

BRIEFS Continued from Page 30

partial birth abortion are selling the body parts of the dead children for fetal tissue research, and sometimes even kill the children after they are accidentally delivered alive.

***A LAW MAKING IT A FEDERAL CRIME TO HARM AN UNBORN CHILD DURING A VIOLENT CRIME AGAINST THE MOTHER** has been passed by the U.S. House of Representatives. The Unborn Victims of Violence Act, passed by a vote of 254-172, would give unborn children the same legal protections as their mothers from criminal assault or murder. Supporters hailed the bill as a "triumph," but far from revolutionary. "It simply provides the unborn child with a similar type of protection in federal cases that he or she enjoys in many state jurisdictions," said Janet Parshall of the Family Research Council. Pro-abortion critics of the bill, sponsored by Rep. Lindsey Graham (R-SC), fear that granting any legal recognition of personhood to an unborn child may eventually lead to a rollback of abortion on demand allowed by the 1973 Supreme Court *Roe v. Wade* decision. But, as pro-life groups point out, the bill explicitly says that it does not "permit the prosecution of any person for conduct relating to an abortion for which the consent of the pregnant woman has been obtained." Nonetheless, the Clinton administration, said it would veto the bill, calling it an "unprecedented" effort to make the mother and fetus separate victims.

- *Catholic World News*

***AMERICAN MINISTERS ARE NOW MORE CONCERNED TO BALANCE OUTREACH TO LOST SOULS WITH THE SAFETY OF PARISHIONERS** in the wake of September's shooting spree that left eight dead inside the Wedgewood Baptist Church in Fort Worth. "I'm thinking about having our ushers look a little more closely at unfamiliar faces," said the Rev. William Neuroth, pastor of St. John's Anglican Catholic Church in Dayton, Kentucky. "The church is there for peace...But on the flip side, there is always the possibility of violence and guns and bizarre behavior." "I've been going to the Baptist Church for 50 years, and never before have we had to worry about security," said the Rev. Bill Crosby, pastor of Erlanger Baptist Church in Kentucky. "Now, we have a security committee," he said. Statements by Larry Gene Ashbrook, 47, during the rampage in which he killed seven and himself indicated his was a hate crime against Christians, though media acknowledgement of that fact was lacking, some

commentators observed. - *The Cincinnati Enquirer*

***A CONTROVERSIAL ART EXHIBIT** at the Brooklyn Museum of Art opened to a large crowd October 2, despite widespread protest, and New York Mayor Rudy Giuliani's effort to cut off the museum's \$7 million in annual funding. Among questionable works in the "Sensation" exhibit was black British artist Chris Ofili's depiction of the Virgin Mary speckled with elephant dung and porn magazine cut-outs of human private parts. Attorney William Donohoe of the Catholic League for Religious and Civil Rights, said: "This is hate speech, people. This is not art...If somebody puts a swastika on a synagogue, there's only one answer...and everybody knows what it is. When you throw elephant dung with pornographic pictures on Our Blessed Mother, there's only one meaning." - *The Washington Times/Les Kinsolving*

***A DECADES-OLD CULTURAL DEBATE HAS BEEN REVIVED** by the Kansas Board of Education's vote to allow 304 local school boards the freedom to teach evolution, which most say they will, as well as an alternative theory, that an "intelligent design" lies behind the universe. Opponents of the ruling argued that, by deciding that evolution will not be part of statewide tests, and leaving the decision on science curricula to local school districts, the board has made a *de facto* decision to eliminate the teaching of evolution, or at least to make it more difficult to teach it. - *Ecumenical News International/Mike McManus*

***NEARLY TWO-THIRDS OF AMERICANS THINK THE RELIGIOUS SIGNIFICANCE OF THE YEAR 2000 HAS BEEN EXAGGERATED.** Most of the rest will be praying, sharing their faith, and/or reading religious works more, just in case. In a Lutheran Brotherhood-sponsored phone survey of 1,006 adults, conducted by Yankelovich Partners, 62 percent of respondents said they see no religious significance in the year 2000, and think other people are overreacting. On the other hand, the millennium has added new vigor to the spiritual battle over who Jesus is. The battle rages on bookstore shelves and has contributed to a boom in religious publishing. Almost every month, controversial new books challenge some of the cherished Christian beliefs about Jesus. Others deal with endtime prophecies or offer Bible-based predictions about the impact of the Y2K computer bug. Americans also are snapping up millions of copies of traditional inspirational books about Jesus as the solution to most of life's problems. - *Knight-Ridder Newspapers/The Washington Post*

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OF THE
WOMAN SHALL BRUISE
TE SERPENT'S HEAD

AND BEAR A SON AND SHALL CALL HIS NAME IMMANUEL

The Christian Challenge

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- To resist false teaching within the Church
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November/December, 1999

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News Of The Weird

MAY THE FARCE BE WITH YOU: English vicar Peter Evans, eager to make churchgoing more fun and attract a bigger congregation, decided to go Hollywood. His congregation in Croydon trebled in size when Evans, 59, showed up to preach the sermon dressed as *Star Wars* villain Darth Vader. Congregants sang special lyrics set to the movie's theme music, and Evans preached about how Darth Vader finally abandoned "the dark side of the force" and became a good man. Times are tough, though, when heavy breathing phone calls could be from the local vicar.

YEARNING FOR THE OPPOSITE SEX: Perhaps the poster couple for ECUSA's Integrity organization has at last been found. Integrity represents gays, lesbians, bisexuals, and transsexuals. Now it has the opportunity to embrace a husband and wife who have literally decided to trade places with each other. That's right: the man and woman are each said to have undergone a sex change operation. It all happened in Szekesfehervar, Hungary, according to *Reuters*, but we're sure money could be raised to get the couple to Denver for General Convention 2000.

NOT TO BE OUTDONE, some Church of England clergy are getting into the marital shell game, designed to keep one guessing about just who is who, or what is what, as the case may be.

The Sunday Times recently claimed to have uncovered at least two cases in which transsexuals were officially married (and not just "blessed") in church by serving Anglican clergy. Neither the C of E's rites nor the law make any accommodation for the marriage of transsexuals or gays.

Nonetheless, in the first example, the priest agreed instantly to the couple's request for a legally binding union, which must consist of a man and a woman. While the couple were both now "men", one had been born a female, so the priest decided that, technically, the marriage law had not been flouted, since English law does not allow the sex stated on a birth certificate to be changed.

The other case concerned a relationship between one man who had originally been a woman and his female partner. The priest took much longer to consider the matter, but finally agreed to their request, though that union was void under English law.

Last year it was also reported that two women priests began their ministries in the C of E as men, though somehow we doubt that traditionalists were relieved by that news. Indeed, the story said that the church's 1992 decision to allow women priests is thought to have encouraged some priests to reveal their inclinations.

The report said that, according to a source within Sibyls, a 100-member Christian support group for transsexuals, at least 21 C of E clergy consider themselves to be "trans-gendered"; 14 are transvestites and three are considering a sex change.

Since this confusion is compounded by the fact that they all wear pretty much the same ecclesiastical garb, C of E clergy are, it seems, becoming more like Forrest Gump's box of chocolates: you never know what you're gonna get.

WANTED: A PRIEST FOR THE POSH: It wasn't the strength of Christian belief, preaching, or church growth that was chiefly on the minds of those who placed an ad for a vicar to serve a well known London parish recently, but the ability to mix with the church's upper crust congregation.

The Times reports that the Anglo-Catholic parish of St. Paul's, Knightsbridge, "one of the most desirable locations in Britain," is seeking a new incumbent after the retirement of the Rev. Christopher Courtauld, who served the parish for more than 20 years. The job description outlining challenges facing the new vicar make it clear "that social graces as well as pastoral ones are at a premium," the story said.

The successful applicant would live in a vicarage maisonette next to the church in Wilton Place, with four bedrooms, two bathrooms and "a dining room that will comfortably seat ten," the job description states. It adds: "The population is predominantly white and in the higher social group A/B. Embassy staff add an international flavour." The incoming vicar would also be expected to "sustain the popularity of St. Paul's as a location for large weddings, memorial services and funerals." It continues: "The preferred candidate is likely to be of good social standing, aged between about 40 and 55, whose spiritual leadership, intellectual vigour and enterprise are balanced by moderate but liberal outlook and temperament."

The parish, which covers about 60 acres southwest of Hyde Park Corner, encompasses the exclusive Belgrave Square, three clubs, 14 embassies or high commissions, the County Landowners' Association, and some notable hotels. It also takes in (conveniently) the London offices

of companies such as *Moet et Chandon* and Christian Dior.

The Rev. Eric Shegog of London, who led Holy Week services at St. Paul's last year, said: "What they are looking for is someone who can minister in an appropriate way to the kind of folk who live in the area, which is very well-heeled. They need someone who, if they are invited out to dinner, will cope socially. It is as simple as that."

THE CONTINUING CRISIS: Moved by all the disunity evidenced among Continuing Churchmen on an "Anglican Unity" electronic meeting—not to mention the rabbit-like proliferation of new "Anglican" bodies—one correspondent has come through with the *final solution*.

"Brethren," one "Archbishop Fotheringay-Phipps" wrote the warring Continuers, "the answer to your divisions is readily available: The Catholic Reformed Anglican Patriarchate (CRAP). Unlike your competing jurisdictions, Holy Orders and the Ministry of the Church is a unifying factor among us, as all of Christendom including the Pope (um, especially the Pope!!) would agree that our orders are completely and indisputably valid (fancy never having a "Chambers Obsession" discussion again?). We have four Metropolitan Archbishops, one Titular Archbishop, 24 Diocesan Bishops, eight Suffragan Bishops, three Mitered Abbots and three lay parishioners—four if you count the organist. Anglicans will feel completely at home with us, since we have a corporate account at Wippell's which we have



used to such effect that we expect our entire hierarchy to be seated at the next Lambeth Conference in the *front rows* just on the *back* of sartorial splendor. The question of the ordination of women cannot possibly even be discussed in our church as we do not harbor it here any women members. Liturgically, incense is absolutely mandatory and cucumber sandwiches and shots of sherry are served as a postcommunion treat during the Last Gospel. Come one, come all to check out our website at <http://www.manciepin.com>...and BYOB (bring your own biretta!)."

DID YOU RECEIVE YOUR OCTOBER ISSUE?

A mix-up in the printer's mail room caused problems with October edition. If you are a subscriber and did not receive that issue, please contact the TCC office (202/547-5409, fax 202/543-8704, e-mail: CHRISTIAN.CHALLENGE@ecunet.org).

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Signposts

Jesus, Faithful Through 2,000 Years

In these modern times, which seem to produce ever more uninspiring or even unorthodox words to be said or sung in church, a light has shone through.

Her name is Hilary Jolly, and she is the writer of the words of *Through the darkness of the ages*—the winner of a Millennium Hymn competition initiated by St. Paul's Cathedral in London.

A member of the judging panel, St. Paul's Canon Michael Saward—who has written some 80 hymns himself, including *Christ Triumphant*—praised the quality of the 553 hymns submitted from all parts of the world, but lamented the fact that there were no submissions of any winning quality from authors or composers under the age of 35, reported *The Church of England Newspaper*. "This may indicate the existence of a generation that thinks more in terms of informal worship songs than of hymns."

Mrs. Jolly, 52, a widow with two children and the member of the Round Church in Cambridge, could reverse the trend. She also gives reason to think that faith is far from dead in our time, and that the Millennium celebration will not, after all, be a purely secular event (even if most everyone's marking it a year early). We haven't heard the tune—written by Paul Bryan, the 48-year-old director of music at St. John's College School in Cambridge—but Mrs. Jolly's hymn text is splendid. It reads:

*Through the darkness of the ages,
Through the sorrows of the days,
Strength of weary generation,
Lifting hearts in hope and praise,
Light in darkness, joy in sorrow,
Presence to allay all fears,
Jesus, you have kept your promise,
Faithful through two thousands years.*

*Bounty of two thousand harvests,
Beauty of two thousand springs,
He who framed the times and seasons
Has vouchsafed us greater things.
Word of God who spoke creation
Speaks forgiveness, speaks to save,
Gathers still his ransomed people
In the life he freely gave.*

*Countless flowers have bloomed and withered,
Countless noons are sealed in night,
Shattered thrones and fallen empires,
Realms and riches lost from sight.*



*Christ, your kingdom still increases
As the centuries unfold.
Grain that fell to earth and perished
Has brought forth ten thousandfold.*

*Master, we shall sing your praises,
Man of sorrows, God of Power,
For the measured march of seasons
Shall at last bring in the hour
When, as lightning leaps the heavens,
You return to lead us home.
You have promised, "I am coming."
Swiftly, our Lord Jesus, come.*
© Hilary Jolly

A former typesetter who now cleans churches and homes, Mrs. Jolly, who has written other hymns as well, said her latest one is her answer to "millennium hype" that is "pagan and most unpleasant," reported *Episcopal Life*. Of the controversial Millennium Dome in Greenwich, south London, one of the world's most grandiose structures being built to mark the millennium, Jolly said, "I particularly dislike that it has as its centerpiece a giant human figure. The millennium is about God, not man."

Interestingly, Jolly's words were matched to Bryan's tune—the competition had separate judgments for hymn texts and music. Both the author and composer are from Cambridge, but they had not met before the competition. Each received a prize of \$1,215.

The runner-up was *Hidden Christ, alive forever*, written by Brian Wren, 63, a United Reformed Church minister in America who has written about 200 hymns. Jeffrey Fraser, 70, wrote the tune. Both hymns will be used at the national millennium service in St. Paul's on January 2, to be attended by members of the royal family.

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THE FIRST WORDS in the first issue of *THE CHRISTIAN CHALLENGE* in January 37 years ago could have been written today. Somehow, founding editor Dorothy Allen Faber and the small group of Episcopalians who supported the start of *TCC* saw then what others only learned much later was and is happening in the U.S. Episcopal Church (ECUSA) and (more recently) in some other Anglican provinces.

"Today, in 1962," Mrs. Faber wrote, "we are witnessing a systematic, powerful drive upon the Christian Faith. The forces behind these efforts are attempting to substitute a religion of humanity for a Christ-centered religion. It is an all-inclusive program which denies the natural law and the Absolute. It is essentially atheist. It recognizes no Supreme Law Giver or any principle of responsibility or accountability. Man, instead of being created in God's image, is created only in the image of his environment.

"These are the forces to whom the Cross was a failure because His Sacrifice failed to eradicate earthly inequalities. These are the forces that would 'de-throne' God by making Man the Supreme Being. From without and from within, these forces have been at work on the Church, the Body of Christ..."

The "responsibility of the layman" in all this, the editor

went on, "lies almost entirely in the area of consent. In our consent lies our freedom. And by our silence, we are giving consent...[S]hall we now sit by and make no effort to prevent the establishment of new doctrines?..."

The bishops and legislators of the Episcopal Church and the National Council of Churches (to which ECUSA belongs) have had their say, Mrs. Faber wrote. "Now it is up to us. We must begin to have our say, and we must start by talking with one another. This is our responsibility—our duty. We must talk, if only to decide if these leaders are right or wrong

"This, then, is *THE CHRISTIAN CHALLENGE*."

In addition to offering a positive, orthodox witness on issues of the day and the Christian life generally, a major part of *TCC*'s task, as outlined by Mrs. Faber, was to reveal just what it was "we" were talking about—happenings sometimes reported incompletely or not at all by the official church press. What follows here is our attempt to encapsulate church news pivotal to or representative of the designated period, based chiefly on *TCC*'s coverage of it (i.e., as *TCC* saw it). Though we do not claim this to be a definitive historical summary, we believe it offers a reliable and fairly thorough sense of the church's direction at the time from the orthodox perspective.

THE Christian Challenge

A glance back at key events and developments *TCC* has covered in the past four decades of major change in the church

Part I: 1962-74

1962

CONSTRUCTION OF THE EPISCOPAL CHURCH CENTER at 815 Second Avenue in New York City was completed; hence the appellation "815" for ECUSA headquarters.

GROWING CONCERN ABOUT ECUSA'S INVOLVEMENT IN THE NATIONAL COUNCIL OF CHURCHES IN AMERICA (later shortened to the NCC) was registered by several dioceses and parishes, through resolutions or withheld funding. Noting that a third of ECUSA's national budget was earmarked for use in connection with activities of the NCC(CA) and the World Council of Churches (WCC), one resolution protested that the NCC had in recent years "made numerous un-

necessary political, economic and social pronouncements and taken theological positions contrary to the Catholic Faith and repugnant to our beliefs as...Episcopalians." The NCC should be reoriented to "things spiritual and charitable and ecumenical," said another resolution.

ECUSA WAS MOVING IN A POLITICAL DIRECTION AS WELL. Notably, then-Presidenting Bishop Arthur Lichtenberger was known for his commitment to civil rights, and wanted Episcopalians to be involved in social change.

TCC'S FIRST REPORT OF A SECESSION FROM ECUSA involved the departure of some 100 persons from St. Mark's Episcopal Church in Palo Alto, California to set up their own "orthodox Episcopal" parish. The departees said they had "lost confidence" in the leadership of California Episcopal Bishop James Pike. Their priest, the Rev. Edwin West, pointed to statements attributed to Pike in which he withheld full support for the doctrines of the Holy Trinity and the Virgin Birth of Christ. West asserted that the silence of ECUSA's House of Bishops (HOB) about Pike's divergent views constituted "tacit approval" of them.

THOUGH EARLIER SAID TO BE THE MOST SUCCESSFUL UNION OF CHURCHES YET CONSUMMATED, the Church of South India—a merger of Anglicans, Congregationalists and Presbyterians—suffered a split as 25,000 members of the Mar Thoma Church in Kerala, India withdrew.

THE SECOND VATICAN COUNCIL of the Roman Catholic Church began.

ANGLICAN-ORTHODOX consultations began.

THE CHRISTIAN CHALLENGE, NOVEMBER/DECEMBER, 1999

"VARIOUS RELIGIONS AND POLITICAL CONVICTIONS ARE NOT A PERMANENT FEATURE OF SOCIETY—just a passing phenomenon. The United Nations is the only hope for the future of mankind." So averred then-UN Secretary General U Thant, one of the "leading symbols for collectivist thinking."

DR. JOHN A.T. ROBINSON, then Suffragan Bishop of Woolwich, England, made headlines with his "70-cent paperback book" questioning the traditional image of God and the Virgin Birth. The volume also claimed that the Crucifixion of Christ requires more demythologizing than even the Resurrection. The landmark book was, of course, *Honest To God*.

"[T]ODAY WE HAVE A DIVIDED CHURCH IN ENGLAND, AND A CHURCH THAT IS THEOLOGICALLY CONFUSED." So wrote the Rev. Dr. Philip E. Hughes, the Australian-born scholar/author ordained priest in the Church of England. He said English church life seemed powerless to truly reach those outside it, and thus was irrelevant to most citizens. Noting in part the controversial *Honest To God*, he said attempts in the church to "imitate the world" or accommodate the unbeliever only emphasize that powerlessness and the church's

Council, a body of bishops, clergy and laity from each Anglican province. The "chief architect" of MRI was an American, the former Bishop of Olympia, Stephen Bayne, who was then the Communion's executive officer. Soon thereafter, Bayne became director of the Overseas Department of ECUSA's National Council, saying that his main task would be to implement the MRI document.



Bishop John Hines (1910-97)

A NORTH CAROLINA PRIEST LEFT ECUSA TO FORM THE FIRST U.S. CONTINUING CHURCH BODY, the Anglican Orthodox Church. The Rev. James P. Dees, who had been rector of Trinity Episcopal Church in Statesville, said what many Continuers have said since—that he was not really leaving his church, but rather that the church had left him. He criticized (*inter alia*) ECUSA's "social, economic and political program of socialism," its membership in the NCC, and "its rejection of much that I consider to be fundamental to Biblical faith." The new AOC was to be based on the Bible, the *Book of Common Prayer*, and the tradition of the Anglican reformers.

WITH THE SUPREME COURT BAN ON PRAYER IN PUBLIC SCHOOLS now in place, atheist Madalyn Murray O'Hair continued her campaign by suing several states to end the tax exemption for churches.

POPE PAUL VI, then being called the first "international pope," opened the second session of the Vatican Council by calling for a union of all parts of Christendom into a "single, universal church." The call was rejected by the then-head of the Greek Orthodox Church, Archbishop Chrysostomos, on the grounds that the Roman Church is "centralist and absolutist."

THE ASSASSINATION OF PRESIDENT JOHN F. KENNEDY was deeply mourned and decried.

1962 To 2000

"loss of authority." While "true unity does not mean absolute conformity," Hughes wrote, if church members are not united in the truth of the great doctrines of the Faith, "then what we have is not Christian unity," but no more than some kind of organizational unity which may "present an impressive front to the world." He said that, to be revitalized, the church must reaffirm the great Christian truths, and "the power of the Holy Spirit."

A REPORT WAS ISSUED, OUTLINING PROPOSALS FOR A PERIOD OF FULL COMMUNION between the Church of England and the British Methodist Church, as a prelude to their complete union.

SOME 300 BISHOPS AND 700 OTHER REPRESENTATIVES FROM 78 COUNTRIES gathered for the Anglican Congress in Toronto. A notable document emerging from the meeting, *Mutual Responsibility and Interdependence in the Body of Christ* (MRI), was aimed at linking isolated provinces and countries of the Anglican Communion into a common sense of mission and ministry. It marked the start of the shift away from "sending-receiving" churches to an equal partnership in the Gospel. It was also a preliminary step toward the 1968 founding of the Anglican Consultative



(The late) Dr. Philip E. Hughes

MORE EPISCOPAL CHURCH LEADERS AND CLERICS ENTERED THE POLITICAL ARENA. Civil rights continued as a big area of interest—the Civil Rights Bill was passed this year—and some of America's church leaders joined in advocating President Johnson's plan for a "Great Society" devoid of poverty, racial prejudice and ignorance. But the areas of church political involvement were multiplying rapidly, with social reform seemingly overshadowing the discipleship of individuals.

MEANWHILE, THE NCC, IGNORING COMPLAINTS that it was overstepping its authority with its (generally leftwing) political pronouncements, sent statements from its representatives to both national parties, recommending specific positions on most major political issues. NCC's tax exemption came under threat due to its lobbying on civil rights matters.

WHILE NOT DENYING THAT RELIGION HAD A ROLE IN PUBLIC LIFE, some Episcopalians were not happy, however, to have amateur politicians in ECUSA or the NCC commit them and the church to positions on specific legislation, programs

or approaches on which conscientious Christians could disagree, especially when they resulted in violence or other lawlessness. Louisiana, for example, became the first diocese to censure the national church on civil rights matters, criticizing the part ECUSA's National Council and individual clerics had played in so-called "freedom rides" and other activities leading to violence and bloodshed on public streets. More ECUSA parishes also withheld funds to protest church promotion of the "social gospel"—prompting some dioceses to penalize, or reduce to mission status, parishes that failed to pay their quotas for a certain period of time.

WHEN THE 1964 EPISCOPAL GENERAL CONVENTION met in St. Louis, it resolved that, while the Church should declare and witness to the Gospel of Jesus Christ "in every phase of human life and activity," our "mutual interdependence within the Body of Christ calls for appropriate restraint, lest any statement or action" by individual Christians or bodies of Christians "seems to claim authority that it does not possess." A similar, more specific resolution was directed at the NCC.

BISHOP JOHN HINES OF TEXAS WAS THE SURPRISE CHOICE FOR PRESIDING BISHOP at the '64 General Convention, which had been expected to choose the aforementioned Bishop Stephen Bayne.

AS A RESULT OF OTHER CONVENTION ACTION, deaconesses were "ordered" rather than "appointed," and permitted to marry; and, the National Council became the Executive Council. Martin Luther King Jr. addressed the House of Deputies.

CALIFORNIA BISHOP JAMES PIKE declared in a sermon in New York that "the Trinity is not necessary." He argued that the concept of the Trinity was not among the original teachings of Christianity and that it creates confusion. ECUSA's House of Bishops subsequently issued a statement urging bishops and priests to take care in their public presentations of the faith.

THE REV. JAMES PARKER DEES was consecrated as the first bishop of the Anglican Orthodox Church.

1965

THEN-ARKANSAS BISHOP ROBERT R. BROWN WARNED OF A "TERRIFYING WIND" of ideas then emerging as part of "The New Morality," which he declared to be "an acknowledgement of no morality at all." He cited such things as the alarming rise in pornography, illegitimate childbirth, and lax attitudes toward chastity. He urged concerted action by Christians to advance a morality that "makes no concession to human sin..." The then-Bishop of Michigan, Richard Emrich, also warned that "there are signs that inwardly and morally we are trouble...From one end of society to the other there is a spirit of revolt which endangers all tranquility and order—a revolt, not simply against injustice, but against all restraints and disciplines, against traditional standards in sex and honesty, against respect for those in authority..."

CALIFORNIA BISHOP JAMES PIKE reportedly questioned traditional view of God, the Trinity and prayer during a sermon in Detroit. Speaking on the presence of Christ in the Lord's Supper, Pike said that "The problem is not the real presence, but real absence...God is here right now apart from doing anything at that table," he said. Back home, he said that California could adopt "humane" laws easing up on abortion and homo-



Bishop James Pike (1913-69)

sexuality. Last but not least, Pike unilaterally ordained a woman to the diaconate, a move not yet authorized in ECUSA.

WHEN 14 CLERICS PETITIONED ECUSA'S HOUSE OF BISHOPS (HOB) TO CHALLENGE BISHOP PIKE—and bring him to trial if he would not repudiate his unorthodox teachings—the House could not muster enough support even to censure Pike. The HOB's special "theology" committee issued a statement that seemed to defend Pike, and sug-

gest that the opinions expressed by individual bishops should not be taken too seriously, as only "the whole Body, speaking maturely and corporately, can officially define the faith..." Pike told the bishops he was sorry if he had made things difficult for them, and pledged more "responsible" communication. Shortly before the HOB meeting, its host, Montana Bishop Chandler Sterling, reportedly stated that "Heresy trials are 400 years out of date...No one is sure what heresy is."

DR. EUGENE CARSON BLAKE, then the stated clerk of the United Presbyterian Church, urged all Protestant denominations to merge immediately. The call was issued from the pulpit of Grace Cathedral, San Francisco, from which he appealed for Protestant unity in 1960, giving rise to the "Blake-Pike" proposal; that, in turn, evidently led to the Consultation on Church Union (COCU) ecumenical scheme involving ECUSA and several other churches.

RESPONDING TO CRITICS, then-NCC Associate General Secretary, the Rev. J. Quinter Miller, said the Council's controversial political and sociological statements were made "under orders from Christ."

POLARIZATION OVER THE ISSUE OF CIVIL DISOBEDIENCE became more evident in ECUSA, as the prominent role of church clergy and leaders in the civil rights struggle continued, sometimes aided by church money. In California, major race riots took place that year in Watts (which had no history of slavery or segregation), causing, in a ten-day period, some 40 deaths, 900 injuries, and damage to or destruction of about 1,000 buildings.

1966

"DRASTIC REVISIONS IN THE PRAYER BOOK may be in the offing," TCC reported.

THERE "IS NOTHING WRONG WITH THE CHURCH..." What is wrong is with human beings in the Church who have substituted worldly pride for the faith once delivered to the saints," said the then-Bishop of Lexington (KY), William Moody, at TCC's first national conference. To contend for catholic truth in this situation, he asserted that everyone "must come to [a]

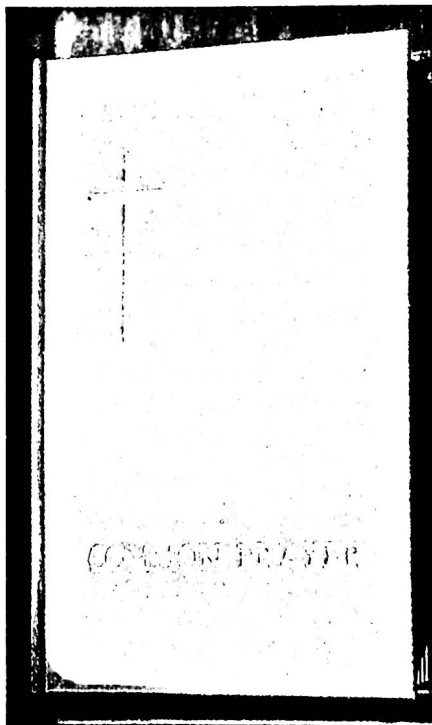
moment of testimony," because "you will never win anybody by argument," but only by "showing what great things the Lord hath done for thee."

BISHOP PIKE STUNNED EPISCOPALIANS by announcing that he would resign his see to join the socialist-oriented Center for the Study of Democratic Institutions as a "scholar-teacher." The House of Bishops quickly accepted his resignation. Episcopal members of the "Pike Cult" were shocked, while most clergy and laity were jubilant. Then came the realization that Pike would retain his standing as an ECUSA bishop, while being in a well-financed position to write and speak more. All efforts to silence him to date had failed.

GOING OUT IN A BLAZE OF HEADLINES, Bishop Pike said during his final sermon in Grace Cathedral that an "all-powerful, all-good, all-knowing God" had never existed. This time, his fellow bishops hit bottom. In October, 1966, a presentment (formal complaint) was filed against Pike by then-South Florida Bishop Henry Louttit and (after some subtractions and additions) some 20 other prelates. A defiant Pike predicted he would be exonerated of the complaint's charge that he had held and taught doctrine at variance with ECUSA's.

THE EPISCOPAL HOUSE OF BISHOPS and the vow of each prelate to banish "strange and erroneous" doctrine from the church were as much on trial as Pike when the House convened in Wheeling, West Virginia on October 23. The bishops agreed to decide the Pike issue behind closed doors, though the plan was undercut by Pike's nightly press conferences and various leaks. The bishops realized that any trial of Pike would be delayed at least a year due to vacancies on the Court for the Trial of a Bishop and the process needed to fill them. Pike also appeared delighted at the publicity a trial would assure him. In the end, a committee appointed by the presiding bishop produced a general statement of censure stringent enough to convince the group of bishops supporting the presentment to drop their demand for a heresy trial. Pike had been rebuked before by his fellow bishops, but no public action had been taken. This time, wrote *TCC*, "the strongest, most pointed denouncement, outside of a heresy trial, of an Episcopal bishop ever made in the Church was passed with only two minor changes, by a smashing 104 to 35 votes."

JUST TEN MINUTES AFTER THE VOTE, Bishop Pike—invoking a canonical privilege—demanded a formal investiga-



tive process almost identical to a heresy trial.

DR. JOSEPH FLETCHER, an Episcopal priest and author of *Situation Ethics*, said that, for him, there are "no rules." He discarded all the absolutes, except one—always act with loving concern—and argued that what is wrong in one situation might be right in others.

AN INTERNATIONAL MEETING SPONSORED BY THE WORLD COUNCIL OF CHURCHES in Geneva reportedly included "lavish praise" of atheist, communist China and open support for Christian violence to achieve social change. Red China got a boost also from the National Council of Churches, which promoted its entry into the United Nations.

1967

UNDETERRED BY HIS EXPERIENCE IN WHEELING, Bishop Pike was popping up in various parts of the country to express his disdain for the bishops trying to inhibit his creative theology, and for historic Christianity itself. If ECUSA deposes him for heresy, Pike was quoted as saying, it will "paint itself into a pre-Copernican corner" (sound familiar?). A trial would rip the church apart, he said.

AT THE URGING OF PRESIDING BISHOP JOHN HINES, A FUND TO ASSIST WHAT PRESS RELEASES CALLED "BLACK POWER"—later revised to "black people"—in major U.S. cities was approved by ECUSA'S 62nd General Convention. Begun in the wake of race riots in Newark and Detroit, the initiative later dubbed the General Convention Special Program (GCSP) was not evangelistic, but aimed at helping the poor or disenfranchised, chiefly black or brown communities, develop political and economic power to achieve "justice and self-determination." After a screening process, grants from the large GCSP fund would be given directly to groups and community organizations to spend on priorities "they themselves have set." The church assured that none of the money would be given to groups advocating the use of violence.

NOT EVERYONE WAS CONVINCED. While some hailed GCSP as an overdue, tangible response to the downcast in society, some contended that guilt over longstanding racial inequality was leading ECUSA to support black fringe groups bent on racial war. Dr. Joseph H. Jackson, the then-president of the National Baptist Convention U.S.A., the largest black church group in the world, wondered if "Christian persuasion" based on the gospel, "the strongest tool [we have] for the transformation of society," was now to be replaced by the use of force. From the start, it was the grants to highly questionable groups that overshadowed whatever good and legitimate work the GCSP did.

THE GENERAL CONVENTION, meeting in Seattle, also approved the new *Liturgy for the Lord's Supper* for trial use, and a plan for Prayer Book revision. As a preface to this, *TCC* reported, the Standing Liturgical Commission said that its purpose was not to replace the 1928 Prayer Book rite. However, the SLC did not deny the possibility that the proposed revision, unlike previous ones, "may contain some theological changes."

IN OTHER ACTION, the Seattle convention also called for "reform of state abortion laws"; authorized laymen to administer the chalice, and women to serve as convention deputies. And, it adopted a 200-page report advocating canonical changes making it virtually impossible to discipline a cleric—especially a

bishop—for doctrinal error. The report apparently came from a committee earlier appointed by Bishop Hines.

THE REV. MALCOLM BOYD, an Episcopal priest and author of *Are You Running With Me, Jesus?*, said in a *Playboy* interview that: "God is dead. At least a God is dead. The white god, the nationalistic American god, he's dead, dead, dead. God-damn it! Dead!"

ESQUIRE MAGAZINE (of all things) observed that "the Church has quietly in the '60s dropped the traditional list of the Seven Deadly Sins—pride, envy, anger, sloth, avarice, gluttony and lust. The new deadly sins, as anyone who listens to any modern bishop can tell you, are: chastity, poverty, anonymity, age, failure, ugliness and constancy."

"TOLERANCE" was becoming one of the "pet words of the age." *TCC* reported.

THE PREFACE TO CROCKFORD'S CLERICAL DIRECTORY in the Church of England observed in mild surprise that C of E leaders "stand well to the left of center on most of the great social issues of the time."

AFTER A PEAK MEMBERSHIP OF 3,647,297 IN 1966, the first of a series of declines in ECUSA's membership began.

1968

DESPITE CHURCH ASSURANCES that grants from ECUSA's \$9 million-per-triennium General Convention Special Program (GCSP) would not support violence, *TCC* noted that one of the first of scores of GCSP grants went to the Rev. Albert Cleage, Jr. a "radical black nationalist leader [identified] by writer Louis Lomax as one of the organizers of the Detroit riots." Reportedly, Cleage and his "Citywide Citizens Action Committee" in Detroit had threatened "more violence to the city." Though GCSP had been "sold" as a fund to help the poor, its director said that programs that help develop leadership and the coordination of neighborhood efforts "will be given preference over programs of service to the poor." The magazine also noted signs that funding for missionary or charitable work previously supported by the church was threatened, or already being cut back. Even the Women's Triennial in Seattle was persuaded to neglect areas of church work it traditionally supported, in favor of GCSP.

WITHIN MONTHS, THERE WERE SIGNS OF A FINANCIAL REVERSAL for GCSP and ECUSA as a whole, as Episcopalians reassessed their giving to the church.

"BLACK CAUCUSES" of clergymen were springing up in various churches. ECUSA's, the Union of Black Clergymen



THE CHRISTIAN

and Laymen, was formed at St. Philip's, New York short order, the Union's President, the Rev. Quintin was tapped to serve on the permanent GCSP Screen Review Committee.

THE REBELLION AND REVOLUTION BEING PRE and carried out in America had had some unintended quences, *TCC* observed, one of which was to make some afraid of their own people. "Our people are attacking Count Basie, wife of the famed orchestra leader, told York Joint Legislative Committee on Crime and Violence. Basie had had to resign her post as chairman of the Se maica, Long Island, Community Council out of fear of the Panthers group. "Most Americans want to lend a helping the less fortunate in this affluent land," the magazine noted few are enamored with giving money to "a relatively few demagogues to obtain a stranglehold" on their fellow blacks.

"OPPOSING THE VIETNAM WAR IS MORE MC NOW than going to church," former California Episcopal B James Pike told a large gathering of students and others Stanford. Pike reportedly cast aside the Bible and the chu traditional teachings as legitimate sources for determining individual Christian conscience.

CIVIL RIGHTS LEADER Dr. Martin Luther King Jr. assassinated.

THE TENTH LAMBETH CONFERENCE, which drew 500 Anglican bishops from around the world to Church House, Westminster, agreed (*inter alia*) that "the rapidly changing tus of women in society in most parts of the world" indicated that it might be time to take a "fresh look" at women and priesthood. By a narrow margin, the Conference decided as well that deaconesses are true deacons. While expressing appreciation for Pope Paul VI's concern for the institution of marriage, the bishops opposed the pontiff's view that mechanical or chemical birth control was contrary to divine law. A proposal that the Pope might head some future united church including Anglicans also was sharply assailed by the bishops. And, the prelates created a 50-member, centralized organization for the Anglican Communion—the Anglican Consultative Council.

THE FOURTH ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES in Sweden, including representatives of 232 Protestant, Eastern Orthodox, Anglican and national Catholic denominations from 80 countries, called for an immediate cease-fire in the Vietnam war, the admission of Red China to the UN, an economic boycott of racist nations, and endorsed the principle of selective objection to "particular" wars. It also surprised by accepting a report declaring that chastity is not merely a matter of discretion, but a part of love and responsibility. This, after the Assembly viewed a film in which a minister is shown disrobing as he preaches, ending up naked in his pulpit.

1969

NEW GCSP GRANTS announced by ECUSA's Executive Council included one of \$7,000 to assist in distribution for a documentary film about Black Panther "Defense Minister" Huey Newton, who had been convicted of killing a policeman in California. The film was to deal as well with the Black Panther Party itself, which the FBI deemed one of the most dangerous black extremist organizations and "a potential threat to the in-

ternal security of the nation." A former Black Panther Party member told a Senate Investigating Committee that the Panthers took in between \$50,000 and \$100,000 a month through donations, sale of propaganda and armed robberies. He said he had been ordered to shake down merchants and "liberate" weapons.



A worldwide gathering of Anglican bishops worships at the 1968 Lambeth Conference.

MEANWHILE, PRESIDING BISHOP JOHN HINES pointed

to a "startling contrast" between the generous way Episcopalians respond to the needs of starving people overseas, and their indifference or even "hostility" toward GCSP.

WHEN DECIDING CHURCH PROPERTY DISPUTES, civil courts may not solve controversies over religious doctrine, which would violate the First Amendment, the U.S. Supreme Court ruled. The case—which would impact similar cases in other denominations—involved two Presbyterian churches in Savannah, Georgia, that wished to secede from the Presbyterian Church of the U.S. because the parent body had departed from its original doctrine. The Georgia Supreme Court ruled that the two congregations could retain their property. The Supreme Court remanded the case back to the Georgia court, saying that the departure-from-doctrine element in the state's implied trust theory can play no role in deciding the case. Instead, it said that: "There are neutral principles of law developed for use in all property disputes, which can be applied." The Georgia court later ruled in favor of the two seceded parishes, "since legal title to the property is in the local churches." (The Supreme Court later refused to review the ruling.) Presiding Bishop John Hines had filed a brief in the Supreme Court case on behalf of the hierarchical concept regarding ownership of church property, which has since become rooted in much case law on the subject, however.

EPISCOPAL BISHOP JAMES PIKE SAID HE WAS LEAVING ECUSA altogether, to start a foundation with his third wife, a young Methodist, to encourage interest in psychic phenomena, developed after the suicide death of Pike's son. Combining a honeymoon in the Holy Land with a search for more truth in the life of Jesus, the 56-year-old Pike and his new wife became lost in the desert during an afternoon drive. His wife went for help, but Pike was found dead by a search party on September 7.

THE THEN-ARCHBISHOP OF MELBOURNE, AUSTRALIA, Frank Woods, said hopes of uniting that nation's Anglican Church with the Methodist, Presbyterian and Congregational Churches were set back 25 years by the refusal of the

other Churches to accept bishops.

DELEGATES TO THE PAN-PROTESTANT COCU talks produced the outline of a plan to unify 25 million American Christians, their church bureaucracies and legislatures.

"THE BLACK MANIFESTO," a lengthy diatribe against the U.S. as a whole and churches and synagogues in particular, was put forward by 600 delegates from black organizations around the nation gathered in Detroit at the Black Economic Development Conference (BEDC). The meeting was sponsored by the Interreligious Foundation for Community Organization, Inc. (IFCO), the top GCSP grant recipient. The Manifesto said that the religious institutions owe America's black people \$500 million in "reparations" (later increased to \$3 billion). It called for "total disruption of selected church-sponsored agencies operating anywhere in the U.S. and the world. Black workers, black women, black students and black unemployed are encouraged to seize the offices, telephones and printing apparatus of all church-sponsored agencies and to hold these in trusteeship until our demands are met."

THIS BEGAN A SERIES OF INCURSIONS by Manifesto leaders and supporters into church facilities (including "815") or gatherings in New York and Chicago, and branching out from there. They ranged from confrontations, to disruption of services, to sit-ins at seminary buildings, and were accompanied by huge and varied demands. To some extent, the tactic worked, and Manifesto leaders, including James Forman, leader of the Student Non-Violent Coordinating Committee and former Black Panther Party officer, apparently managed to avoid arrest. But after the shock wore off, the Manifesto movement had to contend with outrage even among fellow blacks. Sixty southern black clergymen rejected the Manifesto as the product of a "group of racists who further spread the venom of hate." The organizer of the 1963 civil rights march on Washington, Bayard Rustin, denounced the "reparations" as "preposterous" and Forman's tactics as "hustling, begging." Meanwhile, it was announced that IFCO and BEDC were under federal investigation.

A SPECIAL EPISCOPAL GENERAL CONVENTION in South Bend, Indiana was punctuated by demonstrations and confrontations by black militants and "peaceniks." In a signal resolution, the convention rejected much of the ideology of the "Black Manifesto," but recognized its supporting organization, BEDC, as a movement for black self-determination which may apply for seed money from GCSP. It further called for a \$200,000 grant to another organization, the National Committee of Black Churchmen, though it was widely assumed the money would be filtered to BEDC. The resolution was deemed "unacceptable" by Muhammed Kenyatta, BEDC First Vice President, who had earlier seized the convention microphone to demand that \$200,000 be given to BEDC directly. Still, Presiding Bishop John Hines and other church leaders scrambled to quell reports that ECUSA had voted to give "reparations" to BEDC. One diocese set aside money for the national church until it was clear that none of it would go to BEDC, "which is declared by its own leaders to be dedicated to the destruction of our church, and to the overthrow of the [U.S.] government."

DESPITE ERODING SUPPORT such as this, which later occasioned budget cuts and staff reductions at "815", ECUSA's Executive Council subsequently made a GCSP grant of \$40,000 to Alianza, Federal de Mercedes, a revolutionary group trying

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to lay claim to most of the land in the American Southwest. During an unprecedented hearing on the grant, members of the group had admitted killing a policeman, but sought to justify their violence. When New Mexico Episcopalians—who also had evidence of seven acts of violence by Alianza—said the group's admission of violence disqualified it for a grant, GCSP director Leon Modeste stated that the operative resolution said that the grants must not go to those "advocating violence." Later in the year, Alianza's founder was jailed for ten years for false imprisonment, assault, and intent to commit a violent felony.

A NATIONAL COUNCIL OF CHURCHES MEETING in Detroit was a magnet for malcontents and grant-seekers, with not only black militants, but representatives of women, youth, welfare recipients, war/draft resisters and American Indians getting into the act.

"SENSITIVITY TRAINING" was gaining ground in ECUSA.

LUTHERAN-EPISCOPAL DIALOGUE began.

THE ANGLICAN-ROMAN CATHOLIC INTERNATIONAL CONSULTATION (ARCIC) was established.

1970

THE PROPOSED 25 MILLION-MEMBER CHURCH ENVISIONED BY COCU, the Consultation on Church Union, was given a name: Church of Christ Uniting (again, COCU).

THE EPISCOPAL DIOCESE OF MASSACHUSETTS urged the legalization of marijuana. Meanwhile, rising drug use evoked fears that up to half of America's young people would be lost to the epidemic.

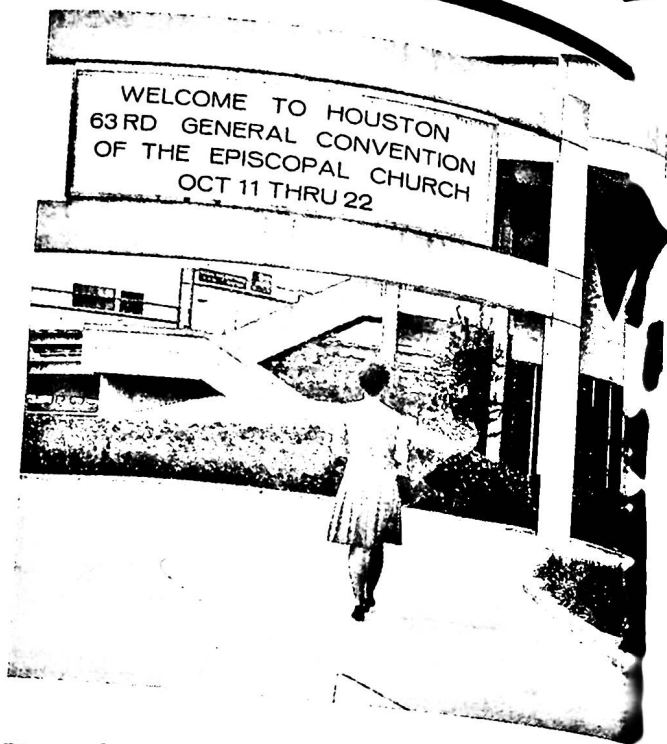
ECUSA'S EXECUTIVE COUNCIL CALLED FOR THE WITHDRAWAL OF ALL U.S. FORCES FROM SOUTHEAST ASIA, "an end to the war" (which came a couple of years after) and for churches to take up a collection for student strike activities. The latter portion of the "Crisis in American Life" resolution was subsequently suspended after attorneys said it could jeopardize ECUSA's tax exempt status.

THE WORLD COUNCIL OF CHURCHES announced it would make grants totaling \$200,000 to anti-apartheid and liberation organizations in Southern Africa, Britain and elsewhere. Though the grants, apparently the start of the WCC's well known Program to Combat Racism, were not supposed to be used for military purposes, Council officials admitted they would have no control over how the money was spent. The action was criticized by the Archbishop of Canterbury, Michael Ramsey, and several Southern African prelates.

SPEAKING AT A WOMEN'S LIBERATION RALLY IN NEW YORK, Betty Friedan, founder of the National Organization of Women, said: "The great debate of the '60s was, 'Is God dead?' I think that the great debate of the '70s will be, 'Is God He?'"

THE ORDINATION OF WOMEN TO THE DIACONATE was approved by the Episcopal General Convention in Houston, where the first female deputies also were seated.

THE CONVENTION ALSO ATTEMPTED TO ADDRESS COMPLAINTS about GCSP's support of militant groups and faulty administration by setting some new "guidelines" for the program. Chiefly, they allowed for a larger role in the grantmaking decision process for bishops and dioceses in close proximity to a



proposed grantee. Meanwhile, deputies, though told of a projected \$4 million shortfall in income, nonetheless passed an ambitious budget which increased GCSP spending. And, the House of Bishops endorsed the establishment of the Hispanic Commission, to review and make recommendations on non-GCSP grant requests affecting Hispanic groups in the U.S.

SERVICES FOR TRIAL USE was published.

1971

WORSHIP ATTENDANCE IN LEADING U.S. CHURCHES, including the Roman Catholic Church, had slipped 15 percent over the past decade, it was reported. Less affected by the decline were conservative and fundamentalist bodies, some which marked gains. Running parallel to this was a decrease in the influence of churches on American thinking. Partly by focusing on socio-political issues, "the churches were gradually liquidating their influence as a spiritual power, and thus a stabilizing influence," as one columnist put it.

THE "JESUS FREAKS" became an example of churchless Christianity inveighing against the institutional church and apathy.

SPARKING CONTROVERSY DURING ITS FIRST MEETING, the Anglican Consultative Council, gathered in Kenya, agreed that women could be ordained as priests with the consent of the national church or province concerned. Archbishop of Canterbury Michael Ramsey said that such an innovation would hurt Anglican relations with the Roman Catholic and Eastern Orthodox Churches, and that more time was needed to study the matter. Nonetheless, the Bishop of Hong Kong, Gilbert Baker, subsequently ordained Jane Hwang Hsien Yung and Joyce Bennett as priests.

A RALLY TO MOBILIZE FINANCIAL SUPPORT FOR THE LEGAL DEFENSE OF ANGELA DAVIS, an admitted communist, at Church of the Advocate, Philadelphia, caused stormy reaction. Davis was charged with complicity in a 1970 quadruple slaying in California. The diocese, then led by Bishop Robert DeWitt, supported Fr. Paul Washington's agreement to allow the rally at his parish.

AFTER A VISIT TO SOUTH AFRICA, Washington Bishop William Creighton, Washington Cathedral Dean Francis Sayre, and Judge William Booth, a New York jurist, said that, while conditions for 15 million black Africans were "de-humanizing and de-moralizing," the withdrawal of American industry from South Africa—urged on GM and other major corporations by ECUSA—would be a mistake.

MORE PERMISSIVE ATTITUDES ON SEX AND THE GROWING USE OF BIRTH CONTROL PILLS were cited as the reasons for an epidemic of venereal disease and infectious hepatitis among young people in America and Britain.

THE CHICAGO TRIBUNE REPORTED THAT 18,000 ANGLICAN CHURCHES IN ENGLAND WERE NO LONGER USED, partly due to constant movement of the population in rural areas, where church life and membership once flourished.

THE ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION announced it had reached "substantial agreement" on the doctrine of the Holy Eucharist.

1972

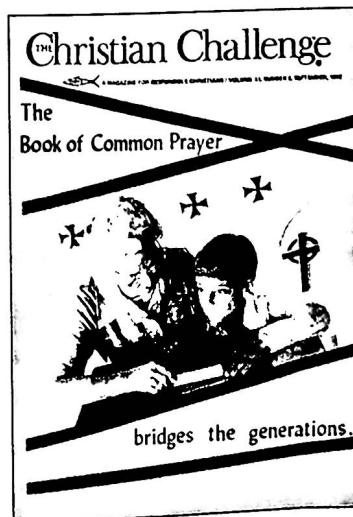
A "PEACE RALLY" HELD AT NEW YORK'S CATHEDRAL OF ST. JOHN THE DIVINE, which one speaker said was also intended "to organize a dump Nixon movement," was termed "a true and proper use for a great church" by its then-Coadjutor Bishop, Paul Moore. Some 5,000 persons attended the controversial event. An Episcopal layman attending a service at the cathedral the next day said the aisles were "strewn with beer cans and cigarette butts." Reacting to the peace "celebration," *The Living Church* said the cathedral should be "re-classified as taxable property."

THE CHURCH OF ENGLAND'S GENERAL SYNOD decided to admit to Holy Communion the baptized members of all churches with a trinitarian basis.

THE 3.1 MILLION-MEMBER UNITED PRESBYTERIAN CHURCH became the first body involved in COCU to pull out of the unity scheme, leaving eight churches, including ECUSA, still participating.

A TCC ARTICLE NOTED "INCREASING CALLS FOR ACCEPTANCE" OF HOMOSEXUALS in the church. "Some congregations are opening their doors to avowed homosexuals...some ministers are performing marriages between male couples."

THE ORDINATION OF WOMEN AS PRIESTS AND BISHOPS WAS ENDORSED IN PRINCIPLE by ECUSA'S House of Bishops, in a vote of 74-61, with five abstentions, despite objections that the subject had been given relatively brief consid-



eration to date. The HOB called for preparation of the needed constitutional and canonical changes to present to the 1973 General Convention. One of the many clerics jolted by the decision, the Rev. George Rutler, told the Diocese of Pennsylvania's convention that such a move "will mark the first time in our history as Episcopalians that we have by our own hand cancelled out our hard-defended right to be called Catholic." Earlier in the year, the American Church Union—clearly sensing impulses in ECUSA that were soon realized—amassed "thousands of signed declarations" from ECUSA clergy and laity opposed to women's ordination.

PRESIDING BISHOP JOHN HINES ANNOUNCED HE WOULD RESIGN in the latter part of 1973, with his departure becoming effective on May 1, 1974. Word of his exit came after just eight years in office, and his resignation would be some three years short of the normal term (at that time) of a presiding bishop.

A RESOLUTION SUPPORTING THE "DEMAND FOR JUSTICE AND LIBERATION" BY AMERICAN INDIAN ACTIVISTS was adopted by ECUSA's Executive Council. The resolution did not mention by name the American Indian Movement (AIM), which staged a takeover of the Bureau of Indian Affairs building in Washington, reportedly causing an estimated \$2 million in damages, in late 1972. Three of AIM's principal leaders were identified as having extensive criminal records.

A BISHOP'S ANNOUNCEMENT THAT HE WAS RESIGNING as a member of the GCSP Screening and Review Committee shook an Executive Council meeting. West Virginia Bishop Wilburn Campbell said he supported the principles of GCSP, but cited several problems with its administration. He claimed there had been (e.g.) "end-run plays" around 1970 GCSP grant guidelines, and that bishops' vetos of grants to groups in their areas had been overridden. He also complained of inadequate information about grant candidates from GCSP staff and Director Leon Modeste, and about how grant money was used. He said many members of the S&R Committee "are hostile to the church," and that he sometimes felt he was in a meeting of black Muslims and not Christians. Presiding Bishop Hines then circumvented another Council member's proposal to investigate the GCSP, by saying he would personally conduct the probe. Hines himself was chairman of GCSP, the only major church program he fostered during his tenure.

FEMINIST THEOLOGY made a memorable showing at a large gathering of biblical scholars in Los Angeles, the American Academy of Religion seminar. Dr. Rosemary Radford Reuther, for example, gave an extended lecture on "St. Augustine's penis," which traced the origin and development of the subordinate role of women in the church's view of humanity.

THE SHROUD, a book by English scholar John Walsh, drew the attention of the Christian world to the Shroud of Turin.

1973

THE "INVESTIGATION" OF GCSP was reportedly finished when the Executive Council met only two months later, having been completed by a theretofore unknown committee. Its report, accepted by the Council, glossed over or cleared the GCSP of all the complaints/charges made by Bishop Campbell and also by Council member Philip Masquelette, a Houston attorney. Masquelette tendered his resignation from the GCSP



Bishop John Allin, following his 1973 election as ECUSA's presiding bishop.

Screening and Review Committee. GCSP's Leon Modeste, however, predicted the demise of the program at General Convention. He said that several ECUSA dioceses had held hearings on what the average church member believed should be continued and what should be stopped. "Evangelism and mission did better than we did," he said.

A CALL TO "ABOLISH THE EVIL OF PERMISSIVE ABORTION FROM OUR SOCIETY" was made by some 15 ECUSA prelates, in the wake of the U.S. Supreme Court decision in *Roe v. Wade*. They urged a constitutional amendment to "remedy this fundamental injustice...against the sanctity of each human life."

THE FIRST NATIONAL CHARISMATIC CONFERENCE was held in Dallas, with more than 300 ECUSA priests and one bishop, then-Colorado Bishop-elect William Frey, attending.

UNION WITH THE METHODIST CHURCH was rejected by the Church of England.

THE ANGLICAN CHURCH OF CANADA'S GENERAL SYNOD APPROVED "IN PRINCIPLE" the ordination of women as priests. The Diocese of Toronto subsequently asked the church to delay such ordinations until 1975 to provide opportunity for further study, and efforts to ascertain the mind of the church.

THE COALITION OF CONCERNED CHURCHMEN (later the Fellowship of Concerned Churchmen) brought several large organizations together to work within the church on the basis of a declaration of principles issued to bishops and deputies of the 64th General Convention. The declaration stated that the groups would "not accept any act that would weaken or compromise the tradition we have received" as it regards the Holy Scriptures, the Creeds, Holy Baptism, the Holy Eucharist, Holy Orders and the *Book of Common Prayer*. "To perpetuate these principles," the declaration said in part, "we pledge ourselves to take every step necessary toward the continuation of the Episcopal Church in its historic form." Any act at odds with that would be viewed as a "breach of communion and a formal act

of schism." The groups, which asked all faithful Anglicans/Episcopalians to join in the declaration, included Hillspeak (*The Anglican Digest*); the Church Union, publisher of the *American Church News*; the Society for the Preservation of the Book of Common Prayer, *The Certain Trumpet*, published by some lay Episcopalians; and the Foundation for Christian Theology, sponsor of *TCC*.

BISHOP JOHN MAURY ALLIN OF MISSISSIPPI WAS CHOSEN AS ECUSA'S NEW PRESIDING BISHOP, succeeding the controversial Bishop John Hines, at the 64th Episcopal General Convention in Louisville, Kentucky. Allin, a moderate/conservative (depending on the issue), said he was committed to "reconciliation" in the church, and wanted "815" to be a servant of the whole church.

IN OTHER ACTION AT LOUISVILLE, A PROPOSAL TO PERMIT WOMEN PRIESTS AND BISHOPS was turned back by the House of Deputies, which also terminated further study of the subject. The outcome evoked a blistering response from the Episcopal Women's Caucus, composed of female deacons—conspicuously present in clerical collars at the convention—women seminarians and others. Bishop Allin then gained the House of Bishops' okay for an ad hoc committee to prepare two study papers on the subject. Notably, 52 bishops had signed a statement supporting the innovation, and a claim by female deacons that five prelates were ready to ordain women priests in any case prompted an HOB resolution of condemnation.

IN A RESOLUTION ANOTHER BIG ISSUE, the convention confirmed that the 1928 Prayer Book remained ECUSA's official liturgy, but kept ECUSA on the path toward prayer book revision. It authorized continued use of *Services for Trial Use* (the "Green Book") as an alternative for the triennium, as well as some new materials for trial use. Also approved was a controversial new Initiation Rite, under which baptism was considered "full initiation" into the church and confirmation a voluntary service of Christian commitment. Several polls of Episcopalians conducted before the convention indicated that something like 80 percent of the respondents were against the "Green Book" liturgy, and 90 percent were opposed to women's ordination. Seabury Press said that sales of 1928 Prayer Books for the first half of '73 exceeded those for all of '72.

A CANONICAL CHANGE TO ALLOW THE REMARRIAGE OF DIVORCED PERSONS in church also was approved by the convention.

THE CONTROVERSIAL GENERAL CONVENTION SPECIAL PROGRAM DISAPPEARED at Louisville, but was replaced with the Committee on Community Action and Human Development (CAHD), subject to the stricter GCSP guidelines and overseen by the Executive Council's "empowerment" program, called "Mission Service and Strategy." CAHD's budget allocation was far less, however, than that for GCSP at its 1967 launch, though other budget items provided for a "black desk" at "815" and expanded Indian and Hispanic work. GCSP Director Leon Modeste received a job termination notice right after the convention, but remained at "815" as a paid "consultant" for an additional six months, to prepare a report of GCSP. Some other former GCSP staffers also stayed on in other positions.

THE CONVENTION WAS UNREADY TO ACCEPT THE COCU UNION PLAN, but continued ECUSA's participation in the talks, while stressing the Chicago-Lambeth Quadrilateral guidelines.

AUTHORIZED SERVICES, 1973 (the "Zebra Book") was published.

THE "HIPPIE" PRIEST of California's Bay Area, the Rev. Richard York, was suspended indefinitely by Bishop Kilmer Myers after officiating at the marriage of actress Jane Fonda, a divorcee with a partner still living, and anti-war activist Tom Hayden.

A LARGELY HOMOSEXUAL DENOMINATION was on the scene: the then-15,000-member Universal Fellowship of Metropolitan Community Churches.

"MINISTRY AND ORDINATION: A STATEMENT ON THE DOCTRINE OF THE MINISTRY" was completed by the Anglican-Roman Catholic International Commission. The statement sought concord on the specific role and nature of the ordained ministry, a prerequisite to the mutual recognition of ministries. It said the issues raised by the Roman Church's negative judgment on Anglican orders in the 19th century had been "put in a new context."

1974

FIVE WOMEN DEACONS TRIED TO BECOME ECUSA'S FIRST WOMEN PRIESTS, when they knelt down beside a group of men being ordained by New York Bishop Paul Moore in the Cathedral of St. John the Divine. They received only his blessing. One of the female deacons, I. Carter Heyward—later one of the "Philadelphia 11"—proclaimed at the church doors, "We now consider ourselves to be priests."

SOUTHERN AFRICAN ANGLICAN BISHOPS vetoed a measure that would have allowed divorced Anglicans to be remarried in the church in some cases.

BISHOP STEPHEN BAYNE, former executive officer of the Anglican Communion, died at 65.

ARCHBISHOP OF CANTERBURY MICHAEL RAMSEY concluded his 13-year primacy at the age of 69, and was succeeded by the Archbishop of York, Dr. Donald Coggan, 64.

THE CHURCH, NOT THE STATE, SHOULD HAVE THE DECISIVE VOICE IN THE APPOINTMENT OF BISHOPS, the Church of England's General Synod declared. Preparations were made to open talks with political leaders to work out a modified appointment procedure that would, however, retain the church-state link.

ECUSA'S FINANCIAL FORTUNES IMPROVED, with the church's 93 domestic dioceses pledging nearly the entire amount apportioned to them by General Convention for 1974.

"[T]HE DAY IS FAST COMING...WHEN THE OLD-TIME RELIGION WILL APPEAL ONLY TO THE NEUROTIC FEW, while the great masses of our population will find nothing in the traditional presentation of the Christian faith to which they can respond in honesty and integrity." So said one Fr. John Spong, then a Virginia priest, to an Executive Council meeting, during a discussion on Christian education, in which Spong urged the exploration of "new possibilities."

FOUR ECUSA BISHOPS ATTEMPTED TO ADVANCE 11 WOMEN DEACONS TO THE PRIESTHOOD, contrary to church law, in a July 29 service at Church of the Advocate, Philadelphia. After extensive discussion about what one bishop termed a "mutinous use of episcopal power" a few weeks later,



Some of the "Philadelphia 11" and others join in as Bishop Edward Welles ordains one of the women deacons a priest in the unauthorized 1974 rite.

the House of Bishops adopted a resolution chastising the four (mostly retired/resigned) prelates, and declaring the 11 women's priestly ordinations invalid. Defiant, ten of the eleven women said they would decide for themselves how and when they would exercise the "priesthood" they believed was theirs. About a month later, four prelates filed a presentment against the bishops involved in the "Philadelphia 11" ordinations, including the one serving bishop, who had simply assisted in the rite, thus starting a process which could lead to a trial of the four.

A MAJORITY OF ECUSA BISHOPS REAFFIRMED THEIR SUPPORT OF THE "PRINCIPLE" OF WOMEN'S ORDINATION, however, at another gathering in October. They pledged to help the church understand "the seriousness and importance of this issue," so that "well informed action" could be taken at the next General Convention.

A NEW MAGAZINE: *INTEGRITY: GAY EPISCOPAL FORUM*, aimed at the estimated "128,700 exclusively gay Episcopalians" in the U.S., was launched by Dr. Louie Crew, then of Georgia.

Additional references for this article included *The Living Church*, *The Episcopal Church's History, 1945-1985* by David E. Sumner (Morehouse Publishing, Wilton, CT), and *A History of the Episcopal Church* by Robert Prichard (Morehouse).

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FOCUS

Lambeth Tensions Buffet ACC Meeting In Scotland

Report/Analysis

The Archbishop of Canterbury termed it "successful and peaceful," but the Anglican Consultative Council (ACC) meeting in Scotland September 14-25 seemed decidedly resistant at times to the leadings of last year's Lambeth Conference, with the ACC particularly dismissing Lambeth's call to increase primatial presence on the Council.

The ACC—bishops, clergy and laity from the various provinces who form an influential "executive" of the Anglican Communion—sorted through issues such as authority, sexuality, scriptural interpretation, international debt, and globalization, many of them stemming from the 1998 Lambeth gathering of Anglican bishops.

If that were not enough, the ACC convened its 11th meeting in Dundee amid controversy over Scottish Primus Richard Holloway's recent book supporting premarital sex and the legalization of marijuana, and South East Asian Primate Moses Tay's boycott of the ACC meeting in Holloway's "heretical" province. Tay, whose province is disturbed that a growing number of Anglican leaders are flouting Lambeth's orthodox stands on sexuality and scriptural authority, felt that parts of the Communion that had "departed from the faith" should be "de-recognized."

"Behind the facade of pan-Anglican bonhomie, the final week of the [ACC] conference was marred by political tension, concern over finances, and by public comments of the flamboyant [Scottish] Primus," wrote George Conger in the *Church of England Newspaper* (CEN).

"Anyone got a joint?" Holloway joked to stunned journalists and others present at the dedication ceremony of St. Matthew's Centre in the drug-ravaged Glasgow housing estate of Possilpark. The remark by Holloway, who also thinks heroin should be available to addicts by prescription, came shortly after the heroin-overdose death of the son of a Cabinet minister. Calls for Holloway's resignation, which he has so far rejected, came again, this time from anti-drug campaigners. Over 100 Christian drug projects signed a declaration in opposition to the legalization of cannabis or other "substances of abuse."

At the start of the ACC meeting, Archbishop George Carey delivered an unusually forthright presidential address echoing themes he struck during a U.S. address earlier this year. Pleading the cause of unity, Dr. Carey said that Anglicans, while rejoicing in their "diversity," do not live by the principle of "anything goes." Rather, "the constant interplay of Scripture, tradition and reason" provide limits to diversity.

As Christians struggle to share their faith with the world around them, "vigorous debate and healthy intellectual engagement" are inevitable, he said. But he repudiated unilateral action by dioceses and provinces within the Communion.

"No one has the right to take decisions that affect the whole," Carey said. "No province should take unilateral action which



THE ARCHBISHOP OF CANTERBURY, Dr. George Carey (left), Bishop of Aberdeen, Bruce Cameron, and Scottish Primus Richard Holloway, in front of Aberdeen Cathedral during the recent ACC meeting. ACNS photo

affects and impairs the whole Communion...[T]o engage division is itself to undermine the truth...The unity of the body is so precious that those who risk undermining it are hurting the one whose body it is."

Dr. Carey disagreed with the central thesis in Holloway's book, **Godless Morality: Keeping Religion out of Ethics**, which suggests that God must be left out of the modern moral debate. The same time, while he said the ACC was "the poorer without [Archbishop Tay's] voice" and seemed sympathetic to his concerns, Dr. Carey warned against building fences around our particular perception of truth.

Holloway later said that he and Carey came from "very different theological traditions" and that "disagreement is central to the search for truth in complex areas, such as theology and ethics."

What Authority?

The fact that the present Anglican system affords no way ensure or enforce limits of diversity in doctrine and order, however, remains a nagging issue, which tugged at sleeves throughout the ACC meeting.

Lambeth did begin to address this problem last year, in resolution authorizing one of the Communion's four "instruments of unity"—the Primates' Meeting (leaders of the 38 Anglican provinces)—to act in provinces not their own in extraordinary circumstances and help set limits of diversity; Lambeth also agreed to consider the circumstances in which a second "instrument," the Archbishop of Canterbury, might do much the same. The Lambeth bishops thought it would help, too, all 38 primates represented their provinces (along with clerical and lay delegates) on the ACC (which itself had asked for a review of its own composition in 1996).

The Lambeth resolutions were aimed at strengthening mutual accountability, interdependence and unity among traditionally autonomous Anglican provinces, and not just because of divisive issues like homosexuality or women's ordination: there are (e.g.) ecumenical relations to consider, as well as the periodic appeals for help and leadership from crisis points like the Sudan or Rwanda. But Lambeth itself is one of the four "instruments" which wield no binding power over Anglican provinces; the ACC is the fourth.

For its part, the ACC (which, while doubtless impacted by the new prominence of conservative Third World Anglicans, is historically liberal-leaning) was unprepared to concede a greater role to Anglican primates, many of whom were instrumental to the major orthodox thrust at Lambeth '98. In a close vote (33-28), the Council decided not to make any changes in its structure, citing budget limitations as the primary rationale. At the same time, it acted to strengthen its own role in the Communion. In a resolution, it declared that, while future priorities for the Communion may be proposed by various parties, they may be decided only by the ACC or the Joint (ACC/Primates) Standing Committee.

Seen by some as another unAnglican shift away from episcopal authority was the ACC's endorsement of an Anglican Congress with some 4,000 mostly lay delegates in association with the next Lambeth Conference, despite what was described as a severe cash shortage. (It was reported that the Church of England provides 35 percent of the London-based ACC's operating budget, though ACC Secretary General, Canon John Peterson, also noted that the U.S. Episcopal Church is now paying 100 percent of its asking, apparently along with only a handful of other provinces.)

Three sessions of the ACC meeting were devoted to the Virginia Report on Anglicanism's vexing authority questions, which Lambeth asked to be studied in each province, addressing "whether effective communion, at all levels, does not require appropriate instruments, with due safeguards, not only for legislation, but also for oversight..." The report also proposes that the Archbishop of Canterbury be a universal primate with powers of international leadership.

Foreign Bishops Accept P.B.'s "Come And See" Offer

Some foreign Anglican prelates who recently took up the invitation of Presiding Bishop Frank Griswold to "come and see" how his church approaches the matter of homosexuality, appear to have "seen" quite a bit.

Though Episcopal Church (ECUSA) officials reportedly asked the visiting bishops not to talk to the press during their American sojourn in late September, it is known that the prelates met with both revisionist and conservative clergy, bishops and leaders, as well as with active and former homosexuals.

The visits first came into view after eight Anglican leaders, concerned about ECUSA's divergences from 1998 Lambeth Conference agreements on sexuality and other key matters, appealed to Griswold to uphold in his church the "moral teaching and Christian faith the Anglican Communion has received." The letter to Griswold followed the receipt of formal petitions for help from beleaguered conservative Episcopalians.

In his reply last March, Griswold gave no hint that he would try to reverse ECUSA's *de facto* sanction for the ordination of those in same-sex relationships (extant in 59 of over 100 ECUSA dioceses, according to an informal survey by conservative activists). Saying that ECUSA is in a discernment process on the subject, he invited the foreign bishops "to visit those parts of our church which cause you concern so that you may...learn directly what has animated" certain negative responses to Lambeth's view of homosexual behavior as "incompatible with Scripture." (Affirmation of Lambeth's sexuality resolution has been lacking throughout most of ECUSA, with at least a dozen dioceses openly rejecting it.) Griswold

In leading discussions of the Virginia Report, however, Bishop Mark Dyer of Virginia Seminary, a key player in drafting the report, seemed keen to reinforce the *status quo*, i.e., the powerlessness of Lambeth, the Primates' Meeting and the Archbishop to ensure the maintenance of any agreed standards. Though the ACC is similarly limited, Dyer saw it as establishing "a communion of mutual attentiveness, interdependence and accountability to serve" the church's mission. Lambeth's idea was for the primates and the Archbishop to fulfill that role.

Where then does "The Communion We Share" (the ACC meeting's theme) come from? "The eternal, mutual self-giving and receiving love of the three persons of the Trinity is the source and ground of our communion, of our fellowship with God and with one another," Dyer said. "Through the power of the Holy Spirit, we are drawn into a divine fellowship of love and unity."

The study in contrasts continued as the ACC discussed *The Gift of Authority*, the recent report of the Anglican-Roman Catholic International Commission, which proposes that Anglicans accept the universal primacy of the Pope.

ACC members unanimously received the report and several proposals of MISSIO—the six-year-old Mission Commission of the Anglican Communion—later affirming the Communion's commitment to mission and evangelism.

A proposal for network status for a new mission and evangelism group—another result of the turning point Lambeth '98—was referred, with several prerequisites to approval attached, to the next ACC meeting, to be held in Hong Kong within three years. The new group, NAME—Network for Anglican Mission and Evangelism—grew out of close relationships among



PENNSYLVANIA BISHOP CHARLES BENNISON, a liberal, seemed less than enthusiastic when it came to letting an African primate "come and see" an orthodox parish in his diocese.

said the visits would also accord with Lambeth's pledge to "listen to the experience of homosexual persons."

"With the love of God in our hearts," Griswold wrote, "we invite you, in the words of Jesus to, 'Come and see'."

A few foreign bishops have already visited individually. The

group which arrived for a more formal visit in September included some, or representatives of some, of the same primates or archbishops who had earlier written Griswold: Archbishop Maurice Sinclair of the Southern Cone of America; Archbishop Harry Goodhew of Sydney; Bishop John Rucyahana, representing Archbishop Emmanuel Kolini of Rwanda; Bishop Simon Makundi, representing Archbishop Donald Mtetemela of Tanzania; and Bishop Peter Njenga, representing Archbishop David Gitari of Kenya. Traveling with them were Canon Carlton Gerdeau, representing Bishop Griswold, and Canon Bill Atwood of the international, conservative Ekklesia Society.

Reportedly, the bishops' itinerary included encounters with Griswold; well known pollster and Episcopalian George Gallup Jr.; a gathering of homosexuals in New York; bishops of the Dioceses of Pennsylvania, Virginia and Massachusetts, as well



THE ANGLICAN CONSULTATIVE COUNCIL during its late September meeting in Scotland. ACNS photo

ACC Continued

bishops in a Lambeth section covering the topic. Its launching was aided by conservative groups in England and America (though NAME is now a self-contained entity, not controlled by any outside group). NAME intends to be a pro-active network that enables a more direct sharing of resources. But it caused concern among ACC members, some of whom thought that NAME would be "a parallel structure" to work already being done by the ACC. (NAME is likely to continue without official blessing, however.)

Most (but not all) ACC delegates attended a closed session on sexuality, chaired, no less, by Holloway. Abiding by Lambeth's pledge to "listen" to homosexuals, the delegates did just that, though *only* that. "No questions were taken from the audience nor was there discussion," reported *CEN*. All five presentations advocated acceptance of homosexuality, a fact which evoked complaints from some. But Bishop Richard Harries of Oxford, for one, called the session "a very positive step forward in the church's dialogue on this issue."

ACC's Chairman, Bishop Simon Chiwanga of Tanzania, summarized Lambeth's resolution in saying that, though the Church's teaching on the incompatibility of homosexual practice and scripture is clear, the Church has a duty to listen and minister to those who are torn by these issues.

Chiwanga noted that Dr. Carey had initiated a consultation between bishops on the homosexual matter, which was to begin in November (*see separate story*).

The issue caused further friction among ACC delegates during a discussion of the Anglican Peace with Justice Network report. The Rev. Canon Michael Burrows, delegate from the Church of Ireland, welcomed the report as a whole, but questioned some of its conclusions about homosexuality, which he said added an "unhelpful confusion" to the report. Over the protests of pro-gay Bishop Michael Ingham of New Westminster (Vancouver) Canada, the report was reworded to conform to the Lambeth Conference's sexuality resolution.

Loose Federation, Or Communion?

On the last day of the meeting, Dr. Carey, perhaps frustrated by a lack of progress in dealing with Anglicanism's pressing authority issue, appealed for greater power as leader of the Communion.

There was vehement opposition from Bishop Holloway, who said the archbishop should be no more than a "servant of a self-governing Church." But Dr. Carey said the Anglican Communion had to accept a more centralized authority

or risk falling apart.

"We have to ask whether we are a federation of autonomous churches or an international communion which speaks with one voice," Carey said. "Whether we like it or not, political leaders and other church leaders look to the Archbishop of Canterbury. Unless we speak together as primates and submit to one another in communion, we will lose the respect of other churches," he added. While Carey was not seeking papal powers, he said he wanted the ability to speak with authority for the whole communion on international issues.

Carey concluded, "We must keep in step with one another. The moment the local steps out of line with the whole, the communion is threatened."

Debriefing by *CEN* included the comment that this ACC meeting did nothing to address the cultural and theological "gulf" that is opening between the ACC and its London-based secretariat, led by Canon Peterson, and the provinces, especially of the global South. "The lack of southern representation on the staff is an obvious disparity," the paper said. Sources also included *Anglican Communion News Service*, *Episcopal News Service*, *The Daily Telegraph*, *Church Times*, *The Living Church*

"COME AND SEE" Continued

as clergy and lay leaders and/or churches in those dioceses; representatives of ex-gay ministries; and members of the American Anglican Council.

The prelates got a particularly pungent taste of how things are in ECUSA when *David Virtue* reported that liberal Pennsylvania Bishop Charles Bennison had barred the primate (top leader) of Uganda's Anglican Church from preaching, celebrating or even worshipping at a traditionalist parish in his diocese, the Church of the Good Shepherd, Rosemont (where the primate's adopted son is serving).

The directive had been conveyed to Good Shepherd's rector, Fr. David Moyer, by a representative of African TEAM ministries of California, which was responsible for the primate's U.S. tour. Moyer called Bennison's action "egregious and fascist...this bishop bans a primate at a time when [Bishop Griswold] has issued a 'come and see' call to the world's Anglican primates."

Subsequently, Bennison, indicating that there had been some confusion over the visit, said that the Ugandan primate, Archbishop Livingstone Mpalanyi-Nkoyoyo, could worship at Good Shepherd, though he still forbade the prelate to function sacramentally there. (It appeared, however, that it was by then too late to change the prelate's schedule to enable him to come to Good Shepherd.)

Bennison indicated that he was not going to consider an episcopal visitation from an outside Anglican bishop to Good Shepherd or other orthodox Pennsylvania parishes until such parishes permit him to make "bona fide episcopal visitations." The parishes have rebuffed such visitations because of the bishop's liberal agenda, which includes support for the ordination of active homosexuals and of women, and the notion that the church can rewrite the Bible. Bennison's latest (futile) attempt to wear down the parishes' resistance has been to make unscheduled appearances at their Sunday services, worshipping (and taking communion) there and pressing the flesh with unsuspecting parishioners. His pew-hopping included a visit to St. James the Less, Philadelphia, which recently pulled out of his diocese.

A Meeting At Virginia Seminary

The most detailed report of the foreign bishops' encounters came from Dr. Earle Fox, an Episcopalian and the head of the Washington-based Transformation Christian Ministries. He reported that, on September 30, the group of overseas bishops with representatives of three ministries linked with Exodus, a global network of Christian ministries which assist persons wishing to "exit the homosexual lifestyle to be restored their God-given manhood or womanhood."

The parties met at Virginia Theological Seminary in Alexandria, "which allows the cohabitation of homosexual couples their own bishop allows such behavior," Fox noted.

"The meeting with the bishops was informal and extremely cordial," he reported. "The bishops wanted to hear in particular from those who had successfully come out of homosexuality." Five such persons were present, three of whom are now married. "The testimonies were powerful and well received by the bishops," who noted that "this was the first time in America they had heard this side of the story."

The bishops were also told of virtual shut-out of ex-gays from ECUSA's sexuality "dialogue" up to now, Fox said. Among those who spoke with the prelates was Alan Medinger, who leads the Baltimore-based Regeneration homosexual healing ministry. Until he departed for the Charismatic Episcopal Church a year or so ago, Medinger was the most vocal and visible ex-gay in ECUSA, yet was "steadfastly ignored," Fox noted.

"I do not think [the bishops] were very happy about the situation. I am sure they will give the presiding bishop an earful on the matter," Fox told *TCC*.

"The bishops said that they had been told so far...that those who claimed to be healed either were not homosexual in the first place, or were not really healed and would either revert back or live an unhappy life as a pretend heterosexual..."

"Several responded, pointing out that there is no evidence whatsoever for such claims, other than the obvious fact that, as with any therapy, some who try to come out of homosexuality do not make it." It was noted that prior to about 1990, every therapist, including those who supported homosexuality, also supported the possibility of change. "It was not a debated subject until the 1990s, when homosexuality became politically charged, and studies were promoted alleging that homosexuality was genetically or biologically caused," Fox observed. None of these "have survived peer review, and even the studies themselves...when read carefully, did not claim any direct causal relationship." The most recent studies discount the theory.

The ex-gays also maintained that sanctioning homosexuality puts lives at risk. One recent (and now-married) "graduate" of Transformation Ministries, pointed out, for example, that the average lifespan of the homosexual man or woman "is in the low to middle forties, amounting to an appalling 40 percent loss of lifespan." The life-shortening factors include not only AIDS and other diseases rampant in the homosexual community, but "a close association with drugs, alcohol, in-house violence, and other self-destructive behaviors," Fox said.

Perhaps surprisingly, though, Fox said the "biggest problem" in handling this issue "is not the homosexual advocates, it is cowardice and ignorance on the part of those who say they support Biblical standards. Christians are ignorant of the nature and causes of homosexuality...of [its] devastating effects on individuals and on society, and...of how to stand up in public and force an honest debate. But worst of all," he said,



Supporting Canterbury Cathedral

A NEW INTERNATIONAL ORGANIZATION has been formed to support Canterbury Cathedral in England, the mother church of Anglicanism. The organization succeeds the Canterbury Cathedral Trust in America, founded in 1982, but later dissolved. A new five-person American council of Friends of Canterbury will be under the leadership of the Rev. John Harper, the former rector of St. John's, Lafayette Square, in Washington, D.C., who has been instrumental in raising \$2 million for the new Education Center adjacent to the cathedral. The organization serves as a contact in the U.S., helping to organize trips and to assist in fundraising. Members receive regular information on the cathedral and its mission and are eligible to join special pilgrimage tours led by the dean. Contact Friends of Canterbury at 202/822-8994. (Episcopal News Service)

they are "unable or unwilling to reach out and love those caught in a terrible trap." He does, however, see some signs of improvement on that score.

"Consultation" To Start In NY

As noted in the last issue, another, larger group of overseas bishops was expected to come to the U.S. in early November for a "consultation" on homosexuality representing "all shades of opinion."

The Archbishop of Canterbury, who announced the gathering after consulting with Bishop Griswold, said he wanted it to be a "thoughtful theological discussion"; "a conversation where we will look at how we understand the Bible and hear what homosexuals are saying." However, he indicated that the consultation will be Communionwide and ongoing. "There will be no time limit, it may take many years. We need to get the African bishops and their churches to discuss this and not be fearful of the issue."

Carey is said to have invited a number of bishops to the November meeting, to be held at Holy Cross Monastery in West Park, New York (though one assumes that venues of future meetings will vary). The originally-cited date, November 8, may not be fixed due to schedule conflicts. But the meeting, notably, was expected to take place before a significant gathering of conservative global South bishops in Kampala, Uganda, November 15-18. There, they will consider further how to respond to conditions in ECUSA, especially for conservative Episcopalians who have appealed for protection, or support as a separate province of the Communion. The Kampala meeting, in turn, will be a precursor to the gathering

most critical to the fortunes of conservative Episcopalians, the Primates' Meeting in O Porto, Portugal, March 20-29.

A source close to the "core" group of conservative primates—which has asked the Primates' Meeting to address the "urgent" American situation—indicated that the prelates are considering carefully "what kind of help is appropriately given," but that the separate province proposal is still very much on the table. It is also clear, he said, that the primates "mean business."

Ekklesia's Canon Atwood, who has met with Anglican bishops around the world, said he is "confident that the issues in the American Church will be discussed at the March [Primates'] meeting. They are too important to ignore."

Canadian Bishop Bars Tay From Anniversary Event

By David W. Virtue

A large and thriving Evangelical parish in British Columbia, was denied permission recently to invite South East Asian Primate Moses Tay to celebrate its 100th anniversary, "because he would not be a unifying force in this diocese.

"I would not want to see any episcopal ministry exercised here which might disturb my efforts to create a climate of dialogue and mutual listening among members of the diocese," said Bishop Michael Ingham of New Westminster (Vancouver), even though radical Bishops John Spong of Newark and Richard Holloway of Scotland have both been allowed to visit the diocese.

Ingham, who is poised to permit same-sex blessings if his diocese gives it a second nod in 2001 (the first came in 1998), told the rector of St. Matthew's, Abbotsford, the Rev. Trevor Walters, that he did not want bishops like Tay, a traditionalist, coming into the diocese to "stir things up."

"I was shocked, hurt and angered when I heard the news," said Walters, 50, an Anglican cleric for 21 years. "I went down to see Bishop Ingham to get an explanation, and he said he (Tay) wasn't welcome



Tay: Unwelcome

because of his theological views. I asked the bishop why, if he didn't want controversial bishops coming to New Westminster, he had welcomed Bishops Spong...and Holloway into the diocese to express their views."

Spong recently spoke at Vancouver School of Theology on the campus of the University of British Columbia, an ecumenical college that caters to Anglican ordinands. Holloway, who has spoken up recently for premarital sex, sodomy between priests, and the legalization of marijuana, was to lead the New Westminster annual clergy conference October 18-20.

Ingham gave no answer to Walters, other than that he surmised that he would not be allowed into Archbishop Tay's diocese.

"This is typical of the kind of intolerance liberals have towards conservatives," Walters said. "The truth is liberals like Ingham...prefer not to believe the historic message of the gospel to transform lives. Liberals bend over backwards to accommodate the culture."

The 800-member St. Matthews will celebrate its anniversary without its chosen guest speaker.

"It's a sad day for us, for the Diocese of New Westminster and the whole Canadian Church, [which] would have benefit-

ted by a visit from this godly primate, especially in the light of his expertise in the area of church planting," said Walters.

C Of E Will Rethink Ban On Remarriage Of Divorcees

In their first "teaching document" on the subject, Church of England bishops affirm that marriage is "for life" and the "better way" for cohabiting couples, but also say they are now willing to consider the remarriage of divorcees in church.

The C of E's official policy since the 17th century has been to refuse to solemnize the marriage of "a person with a previous living partner." But in some of the church's 43 dioceses, experimental guidelines are already being used to allow second marriages in church for divorcees.

The precise proposals for change are expected to be included in the report of a working party chaired by the Bishop of Winchester, Michael Scott-Joynt, which is now to be published, following a delay due to worry over its content. But Scott-Joynt said the church is "right to be cautious" about this matter.

"If we allow the remarriage of divorcees to take place too easily then we undermine the witness to marriage...From the earliest decades of the Church the question of how we hold together the convictions of marriage with the reality of marriages failing remains a very delicate one."

While terming marriage breakdown a "disaster," the bishops' teaching document reportedly allows for the possibility (as in the Eastern Church's understanding) of the "death" of a marriage, contradicting the view that a "divorce decree is ineffective and a subsequent marriage invalid in the eyes of God."

In view of the conditions likely to be attached to remarriage, reports differed as to whether the change would allow the Prince of Wales to marry Camilla Parker Bowles.

Parish clergy generally viewed the document as containing both strengths and weaknesses.

Britain has the sixth-highest divorce rate in the world. Sources included *The Times* (London), *The Church of England Newspaper*, *Church Times*

Aussie Bishop Quits Over Sexual Encounter

An Australian Anglican bishop has resigned after a woman complained that she had a single sexual encounter with him more than 15 years ago.

Bishop George Browning of Canberra and Goulburn—married for 34 years and the father of three sons—decided to bow out, even though a church panel probing the incident did not ask him to resign. The encounter itself had been wrong, Browning said, and while resignation may seem a disproportionate response to it, "I feel I have to set the highest standard and not leave the church open to the possibility of people saying, 'He can't apply appropriate standards to himself'."

Australian news reports did not explain why the woman involved waited over a decade to complain to church authorities.

A recent pastoral letter from Bishop Browning to the diocese he has led since 1993 said that, over the past 18 months, he had been "caught up" in an inquiry relating to the single incident involving a female parishioner.

Said Browning: "The incident was one which I have always utterly regretted, repented of and believed I had been forgiven for..." He said that he, his wife, Margaret, and family "have been

...a most grueling church process which has cost us dearly." The charge was heard by the church's Special Tribunal. Bishop [name] freely admitted the matter, expressed profound apology and made reparation to the woman. The Tribunal formally admonished Browning, but did not insist that he resign. Instead it made the matter public and asked that Browning seek the confidence of his Bishop-in-council. This was given unequivocally, but Bishop Browning already decided to resign.

Australian Primate Keith Rayner said that the single incident had involved an act of sexual intercourse within the context of a pastoral relationship. No criminal offense had been involved. Expressing sadness at Browning's resignation, Rayner said that he believed that "someone who has committed that offense, many years ago, should not have his whole life affected by that fact."

The Governor-General, Sir William Deane, said that Browning had been "a wonderful leader of the community and the Anglican Church in the Canberra-Goulburn area."

Sources: *The Canberra Times*, *The Australian*

Proposal Seeks Dramatic Steps To Hold ECUSA Together

...call by some Episcopal bishops for the generous allowance of alternative episcopal oversight and other steps to "free" the church for mission work has "engendered a conversation" that may lead to a substantive proposal at the House of Bishops (HOB) meeting next March.

...don't know that anybody views [the bishops' call] as a permanent solution" to divisions within the Episcopal Church (ECUSA) over sexuality and other matters, said Roger Boltz of the conservative American Anglican Council (AAC), which endorsed the proposal for churchwide discussion. But it will be "a way of living together while certain questions remain on the table."

...Boltz, AAC's Chief Mission Officer, said that the proposal—led chiefly by Pittsburgh Bishop Robert Duncan—grew out of discussions among the some 45 bishops linked with AAC, which it also gained the support of some moderate and liberal bishops. The initiative was a response to Presiding Bishop Frank Griswold's call for a "jubilee" year, a time of release, which he particularly hoped would forestall divisive legislative decisions on same-sex unions at the 2000 General Convention.

Taking his cue, the "Jubilee Bishops Initiative" advocated a pro-active approach to preserving the church's unity through increasing bishops and congregations from geographical restrictions," said an AAC release. The aim is "to focus our energies on mission and evangelism," especially to the "poor and oppressed," and "not on issues of control."

The scheme urged action in four broad categories—national, diocesan, congregational, and global—calling upon bishops to make several commitments. These included 1) a willingness to assent to alternative episcopal oversight (episcopal visitation for congregations which believe their mission would be better served thereby; 2) allowing a parish's diocesan assessment to go to the diocese of the bishop providing oversight; 3) refusal to support coercive national legislation; 4) trying to persuade disaffected congregations not to leave ECUSA, but considering the destructive impact of resorting to civil legal action to retain church property; and 5) pledging "mutual support, partnership, and accountability within the global Anglican Communion."



EPISCOPAL PRESIDING BISHOP Frank Griswold (center) calls to order a business session at the recent House of Bishops meeting in San Diego, joined by Bishops Richard Chang of Hawaii, chairman of the dispatch of business committee, and Mary Adelia McLeod of Vermont, secretary of the house. *Episcopal News Service photo by James Solheim*

The AAC and other bishops supporting the document thought it was "workable" and "equitable," Boltz said. "It's a two-way proposition," asking conservative and liberal bishops to make the same concessions, thereby giving disaffected parishes the ability to stay in ECUSA, he added.

Boltz said the bishops offered the plan partly in response to a sense that Griswold is committed to hearing "all voices" in the HOB; they also saw it as a way for ECUSA to address foreign bishops' concerns about conditions for orthodox U.S. Episcopalians within a church that has deviated from salient Lambeth Conference agreements. This situation—and possible action in response to it—is to be considered when the world's Anglican primates meet next March.

"The spotlight is on this church right now," Boltz said, "and one of the things the primates were charged [by the Lambeth Conference] with doing is defining the limits of Anglican diversity."

Though the original initiative would help alleviate international pressure on ECUSA, church leaders have not rushed to embrace it, however. The plan was to be presented, with supporting signatures, to the recent HOB meeting in San Diego, but was redirected after Bishop Duncan shared it first with Bishop Griswold. While Griswold's reaction to the proposal was "positive," said Boltz, he referred it to his Council of Advice, suggesting further work on the document, and input from other bishops, before it is presented to the HOB. "He wanted it to be something the whole House could endorse," Boltz said.

Modifications already made in the document include the deletion of the "Jubilee" reference, because Griswold thought it might add a partisan flavor to a concept belonging to the whole church.

Among conservative Episcopalians generally, the plan was hailed by some, while others said it would be meaningless if the provisions for divergent convictions were not assured throughout ECUSA. Still others dismissed it as another bid to put a mask of unity on two different religions.

Griswold said he would report progress on the document at a December joint meeting of the Council of Advice and the House of Deputies president.

***IN OTHER NEWS FROM SAN DIEGO**, Presiding Bishop Griswold, who continued to urge conversation (especially as opposed to legislation) as a means of reaching consensus, indicated that he had jumped ahead of that consensus on the homosexual issue. Confirming what he revealed before his installation as presiding bishop, Griswold told the *San Diego Union-Tribune*: "I certainly have ordained gay or lesbian persons who have not committed themselves to celibacy in advance to their being ordained." Asked if he agrees with those who think the

gay issue is being "unceremoniously settled" through the unilateral actions of local bishops, Griswold said: "That may in fact, over time, be the way in which the community receives this reality into its life in a less contentious manner."

"Stormtrooping Suffragan" Returns To D.C. Parish

By Robert Stowe England

Washington Suffragan Bishop Jane Dixon returned to Ascension and St. Agnes in the capital October 3 to a peaceful, but firm rejection of her second visit in almost four years to this Anglo-Catholic parish theologically opposed to women's ordination.

It was at least the fifth time Dixon has broken her 1992 pledge not to visit parishes that would prefer her not to come, and the second such visitation since the 1998 Lambeth Conference urged Anglican provinces to honor conscience on women's ordination. Dixon is the only woman bishop in the Anglican Communion to insist on visiting objecting parishes.

The overwhelming majority of parishioners stayed away from the 10 a.m. service at which she preached and celebrated. Many attended the 8 a.m. mass instead, or stayed away entirely.

This time, there were none of the outdoor demonstrations which greeted her as she arrived at Ascension in February 1996, joined by over 100 people from around the diocese who came to lend support. Only three worshippers present for that service were actually members or "regulars" at the parish.

"This is a lot different from the last time," Dixon said, smiling after her service. She cited several ways in which she found the parish's response to this visit "warmer."

Some of the improvements included the presence of the (partly-paid) choir, a prepared altar (which was stripped last time), and parish-supplied bread and wine. The rite, however, was still performed in a darkened sanctuary; the sanctuary lamp was again extinguished and the reserve sacrament moved to the St. Francis Chapel.

Attendance at the 10 a.m. mass, moreover, was only 36 at its peak. Several persons left before the service was over. Another eight stood in the back as observers. Of the 24 congregants in the nave at the time of the Eucharist, 22 came forward for communion, of which just ten were regular worshippers; the rest were occasional attendees or visitors. Similar to 1996, the rector of the 400-member parish, the Rev. Lane Davenport (who was priest-in-charge at the time of Dixon's earlier visit), sat near the back of the nave and did not participate in the service.

At a parish meeting two weeks earlier, Fr. Davenport, described the pending visit as "a non-parish event." There would be only two parish services on October 3—the 8 a.m. mass and the 12:30 p.m. mass, he told parishioners, though he made clear that they were free to attend the 10 a.m. gathering if they wished.

This set the tone for the parish's low key response to what many considered an act of hostility against the conscience of the church and a form of persecution.

Following the 8 a.m. service October 3, one parishioner said: "We have funerals here. We have weddings here. We have all sorts of events that are not part of the church. So, now we're having a visitation—it's not part of our parish," he said.

Another parishioner, however, said "I think it's extremely bad that the church does this. A forced visitation is not good for the parishes and doesn't do anything to advance the acceptance of women's ordination," she added.

"It's a day of degradation for the Episcopal Church," said Dr.

WASHINGTON SUFFRAGAN BISHOP Jane Dixon gives her blessing during the recessional concluding her second imposed visitation to the traditionalist Parish of Ascension and St. Agnes.



Ralph Gardiner, a vestry member. He said that the forced visitation did not harm the parish, which he termed "a rock."

There were 49 people at the 8 a.m. mass, at which Fr. Davenport preached and celebrated. Most left quietly after the service. In his sermon, Davenport noted that today's problem of unfaithfulness in the church was nothing new. While the West has embraced modern idols and lost its Christian vitality, he said, "the church is most vigorous today in Asia and Africa where people suffer and die for their faith."

Fr. Davenport and the church wardens met with Bishop Ronald Haines and Bishop Dixon several weeks ahead of the visit and asked her not to come. Bishop Haines told them it was diocesan policy for both bishops to visit all parishes, and that she would come.

In an interview after the service, Bishop Dixon indicated that she did not have to heed the '98 Lambeth resolution, which also asked provinces to provide episcopal visitors for parishes theologically opposed to women's ordination, or the Eames Commission, which criticized her forced visitations in a pre-Lambeth report.

"The Lambeth guidelines are guidelines," she said.

However, asked if there was room in the diocese for women's ordination opponents, she said: "Absolutely." That's why, she said, she only comes to such churches for one out of a number of Sunday services, whereas she often appears at two services at other parishes.

When reminded of her pre-election pledge not to visit parishes that object to women's ordination, she said, "We waited for three years...to be in communication with [such] parishes, and we felt that was an appropriate length of time." She said she did not feel responsible for some membership losses Ascension suffered after her '96 visit.

Bishop Dixon also noted that one of the conditions of the diocese's approval of Fr. Davenport's call as rector to Ascension was that he be present at Dixon's visitations.

A statement from the rector and wardens of another Anglo-Catholic parish, St. Paul's, K Street in the District—to which Dixon planned a second visit on October 17—indicated that the same understanding applied when the Rev. Andrew L. Sloane, also a traditionalist, was elected rector there in 1997.

Unlike Ascension, or St. Luke's, Bladensburg, which also largely boycotted Dixon's second visit to the parish in January, St. Paul's congregants are more mixed in their views on women's ordination. As a result, Dixon's last visit to the parish in April 1996 created such bitter divisions among congregants that some feared at the time for the parish's survival. However, Dixon's second appearance at St. Paul's was expected to pass with relative quietness.

Gay Cleric In Righter Case Leaves New Jersey Parish

Three years after an Episcopal Church court discharges against the bishop who ordained him, a gay priest has left his New Jersey parish, saying that the controversy strained his relationship with his partner, and he needed a break.

In addition, the Rev. Barry Stopfel says that he and his partner, Will Leckie, are moving to a farm in an Amish area of Pennsylvania, where Stopfel will write a book. Stopfel preached his last sermon at St. George's Church in Wood, which he has served for six years, in September. He said his ministry has been "deeply gratifying but very stressful, and it has taken its toll on me" and his "marriage" is in jeopardy.

Stopfel was ordained as a deacon in 1990 by Walter Righter, then the assistant bishop of Newark, which has been a thoroughly gay-friendly diocese under the leadership of Bishop Spong. As a first step toward disciplining bishops who perform such ordinations, conservative Episcopal bishops filed a presentment (formal complaint) against Righter. This led to widely publicized church court proceedings which began in May, 1996, when the court ruled that church doctrine does not explicitly bar the ordination of practicing homosexuals.

Stopfel and Leckie subsequently co-authored a book, *Courtship to Love*. Stopfel's new book will deal with the spiritual needs of people who have been disenchanted with organized religion. He hopes to find a way of ministering to such people well, outside a parish setting.

Sources: *The Newark Star-Ledger*, *The Associated Press*, *Episcopal News Service*

Old Catholic Divide Over Women Priests Widens

By William J. Tighe

The Old Catholic Union of Utrecht has continued to unravel following the September 18 ordination of the first woman priest in the Netherlands, the Union's Mother Church, by its top bishop.

Archbishop Antonius-Jan Glazemaker ordained Grete Verhey-de Jager, a 47-year-old mother of four, in St. Gertrude's Old Catholic Cathedral in Utrecht.

In recent years, individual bishops and churches of the Union—Germany, Austria, and now Holland—have moved to ordain women priests, despite a 1976 declaration by the Union's International Bishops Conference (IBC) about the lack of authority for such a move, and a previous agreement among IBC members not to act unilaterally in the matter.

While the result may seem similar to the "impaired communion" over women's ordination within establishment Anglicanism (with which the Union has longstanding ties), communion relationships among Old Catholics are more than just "impaired." The Union's largest church, the 250,000-member Polish National Catholic Church in the U.S. and Canada (PNCC), has declared itself out of communion with the German and Austrian Churches and, now, with the Dutch Church (which altogether consist of around 67,000 Old Catholics). Likely to be added to the list is the Swiss Church (with some 30,000 members), which just ratified a measure per-

Amnesty Recalls ECUSA-FALN Link

Report/Commentary

The amnesty recently offered by President Clinton to 16 former members of a Puerto Rican terrorist group had special import for the U.S. Episcopal Church (ECUSA).

The 16 had all had been imprisoned on sedition and weapons convictions in support of the Armed Forces of National Liberation (FALN), a pro-independence group blamed for 130 bombings in the U.S. that killed six people and wounded dozens of others from 1974 to 1983. Most of the 16 accepted Clinton's controversial offer, and were released from prison in September.

Noting that retired New York Bishop Paul Moore recommended commutation of the terrorists' sentences, WCBM-Baltimore radio commentator Les Kinsolving asserted that Moore "should be asked to explain in detail the extensive involvement of [ECUSA's] national headquarters in Manhattan with the FALN."

As recalled by Kinsolving and reported at the time by *TCC*, two ECUSA headquarters employees, Maria Cueto, then-director of the national church's Hispanic Commission, and her secretary, Raisa Nemikin, were picked up by the FBI in the late 1970s. At the Chicago apartment of Cueto's boyfriend, Carlos Alberto Torres—a former (unpaid) member of the Hispanic Commission—FBI agents discovered a "bomb factory," including 200 sticks of dynamite. They also found a letterhead from the Episcopal Church Hispanic Commission, as well as evidence that ECUSA's national headquarters had sent grants of church money to that address totaling \$96,188.

When Cueto and Nemikin were released after serving ten months in jail for refusing to testify before a grand jury, ECUSA's headquarters "awarded these terrorist associates more than \$40,000 in severance as a 'pastoral response to their financial need,'" Kinsolving noted.

Another member of Cueto's Hispanic Commission, William Morales, was indicted by a federal grand jury on firearms explosives charges, after a bomb ripped through his Queens apartment, blowing off some of his fingers and part of his face. "He sued the police (unsuccessfully) for failing to return severed fingers to him at the Bellevue Hospital prison ward from which Morales escaped," Kinsolving said. Making way to Mexico, Morales allegedly murdered one Metropolitan police officer and wounded another, before reaching safety in Castro's Cuba, where he still lives and lectures.

"The arrest and imprisonment of Morales' friends, Maria Cueto and Raisa Nemikin, was angrily denounced by Bishop Moore as 'a witch hunt' and 'a means of intimidating people who would participate in the Puerto Rican independence movement'.

Neither the victims—the survivors of six murders and major injuries—nor the FBI or other law enforcement agencies were consulted about the amnesty offer. The commutation of the terrorists' prison sentences was opposed in unanimous resolutions by the U.S. House and Senate, and by Orrin Hatch, chairman of the Senate Judiciary Committee, who wanted a probe of the decision.

In Kinsolving's view, "Sen. Hatch should subpoena Bishop Moore, and cross-examine him—right after hearing testimony from the New York police officer who was blinded and blinded by an Episcopal Church-funded FALN bomb."

Sources included *The BBC Online* and *The New York Times*.
 admitting female priests and bishops.
 The Austrian Church further complicated matters this year by blessing the "partnership" of a lesbian couple.

the principal Old Catholic Church in Vienna, St. Salvator's. The issue of same-sex unions has never been considered by the IBC.

The handful of other churches in the some 400,000-member Union, in Poland, Czechoslovakia and Croatia, have not supported women priests. But these churches have remained in the Union—as has the PNCC, for now.

PNCC bishops have been largely absent from the last few meetings of the IBC, a fact which recently evoked a reproachful letter to the North American prelates from their European colleagues. But the PNCC has remained active and involved in other ways. And although a few of the PNCC's five serving bishops regard the Utrecht Union as "dead," the Prime Bishop, John Swantek, and a majority of fellow bishops intend to continue contending for the soul of the Union, partly due to appeals from traditionalists within now-revisionist Old Catholic churches, and because they feel that the current situation may not be permanent. If a united front can be forged between PNCC and Polish bishops, they would outnumber the remaining IBC bishops. A change in leadership also is in prospect with the retirement of Archbishop Glazemaker in February next year.

At the same time, however, the PNCC has grown closer in recent years to the Roman Catholic Church, which has (until now) recognized all Old Catholic orders; the Utrecht Union in fact resulted from national churches which separated from Rome at different times, largely over papal infallibility. The recognition is still in effect between Rome and the PNCC, which have also established a degree of "eucharistic hospitality."

More momentous from the standpoint of traditional Anglicans, though, is the PNCC bishops' decision to grant episcopal oversight to the emergent "Nordic Catholic Church" in Norway—providing a new lease on life for persecuted orthodox Lutherans in that country—without seeking IBC approval. Though not yet put into action, an agreement to provide the oversight has been made. To a large extent, such an outcome will be the result of an ongoing dialogue between the PNCC and traditionalists in the Church of England's Forward in Faith organization, with whom the orthodox Nordic Lutherans are allied.

Five Talents Initiative Fights World Poverty

By JoEllyn Fountain

An idea for promoting economic development and combating poverty by funding micro-enterprise in developing countries has spawned a Christian nonprofit organization that is opening its international headquarters this fall in the Washington, D.C. area.

The project is known as the Five Talents Initiative (FTI), after Jesus's parable of the talents. It was endorsed last year by the world's Anglican bishops meeting in Canterbury at the Lambeth Conference. Craig Cole, former director of Food for the Poor in Florida, will head the project.

Five Talents was conceived as a needed adjunct to a campaign to cancel the unpayable debt of Third World countries, an issue which loomed large at Lambeth.

The idea for the program resulted from preparations for Lambeth by the Rev. Martyn Minns, rector of Truro Church in Fairfax, Virginia; Bishop Simon Chiwanga of the Diocese of Mpwapwa, Tanzania; and Diane Knippers, Truro parish-

ioner and president of the Institute for Religion and Democracy in Washington.

While debt cancellation offers a top-down approach to Third World poverty, the authors of the Five Talents program wanted to present to Lambeth a concrete proposal for addressing world poverty from the ground up, one that would make a practical impact on the local level, according to Knippers.

Nearly one-quarter of the world's population lives on less than one U.S. dollar per day. The Five Talents Initiative aims to lift people out of poverty through micro-enterprise development, which provides training and small, short-term loans to help people start their own businesses. People then have the opportunity to become self-sufficient, and help others do the same, if their business succeeds to the point of being able to employ others, Knippers says.

Micro-enterprise development was favored because it promotes dignity for the recipients, relieving them of dependence on a hand-out or other forms of charity.

FTI's supporters believe the program also can be a significant tool for fulfilling the Great Commission by spreading the Gospel. It "makes the Gospel real to the poorest of the poor," says Fr. Minns. "How can people believe that Jesus loves them if they are watching their children starve?"

The program can benefit donors as well. "Five Talents gives parishes an opportunity to learn from, and benefit by, the strength of spirituality which often exists among brothers and sisters in the less-developed world," says Knippers.

Five Talents will implement its programs with the assistance of Opportunity International, which has supported micro-enterprise development since 1971.

Last year Opportunity International made more than 124,000 loans, averaging \$260 per loan. This \$32 million resulted in the creation of over 160,000 jobs. On average, 95 percent of the loans awarded by Opportunity International throughout its history have been repaid.

Parishioners and churches in the D.C. area have already begun participating in FTI through contributions of time and money. Knippers has been working to make the program operational while Bud Roeder of Holy Comforter, Vienna, Virginia, is working on finding office space and equipment for the new headquarters.

IT HAPPENED AT THE FCC MEETING: The leaders of two international Continuing Church bodies not known for their warm relations—Anglican Catholic Church Acting Metropolitan John Cahoon (left), and Traditional Anglican Communion Primate Louis Falk—chatted cordially at the late August Fellowship of Concerned Churchmen meeting near Baltimore. New efforts to unify Continuers, through a dialogue sponsored by the Benedictine Abbey in Bartonville, Illinois, were a central focus of the FCC meeting.



Five Talents will be launching pilot programs in Honduras, India, and Uganda with the help of Opportunity International and contributions from churches, individuals, and \$5,000 from the Diocese of Virginia. Five Talents needs an additional \$60,000 to open the program's offices and another \$75,000 to fund projects through the end of the year.

Questions on the Five Talents Initiative may be directed to Diane Knippers at 202/986-1440 or mail@ird-renew.org; or the Rev. Martyn Minns at Truro Church, 703/273-1300 or fivetalents@truro.org. Until the headquarters is established, contributions may be sent c/o Institute for Religion and Democracy, 1521 16th Street, NW, Suite 300, Washington, D.C. 20036.

Source: HOPE Newsletter (Washington)

Connors Resigns Western See

The Rt. Rev. Robin Connors has announced that he will resign as the Anglican Church in America's (ACA) Bishop of the West at year's end, though he will remain rector of St. Mark's Pro-Cathedral in Portland, Oregon.

The October 11 announcement—made the week of the diocesan and national synods—came shortly after a review panel of bishops found that canonical issues were posed by some of a series of allegations made against Connors in recent months. A board of inquiry was to hear evidence in the case, which revolved mainly around aspects of Connors' leadership style.

Connors himself, seeking to clear his name, had asked for the formal inquiry into the claims against him, which were largely circulated over the Internet (though the review panel examined only signed, separately-submitted complaints). The investigation could have led to a trial for the bishop.

The ACA House of Bishops, which met October 12 in Portland, "conferred and counseled at length" with Connors, said an ACA statement. After consulting with the chancellor, the House determined that, as no presentment (formal charge) had been filed against Connors, "no godly purpose would be served by extending the formal process of inquiry which Bishop Connors' earlier request had set in motion."

The decision to halt the process evoked on-line charges of canonical impropriety from the bishop's opponents.

No date has been set to elect a successor to Connors, who also may later resume work for the IAF, the outreach arm of the Traditional Anglican Communion (TAC), to which ACA belongs.

In other news from Portland, the General Synod's House of Laity was urged to support the publication of hardbound copies of *El Himmario*. The Fellowship of Concerned Churchmen has promised a grant of \$5,000 toward the project, provided there are matchings funds toward it. Over \$800 was given to the project during the synod.

At the synod banquet, Bishop Connors presented a check from a special support group, *La Compagnie du Cent*, for the ACA's work in Central America and Mexico, Puerto Rico, Colombia, and the Missouri Valley's Lakota Deanery.

Addressing problems impinging on due process for Connors during the recent formal inquiry, it was announced that Suffragan Bishop George Langberg of the Diocese of the Northeast will



Bishop Connors

oversee ACA's home page and its webmaster under guidelines set by ACA's bishops. The page will contain a message center providing information on the church and its beliefs. There will no longer be a method whereby people can leave anonymous messages, nor will there be links to chat rooms or discussion boards, nor to any parish which uses such.

Visitors at the synod included the Rev. Frs. Francis Gardom and Warren Tanghe of the Forward in Faith organizations in England and America, respectively; two representatives of the Continuing Anglican Church of Zambia (CACZ) and two from a body claiming some 20,000 Southern African Continuers, *Umzi Wase Tiyopiya* (UWT—the Order of the Star of Ethiopia).

With earlier difficulties evidently overcome, UWT was admitted to TAC by its College of Bishops, meeting after the synod; CACZ also was admitted. With these additions, TAC now has two branches in Southern Africa, two in Australia, and one each in Zambia, India, Canada, the U.S., England and Ireland.

After the synod, several bishops traveled to Victoria, British Columbia for the consecrations of Fr. Peter Wilkinson as the Anglican Catholic Church of Canada's Suffragan of the West, and Fr. Trevor Rhodes of the Benedictine Abbey in Bartonville, Illinois, as Bishop of Colombia, wherein he will oversee 14 ACA missions. Elected a few months ago by ACC members in the South American country, Rhodes will make extended visits to Colombia while maintaining his residence at the Abbey, which has lately hosted talks between Continuing and orthodox Episcopal bishops.

Colombian Strife Threatens ACC Work

An increasingly bloody civil war in Colombia poses a growing threat to the Anglican Catholic Church's work in the country.

The ACC, a leading Continuing Church body, has four congregations, six preaching stations and four clerics in a territory controlled by *Fuerzas Revolucionarias de Colombia* (FARC), a Marxist guerrilla movement with ties to Colombia's powerful drug lords, said the ACC's Bishop of New Granada, Victor Manuel Cruz-Blanco.

About 48 percent of Colombia's 40 million people live in the 60 percent of ACC's Colombian members—live in the rebel-controlled territory, which includes about 30 percent of the country's land area, reported *The Trinitarian*.

"It is impossible for me to travel to these areas," said Cruz-Blanco. "It is too dangerous."

For the present, he is, however, able to maintain contact by telephone, fax and mail. Also, clergy living in safe areas have been able to travel to diocesan headquarters in the coastal city of Barranquilla.

But this may not last much longer, the story said. This year, the rebels ordered Bishop Cruz-Blanco to continue the ACC's pastoral work in areas under their control.

FARC has been fighting the government of Colombia, which has a strong democratic tradition, for some 40 years. For much of that time, its activities have remained below the public's radar screen. This year, though, the Marxist group had notable successes, gaining control of wide areas in the north, west and southeast of Colombia. Killings—over 100 recorded since May alone—and abductions have increased and recently guerrilla forces have come within 18 miles of the capital, Santa Fe de Bogota.

The escalating war has prompted a shift in U.S. policy. Previously, the Clinton administration had cut off a

ANGLICAN WORLD BRIEFS:

***THE QUESTION OF LAY PRESIDENCY AT THE EUCHARIST** has taken center stage in the Anglican Diocese of Sydney, according to a recent article in *Southern Cross*. The proposed innovation—simmering in the diocese over the last several years—would allow laypeople and deacons, male or female, to lead or “administer” the Holy Communion service. Sydney has shied away from women priests, due mainly to the Biblical headship issue, but this proposal would get around that problem, and might be the “circuit-breaker in the long running debate” over the ordination of women as priests, the story said. However, the Anglican Church of Australia’s Appellate Tribunal has already said that the Sydney diocese would need General Convention approval to adopt the innovation. The change is apparently opposed, also, by Sydney Archbishop Harry Goodhew, who is concerned to maintain “as many positive connections with theologically conservative Anglicans around the world as possible.” *SEE UPDATE ON THIS, P. 28*

***A KIND OF ECCLESIASTICAL SOAP OPERA** has dogged the new Bishop of Hull, Richard Frith, who recently broke the news that his wife, Jill, had left him to set up home with a married clergyman. Frith, 50, said the discovery of his 42-year-old wife’s affair with the Rev. Roger Flower, 54, of Dartmouth, Devon, was “the last thing I thought would happen” after the couple’s 24 years together. Flower had resigned from his parish, citing “marital difficulties.” Under the glare of publicity, however, Mrs. Frith and Mr. Flower had, at this writing, both left the rented house they shared in Wellington, Somerset, and gone “separate ways” for a time. The families they left behind are shattered and “humiliated.” Frith has four children with his wife, and Flower has two children with his wife, Liz. - *The Daily Telegraph*

***THE ARCHBISHOP OF CANTERBURY HAS PREVAILED IN HIS PUSH FOR PRAYERS IN ENGLAND’S MILLENNIUM DOME ON NEW YEAR’S EVE.** Having threatened to boycott the event if Christian prayers were not part of the celebrations, the Archbishop has accepted the invitation of a slot at 11:15 p.m. “Negotiations have been going on for some months, and it is reported that the Queen intervened, apparently concerned that it would embarrass her as the Supreme Governor of the Church of England if Dr. Carey boycotted the event,” reported *The Church of England Newspaper*. *CEN* saw this victory, plus the amazing success of the 30 pence *Millennium Gospels* and of the Alpha Program, which has just launched a major new initiative in England, as among several signs that the “Churches in England have taken up the challenge of putting Jesus at the centre of the [millennium] celebrations.”

***A NEW VERSION OF THE CHURCH OF ENGLAND’S PSALTER** due to be adopted next year has been condemned as “grotesque, inadequate and unworthy” by academics. In a 27-page critique, *A Daft Text*, they attack the *Psalter*, published by the Liturgical Commission, for its inaccurate translations from the Hebrew and its lack of “poetic power.” For example, the translation of Psalm 6, they say, makes the psalmist sound like a bed-wetter (“every night I drench my bed”), and in Psalm 41 God

citing Colombia’s ineffective efforts to stem the drug trade.

But, loath to see Colombia become the western hemisphere’s first narco-terrorist state, the U.S. has stepped up aid to the beleaguered government. Recently, a U.S. reconnaissance plane was shot down over rebel-held territory, killing all four aboard.

With the situation deteriorating rapidly, Bishop Cruz-Blanco has asked all ACC members to pray for their brethren in Colombia, especially those living behind rebel lines.

Those wishing to give needed financial aid to the Colombian Anglicans should send checks payable to “Anglican Catholic Church” and marked “Anglican Missions Fund—Colombia,” to: Anglican Catholic Church, P.O. Box 3187, Buffalo, NY 14240-3187.

ACC Offers Health Coverage To All Continuing Clergy

Obtaining affordable, adequate health insurance seems to be one of the ongoing problems facing many Continuing Church clergy.

But one Continuing body, the Anglican Catholic Church (ACC), has announced that its group health insurance policy is open to all clergymen in the Continuum.

The move adds a practical angle to new efforts to unify Continuists, and should help moderate rates for all involved in ACC’s group health policy.

An ACC spokesman said that any Continuing Church clergymen interested in the coverage should contact the Rev. James Wilcox, Church of St. Mary Magdalene, 205 South Glassell St., Orange, CA 92866. Include your street address and e-mail address, if any. Or, for more information, contact Hork Dimon at 703/365-0066.

CEC Launches New Diocese; Enthrones Bishop

St. George’s Charismatic Episcopal Church in Spartanburg, South Carolina, was filled to overflowing July 17 for the establishment of the CEC’s Diocese of South Carolina, the enthronement of the Rt. Rev. Douglas S. Woodall, and the blessing of the cathedral by Archbishop Dale Howard of CEC’s Southeast Province.

The service combined the three streams of Christian worship, Catholic, Evangelical and Charismatic. The thurifer and crucifer led the way as

THE RT. REV. DOUGLAS WOODALL is enthroned as bishop of the Charismatic Episcopal Church’s Diocese of South Carolina.





Happy Campers

IT WAS ANOTHER GREAT TURNOUT this year for the fifth annual "Anglicans at Camp," a program for young people ages 11-18 sponsored by the Anglican Church in America (ACA), a Continuing Church body. Taking as their theme this year "Love Tops the List" (1 Cor. 13:13), campers from 14 states came together July 10-18 at Camp Santa Maria in the Colorado mountains west of Denver. "In the week together we establish a real community with close bonds," says Camp Director Jeanne Woolley. "There is time each day for worship, study, recreation, prayer, and good food." Included are the Daily Offices and Mass; daily classes and meditations; hiking, swimming, boating, games and campfires; skit night; and the final High Mass on Sunday. ACC Archbishop Louis Falk (pictured center, second row from top) was among leaders on hand for study and worship during part of this year's camp. "This program is vital for the youth of the church as they prepare to become leaders of the future," Mrs. Woolley says. "It gives them a solid basis in the knowledge and practice of the Faith, and provides an opportunity to make close and lasting friendships with others from all over the church." Young people who have attended are usually eager to return, she said. For more information, contact: Jeanne Woolley, 719/522-1282, e-mail: rpwoolley@aol.com.

the people stood tightly together to let the procession—an amazingly ecumenical entourage—through. A Missouri Synod Lutheran pastor walked beside a priest of the Polish National Catholic Church (PNCC), for example, while a Byzantine Catholic priest marched beside a CEC priest. Each clergyman was vested according to the usage of his tradition. St. George's also reflects elements of both Catholic and Orthodox traditions.

"We marched in singing *A Mighty Fortress is our God*," said Fr. Virgil Miller of the PNCC. "We had no hymnal or prayer book: the words of the hymns and all other pertinent material were flashed on the front wall on the Epistle side of the altar by an overhead projector, so that everyone could participate fully. The choir and the supporting instrumentalists sang and played wonderfully well. All was done decently and in order." As hands were raised in praise and some spoke in tongues, Miller said, "the presence and power of the Holy Spirit filled the church and everyone present."

The service was followed by "a true Southern-style banquet" in the parish hall.

Continued at top of next page

appears to be a hospital assistant ("Lord, remake their bed in their sickness"). Coverdale's version of the Psalm 6 verse was: "Every night wash I my bed and water my couch with my tears." In 1980 this became: "...every night I drown my bed with weeping." The document is being sent to every member of the General Synod, which meets in November to decide whether the new Psalter should be part of the Church of England's liturgy for the Millennium. - *The Daily Telegraph*

AN INTERDENOMINATIONAL WOMEN'S SYNOD HELD IN LIVERPOOL RECENTLY HAS CALLED FOR ALL DECISIONMAKING PANELS OF BRITISH AND IRELAND CHURCHES. THE WISE WOMEN—FROM WALES, IRELAND, AND ENGLAND—ALSO SEEK THE ORDINATION OF WOMEN PRIESTS IN THE ROMAN CATHOLIC CHURCH AND OF WOMEN PRIESTS IN THE BRITISH AND IRISH ANGLICAN CHURCHES. A WOMEN'S LETTER TO CHURCH LEADERS URGED THEM TO MOVE FROM AN ETHOS OF OBEDIENCE [FOR WOMEN] TO AN ETHOS OF JUSTICE SO AS TO CHALLENGE VIOLENCE AGAINST WOMEN, SEXISM, RACISM AND HOMOPHOBIA IN OUR CHURCHES AND EXPLOITATIVE MARKET-DRIVEN VALUES IN SOCIETY." THE SYNOD ALSO URGED THAT THE CHURCHES USE INCLUSIVE LANGUAGE IN SERVICES AND CHURCH DOCUMENTS; LISTEN TO WOMEN'S VOICES; AND GIVE PRIORITY TO THE CONCERNS OF WOMEN WHO "ARE THE ACTIVE MAJORITY WITHIN THE CHURCH." ALTHOUGH THE SYNOD WAS NOT AN OFFICIAL MEETING OF THE CHURCHES, IT WAS ACKNOWLEDGED BY THE REGION'S MAIN ECUMENICAL ORGANIZATION, CHURCHES TOGETHER IN BRITAIN AND IRELAND. ARCHBISHOP LOUIS FALK ATTENDED THE EVENT. MAYLAND BELIEVED THE SYNOD WAS PARTICULARLY VALUABLE AS THE "ONLY VOICE" HEARD FROM WOMEN IN THE ROMAN CATHOLIC CHURCH, WHICH DOES NOT HOLD SUCH A POSITION. ONE TRADITIONALIST GENERAL SYNOD MEMBER, MARGARET WOOD, TERMED THE ALL-WOMEN SYNOD "ABSOLUTELY UNORTHODOX." SHE SAID IT UNDERMINES THE PLACE OF MEN, AND THAT OPPONENTS OF WOMEN PRIESTS SAID THAT WHEN WOMEN ARE ORDAINED IT WOULD BE THE SAVING POWER OF THE CHURCH AS OUR NUMBERS ARE DOWN. WOMEN PRIESTS ARE DRIVING AWAY." - *Ecumenical News International/The Church of England Newspaper

A NEW MISSIONARY DIOCESE OF ANGOLO-ANGOLAN CHURCH PRESENTLY INCLUDES 27 PRIESTS, 158 EVANGELISTS AND 140 CATECHISTS, MEMBERS, JUMPING FROM 9,000 IN EIGHT YEARS. THE DIOCESE OF LEBOMBO, MOZAMBIQUE, DINIS SENGULANE, ARCHBISHOP AND VISITOR TO ANGOLA, REVIEWED THE HISTORY AND PROBLEMS OF THE WOUNDED PEOPLE OF THIS WAR-TORN COUNTRY AND THE NEW MISSIONARY DIOCESE'S GREAT NEEDS, ESPECIALLY IN THE AREA OF CLERGY HOUSING, TRANSPORT AND SALARIES. BUT SENGULANE ASKED THE SYNOD TO RECOGNIZE ANGOLA AS A "FINANCIAL BURDEN" BUT "A SOURCE OF RECOGNITION OF THE WORK ALREADY DONE." HE SAID THE DIOCESE CONTINUES TO GROW IN SPITE OF POLITICAL COMPLEXITIES AND MAINTAINED "IMPARTIALITY" IN THE POLITICAL SITUATION. BUT SENGULANE CALLED ON THE CHURCH TO PRESSURE POLITICAL LEADERS TO WORK FOR THE "FULL FRUITION OF THE GOSPEL" IN THE REGION. - *Anglican Communion News

NEW DIOCESE Continued

Founded in 1992 by Evangelicals and Charismatics, the CEC now includes more than 600 churches worldwide.

—LATE NEWS—

LAY PRESIDENCY VOTE STUNS

The Anglican world has been rocked by the Diocese of Sydney's late-October vote to allow laypeople (men or women) and deacons to celebrate and administer Holy Communion for a five-year trial period.

The lay presidency issue has been simmering in the strongly-Evangelical diocese for several years, and the Anglican Church of Australia's Appellate Tribunal has already ruled that the practice cannot be permitted without General Synod approval. Thus, a move by Sydney to institute lay presidency would place its continued standing in the ACA at risk.

At deadline, though, the greatest pressure was on Archbishop Harry Goodhew, who had 28 days to veto or assent to the bill. He has already expressed disagreement with the lay presidency concept because it would isolate Sydney from the rest of the Anglican Communion. The Archbishop of Canterbury said that allowing lay presidency would do "untold harm" within Anglicanism, and make "nonsense of [Sydney's] decision to refuse women's ordination."

RWANDAN BISHOP VISITS U.S. PARISH

It was a quiet visit, but Bishop John Rucyahana of Shyira, Rwanda, may have spoken volumes about how foreign bishops view the U.S. Episcopal Church (ECUSA) when he preached and celebrated Holy Communion in late October at an Arkansas parish he earlier accepted under his oversight.

A year ago, Rucyahana postponed a visit to the independent Anglican parish of St. Andrew's, Little Rock, at the request of Rwanda's primate, Emmanuel Kolini, and in response to a Lambeth Conference resolution calling for all bishops to respect diocesan boundaries. The unspoken agreement at the time seemed to be that such action would be avoided unless and until it was clear that ECUSA leaders themselves had already broken faith with key Lambeth resolutions on sexuality and other matters.

ANGLICAN USA BRIEFS:

***THE EPISCOPAL DIOCESE OF COLORADO** deferred action October 2 on two resolutions dealing with homosexuality and ordaining women; they will be considered at a special meeting to be held later. The first resolution rejects the "practice" of homosexuality but embraces gay individuals. The second resolution states that bishops can't be forced to ordain women. Both resolutions mirror the positions taken by last year's Lambeth Conference of Anglican bishops. - *The Denver Post*

***A "MOVEMENT IN ECUMENICAL ORTHODOXY"** known as Young Christian Traditionalists (YCT) has been launched. YCT lay coordinator, Dave Valentini, an orthodox Anglican in California, told TCC that the idea for the initiative grew out of a friendship with a fellow Anglican, Bill

Now, though, Rucyahana has made his first visit to St. Andrew's, without the permission of Arkansas Bishop Larry Maze, a liberal with whom St. Andrew's congregants have doctrinal disagreements. Depending on exactly what transpired, a frustrated Maze asserted that Rucyahana may have violated the Lambeth resolution.

FIF-NA PRESIDENT DIES

The president of Forward in Faith, North America (FIF-NA), Lay Canon Walter E. Bruce, Captain, USNR (Retired), died October 4, after a battle with cancer. He was 72.

FIF-NA announced the death with "great sadness mixed with gratitude to God for his grace shown in the lives of his saints."

Mr. Bruce led an energetic and varied life, rising to positions of eminence and responsibility in the Navy, in government, in business, and in the Church. Shortly before his death, he was appointed a lay canon in the Diocese of the Rio Grande by its Bishop, Terence Kelshaw.

A lifelong Episcopalian, Mr. Bruce was an active member of the Episcopal Synod of America from its inception in 1989. He was elected its third president in 1998, in which capacity he represented the organization on the international as well as the national levels. He presided over its transformation into Forward in Faith, North America in 1999. Until a permanent successor is elected in August 2000, FIF-NA will be led by its President pro tempore, the Rev. David L. Moyer of Rosemont, Pennsylvania.

Funeral services for Mr. Bruce were on October 14 at the Church of the Holy Faith in Santa Fe, New Mexico, with Bishop Kelshaw presiding. Interment was at Santa Fe National Cemetery, with the committal being read by the Rev. Samuel Edwards, FIF-NA Executive Director. Mr. Bruce is survived by his wife of 43 years, the former Peggy Sazama, and "by a multitude of friends throughout the world."

CAHOON TAPPED AS ACC METROPOLITAN

The Rt. Rev. John T. Cahoon Jr. was the unanimous choice for Metropolitan of the Anglican Catholic Church at the ACC's recent synod in Indianapolis. Cahoon had been serving as Acting Metropolitan of the international Continuing Church body since the death of the Most Rev. M. Dean Stephens in early 1998.

Appleton. "We both saw the need for evangelism...to bring younger people into the Church, and [the need for] Christian Unity...Out of this, YCT was born." Though it has a focus on younger Christians, Valentini said YCT's adherents range from the late teens to age 70. They come from the "the various branches of Catholic Christendom—Anglican, Orthodox, Coptic, Byzantine Catholic, Roman Catholic, and Lutheran"—but hold certain beliefs and elements in common. The aim of YCT is "to evangelize, reunify, and educate," he said. Those involved in YCT have met for prayer, discussion and fellowship, and another recent meeting brought Continuing Anglicans and orthodox Episcopalians together for discussions on evangelism and common ministry. YCT's e-mail address is: xyctx@access1.net; its website is at: <http://www.access1.net/xyctx/>.

OF GENERAL INTEREST:

***HUNDREDS OF CHRISTIANS WALKED ATOP THE WALLS OF JERUSALEM'S OLD CITY** and apologized to Muslims and Jews on the 900th anniversary of the Crusaders' bloody pillage of the city. The "Pilgrimage of Apology" by citizens from London was the culmination of a three-year Reconciliation Walk in which approximately 2,500 volunteers from more than 25 nations, hoping to erase centuries of bloodshed with an apology and a handshake, walked in turns along the path Crusaders traveled through Western and Central Europe, the Balkans, Turkey and the Middle East. - *The Washington Times*

***PROTESTANT AND ROMAN CATHOLIC OFFICIALS AT A CONFERENCE ON THE NEW MILLENNIUM** in Jerusalem have distanced themselves from apocalyptic Christian cults who want to hasten the end of the world and the return of Christ. The debate followed the recent arrests and deportation from Israel of the Concerned Christians group from Denver. Israeli police accused the group of planning violent acts in Jerusalem in an attempt to bring about the Second Coming of Jesus. - *Episcopal Life*

***THE WORLD COUNCIL OF CHURCHES FAILED** to appreciate early enough the changes in Central and Eastern Europe that culminated in the revolutions of 1989, WCC's General Secretary has acknowledged. Dr. Konrad Raiser, who took up his WCC post in 1993, said the Council was unable to take seriously enough the impulses for change that eventually led to the "fall of the Berlin Wall"

and the "velvet revolution" in 1989. During the Cold War, some WCC member churches and leaders argued that maintaining relations with communists and exercising quiet diplomacy was necessary to ensure the practice of Christianity and the protection of church members living under those regimes. As a result, many dissident groups of Christians felt that they did not receive adequate support from the WCC. While the Council earlier rejected such allegations, Raiser evidently now concedes them. Meanwhile, WCC's financial woes have not disappeared. The moderator of its finance committee says that the Council is facing a deficit of at least \$200,000 this year, due to a "tremendous decrease" in contributions by member churches. - *Ecumenical News International/Episcopal News Service*

***A SPECIAL COMMISSION SET UP BY THE WORLD COUNCIL OF CHURCHES IN A BID TO RESOLVE COMPLAINTS BY ORTHODOX MEMBER CHURCHES** is to hold its first meeting in December. The gathering was arranged after a series of delays and despite the apparent unwillingness of some Orthodox churches to take part in the commission, which is to bring together Orthodox and Protestant church representatives to discuss a number of sensitive issues. At a crisis meeting last year in Greece, Eastern Orthodox leaders complained that they are constantly cast in a minority role and unable to influence "the general trend and ethos of the WCC." Orthodox delegations have been angered over the increasingly liberal stand of some Protestant WCC members on such issues as homosexuality, inclusive language in worship

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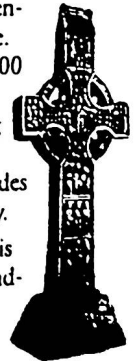
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and the ordination of women. - *Ecumenical News International/The Associated Press*

***THE CENTURY'S LAST GREAT INTERFAITH EVENT** will take place December 1-8 in Cape Town, South Africa, when hundreds of spiritual and religious leaders from around the world come together at the Parliament of the World's Religions. Between 6,000 and 8,000 participants are expected at the meeting, to be held at the foot of beautiful city's Table Mountain. - *Ecumenical News International*

***THE FIRST ROMAN CATHOLIC BISHOP EVER TO STAND TRIAL ON CHARGES OF GENOCIDE** has pleaded not guilty in a Rwandan courtroom. Bishop Augustin Misago of Gikongoro says he was unjustly accused of helping to plot the 1994 massacre of Rwanda's Tutsis. Misago, a Hutu, says he is the victim of a campaign driven by government officials against the church. - *Our Sunday Visitor*

***EASTERN EUROPE'S FIRST WOMAN BISHOP HAS DISTANCED HERSELF FROM FEMINISM** and declared that she will be guided by the "femaleness" of Christ's mother. Jana Sileroova, who was installed earlier this year as Bishop of Olomouc in the Czechoslovak Hussite Church, said she would seek "help rather than power" in her new position. - *Ecumenical News International*

***CHINA HAS BARRED POPE JOHN PAUL II** from visiting Hong Kong during his late 1999 Asian tour, citing the Vatican's diplomatic ties with arch-rival Taiwan. Hong Kong's government, caught between its masters in Beijing and the emotions of some 250,000 Chinese Catholics in the former British colony, said the proposed visit would have to wait. The Vatican's diplomatic relations with Taiwan, which Beijing has viewed as a renegade province since winning a civil war in 1949, were clearly at the top of the list of relevant issues. The rebuff of the Pope was the latest example of China flexing its muscles on foreign and defense issues concerning Hong Kong, and

further defining the limits of the territory's autonomy since British rule ended in July 1997. Under British-Sino accords, Hong Kong was granted a large degree of autonomy for 50 years but control over foreign policy and defense issues would reside with Beijing. - *Reuters*

***CHRISTIAN GROUPS WELCOMED THE BRITISH GOVERNMENT'S DECISION TO PUT OFF THE CLONING OF HUMAN EMBRYOS FOR RESEARCH AND THERAPEUTIC PURPOSES** recently, but called for a new focus on the ethics of such cloning, reports *The Church of England Newspaper*. After two watchdog panels recommended that such cloning be allowed, and that embryos cloned be destroyed within 14 days, Britain's Minister for Public Health, Tessa Jowell, and Science Minister, Lord Sainsbury, pledged that a new advisory group would be set up to investigate the potential benefits of such research. Jowell reaffirmed Britain's ban on human reproductive cloning but said that "regulations to allow therapeutic research should be very carefully considered." The spokesman for one Christian organization warned, however, that "The 14-day limit for experimentation on embryos may cover some consciences, but most ordinary people accept that life begins at conception."

***"GENETIC TERMINATIONS"** is the term the Canadian health care system has devised to describe babies born alive with genetic abnormalities, but left to die. *The Washington Times* reports that the "terminations" came under scrutiny when the *Alberta Report*, a 37,000-circulation magazine in Edmonton, exposed the method of aborting later-term fetuses used by Foothills Hospital in Calgary. Unlike the partial birth abortion method used in the U.S., during which a baby's brain is sucked from its head while in the birth canal, the Canadian method results in a child being delivered whole and often alive. The story comes on top of recent reports (noted in the September *CHALLENGE*) that some American abortionists who perform

Continued on Back Cover

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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

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

MINNESOTA

St. Louis Park (Minneapolis)

Anglican Church of St. Dunstan
(Anglican Church in America)
4241 Brookside Ave.; 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

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 Magirvin; 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)
Parkwood Presbyterian Church, Pamplico Hwy.; Sun 9a, HC 2nd & 4th, MP 1st, EP 3rd; the Rev. Franklin Martin, priest-in-charge; 800/506-7616, 843/669-6615

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: chcrector@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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