after he admitted having a sexual relationship with a priest who is suing him and the diocese. But the prelate, G. Patrick Ziemann, denies sexually assaulting the priest, as the lawsuit alleges. - *Our Sunday Visitor*

**\*AN ART EXHIBIT IN WISCONSIN HAS BEEN LABELED BLASPHEMOUSLY ANTI-CATHOLIC** by the nation's largest Roman Catholic civil rights organization, but the advisory board of the Neville Public Museum voted to support the exhibit anyway. The New York-based Catholic League for Religious and Civil Rights says that the "To Hell and Back" exhibit of paintings and sculptures by Wisconsin artist Norbert Kox features: the Virgin Mary depicted as the "Great Harlot"; Jesus labeled the "Son of Perdition"; Jesus wearing a necklace with the satanic symbol "666"; a headless statue of Mary with "black filth" running out of her Immaculate Heart; and blasphemous misuse of rosary beads, medals, crucifixes, scapulars and votive candles. - *The Washington Times*

**\*A TV AD BRINGING NEWS OF HOPE AND HEALING FOR HOMOSEXUALS WAS REJECTED** by the affiliates of ABC, CBS, NBC, WB and UPN over the summer. CNN had planned to run the ad—part of the "Truth in Love" campaign which earlier ran newspaper ads—but reneged due to fears that the ads would be seen as discriminatory toward homosexuals, reported *The Associated Press*. Meant to coincide with June "Gay Days" at DisneyWorld and other amusement parks around Orlando, the ad was run on PAX-TV and two Christian stations in the Orlando market. Supported by a coalition of 18 conservative groups, the ad features the personal story of former lesbian Yvette Cantu, policy analyst for the Family Research Council. "It saddens me that young people who have everything to live for are being encouraged to celebrate their participation in a dangerous behavior," Cantu says in one part of the ad. "I've seen, first-hand, the ravages of homosexual behavior. At my age, I

should not have 15 dead friends...Seven years ago, I departed from a destructive path and found hope, healing and love in Jesus Christ." Janet Folger, director of the Center for Reclaiming America, noted that there are well over 20 homosexual characters on network shows, yet "we can't even buy time to get the opposing view out." - *FRC release/The Washington Times*

**\*THE U.S. HOUSE OF REPRESENTATIVES HAS PASSED A BILL DESIGNED TO PROTECT RELIGIOUS PRACTICES FROM GOVERNMENT INTERFERENCE**, even in some cases where it might conflict with state or local laws. Spurred by tales of prisoners barred from receiving communion, students disciplined for wearing yarmulkes in school, and houses of worship frozen out of residential neighborhoods by zoning laws, the House passed the Religious Liberty Protection Act by a vote of 306-118. The Senate was thought likely to pass some version of the legislation. The House bill was drafted to reverse the effect of a 1997 Supreme Court ruling that struck down part of the 1993 Religious Freedom Restoration Act as an overextension of congressional power in the states. - *The Washington Post/The Washington Times*

**\*A MAN WHO DABBLED IN SATANISM** has been indicted on charges of burning ten churches in Indiana and Georgia. Jay Scott Ballinger, 36, told the National Church Arson Task Force that he set fire to between 30 and 50 churches in 11 states. He could face the death penalty because a volunteer firefighter died at New Salem United Methodist Church in Commerce, Georgia, in 1998. It is the most arsons charged to one person in the three-year investigation by the task force, formed because of an increase in the number of arsons at black churches in the South. The panel has investigated over 750 fires, bombings, or attempted bombings, and has charged over 330 people in some 250 of the incidents. Ballinger "is a white man charged with setting fire to predominantly white churches," said Acting Assistant Attorney General Bill Lann Lee. - *Associated Press/Presbyterians Week*

**\*NO SOONER HAD AMERICA'S ONLY STATEWIDE SCHOOL VOUCHER PROGRAM BEEN SIGNED INTO LAW** in Florida than opponents of the statute filed a lawsuit contending that it is unconstitutional and will destroy public education. The law allows parents of children in failing schools to send their children to private or parochial schools at taxpayer expense. In a related story, a federal appeals court ruling on a Maine school voucher program now makes it more likely that the U.S. Supreme Court will eventually take up the constitutional issues involved. - *The Washington Times*

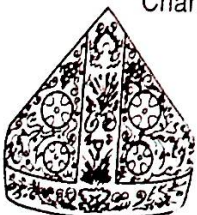
# THE Christian Challenge.

A PUBLICATION OF

THE FOUNDATION FOR CHRISTIAN THEOLOGY

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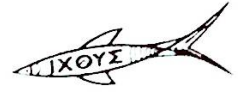
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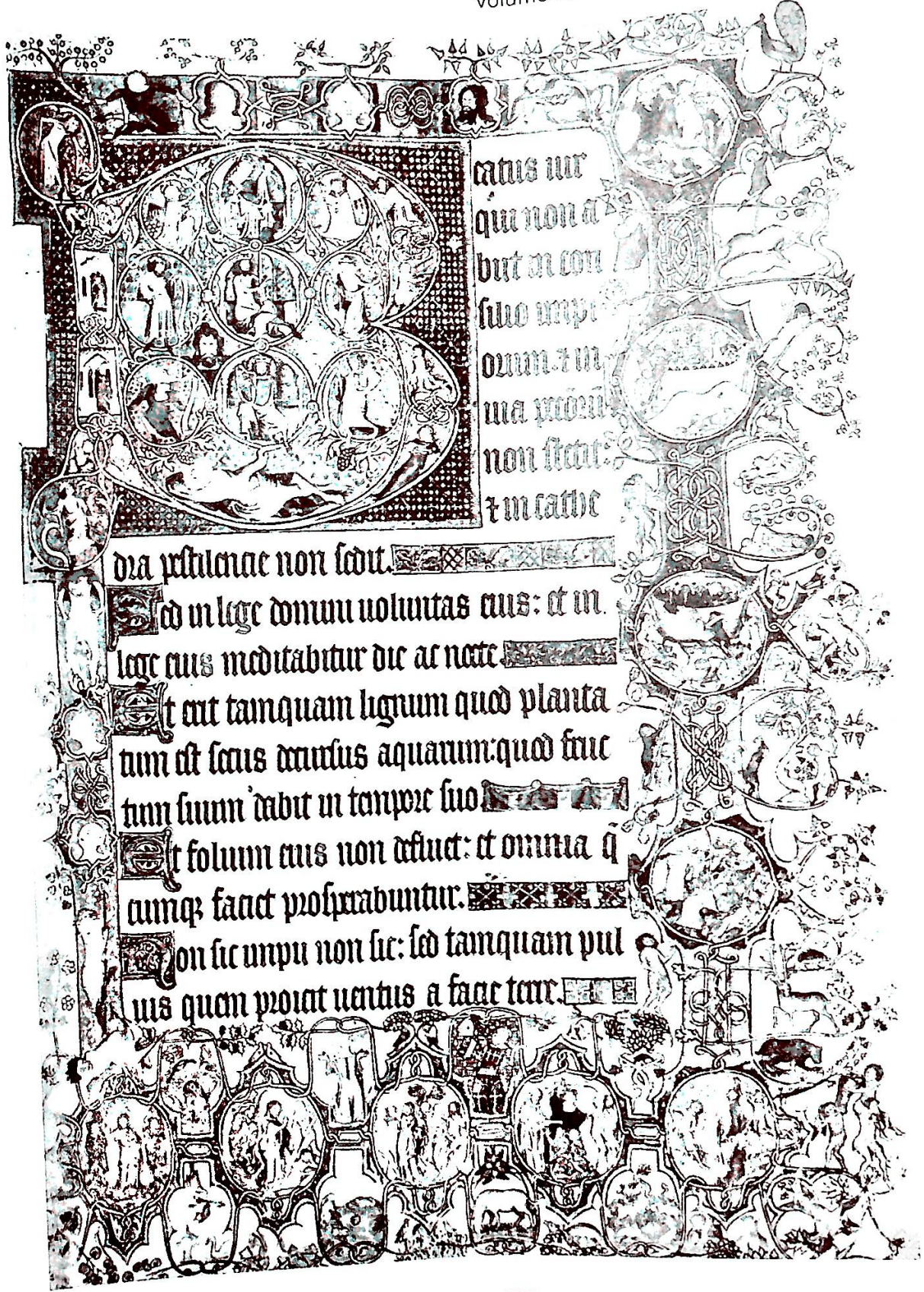




# THE Christian Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM - FOUNDED 1962

Volume XXXVIII, No. 6 October, 1999 \$3.50



catus vir  
qui non a  
bit in con  
suo impi  
orum. In  
uia pcedit  
non sedit  
et in cathe

dra p'stencie non sedit.

sed in lege domini uoluntas eius: et in  
lege eius meditabitur die ac nocte.

Et erit tamquam lignum quod planta  
tum est secus decursus aquarum: quod fruc  
tum suum dabit in tempore suo.

Et folium eius non defluet: et omnia q  
cumq; faciet prosperabuntur.

Non sic unpu non sic: sed tamquam pul  
uis quem proicit uentus a facie terre.

**KOLINI:** "We Won't Compromise The Gospel for Unity" • Page 6  
**TAY:** Communion's "Deep Divisions" Must Be Faced • Page 10



# THE Christian Challenge

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

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Volume XXXVIII  
October, 1999

# IN THIS ISSUE

## FEATURES

### "WE WON'T COMPROMISE THE GOSPEL FOR UNITY"

David W. Virtue Interviews  
Archbishop Emmanuel Kolini Of Rwanda ..... 6

## NEWS AND REVIEWS

### FOCUS

This issue's highlights:

- Tay Boycotts Major Anglican Meeting
- Holloway Rebuffs Resignation Calls
- Zambian Continuers Claim Harassment By Former Leaders
- FCC Meeting Draws Pan-Anglican Gathering
- Another Woman Priest Leaves ECUSA
- Lutherans Okay Communion With ECUSA
- Declining Numbers Dog English, Canadian Churches
- REC Celebrates 125 Years
- Connors Asks For Probe Of Claims
- Embattled U.S. Orthodox Leader Resigns ..... 10

## COLUMNS AND DEPARTMENTS

### BACKTALK

Letters From Our Readers ..... 3

NEWS OF THE WEIRD ..... 5

### SIGNPOSTS

"Edith And The Church Organ"  
By David Virtue ..... 9

### THE AFTERWORD

Editorials ..... 26

CHURCH DIRECTORY ..... 27

**ON OUR COVER:** Psalter of the St. Omer Family; English, early 14th century.



# Backtalk

## “TRADITIONAL THINKING”—NOT

I write in response to Paul S. Wilson's letter in the Summer "Backtalk," extolling his parish's first woman rector as "one of the finest" rectors ever to serve his congregation.

It is commendable and gratifying that Mr. Wilson is a "strong believer in following the Bible's lead in our practice" and "an especially strong opponent of 're-writing' what constitutes sin, sexual or otherwise." He has on more than one occasion "come out strong on holding to traditional thinking."

Yet his acceptance of women priests is clearly against 2,000 years of "traditional thinking" in the Universal Church based on Christ's own choice of apostles, and the apostolic order still maintained throughout most of Christianity today. Nor do I see how his reception of a woman rector can be credibly based upon the quotation he cites from *Acts 10:34-35*. This passage relates to the sin of all mankind, and not to the priesthood as established in the early Christian Church.

Russell Joseph  
18 Fenchurch Drive  
Bella Vista, Arkansas 72714

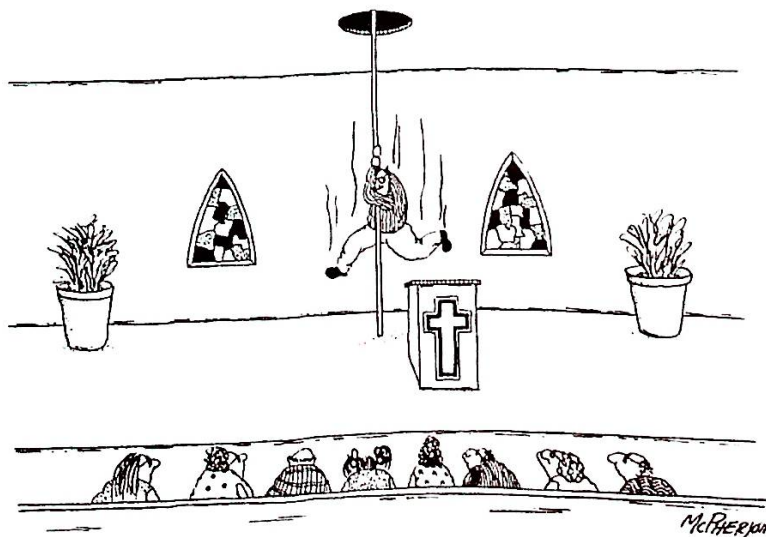
## BISHOP BOYNTON

I thought you might be interested in an ecumenical comment on the death of Bishop Charles Boynton [of the Episcopal Missionary Church] (noted in the September edition of *TCC*). Bishop Doug Woodall [of the Charismatic Episcopal Church] gave Bishop Boynton Last Rites and delivered the funeral oration at his requiem mass.

Bishop Boynton and Bishop Woodall shared a very close friendship in the closing years of Boynton's life, as attested by a personal note from Boynton's widow addressed to the CEC's primate, Archbishop Randolph Adler.

I deeply appreciate the spirit of men like Doug Woodall and Charles Boynton, and wanted your readers to celebrate their friendship with me. Their relationship is an icon of what the Church can become when we take the opportunity Christ grants each of us to lay down our life for our brother.

Fr. Kenneth Tanner  
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St. Michael (CEC)  
San Clemente, California  
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OVERWHELMED BY HIS HECTIC SCHEDULE, PASTOR FARKLE  
BEGAN LOOKING FOR WAYS TO SAVE A FEW MINUTES HERE AND THERE.

## PRAYING FOR UNITY

The [following] prayers should be given to all bishops who are interested in unity in the Church. I am sure Abbot Morales [who leads the Benedictine community fostering talks between orthodox Episcopal and Continuing bishops] would agree.

We must all work towards getting Our Lord's house back in order—not forming new groups. We must work for Christ's honor and glory—not our own...

Fr. Martin LeRoy, OSD  
Order of St. Dominic  
333 North Marple Street  
Coos Bay, Oregon 97420

Here are the prayers commended by Fr. LeRoy:

### To The Holy Trinity BEFORE THINE EYES

Before thine eyes, O Lord, we bring our faults, and we bring with them the stripes that we have received.

If we weigh the evil that we have done, small appears our punishment and great what we deserve.

How grievous is what we have done! How light is what we bear! We have felt punishment for sin; but we have not put off obstinacy in sin.

Under Thy scourgings our infirmity is worn down; yet our iniquity is unchanged.

Our mind is tormented with evil; yet our neck is still unbent. Our life sighs itself out in sorrow, but it does not amend itself in good works.

If Thou art patient with us, we do not correct ourselves; if Thou does exact vengeance, we harden our hearts.

If chastised, we confess what we have done; after Thy visitation we forget our tears.

If Thou dost stretch forth Thy hand, we promise to do our duty; if Thou dost put up Thy sword, we keep not our promise.

If Thou does strike us, we cry out to be spared; if Thou sparest us, again do we provoke Thee to strike.

Thou, O Lord, has judged us who confess our crimes; unless Thou wilt forgive us, we know that Thou wilt rightly destroy us.

O Father Almighty, Thou who has made out of nothing us who beseech Thee, grant unto us that which by no merit of our own we ask of Thee. Through Christ our Lord. Amen.

V. Deal not with us according to our sins, O Lord.

R. Nor reward us according to our iniquities.

### Let us pray

O God, who art offended by our sins, mayest Thou be placated by our penance: graciously regard the prayers of Thy suppliant people and turn from us the scourge of Thy wrath which we have merited by our sins. Through Christ our Lord. Amen. - St. Augustine



## To The Light Of The World

O Christ, Saviour of the world, light that never fails, treasury of heavenly gifts, who together with the Father and the Holy Spirit does dispel darkness and dost establish all things, look down with favor upon us. Put away the criminal superstitions of those who oppose the truth, and frustrate their evil designs, that they may not seduce my soul from Thee, who art God, that they may not seduce my soul from Thee, who art God, living forever and ever. For to Thee is all glory, all veneration, and all thanksgiving. Let there be honor and adoration to the Father, and to the Son, and to the Holy Spirit, now and forever, world without end eternally. Amen. -St. Basil of Ancyra

## “(UN)COMMON PRAYER”

The prospect of an 8,000-word Book of (un)Common Prayer by the year 2012, as reported out of the [Episcopal Church's Standing Commission on Liturgy and Music] (TCC, Summer '99), should give us pause. The wonderful thing about one's adversaries is, given enough rope, they really do manage to hang themselves.

We at the Church of the Holy Communion, Dallas, remain committed to the principle of *one* rite (uniformity) rigorously obeyed by ALL (conformity) as the only means to saving the remnants of authentic Anglicanism on these shores. In so doing, we merely follow the admonitions of Thomas Cranmer in

Preface to the first Prayer Book of 1549.

Since the Prayer Book is not only a form of worship but, most more importantly, a compendium of *doctrine*, multiple forms of worship will only proliferate the multiplicity of doctrines, many of them pagan, not to say heretical, which presently afflict the American Church.

If we at Holy Communion must stand alone in this world on this issue, we shall certainly do so in the spirit of St. Athanasius,

*in eadem*. We remain committed to the 1928 Prayer Book not because it does not need revision. It most assuredly is faithful, however, because it remains the last revision for this ecclesiastical tradition. We reject the 1979 Missal not for its content, but because it runs contrary to principles of uniformity and conformity. We reject the 1979 Prayer Book not because it contains much useful liturgical material, but also because it runs contrary to the principle of uniformity and conformity.

As we are going to duke out the issues which presently divide us—women priests, baptismal regeneration, modern/in-language, homosexual blessings and the like, the place is not in the confines of the Prayer Book, for it is our tradition. Let the Evangelicals and Catholics thrash these matters which produced the Missal in the first place.

Should the issue of marriage be incorporated into the liturgy of the Prayer Book? Let the ordination matter come to rest with the Ordinal. Should infants receive Communion? Should Confirmation be a repeatable sacrament? Should 'you' and 'yours' refer to 'thee' and 'thine'? Should second marriages be allowed for those whose first spouses remain alive? If so, should they, in the tradition of Eastern Orthodoxy, carry a penitential note?

I have heard from me more than once on this matter of Episcopalians gathering together and commencing a revision of the 1928 Prayer Book. Some will say that a sort of thing needs committees and commissions and surveys and statistics. That is a lot of nonsense! The *English Book of Common Prayer* was assembled in three months! Those who gathered at Chertsey in the

fall of 1548 knew what needed to be done! They knew the doctrines which needed to be sunk deeply into the foundations of the authentic liturgical traditions of the West!

What makes the 1928 something of a blessed albatross is that the issues which dogged the Reformation remain in the liturgy, and have become somewhat dated. There are a whole new series of challenges which now need to be resolved.

Unless and until we establish *one* liturgy, the [revisionists] will go on setting fires in the harvest. Is there not *someone* out there who can see that a godly revision of the last authentic Prayer Book, with attendant uniformity and absolute conformity, is the only safe passage through the present minefield?

The Rev. David Edman  
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Dallas, Texas  
chcrector@msn.com

## A SRI LANKAN VIEW

I was happy to receive *THE CHRISTIAN CHALLENGE* of May 1999. The articles are of very high standard and the information given is indeed very valuable. I wish to congratulate you on producing such a valuable magazine. [My thanks] go to Mrs. John Naz of Clarkston, Michigan, USA, who [gave] this gift subscription to me...

The Rt. Rev. Dr. S. Jebanesan  
Bishop In Jaffna, Sri Lanka  
Church of South India

## THIRD WORLD CONTACT NEEDED

Politicians with a radical left-wing agenda, clothed in clerical robes, are running ECUSA at the highest level. The traditionalists in the American Church, for survival alone, must have contact with Third World Anglican churches where the true Church thrives. We need their support.

I am enclosing a check to cover the cost of sending a year's subscription of *TCC* to a Third World bishop of your choice. I applaud your effort to send *TCC* to these diocesan leaders.

Eleanor Short  
Bloomsburg, Pennsylvania

## THE NEXT ISSUE...

will be a special November/December edition that (*d.v.*) will include Part I of a look back at the key events and developments *THE CHRISTIAN CHALLENGE* covered for you during these last four decades of significant change in the church.

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# News Of The Weird

**DOING "BODY THEOLOGY":** Well, we're sorry we missed this one. It seems that, in June, a female Episcopal priest teamed up with a yoga teacher and massage therapists for a "weekend of loving God and ourselves" at a retreat center outside Las Vegas. A flyer for the gathering said the "Christ Presence Seminar: Monastic Prayer and Hatha Yoga" was a creation of St. Teresa's Cathedral, a "post-denominational Christian community" in Las Vegas founded by the Episcopal priest, the Rev. Sarah Serna. Ms. Serna "specializes in body theology, spirituality and the arts, and the spirituality of work." The cathedral, said the flyer, "invites you to boldly live a passionate love affair with God, honor the myriad beliefs of all the people of God, and teach wholeness and holiness in prayer and table fellowship." Table attractions were to include "delicious vegetarian food" and non-alcoholic wine for communion.

**NEW LITURGY?:** A good time was had by all, it appears, at the Archbishop of Canterbury's youth event in London a few months ago. According to *Church Times*, the event drew some 5,000 young people, together with the two archbishops, 30 diocesan bishops, 29 suffragans and a few retired prelates. But you gotta figure that any gathering combining both young people and bishops is going to produce an oddity or two, and one was the final blessing at a Southwark Cathedral service. To the blessing: "May the light of Christ light up your life," the response was "And up yours." It's not something we could take to on a regular basis, but maybe just when the bishop comes a-calling.

**NUN SEQUITUR:** A 66-year-old Franciscan nun has confessed to scrawling racist graffiti on the bathroom walls of Provena St. Joseph Medical Center in Joliet, Illinois, where she was a chaplain. *The Washington Times* quoted a police sergeant as saying that Sister Dorothy Toman "did it to see how the hospital would react."

**A NEW WAY TO GET AHEAD:** A Roman Catholic priest in Covington, Kentucky was promoted to pastor of a church, just weeks after church officials learned he had fathered a child with a married woman, reports *The Washington Times*. While the cleric, the Rev. Joseph Gallenstein, has since received a three-month leave of absence at his own request, a statement issued by the diocese said Gallenstein intends to remain a priest.

**WHICH MAY MEAN THERE'S HOPE** for the former dean of Harvard Divinity School, Ronald F. Thiemann, a prominent theologian and educator. According to *The New York Times* and *Boston Globe*, things went south for the Evangelical Lutheran cleric—who helped establish Harvard's Center for the Study of Values in Public Life—when adult pornographic images were found stored on the university-owned computer at his residence. The discovery occurred when he asked technicians to transfer his files to a new disc drive on the computer. Harvard did not confirm the story when it broke a few months ago; however, it said that Thiemann and Harvard Presi-

dent Neil Rudenstine had discussed the former's "contingency to serve as dean" prior to Thiemann's abrupt resignation, after nearly 13 years as dean, in November 1998. At the time, Thiemann said he was leaving for "personal and professional reasons" to "move on to a new period of my career." Thiemann evidently still has tenure at Harvard, though. Both Harvard and the former dean said that he hopes to return to teach at the school after a 1999 sabbatical leave.

**BIG BUN-GL E ON THE INTERFAITH FRONT:** Interfaith inclusiveness reached its apogee earlier this year, when a London supermarket introduced a line of hot cross buns—traditionally linked to Christ's crucifixion on Good Friday—that substituted the cross with a star of David. The move followed a request from a Jewish group to the Tesco store in Colney Hatch, north London, reported *The Electronic Telegraph*. Immediately, the bun issue loomed large enough that talks held with the Jewish Board of Deputies and officials from the Church of England before the go-ahead was given. It was decided that the buns would initially be sold only in the London store but will be introduced to other shops if they are popular. A spokesman for Tesco said: "We wanted to be sure it would not offend anybody. The Board of Deputies was fine with the idea as long as we don't sell them during Passover, the weekend of March 31, when it is forbidden to eat anything with leavened bread." Church of England officials privately described the idea as "mad," while a rabbi thought the scheme "imaginative" but he wouldn't be eating the hot star buns, because they were not kosher. The Council for Christians and Jews, a group set up to improve relations between the faiths, described the move as "quite inappropriate." Jonathan Gorsky, the group's education adviser, pronounced himself "utterly bewildered" over the bundoggle.

**OY VAY, SAID THE PRESBYTERIANS** when Maryland Presbyterian officials learned of the issue with detractors of the hot star buns. It turns out that one Joshua

a Jew—was among those sent by the Ark and the Presby-  
terian Church in Odenton on a recent mission to an Indian reservation. Ederheimer, 36, a D.C. police captain weaned on knishes and matzoh balls, said he just wanted to go along with the mission with the group from his wife's parish. Pastor Tim Stern checked out the highly unusual request with Presbyterian officials, but found them receptive. So, Ederheimer was commissioned as a missionary along with a few others during a brief ceremony at the Odenton parish, with Stern substituting "God" for "Jesus" when it came to Ederheimer. In July, he left with 35 missionaries for a ten-day stay at the Pine Ridge Indian Reservation in South Dakota. The missionaries were to run a vacation Bible school on the reservation, home to about 23,000 Sioux and within the poorest county in the country. "What we do, we do in the name of Jesus Christ," said one of the missionaries, Dorothy Forloines. But Ederheimer got around the issue by sticking to driving children to the study classes and tutoring them in reading and writing. "Here I am, a Jew going on a Christian missionary trip," Ederheimer told *The Washington Post* before his departure. "I'm sending a message that it really doesn't matter what religion you are. Anyone can step up to the plate and make a commitment to helping others."





# “We Won’t Compromise The Gospel For Unity”

An Interview with The Most Rev. Emmanuel Kolini of Rwanda

*Archbishop Kolini is one of four Anglican leaders who helped formulate primary orthodox proposals for the 1998 Lambeth Conference. He also is among prelates who are actively responding to appeals for help from embattled conservative Episcopalians in America. David W. Virtue interviewed the Archbishop at an Evangelism conference attended by some 450 Episcopalians in Ridgecrest, North Carolina, this past summer.*



**ARCHBISHOP EMMANUEL KOLINI** was born and baptized Roman Catholic, but it was in a Baptist church that he underwent a profound conversion experience. He later became an Anglican through the influence of what became known as the East African Revival, centered in Uganda. In fact, Rwanda is known for two historic events: the 1935 East African Revival and the 1994 genocide.

Said Kolini: “I longed for intimacy with God. I was working in the cathedral and a voice spoke to me in Swahili, ‘Worship good God’, but there was no preacher near me...I went to a nearby Baptist Church. I bought a Bible and started reading it.”

Kolini then went to Uganda, where he experienced the East African Revival firsthand. He studied and became a priest, and a school teacher, and went on to the Congo where he became a bishop. He returned home to Rwanda to become archbishop. He and his wife, Freda, have eight children and seven adopted children.

Today, at the age of 54, he is one of the youngest of all the 38 primates in the worldwide Anglican Communion. He is primate of Rwanda and Bishop of Kigali. When I spoke with him, he was touring the United States listening to what is going on in the Episcopal Church (ECUSA).

**Mr. Virtue:** Archbishop Kolini, what percentage of the primates do you think share your concern about what is going on in the U.S. Episcopal Church, the polarization that is occurring here? There were eight of you in Singapore; there are 38 primates altogether.

**Archbishop Kolini:** It is difficult to give you a percentage, but as far as I know all the provinces together would make up a majority, certainly more than half. But you must know that prophets have never been in the majority. (Laughter)

**Q.** It is interesting to observe that, since Lambeth, several of the...bishops from Africa have taken a more pro-active interest in the U.S.—yourself, for example, and Bishop Rucyahana of Shyira. Are you sizing up the situation for missionary work here?

**A.** Because of what had happened at Lambeth, some Evangelical parishes in the U.S. were much encouraged [and they] have been inviting the African bishops here: [I am also here] because we have the invitation of the presiding bishop to “come and see.”

**Q.** But when he said “come and see” he was particularly talking about homosexuality. You are clearly not taking him up on that?

**A.** We are taking that opportunity to talk to anyone who asks us.

**Q.** Should Presiding Bishop Griswold be talking with ex-homosexuals as well as practicing homosexuals?

**A.** If the Archbishop of Canterbury is doing it, he should too. The Lambeth resolution was clear that we should have a pastoral concern for homosexuals. We should care for them and share the gospel with them. Former gays are a wonderful testimony and we need to hear them and how they came out of that lifestyle. The Archbishop is courageous for bringing them forward. We must remember the story of the blind man, “Once I was blind, but now I see.” We know Jesus can...heal people.

**Q.** Last year at Lambeth, Archbishop Goodhew of Australia and Archbishop Sinclair of the Southern Cone of America told us that it is “likely” that, if ECUSA doesn’t come into alignment with Lambeth, other provinces will cease to recognize ECUSA as part of the Anglican Communion. Do you see that as a possibility in the future?

**A.** It is the question of unity. When we break the bread and share the cup, that is where our unity is. If ECUSA follows the 12 theses of Bishop Spong and they don’t believe [in] the bodily resurrection, and the cross, and Jesus is only seen as one among equals, where do we get our unity?

**Q.** Can you have unity at any price?

**A.** Never. Never. Unity meets at the foot of the cross, where



all sinners meet, and where we repent and are forgiven. Outside of that we can't have unity. What he (Spong) says is destroying the church and undermining the gospel.

**Q. Then, if...you can't have unity at any price and if the revisionist Episcopal bishops continue to follow Spong and the liberal agenda, do you have broken communion already in existence?**

A. I think this is the bottom line. This is how I see it. Why was there a Reformation in the first place? Is this another reformation? It is a time of tolerance and a time of decadence. It is clear in the Acts of Apostles the days of darkness are over and the Lord is asking everybody, everywhere to come home like the prodigal son and repent.

**Q. If these bishops like Spong, Thomas Shaw of Massachusetts, Ronald Haines of Washington, et al say they want a "new reformation" along their lines and on their terms, and not First Century Christianity's, is that going to lead to schism down the line?**

A: It is not my prayer. I believe in the God of miracles. I am expecting a miracle...But if it is necessary we are not going to compromise the gospel for the sake of unity. That's clear. No compromise with Jesus and the gospel.

**Q. Assuming the situation in ECUSA gets on the agenda of the primates in...March 2000, what [are the] initial steps that you would like to see the primates authorize to address the American situation?**

A. At Lambeth we gave authority to the primates to assess any critical situation in any province and to act on it. There are cries in this country by marginalized Evangelicals (*and Anglo-Catholics - Ed.*). They have sent us petitions and it must be discussed and we must try and find a solution.

**Q. If it is not on the primates' agenda, how do you think the [core] group of primates will respond?**

A. If it is not on the agenda, that group or groups will ask for it to be on the agenda. It is their responsibility and their right to be heard.

**Q: Do you see the American problem as having affected and infected other provinces, or is it peculiarly our problem?**

A. It has affected the whole Christian Church, not only the Anglican Communion. Pluralism is very dangerous for the gospel and for the church. If we say Jesus is one among equals and he is not the only way to the Father we are in danger of Moslems [predominating]. The Moslems are keen to evangelize the entire world and they are focusing on Africa. By the year 2010 Moslems would like to see Africa under their power. If young poor Christian Africans can get money from the Moslems, why should they remain poor Christians in Africa? If they can become Moslem and so long as heaven is open to them why be poor? It is very crucial for our church.

**Q. Let us pursue the Islamic question, the rise of Islam and persecution. Is aggressive evangelism by the Christian Church the answer?**

A. Yes, I have done it and gone on the streets and preached to Moslems and they have been converted. It is not aggressive: it is a matter of life. If we take the world as a sinking ship and Jesus is on the rescue in a small boat, the church is called to be on his team. We are rescuing for life. The gospel is life. The doctor is aggressive to remove cancer. We are to show and demonstrate the gospel.

**Q. [You met with] members of First Promise in Singapore.**

A. [W]e invited them. If we want to help, we have to understand exactly what is going on and that is partly why I am here. I am listening and seeing and making sure what we are doing is the right thing. We want to be part of the solution and not part of the problem.

**Q. There are some 45 Evangelical and orthodox bishops in ECUSA. Are you in any talks with them about the future of ECUSA?**

A. If I have a chance to know them I will do that. I have talked with only a few of them. I will talk with any bishop, orthodox or revisionist. I will talk to anyone.

**Q. Have you talked with [Presiding Bishop] Frank Griswold?**

A. ...He did invite me, but our time is limited. I am looking for another opportunity to be back in this country.

**Q. Can you tell me about the phenomenal growth of the Christian, specifically**

**Anglican, Church in Africa?**

A. I confirmed 800 in one parish in the last two years. In my own diocese we are seeing great growth. We are splitting into two more parishes just from that one single parish. Some churches are more than 3,000 strong.

**Q. What do your pastors get paid?...How can American Episcopal churches help?**

A. We don't pay pastors. It is a sacrificial ministry. We give them 50 percent of the collection each Sunday. It can be 3,000 or 5,000 francs (\$1 equals 300 francs)...I have 25 clergy on staff and I need to train more before the end of this year for 13 more parishes. It is a long distance between parishes. They don't have bicycles, they walk on foot. A bicycle costs \$500. ...We are still recovering from war and the burden of international debt...We desperately need money for education, schools and school teachers.

**Q. Have you experienced much hostility and resistance from revisionist diocesan bishops in America to giving you financial support because of the Lambeth resolution on human sexuality and its repudiation of homosexuality?**

**"Unity meets at the foot of the cross, where all sinners meet, and where we repent and are forgiven. Outside of that we can't have unity."**



A. I am not in touch with any of them. They never gave it from the beginning. They can't make us any poorer. So even if there is hostility I wouldn't mind. It is all part of the suffering of the cross.

Q. As you assess the American situation, what can you live with in the final analysis?

A. You need a strong spiritual leadership at "815" (ECUSA headquarters). You can't go to the Anglican Communion for answers. You know what they are. You must try and solve your problems. I would advise the Episcopal Church to fix its problems. The orthodox and Evangelicals are so discouraged. You don't want to lose them, that is why I am here trying to help.

Q. The question of women's ordination is the big hurdle for some. How do you see it?

A. What is the purpose of ordination? Why should we take leadership as more important than salvation? If a woman shares with me person to person and then leads me to the Lord, I can't think why I cannot let that woman be in the pulpit. The main purpose is to bring the people to Christ. I don't care if it is in the pulpit or in person.

Q. Have you ever ordained a woman?

A. No. But since the East African Revival women have been lay evangelists. They have shared the gospel and given their testimony publicly.

Q. It is seen as a big issue, a stumbling block for the orthodox and traditionalist bishops in ECUSA and several branches of the Anglo-Catholic and Continuing Churches. Many see it as a fatal stumbling block for unity.

A. The Church of England's approach of "flying bishops"—I think solves that problem.

Thank you, Your Grace.

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### NEW FCC DIRECTORY OF TRADITIONALIST PARISHES

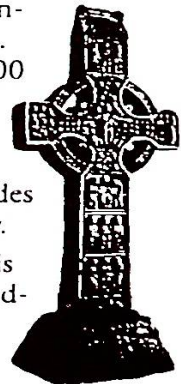
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# Signposts

## Edith And The Church Organ

*A Story By David W. Virtue*

Edith had been the organist at the small Parish of St. Peter's longer than anyone could remember.

Some said she had been organist for four decades or more. The current rector said she'd been there for his ten years, and he couldn't find anyone who could remember when Edith first started to play at the parish.

She was as permanent a fixture as the wooden cross that hung over the altar.

She never missed a Sunday. Whatever vacation she took was always during the middle of the week, and she always made sure she was back by Saturday night to play on Sunday morning. She would never let the small congregation down. Never. If there wasn't Edith to play, there was nobody.

When her husband, John, died years ago, she played at his funeral. Everyone understood, of course. There was no one else who could play the organ, so Edith just sat herself down and played her beloved John's favorite hymns.

John had been just about everything in the church, and before he died he was the church treasurer. He was sorely missed when he passed on. The couple had had no children.

On the day of his funeral, as the casket was being taken down the center aisle, Edith played the couple's favorite, *Crown him with many crowns*. The congregation was overcome by tears.

Everyone loved old John. Edith quietly wept as her hands moved over the keys playing the hymn they both loved. She could not watch as his body moved slowly down the nave and into the narthex. They buried him in the church cemetery, and life went on again.

Edith played for two more decades, though no one could really remember how many years it was. Most of her friends began to die off. But still Edith plugged valiantly along. Her fingers became a little more arthritic with time and her knee joints started to go, but still she hit the bass pedals as best she could, and if now and then she missed a note, nobody minded. Edith was all they had, and they loved her.

One Saturday morning recently she had a fall. Her leg broke in two places and an ambulance took her to the hospital. The rector came, of course, and told her to take it easy. Somehow or other they would manage without her on Sunday.

Edith couldn't imagine that. It was unthinkable.

She summoned the doctor and told him she had to go home right now. Her leg was in plaster and as far as she was concerned she could hobble around "just fine." She could still play the organ, without using her legs.

Her doctor, a kindly man with a big stethoscope, told her that he couldn't let her go because he had her welfare at heart.

"No, you don't," she said. "The Lord has my welfare at

heart, and I am answerable only to him," she said.

Gently, he told her that it wasn't only her leg that was trouble, but that some tests had shown she had an irregular heartbeat and might need more serious surgery. Certainly tests awaited her.

"But St. Peter's needs me and I am going," she said. "I feel fine."

She signed herself out under great protest. The taxi whirled her home and on Sunday morning, without anyone knowing, she hobbled into the old wood frame church and started practicing the hymns before the nine o'clock service.

The rector was stunned to see her in the organ loft but said nothing. He knew how important it was for Edith to be there and he knew that if the doctor couldn't keep her in hospital then it was pretty pointless for him to say anything. He smiled up at Edith and she smiled right back.

He did notice that when she turned away, her face became contorted with pain, but he knew he could do nothing about it. Edith never complained. She never complained.

The service went pretty smoothly. Edith seemed to have control of the hymns and no one paid much attention.

The final hymn was *Come, Labor On*, and Edith seemed as though she was slowing down on the final verse.

No one really noticed, but the rector looked back briefly from the back of the church as he pronounced the benediction.

Again, he saw pain on Edith's face; her back bent double, her head almost touching the sole. He knew she was in trouble.

Suddenly, Edith lifted her head and paused, raised her hands in mid-air and waited. The rector looked up at her.

Turning, Edith looked at them all, and suddenly brought her tiny hands to her sole once again.

She started to play *Crown him with many crowns*.

People picked up the refrain and the rector's strong voice carried them all along.

No one knew why Edith was doing this, but they knew Edith wanted it, then that's the way it would be.

They sang with gusto as though their lives depended on it.

*Crown him with many crowns,  
The Lamb upon his throne;  
Hark! how the heavenly anthem drowns  
All music but its own.*

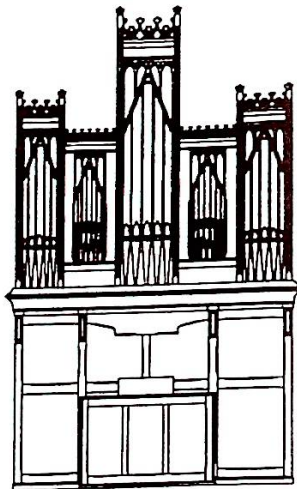
It was Edith's favorite, and most of them knew the words by heart.

As the final note sounded, the rector saw Edith slump forward, her arms embracing the console as though it was her own. The whole church went quiet. Somehow they knew she had gone.

At the funeral a visiting organist played the usual hymn and then the rector quietly told him that they had a favorite that they would all like to sing.

A stillness came over the small congregation. A shaft of light suddenly penetrated the small church through a window high in the ceiling and rested gently on Edith's coffin.

Then, in a faltering voice, filled with emotion, he quietly began to sing *Crown him with many crowns*.





# Focus

## Warning Of "Deep Divisions," Tay Boycotts Key Meeting

In a sign that Anglicans face a "Communion-breaking" situation, South East Asia's primate has boycotted a major Anglican meeting in the "heretical" Scottish province.

Archbishop Moses Tay said he was taking the action to protest departures from Lambeth resolutions upholding biblical authority and morality by a growing number of church leaders.

In an August 4 letter expressing his province's "hurt and distress" over this situation, Tay told the Archbishop of Canterbury that he would not attend the September 14-25 meeting of the Anglican Consultative Council (ACC) at Dundee. His letter cited particularly the direction of the U.S. Episcopal Church (ECUSA) and statements by the primus of Scotland (see separate story), the host province for the ACC meeting.

Tay also called for the "de-recognition" of provinces and dioceses that have "departed from the faith."

At its gathering, the ACC, a body of representatives from each province which includes clergy and laity, was due to respond to Lambeth initiatives and set the agenda for the March 2000 Primates' Meeting (comprised of the 38 provincial leaders). While Tay is not an ACC member, he was invited to Dundee because he is on the six-member Standing Committee of the Primates' Meeting, explained Anglican Communion General Secretary John Peterson.

Tay, who is also a medical doctor, is among conservative primates from the Communion's new global South "axis" who are starting to answer Lambeth's call to strengthen unity and mutual accountability among traditionally autonomous Anglican provinces. He also is among over half a dozen primates and archbishops who have pledged to respond to petitions from active U.S. Episcopalians seeking protection from their church, or—if ECUSA will not reform—support separate province within the Communion.

Among concerns shared by Tay and his colleagues is the sexuality resolution resoundingly adopted by the Lambeth Conference of Anglican bishops—which upholds traditional marriage and deemed homosexual behavior scriptural—has been repudiated or ignored in various ECUSA provinces and by some Anglican prelates, including Scottish Archbishop Richard Holloway.

"At the meeting of some primates, bishops and other concerned people in Singapore in April 1999," Tay wrote Archbishop George Carey in his letter, "six of us wrote to you and the Episcopal Presiding Bishop [Frank Griswold] with the hope you and the primates will deal decisively with the deliberate deviations from the faith. I must say that we are disappointed by your reply of 5 May 1999. We regret that you see correspondence pointing out errors and requesting...action as nothing more than exacerbating tensions. It would be nice if you were able to agree to the proposed moratorium on correspondence which you can also effect a similar moratorium on bishops' dioceses going against Lambeth's position..."

"We need to face up to the deep divisions within our

### ARCHBISHOP TAY

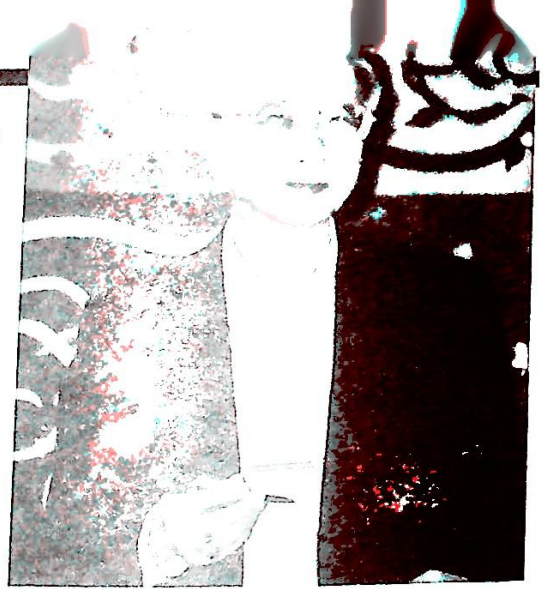
Communion because of the continuing deviation from the 'faith once delivered to the saints'." Tay wrote. "We cannot value unity above truth, which is intolerant of error. Any facade of unity is no more than the proverbial invisible clothes worn by the King.

"Please be assured, George, that we still respect your office," Tay told Carey. "But look at what is happening in ECUSA after Lambeth. Look at the horrendous and heretical statements by the Primus of Scotland, who can conveniently hide behind the bankrupt pleading of a different interpretation of Scripture. *Peter 3:15-16* is still spot on today. Look at the patronising and racist statements boldly made against African and Asian bishops. And now ACC can organise primates and ACC meetings in one of the most heretical provinces!"

On behalf of his province, Tay said he would absent himself from the ACC meeting to protest this "sad state of affairs...to you and the whole world."

Noting a 1997 resolution adopted by his province, Tay also wrote of his hope that other provinces would "protest," and "de-recognize the dioceses and provinces that have departed from the faith."

The 1997 resolution stated that South East Asia is in com-



## "Maverick" Primus Refuses To Go

The Bishop of Edinburgh, Richard Holloway—dubbed by one writer the "maverick who shoots from the lip"—has rebuffed calls for his resignation from critics of his controversial views on drugs, homosexuality and promiscuity.

With an Edinburgh priest leading the charge, the resignation calls followed upon the late August publication of Holloway's new book, **Godless Morality: Keeping Religion out of Ethics**, in which he urges a more tolerant attitude towards sexual promiscuity, asserting that extramarital sex may not be immoral. Evidently yielding to the modern idea that morals do not derive from any external authority, the 65-year-old Scottish primus argues in his book that bringing God into the contemporary moral debate is so problematic as to be almost worthless.

Recently, the bishop also had urged the acceptance of sodomy between priests and sadomasochistic behavior, saying that there were no "moral absolutes" when it comes to sex, providing it is consensual. He also thinks the church should bless gay marriages, seeing this as the same kind of evolution of church understanding that has already occurred on women's ordination. (Holloway himself is married.)

Tempers rose further when Holloway admitted experimenting with cannabis (marijuana) "a few years ago" and suggested that even Jesus himself would have tried a "few sucks of a joint" if it had been available to him. In his book, he says that drugs are natural substances which people should take to escape from



munion only with those parts (and, implicitly, those groups or persons) of the Communion which accept the principles of the orthodox Kuala Lumpur sexuality statement. Tay said a recent amendment incorporates into the resolution a call for agreement, also, with Lambeth's position on biblical authority and morality.

At this writing, there was no indication that others would join the boycott, and no word of a direct response from Carey to Tay.

(At deadline, however, Carey had taken issue with Holloway's notion of "godless morality" in an opening address to the ACC meeting, while also chiding efforts to "build fences around our particular perception of truth." Reiterating points he made in the U.S. earlier this year, Dr. Carey said that, while "we rejoice in our diversity," which "denotes a generosity of spirit... we do not live by the principle 'anything goes'. I, and I guess most of us, do not accept that there are no cardinal doctrines, beliefs or limits to orthodoxy." But he also spoke against opting out of the communal and "continuing search" for what God "wants us to be.")

### Sinclair, Goodhew Share Concern

A leading figure in the "core" group of conservative archbishops, the Most Rev. Maurice Sinclair of the Southern Cone of America, told *TCC* that, while his province would be represented at the ACC meeting, he does "understand Archbishop Tay's decision."

Sinclair said he shares Tay's "deep concern that loyalty to historic standards in the Anglican Communion should be maintained. Where they are disregarded this must be firmly resisted."

Another conservative leader, Archbishop Harry Goodhew of Sydney, told *TCC* that Archbishop Tay's "decision not to attend the ACC meeting in Dundee certainly gives expression to concerns that are shared by a number of bishops. The main-

tenance of Anglican orthodoxy is a serious matter in the balance between local autonomy and loyalty to the faith. It is one which will need to be thought through very carefully.

"The meeting in Dundee, and subsequently the meeting of the Primates in March next year will, I hope, give serious attention to these matters," Goodhew said. "Those of us who are not directly involved are watching with concern. We continue to keep these matters before God in prayer seeking guidance and mercy."

## "Flying Bishops" For ECUSA?

Scotland's Bishop Holloway, meanwhile, expressed "great sadness" over Tay's decision not to bring his "distinctive contribution" to the deliberations at Dundee.

Canon Peterson commented that: "The whole purpose of an ACC meeting is to have at hand, at great effort and expense,

the pressures of the real world. He argues strenuously for the legalization of cannabis, and has called for a Royal commission to review the issue. He also believes heroin should be available to addicts on prescription.

It was all too much for many within the 54,000-member Scottish Episcopal Church, who increasingly see their wayward primus as having alienated himself from them and from the faith that he, as a bishop, is supposed to guard.

"De facto, the See of Edinburgh is vacant," wrote the key spokesman for Holloway's critics, the Rev. Dr. Kevin Scott, rector of St. Philip and St. James' Church in Edinburgh. Scott argued that Christian ministers should not be exploring or advocating a morality that is "godless."

Most of the clergy are unable to accept the bishop's stance on drugs, he asserted. "The drug scene is morally harmful and it makes us live for the wrong things," Scott said. Police and anti-drug groups also condemned Holloway's remarks as damaging to the most vulnerable in society. Some observers said

that Holloway's admission of illegal drug use, apparently while a bishop, raises a serious question.

The Rev. Paul Burt, the rector of Holy Trinity in Melrose, said that the bishop also was beginning to question fundamental aspects of Christianity. "He is questioning the resurrection of Jesus Christ. It's a bit like Alex Ferguson saying he doesn't believe in the existence of football, but he still wants to be manager of Manchester United." Burt said the majority of his congregation disagrees with Holloway's views on homosexuality and drugs.

But Holloway said he had no intention of resigning and stood by his view that the church had to be inclusive, reported *The Scotsman*.

"Dr. Scott has a perfectly valid point of view and has made a valid criticism," the bishop said. But "the real issue for me is whether the Christian faith is wide enough to include people of my theological and ethical persuasion." He maintained that "views like mine have a place, even if they are contradictory."

He believes his theological views are acceptable for a bishop to hold, and that it is part of his job to reach out to the "church in exile," comprised of those who have left the church because of right-wing views like Dr. Scott's.

Holloway suggested that his critics are in the minority in the Scottish Church, saying that numerous communications from church members had convinced him he has "a great deal of support. People tell me I represent a version of Christianity that keeps them in the church," he commented. He said he doubted that there would be any official attempt to remove



**BISHOP HOLLOWAY, expounding his views at Lambeth last year.**



At deadline, however, there were some signal developments: Dil reported that the Lusaka synod had taken some important actions aimed at cleaning administrative house in the diocese. In addition, the synod "set up a commission to study the doctrinal and moral heterodoxies of the worldwide Anglican Communion, with a view to recommending action on the part of the Diocese of Lusaka," he said.

## Large FCC Conference Meets Near Baltimore

Anglican traditionalists from England, 17 states and the District of Columbia, and 12 church jurisdictions turned out in August for two days of liturgy, fellowship and discussion at a conference near Baltimore sponsored by the Fellowship of Concerned Churchmen (FCC).

St. Stephen's Parish in Timonium, Maryland played host August 25-27 to the largest gathering in more than a decade of the longstanding FCC. Best known for convening the 1977 Congress of St. Louis, which launched the bulk of the Continuing Church movement, the FCC continues as an organization working for unity among all orthodox Anglicans.

The conference opened with a Eucharist celebrated by the Rt. Rev. John T. Cahoon Jr., acting metropolitan of the Anglican Catholic Church (ACC) and bishop of the Mid-Atlantic States. Bishop Cahoon preached at the Eucharist on both Thursday and Friday, and also addressed the conference.

The meeting's featured speaker was the Rt. Rev. Edwin Barnes, who, as Bishop of Richborough, is one of the "flying bishops" (provincial episcopal visitors) charged with providing pastoral care to traditionalists in the Church of England.

Delivering the keynote address from St. Stephen's pulpit, Barnes lamented that the three elements cited by the international Eames Commission as "common" to all provinces of Anglican Communion—the common confession of the apostolic faith, common worship, and a single interchangeable—had all been compromised by women's ordination, revisions and other changes in some provinces.

He talked about how the "flying bishops" scheme is working in the C of E, and noted that he was among bishops who signed the Lambeth resolution urging dialogue with Continuing Anglican Churches, with a view to "the reconciliation of those who own the Anglican tradition." He said that he was in Timonium with the knowledge and permission of Archbishop of Canterbury, who had consulted with Episcopal Presiding Bishop Frank Griswold, and that the Archbishop had requested a follow-up report on the FCC meeting.

He concluded by saying: "The question we have to ask ourselves is not just how to patch up our communion, or make it work within it for traditionalists to survive. The far more important matter is how best we serve the unity of all Christians...."

Dom Alberto Morales, OSB, abbot of St. Benedict's Abbey, Bartonville, Illinois, talked about the dialogue between traditionalist Episcopal and Continuing bishops that the abbey is hosting in May, and about plans for similar gatherings in the future. Urging the church leaders to humbly put themselves in God's hands, he stressed that, "Divided, we can do nothing."

Responding to the abbot's address, and to a query from TCC, Archbishop Louis W. Falk, primate of the Anglican Church in America (ACA), spoke of a proposal for the dialoguing bishop-work, in the short term, toward constituting something closely akin to SCOBA, the group of Orthodox bishops from



**KEY SPEAKERS** at the FCC meeting included (from top, left) the Church of England's "Flying" Bishop of Richborough, Edwin Barnes; Abbot Alberto Morales of the Benedictine Abbey in Bartonville, Illinois; and Lord Sudeley, lay patron of the English Prayer Book Society. At right, Bishop Barnes, Frs. Chad Jones and Guy Hawtin, and Anglican Catholic Church Acting Metropolitan John Cahoon follow the crucifer during the recessional concluding the meeting's opening Eucharist at St. Stephen's, Timonium, MD.

different jurisdictions which meets periodically. Falk said the panel of traditional Anglican bishops could not only address practical matters of common concern and help mediate disputes, but act as a vehicle for advancing unity by formulating agreed statements on matters fundamental to such unity.

The banquet speaker was the Rt. Hon. Lord Sudeley, FSA, lay patron of the English Prayer Book Society, who described his two-decade-long battle in Parliament to preserve the 1662 **Book of Common Prayer**.

Panel discussions, workshops, and presentations covered topics including theological education, Sunday school curricula, clergy insurance, planned charitable giving, and summer camps and other youth ministries. Catherine Maresca of the Center for Children and Theology gave a presentation introducing the "Catechesis of the Good Shepherd," a Montessori-like church school program that originated in Italy over 40 years ago and is now spreading rapidly in the United States.

There was also a business meeting of the FCC members present, during which it was decided that the FCC will sponsor three regional conferences next summer; one on each coast and one in mid-continent. It is hoped that by shortening the travel time involved, the FCC can extend the benefits of such meetings to a larger constituency. The meeting also discussed other ways in which the FCC can aid traditional Anglicans.

The newly-elected Board of Directors met to consider a budget and elect officers for 1999-2001, choosing Dennis Mahoney, a California attorney and ACC member, as president. Mahoney succeeds Jane Nones of Minnesota, who stepped down after successfully expanding FCC's membership base and renewing its efforts to serve traditional Anglicanism.



## Another Woman Priest Leaves Episcopal Church

By David Virtue With The Editor

It's rare for women priests to resign their ministries in the Episcopal Church (ECUSA), but even more unusual when two women priests depart ECUSA inside of six months.

The first to go was Linda Poindexter, formerly a priest in the Diocese of Washington, who became a Roman Catholic layperson.

Now a strongly Evangelical cleric, the Rev. Judith Gentle-Hardy, has resigned as rector of the Church of the Holy Trinity in Marlborough, Massachusetts, saying she could no longer recognize either Massachusetts Bishop Thomas Shaw or ECUSA as part of the "universal Catholic and Apostolic Church."

She said that, while there may be some "faithful" individuals and clergy in ECUSA, the church as a body refuses to "challenge the apostasy and abomination before the Lord that is polluting its fellowship" and "short-circuiting its evangelism." For the last few years, Gentle-Hardy and her flock have objected particularly to Shaw's and the diocese's support for homosexual practice.

She and a "sizable number of faithful" from Holy Trinity have established an independent congregation, the Anglican Ministry of the Holy Cross, which is meeting in a synagogue.

In a letter to Shaw announcing her resignation, Gentle-Hardy said that, after prayer and discernment "the Lord has made it clear to me that I can no longer serve Him by remaining part of institutions controlled by...the canons of the Diocese of Massachusetts or...the Episcopal Church, USA."

While Gentle-Hardy walked away from the parish structures, she told Shaw that her move "is in no way a renunciation of either my priesthood or my ministry, but rather an intensification of both. It is the next logical step for me to take as I seek to be...obedient to the teaching He has given to His Church through the Holy Scriptures and Sacred Tradition.

"[T]he Lord is freeing me to spend my energy on bringing people to a saving knowledge of Him," she wrote.

At this writing, the bishop had not responded to the letter, though Gentle-Hardy said he had been in contact with those who chose to remain at Holy Trinity.

**\*A PRIEST WHO EARLIER PARTED COMPANY WITH HIS EPISCOPAL BISHOP AFTER A RUN-IN OVER REVISIONISM IN THE CHURCH** has notified the prelate that he "can no longer remain an Episcopal priest," reports *The Living Church*. However, the Rev. Anthony Tripi wrote Texas Bishop Claude Payne that he has "no intention of renouncing my vows in a way that you would like. Instead I intend to simply live them out in a way that you may not approve." Tripi earlier said he could not continue under Payne's authority and left the Church of the Advent in Stafford, Texas, followed by some 400 of his parishioners. A trial originally set for Tripi, on a charge of violating his ordination vows, was postponed when it was decided that he had abandoned the communion of ECUSA. Tripi subsequently appealed to the Episcopal Church's Court of Review to grant him the trial—and the chance to defend his support of "traditional Christian values"—



Judith Gentle-Hardy

that he had been denied. But his resignation forecloses that possibility. Tripi, who, with his followers, has established an independent, non-Anglican congregation in Stafford called the Tri-City Fellowship, had accused Payne (*inter alia*) of failing to adequately oppose revisionism in ECUSA. Payne, however, claimed to be a "traditionalist" who opposes the ordination or blessing of those in same-sex relationships.

## Evangelical Lutherans Approve Communion Pact With ECUSA

The Evangelical Lutheran Church in America (ELCA) has approved a document that will lead to full communion with the Episcopal Church (ECUSA), if ECUSA okays the pact in 2000.

Only two years ago, a similar proposal was narrowly defeated by ELCA's churchwide assembly, just weeks after ECUSA's General Convention resoundingly approved it. The ELCA assembly's 69.3 percent vote for the new concord in August was nevertheless remarkable, as Lutheran reservations to it still appeared strong.

Under the agreement, which is not a merger, the two churches will fully recognize each other's members, ministries and sacraments. They will be able to exchange clergy, and work together on mission and service projects.

The biggest stumbling block for Lutherans was the historic episcopate—the idea that bishops must be in a line of succession stemming from the apostles.

But both the 5.2 million-member ELCA and 2.4 million-member ECUSA will make big concessions in the matter, assuming that General Convention approves the new pact. Called to Common Mission (CCM), next year: The Lutherans will accept the historic episcopate, while ECUSA will recognize current ELCA ministers and bishops "not in the historic episcopal succession."

Only future ELCA bishops will be consecrated by three bishops already in the line of succession, including at least one Episcopalian, and current bishops can continue to ordain ministers.

While Anglicans have historically seen continuity with the apostolic church as essential, some Lutherans strongly disagree. Lutherans in some parts of the world embrace the historic episcopate, but many do not. ELCA also has already approved full communion with three non-episcopal bodies, the Presbyterian Church (PCUSA), the Reformed Church in America, and the United Church of Christ.

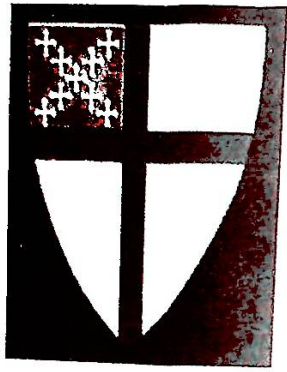
Well-organized ELCA opponents of CCM had argued strenuously that agreement in Word and Sacrament is sufficient for unity, and that Lutherans should not be "required" to adopt the historic episcopate.

In a passionate dissent, the Rev. Norman Wahl of Minnesota said during a session of the late August assembly that the move for full communion has produced "greater divisiveness" in the ELCA. He argued that "the vote is about the historic episcopate, not relations between two churches." While presented as "a gift," he said the historic episcopate is "a requirement that jeopardizes" ELCA's unity.

"Can we have the relationship without the gift, please?" said Prof. Cynthia Jurisson of the Lutheran School of Theology in Chicago. She contended that Lutherans have always found human structures unreliable and fallible. She added that the historic episcopate itself is not a symbol of unity, asserting that the Roman Catholics and Orthodox do not view it in the same way as Anglicans.

Others, however, saw CCM as offering exciting opportunities





for ministry, and the chance for a unified Christian witness in the new millennium.

Remarks of the Lutheran World Federation's general secretary, made shortly before the vote, may have been critical to CCM's approval. The Rev. Ismael Noko predicted that Anglicans and Lutherans in Africa would be in full communion within five years, and that ELCA's decision would affect "sister churches around the globe."

Speaking to the assembly following the vote, the Rev. David Perry, ECUSA's ecumenical officer, said, "This is an incredible step you have taken. What hope for a new century," he added, drawing on the assembly's theme.

ELCA Presiding Bishop George Anderson described the vote as communion with ECUSA, and a separate vote on establishing full communion with the (Protestant) Moravian Church, "a great step forward in our ecumenical understanding."

## Diversity In Belief Mark Of Episcopal Identity, Poll Finds

A survey of 2,000 members in nine representative dioceses of the Episcopal Church (ECUSA) indicates what many already knew: that diversity in belief is nearly as much a mark of identity in ECUSA as prayer book worship.

The Zacchaeus Project, commissioned by the Episcopal Church Foundation, which tried to determine what it means to be an Episcopalian at the end of the second Millennium, interviewed more than 95 percent of those interviewed believe that more than 95 percent of those interviewed believe the Eucharist and worship according to the 1979 prayer book are central to their religious lives. It also found that church's congregations are characterized by a sense of shared and common mission, and share a commitment to

are weakening links between congregations. Moreover, it said that pride in and loyalty to church and its structures can no longer be assumed, with many respondents saying that church offices at all levels should become more responsive to their concerns.

In a survey, 78 percent of respondents believe that members should have a "wide variety of perspectives" to congregations; an equal number said Episcopalianism is "more likely to ask questions of them." Just 54 percent believe church traditions should define right and wrong. "While many deemed the sense of a spiritual journey together important, some voiced concern over ECUSA's tolerance for too wide a range of views. Same-sex behavior and sexual morality remain the most divisive issues, according to the report, though in many congregations "these difficult questions were not the staple

...e." The report also noted that ECUSA membership had declined

In a prepared statement, read at a news conference by Bishop Christopher Epting of Iowa, ECUSA Presiding Bishop Frank Griswold said, "The 30 long years of conversation and dialogue have come to fruition...We ask the Holy Spirit to lead us in the days ahead, to unfold and deepen our relationship."

Already, though, the two churches face another obvious difference that will affect interchange between them: The August ELCA assembly also soundly rejected a bid to scuttle a church policy barring actively homosexual clergy. ECUSA permits the ordination of noncelibate homosexuals, despite the lack of formal approval for them, and its General Convention will consider the development of rites for same-sex unions next year.

Still, Martin Marty, the prominent church historian, writer and columnist, celebrated ELCA's move, saying that it is the first time in U.S. religious history that a church has bridged the gap between churches so diversely governed—congregational, presbyterian, synodical, conferential and episcopal.

In light of the new relationships, the Lutheran vote could open the way for other churches to consider the historic episcopate. "Many new partnerships might lie ahead," he predicted.

An agreement similar to CCM already exists between British Anglican and Scandinavian and Baltic Lutheran Churches. And, the Evangelical Lutheran and Anglican Churches in Canada have determined to establish full communion by 2001. Sources included *Episcopal News Service*, *Ecumenical News International*, *The Living Church*, *The Associated Press*

36 percent from a peak of 3.6 million in 1967. However, average church attendance rose 31 percent and the number of confirmed adults increased 12 percent between 1974 and 1997. Sources included *The Associated Press*, *Episcopal News Service*, *Episcopal Life*, *The Living Church*

## Emerging Clergy Shortage, Enhanced Diocesan Involvement, Make Rectorships Harder To Fill

By Robert Stowe England

One of the more notable findings of the Zacchaeus Project was that Episcopal Church (ECUSA) clergy are not only aging, but getting fewer in number.

It reports that between 1960-98, the average age of newly ordained clergy rose steadily from 28 to 46.

It also cites Church Pension Fund data showing that the number of active clergy declined from 8,445 in 1990 to 8,170 in 1998. The number of male clergy fell more steeply, from 7,555 to 6,497. At the same time, the number of female clergy rose sharply from 890 to 1,673, but not enough to prevent an overall decline.

The Rev. Mary Pat Ashby, deployment officer for the Diocese of Maryland, which has a "high" level of rectorship vacancies—17 percent of its parishes are looking for rectors—attributes the shortfall to ECUSA's failure to do enough to recruit young people for priesthood, and to the retirement of a large cohort of older priests ordained in the late 1960s. Some of them are retiring at age 55 if they have 30 years of service, an option approved by ECUSA's General Convention in the summer of 1997.

The Diocese of Washington (which encompasses part of



## Early Exit

EPISCOPAL BISHOP MARY ADELIA MCLEOD OF VERMONT plans to retire no later than January 1, 2001, though she is only 61, and recently called for the election of a bishop coadjutor. According to *The Living Church*, McLeod said she feels that she, like Moses, has led the diocese to a good place, but is not to go there with them.



## Declining Numbers Dog English, Canadian Churches

Sunday attendance at Church of England parishes seems to have fallen further, with one report suggesting that less than two percent of the population now worships at church each Sunday, and only one percent regularly make their communion.

For the last two years, the church hierarchy has not revealed the numbers of regular churchgoers, saying that people's changing attendance patterns made normal counting methods misleading; a panel is now examining those methods. Changes already made in that process also have made comparisons with previous years less straightforward.

But Christopher Morgan of *The Times* reported downturns of between 3.7 and 31 percent in the handful of individual dioceses that had revealed their attendance statistics.

*Church Times* noted that there were 1,171,600 communicants in C of E churches on Easter Day in 1997, compared

with 1,236,100 in 1996, a five percent drop. This represents a 27 percent decline from Easter Day 1987. A higher number—1,344,200—went to church on Christmas Day in 1997, but this was 20 percent fewer people than a decade earlier.

However, the downward trend excludes priestly vocations—said to be on the upswing in the C of E—and the London diocese in particular, which has seen small gains in churchgoing, the size of parish electoral rolls, and baptisms, and a marked rise in the number training to be priests. The London diocese is led by a traditionalist, Bishop Richard Chartres.

Notably, the independent agency, Christian Research, has found that there is a surge of new members coming into the C of E—but not enough to make up for those who leave or die. It appears that a good number of disaffected Anglicans may be going to Evangelical, charismatic or Baptist churches, which are seeing the most growth in England. Peter Brierly, executive director of Christian Research, blamed the introduction of Sunday trading for the fall in churchgoing. The firm has also discovered that half of all the country's churches have no teenagers attending services.

Heather Wraight, assistant director of Christian Research, said: "The churches that are attracting new members are larger churches with younger congregations and clear instruction."

The C of E is not alone in its woes. Despite increased interest in churchgoing, membership in British Churches generally is expected to decline further, with a figure of 5.7 million projected for the year 2005. Over 70 percent of Britons still believe in God, regardless of whether or not they go to church.

Maryland) may be feeling the pinch of inadequate numbers of clergy more keenly than any diocese on the east coast. By early this past summer, an astonishing 33 out of 96 parishes in the diocese were without a rector; these parishes are instead served by a priest-in-charge, an interim rector or supply clergy. While that number has since declined to 26, it still leaves a high rector vacancy rate of 27 percent. That is well above the vacancy rate in neighboring Maryland or other major urban dioceses on the East Coast, including those based in Pennsylvania (12 percent), New York (12 percent) and Massachusetts (4 percent).

The Washington diocese is having particular trouble filling spots in smaller parishes in southern Maryland, says the Rev. Ted Karpf, the former executive director of the National Episcopal AIDS Coalition, who became the diocesan development officer early this year.

"Economics is driving ministry," says Karpf. Large parishes in the city and suburbs can afford to pay higher salaries to assistant rectors than small rural parishes can pay for rectors.

But Washington's plight has also spotlighted the increasing demands that some liberal dioceses are making on parishes seeking a rector. This is a change from historical practice, in which parishes had considerable latitude in seeking and calling a rector, and the bishop or diocese a narrow role in the process.

Some lay leaders and priests in Washington assert that the diocese's 15-step rector search procedure tends to delay the call of a rector beyond the norm of one year, and may act to manipulate the parish's choice for rector, especially when there are theological conflicts with Washington's liberal leadership.

Karpf conceded that the diocese reserves the right to remove candidates from the initial search list, after completing its own reference check with dioceses where the candidate previously worked. Finalists for a rectorship must also be in-

terviewed by Washington's Bishop, Ronald Haines. But Karpf denied that the diocese is using the 15-step process or its influence to get noncelibate homosexual or women priests, for example, in parishes throughout the diocese, as some parish leaders claim.

While two recent ecclesiastical cases (in Long Island and Southern Virginia) came down on the side of bishops who blocked a parish's choice of rector, those cases do not set a judicial precedent for the whole of ECUSA, according to Kenneth North of the Canon Law Institute in Chesapeake, Virginia. The rights of parishes remain intact, he says. Furthermore, those cases do not deal with the issue of enhanced diocesan controls.

In reviewing Washington's written procedure for rector searches, North found that very little of it is required by national or diocesan canon.

"Based on the canons, everything is optional for the parish—the whole procedure outlined in the official diocesan document—except for portions of Steps 12 and 13," North says.

Step 12 incorporates the national and diocesan canonical requirement that vestries notify the bishop of their intention to call a rector.

"The vestry cannot elect a rector until [it] has made it known to the bishop," North said. "The bishop has no more than 30 days to communicate comments on the individual to the vestry."

Step 13 outlines procedures for negotiating a contract; Washington's canons require a written contract and that compensation conform to diocesan guidelines. The national canons, on the other hand, do not speak to the issue of contracts, North noted.

Parishes concerned about how to handle their search process may benefit by retaining an attorney to advise them on the matter, North said.



## Nearing Extinction?

The Anglican Church of Canada (ACC) has only two or three years left to save itself from oblivion, says the author of a new book, the Rev. Marney Patterson.

And Patterson, an Anglican traveling evangelist based in Thornhill, Ontario, is doubtful of a turnaround.

In *Suicide: the Decline and Fall of the Anglican Church of Canada?*, Patterson says denominational statistics show that the ACC has lost 267,000 members over the past 30 years, and has shut down hundreds of parishes.

The ACC had 742,262 members in 1998, according to *The Episcopal Annual*.

Marney believes that, unless changes are made in the next two or three years, the ACC "has 20 years at the outside. By that time we will be a chapel rather than a church, and it will last only until the old faithful die off."

Patterson, 71, suggests several solutions to the church's quandary, including better music, youth outreach ministries, and better training for priests. Most importantly, though, he urges a return to scriptural standards of morality in the ACC, which, like its southern sister church, has become increasingly liberal. Patterson says the ACC implicitly condones common-law and same-sex relationships by providing benefits to church employees involved in them.

Disgust with the decline in standards is one of the main reasons many Anglicans have left the denomination for Evangelical churches, he asserted. "If you don't exercise a ministry that honors God, God will withdraw His blessing," he said.

"I know that people will say Patterson is judgmental, that he's a fundamentalist. But I feel that liberalism is a major contributor to the decline of our church."

Ottawa Bishop John Baycroft (the newly-appointed Anglican representative in Rome) acknowledged that the ACC has made some mistakes in recent decades. But he asserted that liberalism has little to do with the denomination's falling numbers, since the Roman Catholic Church is less liberal, but has experienced even greater declines.

"I think it's that there are too many other things to do on Sunday mornings, and you're just too tired to get up and go to church," said Baycroft. The church needs to find new ways to express its conviction that "everybody needs the Gospel," he said.

But others besides Patterson think the church is in trouble. Reg Bibby, a sociologist of religion at the University of Alberta, has also predicted that by the year 2015, the number of Anglicans regularly attending church will be cut in half.

The chairman of the conservative "Essentials" movement in the ACC, Fr. George Sinclair, thought that liberalism is declining in the church, but that it will take more than orthodoxy to bring new growth. For one thing, "Anglicans...have to realize Christendom is dead," he said. "We now have to see ourselves as missionaries in the culture."

## C Of E Faces Big Bill For Clergy Departures

The Church of England has already paid out 13.5 million pounds to clergy who resigned over the admission of women priests, with compensation expected to total 23 million pounds by the end of the ten-year claim period in 2004.

The figure was provided by Second Church Estates Commissioner Stuart Bell MP, to Frank Field MP, who had asked for an estimate of the total compensation cost.

But it isn't clear whether 23 million pounds will be enough.

The figure is based on a projected total of 400 priests claiming payment under the Ordination of Woman (Financial Provision) Measure 1993. While only 19 clerics resigned last year, that brought the total who have claimed compensation to 377 according to British newspaper reports.

The Commissioners assume that most priests resigning as a matter of conscience have done so.

Though the number that have left to date is far lower than the some 2,000 originally predicted, the traditionalist Forward in Faith organization believes that the figure of 400 priests is unrealistic.

"The Commissioners may be deluding themselves," said Stephen Parkinson, the director. "Some people may well be waiting until the last possible minute in hope that things will get better. Common sense suggests that, as the closing date comes nearer, there will be another blip."

## REC Celebrates 125 Years

By Dss. Annette Johnson

The 49th General Council of the Reformed Episcopal Church (REC) met June 23-25 in Charleston, South Carolina, for a festive and landmark session celebrating the 125th anniversary of the Evangelical Anglican body.

The event was hosted by the Diocese of the Southeast, with services being held in historic St. John's Church. The sermons offered at the Council services each addressed one aspect of the 125th anniversary theme, which was "Amazing Grace: Our Heritage, Our Sacred Trust, Our Mission."

Following the opening Eucharist, greetings were presented to the gathering from Suffragan Bishop William Skilton of the Episcopal Diocese of South Carolina and the leaders of various "separated" orthodox Anglican jurisdictions: Bishop Walter Grundorf of the Anglican Province of America (with which REC is in communion); Bishop Kenneth Powell of the Free Church of England (another REC communion partner); and Bishop Carlos Lopez Lozano of the Reformed Episcopal Church of Spain. Bishop Robert H. Booth of the Missionary Diocese of U.S. Territories and Protectorates introduced REC missionaries from around the world, including those from India, France, Germany, Liberia, and the Mideast.

The major business of the Council revolved around the continuing revision of the 13,000-member REC's **Book of Common Prayer** (BCP). The Cranmerian model of 1662 was chosen as the basis for the revisions because it was thought to be the "most recognizable worldwide Anglican expression and best reflects the English Reformation." The new Prayer Book incorporates aspects of the 1928 BCP, and the traditional Canadian

THE REC GENERAL COUNCIL meets in Charleston.





## REC Chaplain Claims He Was Pressured On Preaching

A cleric of the Reformed Episcopal Church (REC) says he resigned as a Navy chaplain under pressure after he and his Roman Catholic commander disagreed over whether his preaching was sufficiently pluralistic.

Lt. Cmdr. Philip Veitch said he was charged with five criminal offenses by the Naval Support Activity, a command in Naples, Italy. The charges were dropped when he agreed to resign.

However, Veitch said he is working to rescind his resignation letter and has persuaded the Pentagon inspector general to investigate the matter.

The National Clergy Council, which represents nearly 5,000 members from African-American, Catholic, Protestant, Orthodox, and Evangelical traditions, also has formally requested that the leadership of the U.S. Senate and House of Representatives investigate Veitch's case.

Prayer Book's special State Prayers.

The Council approved for second reading the Offices of Morning and Evening Prayer, the Litany, the Communion, the Holy Communion, and the Psalter. Approved for first reading were the Ordinal, the Family Offices, the Propers, the Daily Lectionary, the alternate State Prayer for the Canadian parishes, and inclusion of the Athanasian Creed.

The following liturgies were also approved for trial use with permission of the diocesan bishop: **An Australian Prayer Book**, **An English Prayer Book**, the Episcopal Church's 1928 **Book of Common Prayer**, and **The Canadian Prayer Book 1922/1962**.

In other business, the Council affirmed the Articles of Intercommunion between the REC and the Anglican Province of America and approved the election of the Very Rev. Ray R. Sutton, Dean of Cranmer Theological House in Shreveport, Louisiana, as suffragan bishop for the Diocese of Mid-America. (*Sutton's July 29 consecration, before a congregation which included a delegation of Anglican bishops from Uganda, was reported in the last issue. - Ed.*)

Referred to the Liturgical Commission was a motion to list the books of the New Testament in Article 6 of the (previously adopted) Thirty-Nine Articles of Religion, and to stipulate that the Apocryphal Books should not be read in churches as per Article V of the REC's original Thirty-Five Articles.

The Council approved the appointment of a special committee to explore ways to establish legal and spiritual ties with the Free Church of England (FCE).

Among the festivities enjoyed by those in attendance was the Council banquet commemorating the REC's 125th Anniversary, and a dinner cruise aboard the "Spirit of Carolina" through Charleston harbor and out to Fort Sumter.

The closing session featured a commemorative sketch of the Rt. Rev. George D. Cummins, the former Episcopal Bishop of Kentucky who was the REC's founding bishop, and a special commendation presented to Bishop Powell, primus of the FCE, celebrating REC's 125 years and the ongoing relationship of intercommunion between the two churches. Also, a commemorative banner which lined the meeting room, reading, "Old Pillars, New Pillars: Reaffirming our Past, Strengthening our Future" was signed by all present and sent to Mid-America's Bishop Coadjutor, Daniel Morse, who is recovering from injuries received in a recent car accident.

The 50th General Council will meet in 2002 in Victoria, British Columbia.

An Evangelical, Veitch said he was forbidden by the Navy to conduct any religious activity, and believes he is the victim of religious discrimination.

The Navy described the situation as a case of an officer violating regulations. A Navy charging document said Veitch's e-mails to the command chaplain, asking him to explain why he could not preach on certain topics, "showed marked disdain, insolence and contempt."

Veitch denies the formal charges, which were showing disrespect to Capt. Ronald J. Buchmiller, the senior chaplain, and failing to go to appointed places of duty. After he refused to attend a disciplinary hearing, Veitch said he was given the options of quitting or facing trial.

But a Navy spokesman, Lt. j.g. Fred Kuebler, said there was "no ultimatum." He said Veitch chose the court-martial and later decided to resign instead. The Navy then dropped the five charges. Kuebler denied Veitch's charge of religious discrimination.

Sources included *The Washington Times*

## Connors Asks For Probe Of Claims Against Him

The Anglican Church in America's Bishop of the West, Robin Connors, has requested the start of a canonical process to probe allegations recently made against him, chiefly by a deacon who has since left the ACA.

"Bishop Connors has taken the first step" in response to the claims, because "he wants this to be cleared up," Archbishop Louis Falk, leader of the Continuing Church body, told *TCC*.

Falk explained that ACA canons allow both for charges to be brought against a bishop, or for the bishop himself—backed by two other prelates—to call for an investigation of "rumors, reports or allegations" about his "personal or official character." The process could lead to a trial of the bishop concerned.

Under the canons, such a process begins with the appointment of a review panel of bishops to determine whether any of the allegations, if proven to be true, would constitute a canonical offense. If so, then the panel calls for a board of inquiry to be assembled, which will include priests and laypersons. Based on evidence presented at a hearing or hearings, the board of inquiry would then determine whether there are sufficient grounds to proceed to presentment and trial of the bishop in question.

Those named to the first panel, which will review the claims against Connors to decide whether they are actionable, are Bishops Bruce Chamberlain of the Diocese of the Northeast, Louis Campese of the Diocese of the Eastern U.S., and Wellborn Hudson, Suffragan for the Armed Forces and episcopal visitor to South Africa.

Falk said that the panel is receiving written accusations against Connors from anyone who wishes to submit them, provided they are signed. The panel had received "a few" such statements at this writing, Falk said.

Connors requested the investigative process in the wake of allegations made against him by the Rev. Steve Shope, whose claims were posted on a website and circulated by e-mail. As noted in the last issue, Shope contended that Connors, 59, has an "autocratic style and [refuses] to submit to the established laws of the church."

Specifically, Shope alleged 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 this theological training, or gone before the diocesan panels directed by the canons. (The ordination in question was cancelled after the controversy arose, however.)

Connors has not responded directly to any of the charges, but wrote his clergy that he has been "harassed" by combinations of "truth, half-truth, untruth and innuendo."

TCC also learned that the Diocese of the West's Council of Advice had withheld approval for Shope's ordination to the priesthood in June.

Shope began posting his allegations over the summer, urging that Connors be presented, but seemed to sign off of his campaign at one point after resigning from the ACA, and switching to a Roman Catholic parish. However, he continues to carry his claims about Connors on a renamed website, while a linked message board is replete with postings by various individuals about concerns they have about the Diocese of the West and the ACA.

Falk fears that what is in effect a parallel cyber-trial will seriously undercut Connors' rights.

"At the same time [ACA leaders are] trying very hard to go through the process the canons call for and to...be fair to Connors and everyone else, there's a parallel kangaroo court going on on the Internet," Falk said. ACA's constitution "guarantees to any clergyman the rights of due process," he said, but the cyber-trial could lead to a determination that Connors' rights were compromised, and that he could not get a fair trial, Falk said. "He can't even get a change of venue, because the Internet is everywhere."

## Former ACC Bishops Appeal Part Of NJ Judgement

Thomas Kleppinger, James McNeley and A. David Seeland, former Anglican Catholic Church (ACC) bishops who now call their group "the Holy Catholic Church (Anglican Rite)" (HCC-AR), have appealed two small parts of a recent New Jersey Superior Court decision which found against them and in favor of the ACC

The three are among five bishops who separated from the majority ACC, an international Continuing Church body, during a 1997 leadership dispute. The five prelates and their followers claimed they were the ACC, but the assertion did not stand up in court actions in New York and New Jersey. As part of the New Jersey court's ruling, the five prelates, all now deposed from the ACC, were ordered to adopt a new name for their church. The HCC-AR appellation was chosen after the group's first choice of "Anglican Rite Catholic Church" was rejected by the court as too similar to the ACC name.

Now the three U.S.-based HCC-AR bishops have appealed portions of the New Jersey court's April 16 judgement which direct them to submit an accounting of ACC property funds held by them or their followers, and not to give any HCC-AR dioceses the same names as existing ACC dioceses. In its answer, the ACC reminded the appeals court that the HCC-AR bishops have already accepted the decision that they are not part of the ACC, so they have no right to keep ACC

funds and property. Similarly, the answer says that the five bishops themselves made it necessary to have different names for their dioceses, because of the confusion they fostered by claiming to be the ACC.

Despite these new developments, however, legal problems stemming from the 1997 split are nearly all resolved, with the New Jersey court determining definitively that the majority body, currently led by Bishop John Cahoon, is the legal ACC.

In a July, 1999 statement entitled "Time To Move On!", Bishop Leslie Hamlett of the United Kingdom, leader of the HCC-AR, said in part that "Doctrinal comprehensiveness was at the root of our problem with the ACC." He stressed the "Faith of the Undivided Catholic Church." He wrote that the new HCC-AR must believe and practice the Marian doctrines, for example, and that the standard of its eucharistic worship is not **The Book of Common Prayer**, but should be the Gregorian (pre-1970 Roman) canon in the Anglican Missal. Sources included *The Trinitarian*

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## EMC GROWS IN HAITI

It still lacked a roof at the time, but the excitement among local Continuing Anglicans over the new St. Matthias Church in Leogane, Haiti, was enough that Bishop Lafond Lapointe of the Episcopal Missionary Church's Diocese in Haiti came out to consecrate the new building, erected by a local family, on June 20. The diocese has many needs, said Lapointe, but the new structure is one of the ways in which "God has been so good to us!" In addition to recent growth in the Haitian church, Lapointe noted that property formerly leased by an EMC church and school in Cap-Haitien has now been purchased, thanks to a \$5,000 gift from a couple from Holy Cross Anglican Church in Franklin, Tennessee, and a \$1,000 gift from EMC Presiding Bishop Donald Davies.





## P.B. Meets With Orthodox Leaders

Presiding Bishop Frank Griswold and a small delegation from the Episcopal Church (ECUSA) made an official visit recently to two of the most important centers of Orthodox Christianity, Moscow and Istanbul.

In both venues, the common determination to pursue ever-deeper relationships and cooperation between the two churches seemed to overcome the few questions or concerns raised by Orthodox leaders about ECUSA's revisionist path.

Even concerns expressed by Orthodox officials about the theological emphases of the World Council of Churches (WCC)—wherein the Orthodox voice has been "marginalized," one leader said—did not seem to focus attention on similar trends in ECUSA.

Griswold made his first official visit to Russia and the Russian Orthodox Church July 3-7, at the invitation of His Holiness Alexy II, Patriarch of Moscow and All Russia.

ECUSA's leader and other Episcopal bishops and clergy with ecumenical responsibilities were warmly welcomed at a lunch given by the Patriarch at his residence in the Danilov Monastery.

In a conversation with Alexy and church leaders, the patriarch described the enormous task of restoring thousands of churches and hundreds of monasteries and ministries that were "disrupted by the Revolution." Yet, he added, "Our most important task is to help people restore their souls." But after 70 years, people are coming back to faith, more aware of their need for God, he said later.

He expressed deep appreciation to ECUSA "for your help in restoring our activities" and said he viewed the Americans' visit as "another step in developing our good relations," reported *Episcopal News Service*. The two churches have had a working friendship since the early 19th century.

Griswold said he hoped that prayer, which had "sustained you through difficult times," would now usher in a new era "so that which has been hidden may flourish openly."

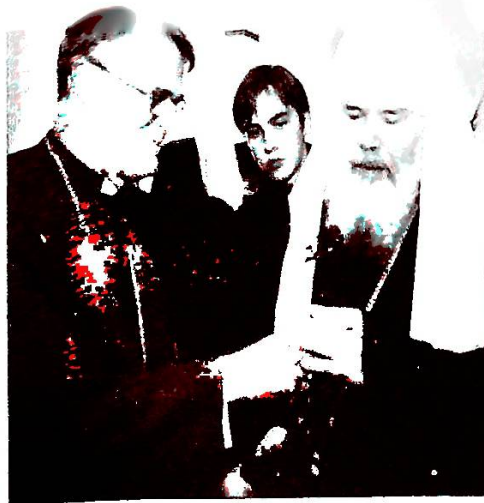
Griswold later assured, also, that ECUSA has no plans to proselytize in Russia, but rather supports the historic church there.

The Russians have been bruised by what they perceive as encroachments by western missionary agencies, but also by the Roman Catholic Church's appointment of bishops for Russia without any consultation. And they have encountered some tensions within the Orthodox family, especially since the dissolution of the Soviet Union.

According to an official communique, discussions with the Department of External Church Relations, led by the Bishop Griswold and Metropolitan Kirill of Smolensk and Kaliningrad, chairman of the department, focused on such topics as:

- The recent situation in Yugoslavia and the question of how the two churches can collaborate to develop a common strategy and even a conference that will promote peace and the avoidance of such crises as Kosovo in the future;
- A possible proposal for the re-structuring of the World Council of Churches in a way that is more fully reflective of the aspirations and commitments of the various confessional families that belong to it;
- The next theological dialogue to be sponsored jointly between the two churches, which should focus on the New Millennium and better ways to understand and surmount the ideological differences that seem to exist between East and West; and
- Matters of practical cooperation for the future, such as the exchange of students.

In Istanbul, dominated by mosques instead of churches, the



PRESIDING BISHOP GRISWOLD presents an original sculpture to Patriarch Alexy II following their conversations in Moscow. *Episcopal News Service* photo by James Sotheim

delegation was welcomed by Ecumenical Patriarch Bartholomew I, who called the visit "an occasion of great

rejoicing" that would deepen the Episcopal-Orthodox relationship. He described Istanbul as the "age-old bridge uniting East and West," "the first see in the Orthodox world," and "first among equals" of the 16 independent Orthodox churches with a membership estimated at 250 million.

Concerned for Christian unity, he lamented the fragmentation and disruption of communion between believers which began with the division between east and west early in this millennium. He urged faithfulness to a vision of the undivided church, even though "the path is long and difficult"; he expressed particular discouragement about the WCC's future.

Griswold voiced the hope that "spring is coming" after a long ecumenical winter.

In a dialogue with members of the Synod Commission on Inter-Church Relations, the tone was open and frank. Griswold pointed out that Anglicans have always drawn on Eastern Church fathers and Orthodox spirituality (and reportedly showed his own familiarity with both during the meetings, to the delight of Orthodox leaders).

Metropolitan Gennadios raised the issue of how ECUSA deals with issues of sexuality, expressing dismay that the Cathedral Church of St. John the Divine in New York recently hosted a service for sexual minorities.

Griswold responded that the American churches are trying to deal with the emotional issues of sexuality, adding that he is convinced that the most significant conversations take place "between the extremes." He said that last summer's Lambeth Conference of Anglican bishops "helped us recognize that theology is always done in a local setting." And yet Lambeth also raised the difficult issues of authority in the church, mutual accountability and limits to freedom among member provinces of the Anglican Communion.

But an endorsement of collaboration seemed the central message coming out of the Orthodox meetings. Griswold said that the "generous outpouring of friendship was quite overwhelming." He was particularly intrigued by the potential for practical cooperation in relief for Kosovo and the promotion of peace.

**\*A MEETING OF HIGH-RANKING REPRESENTATIVES OF THE RUSSIAN ORTHODOX CHURCH AND IRAN'S ISLAMIC GOVERNMENT RECENTLY FOUND COMMON CAUSE** in opposing what they see as the principal enemy of their own cultures: Western liberal secular society which, they claim, is trying to impose its social, political and economic values upon the whole world. Iran's Ayatollah Mohammad Ali Taskhiri and Russia's Metropolitan Kirill clearly got on well during their four-day theological dialogue, reported *Ecumenical News International*.



## ANGLICAN WORLD BRIEFS:

\***THE CHURCH OF ENGLAND'S LEADING CHILDREN'S CHARITY IS TO LIFT ITS BAN ON HOMOSEXUALS ADOPTING AND FOSTERING CHILDREN**, in a move unsupported by two leaders of the organization, the Archbishops of Canterbury and York, reported *The Times*. The Children's Society, founded in 1881, has a 27 million-pound budget to help children in need—including arranging adoptions and foster care. Its trustees are bound by deed to give care according to C of E principles, which still support a married relationship as the best environment in which to raise children, and oppose homosexual practice. But Society trustees based their decision on two recent cases in which the court ruled that it was in the children's best interests to be adopted by homosexual couples rather than not at all. The move is also consonant with prevailing attitudes in other adoption agencies. The decision was welcomed by the Lesbian and Gay Christian Movement. *The Daily Mail* newspaper called the Society's decision "further proof that we live in a world of perverted moral values...The society's claim that there is a shortage of suitable heterosexual couples is simply monstrous, as the huge waiting list for children to adopt shows..."

\***THE ARCHBISHOP OF CAPE TOWN** has been at the forefront of the international campaign to cancel or reduce the heavy debt of Third World countries. But the effort had some serious, unintended consequences at the local level when the International Monetary Fund (IMF) proposed that large segments of gold—a major industry in South Africa—be sold to help finance the debt relief. A resolution adopted by the Church of the Province of Southern Africa maintains that the British government had assured before the sale of its gold reserves "that it would manage the sale in such a way that the price is not adversely affected." However, there was a "sharp drop in the gold price after the announcement of the sale and again after the first auction." This meant that the sale "is having an adverse impact on the gold price," which in turn has "a very negative impact" on jobs and the economy in South Africa as well as in other African countries. "According to one report, about a third of South Africa's 16 gold mines say they cannot stay in business long at the lower gold prices, and 20,000 or more workers faced possible layoffs. Thus, the resolution supported the call of South Africa's Chamber of Mines and its National Union of Mineworkers for a moratorium on the sale of gold reserves by Britain, the IMF, and any possible sale by the Swiss Government. Last June, heads of government from the world's seven leading industrial nations pledged to write off \$70 billion—a quarter of the total unpayable debt—owed by 36 of the most indebted developing countries. - *The Washington Times/Ecumenical News International/Church Times/CPSA Synod News*

\***AFTER A LONG PROCESS OF REVISION**, the Anglican Church of Canada is publishing a new hymnbook for the pews, **Common Praise**. This is intended to replace the old **Blue Book (Book of Common Praise, 1938)**, and the joint United Church of Canada-Anglican Church of Canada Hymn Book of the 1970s ("The Red Book"). Critics of the new book say it further loosens the unity of doctrine, worship, and Scripture which characterized the **Book of Common Prayer** tradition and the older hymn books based

## Embattled U.S. Orthodox Leader Finally Resigns; Successor Named

American Greek Orthodox leader, Archbishop Spyridon, who has faced escalating criticism of his leadership for more than a year, has resigned, and a successor has been appointed.

Archbishop Spyridon submitted his resignation to Ecumenical Patriarch Bartholomew I, based in Istanbul, who oversees the 1.5 million-member Greek Orthodox Archdiocese of America.

Critics, including some bishops of the Archdiocese, said that Archbishop Spyridon was unable to grasp the multi-ethnic reality of the U.S. and damaged the Greek Orthodox Church by trying to keep it inflexible and inaccessible to faithful who feel more American than Greek. They had even threatened to break away and form an independent church if Spyridon was not removed.

The Ecumenical Patriarch swiftly named Metropolitan Demetrios of Vresthena, Greece, who formerly taught at a Massachusetts theological school, as new leader of the U.S. church. Archbishop Spyridon was reassigned to a position in Turkey. Sources: *Ecumenical News International, The Associated Press*

## Court Backs Gay Scoutmasters

The New Jersey Supreme Court has become the first high court in any state to back efforts by gay activists to break the refusal of the Boy Scouts to allow homosexual scoutmasters.

The court ruled 7-0 that the Boy Scouts of America may not fire an avowed gay scoutmaster, despite the organization's belief that homosexual behavior is immoral.

"To recognize [the] Boy Scouts' First Amendment claim would be tantamount to tolerating the expulsion of an individual solely because of his status as a homosexual—an act of discrimination unprotected by the First Amendment freedom of speech," the unanimous opinion said.

The court ruled that the Scouts are a "public accommodation" under New Jersey law because they invite broad participation and benefit from relationships with governments.

The ruling is the first major setback for the Boy Scouts in a sustained attack against its policy of excluding atheists and homosexuals based on religious principles, and admitting only members who pledge to be "morally straight."

It brought victory for former Eagle Scout James Dale, 29, of Matawan, who was ousted as assistant scoutmaster in 1990 when he became a college homosexual rights leader.

The Boy Scouts vowed to appeal directly to the U.S. Supreme Court, saying the ruling violates its First Amendment right of association.

The Scouts' ban on enrolling homosexuals or atheists has been upheld in every state where it was challenged, including California, which ruled its anti-discrimination law is aimed at businesses, and not fraternal groups. Still, the pressure seems to have resulted in a loosening of the besieged Scout policy, which now applies only to those "who openly self-identify as homosexuals." Some fear that even that small change could have big consequences down the road.

"Why would the Boy Scouts of America have a problem with homosexuality?" asked syndicated columnist Bill Murchison. Because Scouting observes the moral code as traditionally understood, a code that "sets forth the lifelong union of man and woman as the moral ideal.

"Now, an active homosexual has no duty to believe any such



## A "GLOBAL MINISTRY"

THE RT. REV. BROTHER JOHN-CHARLES, FODC, of Australia—described by a fellow bishop as “one of the foremost exponents of Anglican spirituality”—is touring America from August through November this year, to speak, to take part in several special services and events, and to celebrate the debut of his book, *Seven Deadly Sins, Seven Grace-Full Virtues and Seven Mystical or Spiritual Gifts*. The former Anglican Bishop of Polynesia, Brother John-Charles is now Assistant Bishop in and Vicar-General of the Diocese of Australia in the Anglican Catholic Church (ACC), a Continuing Church body. His American tour is taking him to ACC parishes or gatherings in the Northeast, Florida, Illinois, Indiana, Kentucky, Louisiana, Georgia, Colorado, and to St. Matthew's Church, Newport Beach, California, where he will be in residence October 31-November 7. His latest book is the result of patronage from St. Matthew's rector, Fr. Stephen Scarlett. Brother John-Charles, who recently celebrated the Golden Jubilee of his ordination to the priesthood, has a “global ministry,” commented the Rt. Rev. J.E. Bromley, ACC's Bishop of Australia. For more information about Brother John-Charles' itinerary or his new book, contact Thomas Wilkins at 706/208-8180 or e-mail Faith3in1@home.com



thing,” Murchison continued. “He enjoys, as an American citizen, the right to believe...and teach what he wants. Fair enough? Not in New Jersey, where a new right has been woven out of whole cloth. That right is to commandeer a private organization and wrench its purposes, its beliefs, into line with one's own...New Jersey's Supreme Court [has] made known...that [the] scoutmaster's right to affirm the homosexual lifestyle eclipses the Scouts' right not to affirm it. Something is wrong here. Something is deeply, desperately wrong.”

Gregg Shield, spokesman for the 5.8 million-member Scout organization, said that more than 100 million young men have been Scouts while they were between the ages of eight and 20. Sources: *The Washington Times*, *The Chicago Tribune*

## Embryo Research Backed

A presidentially appointed ethics panel has decided to recommend that the federal government begin funding some research on human embryos, saying the moral cost of destroying embryos in research is outweighed by the social good that could come from the work, reports *The Washington Post*.

There is evidence that some human embryo cells have the potential to grow into replacement tissues to treat a wide variety of chronic diseases, the National Bioethics Advisory Commission concluded.

The panel said that new federal rules should be written that ensure an appropriate measure of protection and respect for human embryos. This would allow financed researches to conduct studies on leftover embryos from fertility clinics if the embryos were no longer wanted by the parents involved.

The recommendations go further than those recently proposed by the National Institutes of Health, which called for federally funded research on laboratory-grown human embryo cells, but not on human embryos themselves.

on that classical pattern. Dr. Robert Crouse of King's College, Halifax, was quoted as writing that: “. . .The modifying or marginalizing of traditional religious language is an essential part of the liberal agenda. The new liturgies of the **Book of Alternative Services** did not really accomplish very much in that direction; the new hymn book is a bolder step forward, and it will no doubt be followed by more progressive liturgies. Perhaps the expectation is that people will sing anything so long as they like the tune, and thus will become used to the new language before they have to confront it in more solemn liturgical form....” - *CCLEC*

**\*THE BISHOP OF EDINBURGH'S THREATS TO PULL THE SCOTTISH EPISCOPAL CHURCH'S MONEY** out of the Bank of Scotland unless it abandoned a direct banking venture with a financial services firm led by U.S. televangelist Pat Robertson seemingly had the desired effect. The bank backed out of the arrangement after reviewing a May 18 broadcast in which Robertson called Scotland “a rather dark land.” Following the original broadcast, the bank said it came under increasing pressure drop the Robertson deal, with threats of boycotts from organizations and the closure of hundreds of accounts. - *Religion News Service/Christian News*

**\*ADHERENTS OF FORWARD IN FAITH (FIF)** have criticized the appointment of a bishop who has ordained women, and whose wife plans to train for ordination, to lead Diocese of Exeter, which has a strong traditionalist constituency. Thirty parishes in Exeter are under the pastoral care of a “flying bishop,” and the appointment of an orthodox shepherd would have been “healing” for the diocese said Anne Ellis, a member of the Exeter's vacancy-committee and a founding member of FIF, the Church England's leading traditionalist organization. But the Rt. Rev. Michael Langrish said he had met with Ellis and her husband, the Archdeacon of Plymouth, and felt that they would be “surprised if they find I'm anything other than a healer” - *Church Times*

## **\*WESTMINSTER ABBEY HAS A NEW ROMAN CATHOLIC ORGANIST**

**TION**, dismayed some more traditional members. The choice of James O'Donnell as organist and Master of Choristers—the most senior musical post in the Church of England—will likely continue the controversy that surrounded the position since the sacking of the previous incumbent last year. O'Donnell, 38, was poached from the Abbey's Roman Catholic neighbor, Westminster Cathedral. His appointment broke an unwritten rule that has been in place for more than 400 years: the organist must be a member of the Church of England. “It is an extraordinary decision,” one congregation member said. “And as usual, it has been made without any consultation.” The Abbey's organist “is in charge of the musical arrangements for the Church of England service for coronations and royal funerals. Many of people are going to find this very difficult to live with,” Abbey spokesman countered that “There is no rule as such and that O'Donnell “is happy to worship in the Abbey,” which attracts people from “all religions, all over the world. The important was that O'Donnell “is the best man for the job.” In a related story, the Queen has ordered a review of the management of Royal Peculiars, which come under the personal authority of the monarch, following the scandal at Westminster Abbey. - *The Times/The Chicago England Newspaper*



## C OF E REPORT BACKS REMARRIAGE

A report—not yet published at deadline—recommending that divorced people be allowed to remarry in church under certain circumstances was already causing a big stir in the Church of England, and may have been consigned by C of E bishops to the “back burner,” one British newspaper said. The report—prepared by a committee chaired by the Bishop of Winchester—was to be published this month and circulated for discussion in the dioceses rather than sent for debate in the General Synod, where it was expected to be “savaged,” said another report. Instead, it was announced that a booklet supporting church teaching on lifelong marriage was to be issued shortly on behalf of the House of Bishops.

## TWO BISHOPS LEAVE EMC

The bishop and bishop coadjutor of the Episcopal Missionary’s Church’s Diocese of the Holy Cross (DHC) have affiliated with another, older Continuing Church body, the Anglican Province of Christ the King (APCK).

The move comes less than three months after the coadjutor, Robert Waggener, was consecrated by EMC Presiding Bishop A. Donald Davies, with DHC Bishop Patrick Murphy and a third EMC bishop assisting.

In a letter, Waggener indicated the entire DHC was joining in the “move toward unity” in the “stable” APCK, led by Bishop Robert S. Morse. Waggener said the action was consonant with EMC’s purpose, which was to be merely a “temporary life-

boat” for traditionalists, and that it had the blessing of Davies and the consent of DHC’s Council of Advice.

However, a DHC priest maintained that “this decision to join the APCK by Bishops Murphy and Waggener was without advice, consent or vote of the clergy, parishes, or diocese”—a strong majority of which is determined to remain in the EMC, he said. Of 11 parishes in DHC, he said only two parishes are confirmed to be leaving, though losses of two others are possible, while four or five of 19 clergy may go “in this act of schism.”

EMC “is essentially intact,” said a spokesperson. The church’s website said its “central region” is being “reorganized.”

Davies did not respond to a query from *TCC*.

## CANADIAN CHURCH “LIABLE” FOR SEX ABUSE

For the first time, a national church in Canada and its federal government have been found directly responsible for sexual abuse at an Indian residential school, setting a precedent for similar cases across Canada and threatening to bankrupt the religious groups that ran the notorious boarding schools. The British Columbia Supreme Court ruled that the Anglican Church of Canada and the government were “jointly liable” for the repeated molestation of a nine-year-old boy by a (now-jailed) dorm supervisor at St. George’s Indian Residential School in Lytton, British Columbia, in the early 1970s. But it said the church “bears greater fault” because it covered up the abuse, reported the *National Post*. The Cariboo diocese of the church along with its national body, the General Synod, were found liable for the abuse. The amount of the settlement was not disclosed, but Cariboo’s bishop was considering declaring bankruptcy, and the church could appeal.

## ANGLICAN USA BRIEFS:

**\*THE TRADITIONALIST BISHOP OF QUINCY (IL) HAS MADE AN URGENT APPEAL** for funds, after learning that the diocese faces a deficit budget of \$62,000 in 2000. The Rt. Rev. Keith Ackerman said the diocese’s plight is due to the loss of over one-half of the financial support formerly received from St. John’s, Quincy, most members of which went to the Anglican Church in America, a Continuing Church body; the diocese kept St. John’s property but also paid a large settlement to the Continuers. The bishop said the shortfall is also due to the fact that “I am placing young men instead of staffing the small missions with retired priests. I am trying to sponsor and mentor the young orthodox priests whom I have ordained (over 30) in the five years I have been bishop.” Many of the young traditionalist postulants would have little or no chance for sponsorship in other dioceses in the Episcopal Church, most of which are liberal. Ackerman wrote: “I am asking for serious prayers and...that people who believe that we are trying to make a stronger diocese and are trying to sponsor, educate, and place young orthodox priests to consider assisting us financially by pledge and/or donation.” Reports said that none of the assistance will be used to support the national church. *Donations may be directed to The Diocese of Quincy, 3601 N. North St. Peoria, IL 61604.*

**\*EPISCOPAL DIVINITY SCHOOL (EDS)**—which in recent years has been linked with feminist and homosexual

concerns—now has a Native American bishop, husband and father as its new president and dean. The Rt. Rev. Steven Charleston, the former Bishop of Alaska, who had been chaplain at Trinity College in Hartford, took up his new duties at the Cambridge, Massachusetts seminary in August, succeeding the Rev. William Rankin. Married with one son, Charleston was born in Oklahoma, a member of the Choctaw nation. A graduate of EDS, and a former professor of systematic theology at Luther-Northwestern Seminary in Minnesota, he also serves and has served in several positions related to his advocacy for Native American and other minority groups. Charleston said EDS has a strong sense of its history but is “committed to a powerful renewal of [its] spiritual heritage.” The school counts lesbian priest and author I. Carter Heyward among its tenured professors, though sources say she no longer lives in Massachusetts nor teaches full time at the school. - *Episcopal News Service/The Living Church*

**\*THE VEN. FRANK CHARLES IRVIN**, one of the Anglican Catholic Church’s most senior and widely respected priests, has died of cancer at age 65. At the time of his death, he was Archdeacon of the Diocese of the Midwest within the Continuing Church body, and rector of St. James’, Cleveland, which he had served since 1970. Described by one acquaintance as “one of the last of the old-time Anglo-Catholic priests,” Fr. Irvin was ordained in the Episcopal Church (ECUSA) in 1958. He served parishes in Pennsylvania, New Jersey, and London, England, before becoming rector of St. James, a famous Anglo-Catholic parish in Cleveland which



left ECUSA in 1978, following that church's break from apostolic order. Under Irvin's leadership, St. James has remained "a beacon of the ancient faith and practice of the Church," said *The Trinitarian*. Irvin also held several leadership roles on the diocesan and provincial levels.

## OF GENERAL INTEREST:

**\*AFRICA IS SAID TO BE REGISTERING ONE OF THE FASTEST CHRISTIAN GROWTH RATES IN THE WORLD, WITH SIX MILLION "NEW" CHRISTIANS ANNUALLY.** The figures come from research undertaken by a British clergyman, David Barrett, who has served in the Anglican Church in Africa for many years and edited the first ever world Christian encyclopedia. - *All Africa News Agency*

**THE LARGEST COLLECTION OF ANCIENT "JESUS COINS"** ever discovered has been put on display in Jerusalem for the upcoming millennium. The coins were unearthed last November at an archaeological site near the Sea of Galilee. Bearing Greek inscriptions such as "Jesus, the Messiah, the Victor," the coins date from the 10th to the latter part of the 11th centuries A.D., according to Hebrew University Prof. Yizhar Hirschfeld, co-director of the excavation. The dig yielded some 82 bronze coins, 58 bearing a purported likeness of Jesus, and some with accompanying inscriptions. The coins are rare in that they contain neither the name nor the image of a political ruler of the period. - *Religion News Service*

**\*THE DUTCH GOVERNMENT HAS PUBLISHED PLANS TO LEGALIZE EUTHANASIA** under strict guide-

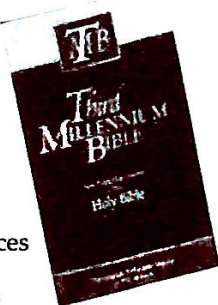
lines, though children as young as 12 could demand and receive so-called "mercy killing." The plans are expected to gain parliamentary approval next year, which would make the Netherlands the first country in the world to legalize voluntary euthanasia. The new law would formalize practices already widely accepted in the country. Doctors judged not to have adhered to the guidelines would still face prosecution and a maximum 12-year jail term. The pro-life Protestant State Reformed Party, which holds two seats in the Dutch parliament, accused the government of "mopping up the last remaining scraps of Christian morals from the law books."

**\*ALLEGATIONS THAT THE ISLAMIC-DOMINATED GOVERNMENT OF SUDAN IS USING CHEMICAL WEAPONS** on its own people have been made by Christian Solidarity Worldwide. On July 21, 22 and 23, the organization claims that 16 bombs were dropped on Lainya. Hundreds of local people fled from two types of alleged chemical weapons, one emitting a foul gas smelling of burning refuse, the other a green liquid that turned red over the next two days. If true, the new tactic is a significant escalation of what may be the world's harshest internal conflict, which has brought profound suffering to the nation's Christians.

**\*THE NORTH KOREAN GOVERNMENT ISSUED A WARNING** in May that "Christian missionaries must be reported and ferreted out without fail because they are a cunning wolf that serves as tools of imperialism." The North Korean Central News Agency claimed Seoul was training underground guerrillas disguised as missionaries. North Korea has been an officially atheistic state since the mid-1950s. However, a severe famine since 1994, which may

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# The Afterword

## Waiting To Exhale

Those who have wondered in recent years what the Bishop of Edinburgh has been smoking now know what it was. The bishop said he only tried marijuana once, but, while Bill Clinton "didn't inhale," Richard Holloway seems not to have exhaled.

That aside, just why is it that Holloway has become for conservative Anglicans "the latest avatar of the spirit of barmy bishopdom—a serpent in the bosom of the church, preaching heresy and social upheaval, a dope-smoking...homosexuality-encouraging, fornication-friendly, gospel-doubting, pinko male feminist, leading the British church to ruin and defeat"?

*The Guardian*, which provided that apt description, notes that Holloway raises an equally pressing question for "ordinary liberal-minded non-churchgoers," and it is this: "Why is this perfectly sane, rational, sensible man, with his moderate, thought-through social views and his honest uncertainty about right and wrong, continuing to dress up in fancy robes and perform an archaic religious ritual, the traditional meaning of which he questions?"

Holloway has his own excuses—*e.g.*, he still believes in the "meaning" of Jesus—and revisionists almost always seem to think it is their mission to enlighten an unseeing, ignorant church with their own gnosis; Holloway thinks the church is or should be "broad" enough to contain "contradictory" views.

But one basic (or base) answer is that Anglican bishops such as Holloway—once an Anglo-Catholic acclaimed for his ability to communicate the orthodox faith—would have to give

have killed up to three million of 22 million citizens, has created a toehold for foreign Christian charities to provide aid. - *Christian Observer*

**\*NEARLY 160 PROFESSORS OF LAW AND JURISPRUDENCE** joined hands June 29 across racial, cultural and religious lines to reaffirm their support for the legal definition of marriage as the union of one man and one woman. Their declaration, "To Reaffirm Marriage," appeared in English, Spanish and French on the eve of an international conference at King's College Law School in London, and seemed to overshadow coverage of the meeting. The conference, "Legal Recognition of Same-Sex Partnerships," featured an international panel of speakers, including leading U.S. academics who support same-sex "marriage," and believe that the redefinition of marriage should be mandated by courts. They reportedly had an audience of some of the most distinguished jurists in the world. The professors' declaration states that: "Redefining marriage to include same-sex unions will introduce unprecedented moral, social and legal confusion into our communities. It will not advance the causes of freedom, equality, justice, and human rights. Rather, it will weaken marriage, and ultimately undermine these causes too." Instead, the document declares, "Our domestic and international laws should preserve, protect and promote the institution of marriage." The professor's statement was spearheaded by the Washing-

ton-based Marriage Law Project.

up too much in terms of earthly position and perks to admit that his theological pendulum has swung too far away from the faith he was supposed to guard. To have enough integrity to resign would mean losing the media attention and audience that marks what he says merely because he is Scotland's primus, and perhaps finding himself instead in a backstreet storefront under the sign, "Dick's Church." You can bet that invitations to Lambeth would never arrive there.

Bishops like Holloway thus become party to a theological *coup d'eglise*—the most thoroughgoing example of which has taken place in the U.S. Episcopal Church. There, the churches look the same on the outside, but one finds a radical change has taken place within. The liberals had to capture the power structures and temporalities of ECUSA for their own purposes, because doing otherwise would have meant obscurity and privation. It might have meant a concordat with "Dick's Church," but not walking in Canterbury Cathedral with hundreds of bishops from around the world.

But, providentially, perhaps, the focus on the ACC's meeting in Scotland has also meant confronting, in the person of Holloway, the embodiment of the unity and authority questions facing the Anglican Communion.

May the Communion contain fundamental doctrinal contradictions—thesis and antithesis? Can a Communion which is already a "house divided" continue to stand? If prelates like Emmanuel Kolini and Moses Tay can be considered representative of Anglican leaders, the answer, surely, is no.

How then, to avoid—to stop—the sacrifice of Christian truth for the facade of Anglican unity? The Bishop of Richborough, Edwin Barnes, put it rightly recently in saying that, while the cause of unity is furthered by the Archbishop of Canterbury's focus on the need for "limits to diversity", such a call is meaningless "unless the Communion is prepared to...describe the limits, and find ways of rebuking or disciplining those who overstep them."

ton-based Marriage Law Project.

**\*THE WORLDWIDE, ONE MILLION-MEMBER MOTHERS' UNION HAS MADE HISTORY BY CHOOSING ITS FIRST MALE CHIEF EXECUTIVE.** Reg Bailey, 49, will help the 120-year-old organization shape its work for the next millennium. Married and the father of two, Bailey has wide experience of the U.K. and international corporate sector, and fully supports the Christian family values promoted by the Union. The organization has a strong commitment to social issues in the U.K. and throughout the developing world. Bailey will be involved in a vast array of activities in the U.K. such as helping young parents, families in distress, and encouraging positive parenting. - *Anglican Communion News Service*

**\*FR. MALACHI MARTIN**, Irish-born Roman Catholic priest, widely renowned theologian and bestselling author of 16 books, died in New York City on July 27, following a stroke. He was 78. Martin held degrees in an amazing diversity of areas, including Semitic languages, archeology, and Oriental history, as well as philosophy and theology. A close associate of Pope John 23, Martin assisted the Roman leader during the tumultuous Second Vatican Council. Shortly thereafter he requested and was granted release from his Jesuitical vows of poverty and obedience. Martin used the skills developed as an authoritative writer on the Dead Sea Scrolls to compose action thrillers about

*Continued on Back Cover*



# CHURCH DIRECTORY

## CALIFORNIA

### Carlsbad

**St. Michael's-by-the-sea**  
(*Episcopal Church*)  
2775 Carlsbad Blvd.; Sun 7:30a MP, 8-9-10:15a HC, 5:15p EP; Mon 8:30a MP, 5:15p EP; Tues 8:30a MP, 8:45a HC, 5:15p EP; Wed 6:45a MP, 7a HC, 5:15p EP; Thurs 8:30a MP, 8:45 HC, 5:15p EP; Fri 8:30a MP, 5:15p EP; Sat 8:30a MP, 5:15p EP, 5:30p HC. The Rev. W. Neal Moquin SSC, rector; 760/729-8901, fax 760/720-0737.

### Los Altos Hills

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

### Los Angeles (Loz Feliz area)

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

### Orange County (Newport Beach)

**St. Matthew's Church**  
(*Anglican Catholic Church*)  
1723 Westcliff Dr.; Sun HC 8a, 10:15a, SS (except summer) 9a; Tues Bible Study 7:30p; Wed Bible Study noon and Choral Evensong 6p; Thurs HC 9:30a and Bible Study; Fri Men's Morning Prayer 6a; The Rev. Stephen C. Scarlett; 949/646-1152, fax 949/650-9541; service information (24 hrs) 949/650-2340

## COLORADO

### Denver

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

## CONNECTICUT

### Ansonia

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

## DISTRICT OF COLUMBIA

**Church of the Ascension and St. Agnes**  
(*Episcopal Church*)  
1217 Massachusetts Ave. NW; Sun low Mass 8a, 12:30p; Solemn High Mass 10a; Mon-Fri Mass 12:10p; Sat Mass 9:30a; The Rev. Lane Davenport; 202/347-8161

## FLORIDA

**Jacksonville/Orange Park Church of St. Michael & All Angels**  
(*Anglican Church in America*)  
Lakeshore Drive West, Orange Park; Less than 10 min. off I-295; Sun HC 10a; Holy Days as announced; The Rev. Laurence K. Wells; 904/388-1031

### Pompano Beach/

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

## GEORGIA

**Savannah St. John's Church**  
(*Episcopal Church*)  
1 West Macon St. (Madison Sq.); Sun Services 8a; 10:30a; noon; Adult Classes 9:30a; Church School 10:30a; 1928 BCP; The Rev. William Ralston; 912/232-1251

## MINNESOTA

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

## MARYLAND

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

## NORTH CAROLINA

### Hillsborough

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

## OREGON

### Bend

**St. Paul's Anglican Church**  
(*Anglican Church in America*)  
568 Savannah Dr.; Sun 8 Low Mass, 9:30a MP or HC, 11a Solemn Mass; 1928 BCP/American Missal; The Very Rev. Stanley Macgirvin; 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; 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: chrector@msn.com

### 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, Oatlands

(*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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