

***TEXAS' SOUTHERN BAPTISTS HAVE REPUDIATED** the denomination's 1998 call for women to "submit graciously" to their husbands. The Baptist General Convention of Texas is the largest state organization (2.7 million members) within the nation's 15.7 million-member Southern Baptist Convention, and sends it millions of dollars each year. But the state organization is more moderate than the national one. It is the first state affiliate of the Southern Baptist Convention to reject the "submit graciously" stance, which also called for husbands to "provide for, protect and lead" their families. "The Bible doesn't teach that the husband is the general and the wife is a private, but yet that's how it gets interpreted," said the Rev. Charles Wade, the executive director of the Texas group. - *The Associated Press*

***RESENTMENT HAS FOLLOWED** word of Southern Baptist efforts to target Jews, Hindus and Muslims for conversion. In Chicago, the first stop in the new Baptist initiative, religious leaders have asked the nation's largest Protestant denomination to back off plans for bringing 100,000 missionaries to the city next summer. The Council of Religious Leaders of Metropolitan Chicago, representing the Catholic Archdiocese of Chicago and 39 other major Christian and Jewish institutions, sent a letter warning that the high-profile evangelical blitz proposed by the Southern Baptists in June could poison interfaith relations and indirectly contribute to violence. They asked the Baptists to "enter into discussion with us and reconsider your plans." Baptist leaders agreed the goal was to bring 100,000 volunteers to Chicago during the year, but Chicago-area Baptists say most of the volunteers would work on public service projects. - *Chicago Tribune*

***BAPTIST LEADER JERRY FALWELL**, responding to accusations that his teachings have prompted hate crimes against homosexuals, has pledged to carefully examine his language in the future. Falwell, chancellor of Liberty University, co-hosted a summit of gay leaders in Lynchburg, Virginia, in October along with Rev. Mel White, a gay cleric and co-founder of an outspoken gay rights group, Soulforce. Falwell told the *Religion and Ethics Newsweekly* television program that he knew of no documented cases in which Biblical teaching had resulted in anyone committing violent acts against gays. But he said his ministry was being more careful now. "There's always room for us to do things better," he said. - *Reuters*

***THE GOVERNING BODY OF THE MOST I MAJOR BRANCH OF AMERICAN JEWRY** HAD VOTED TO ENDORSE A RETURN TO TRADITIONAL PRACTICES such as wearing yarmulkes, keeping kosher and praying in Hebrew. Many rabbis in Reform Judaism said the 68 vote by the Central Conference of American Rabbis last year confirms what they have seen in synagogues yearning for a return to some of the old ways. The reform is a set of guidelines, not an enforceable set of commands. But the Conference has "put down on paper what we stand for," said Rabbi Lawrence Goldmark, president of the Board of Rabbis of Southern California. - *The Associated Press*

***PRAYER MIGHT BE AN EFFECTIVE ADDITION TO STANDARD MEDICAL CARE**, researchers who have studied the effects of it have concluded. In the study, patients who had someone praying for them—without their knowledge—suffered ten percent fewer complications than a group of patients who had no one assigned to pray for them. The study was conducted by researchers at the Mid-America Heart Institute, the heart program at St. Luke's Hospital in Kansas City, Missouri. - *The Washington Times*

***SPURRED BY "MILLENNIAL FEVER,"** America's public television's *Religion and Ethics Newsweekly* television program compiled a list of the top ten religion stories of the past 1,000 years. In chronological order, the choices chosen by the program were the **split of Christianity into Eastern and Western branches in 1054**; the **Crusades**; the **spread of Islam**; the **Gutenberg Bible**—John Gutenberg's invention of the printing press and his publishing the Bible in 1455, which resulted in mass distribution of religious teachings and ideas; **Church support of art, music and intellectual life** (including the Vatican's commissioning of Michelangelo to paint the Sistine Chapel's ceiling); **Martin Luther's 95 Theses** accusing Catholic leaders of corruption and false doctrine, which touched off the Reformation; **missionary movements** starting in the 16th century; **religious liberty**, not the journey by English puritans to seek religious freedom in the New World, later a founding principle of the United States; **19th century challenges to religious ideas** by Charles Darwin, Sigmund Freud and Karl Marx; and the **Holocaust**, the only 20th century event selected.

THE Christian Challenge.

A PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

Change Service Requested



JANUARY/FEBRUARY 2000

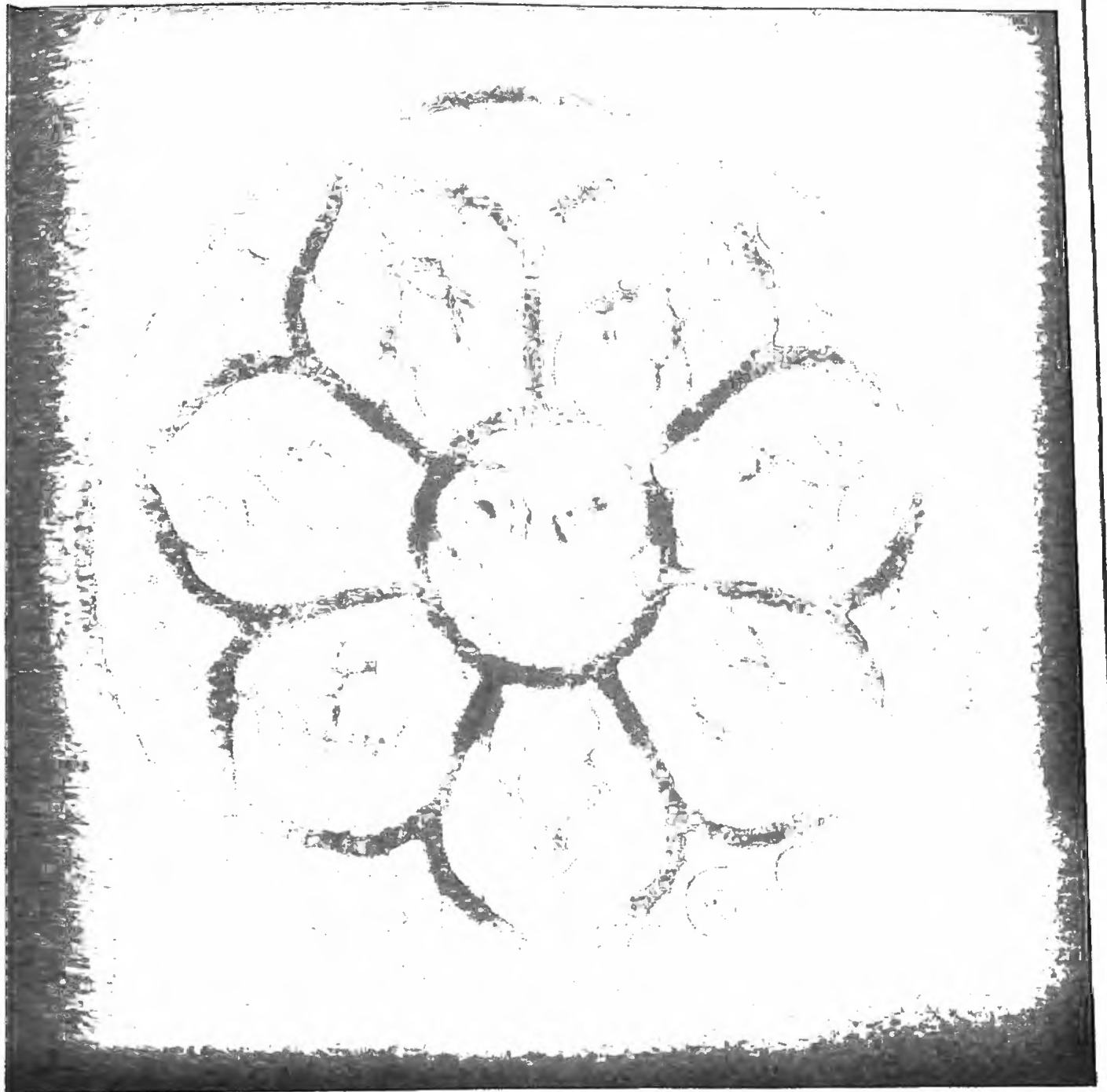
NON PROFIT ORGANIZATION
U.S. POSTAGE PAID
PERMIT NO. 2862
AUSTIN, TEXAS

THE Christian Challenge



THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXXIX, No. 1 January-February, 2000 \$5.00



THE CHRISTIAN CHALLENGE: 1962 TO 2000—PART II

—PAGE 6—

*Kampala Gathering Portends
Landmark Primates' Meeting*

•Page 12

*Continuing Leaders Sign
Articles Of Fellowship*

•Page 13

Christian Challenge

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

THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

Copyright © 2000

SUBSCRIPTION POLICY

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

EDITOR

Auburn Faber Traycik

Contributing Writer: David W. Virtue

MAILING ADDRESS

Subscriptions and Contributions, Editorial Office and News: 1215 Independence Ave. SE, Washington, D.C. 20003; Telephone 202/547-5409; FAX# 202/543-8704; e-mail: CHRISTIAN.CHALLENGE@ecunet.org; website: <http://www.TheChristianChallenge.org>

DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

The Rev. Scott Kingsbury, Dennis Mahoney; Wallace Spaulding; the Rev. Warren Tanghe; Auburn Faber Traycik; the Rev. Gregory Wilcox.

GENERAL REPRINT POLICY

Where an outside copyright is indicated, permission to republish or reprint must be procured from the copyright holder. In all other cases, permission is hereby granted to reprint articles or portions of articles on the following conditions:

- In cases in which entire articles or substantial portions of them are used, credit should be prominently displayed and should read as follows: Reprinted by permission from *THE CHRISTIAN CHALLENGE*, 1215 Independence Ave. S.E., Washington, D.C. 20003.
- In cases of quotations or other brief extractions, attribution should be given to *THE CHRISTIAN CHALLENGE* within the context of or adjacent to the section wherein the quotation or extraction appears. Overseas publications are asked to cite the source as: *THE CHRISTIAN CHALLENGE (USA)* or *THE CHRISTIAN CHALLENGE (Washington, D.C.)*.

A copy of any complete or substantially complete articles reprinted from the *CHALLENGE* should be sent to the Washington, D.C. office.

Volume XXXIX
January/February, 2000

IN THIS ISSUE

FEATURES

THE CHRISTIAN CHALLENGE: 1962 TO 2000

PART II: 1975-1979 6

NEWS AND REVIEWS

FOCUS

This issue's highlights:

- Kampala Meeting Of Prelates Portends Landmark Primates' Meeting
- Carey Addresses Sacred Synod
- Continuing Leaders Adopt Fellowship Pact
- Case For Free Province Backed
- Reform Shuns Oversight Proposals
- Lay Presidency Bid Vetoed
- Holloway Plans Retirement
- Gay Priest's Promotion Marks Change In Liberal Agenda
- Dixon Visits Third D.C. Traditional Parish
- Holyrood Moving
- Cahoon Enthroned
- United Religions Charter Signing Set For June
- Catholics, Lutherans, End Doctrinal Dispute 12

COLUMNS AND DEPARTMENTS

BACKTALK

Letters From Our Readers 3

NEWS OF THE WEIRD 5

THE AFTERWORD

Editorials 34

CHURCH DIRECTORY 35

ON OUR COVER: This beautiful stained glass window was recently dedicated at St. Athanasius, Colorado Springs, Colorado, a parish of the Anglican Church in America. The window was given by former parishioner Myrtle Battin, who now lives in Oklahoma, in memory of her husband Carl, who was a prisoner of war in the infamous Stalag 17 in Germany during World War II; he suffered from the effects of his ordeal for many years. The window, created by local artist Michael Greer, is in the "Rose Window" style seen in many old European cathedrals, with a central figure of the descending dove, representing the Holy Spirit.

Backtalk

ANGLICAN UNITY: Archbishop Asked To "Think Again"

On unity within the Anglican Communion: Please George, think again.

The dominant way of understanding unity in the Anglican Communion has been that of one jurisdiction in one geographical area. Here, the model has been the Church of England with its dioceses as geographical regions. Thus it has been held that in any part of the world there can only be one province of the Anglican Communion. In South Africa this has meant the rejection of the Church of England in South Africa and the acceptance of the Church of the Province of South Africa.

However, this model has not been enforced rigidly everywhere. In New Zealand and in North America there are dioceses for native peoples which overlap the territorial dioceses, and in England there are the special provisions allowing "flying bishops" to have oversight across existing diocesan boundaries. Further, in Europe there have been overlapping English and American missionary jurisdictions.

In two recent addresses—to the Anglican Consultative Council in Dundee and to the Sacred Synod of the Forward in Faith movement in London—George Carey, the Archbishop of Canterbury, has insisted that the maintenance of unity is as important as the holding of the truth. And he has tended to equate unity with one model of unity, that of one jurisdiction in one geographical area. Further, he has made it clear that for him it would be nothing less than schism to create a third province

alongside those of Canterbury and York into which traditional parishes and clergy could move. And though he has not specifically said so, he gives the impression of believing that "schism is worse than heresy."

In his passion for unity on the territorial model, the archbishop is on stronger (but not necessarily solid) grounds with respect to England, with its ancient *Ecclesia Anglicana*, than he is with respect to America, with its supermarket of religions.

If [Dr. Carey] were to examine the way in which the Roman Catholic Church and the Orthodox Church maintain unity in diversity in the USA he would perhaps be led to consider and adopt a different model of unity, at least as a starter for America.

In any large city there are multiple Roman jurisdictions with their bishops who are in eucharistic unity one with another; likewise, there are multiple Orthodox jurisdictions with their bishops who are in eucharistic unity with one another. Here the model is more like overlapping circles and, in the ethnic and cultural diversity of the Catholic and Orthodox Churches in the USA, it has worked well for a very long time.

Thus, for there to be a second Anglican province in North America existing alongside...ECUSA would be nothing...strange or bad! It could serve as a complement and a contrast to ECUSA; further, it could offer a classic and stable form of the Anglican Way for those who have been driven from or are leaving... ECUSA on doctrinal grounds.

The relation between the two provinces would have to begin on the basis of impaired communion (Eames Commission) because of the radical positions in doctrine and morality taken by much of ECUSA, but in this it would be no different to the relations between existing provinces of the Communion.

Further, there is in embryo already a second province in America with the existence of a growing number of parishes of the Church of South India (supervised from India) in the USA, with independent episcopal congregations and with the Continuing Anglican groups ([outside of] ECUSA). Then also significantly the present ECUSA is planning to be in full communion with the Lutheran Church, and this will necessarily mean overlapping and parallel jurisdictions.

I think the Archbishop of Canterbury needs to rethink not his passion for unity, which we admire and seek to emulate, but rather his model of unity. There is more than one viable model for expressing unity in truth and this truth certainly applies in America and probably also in England.

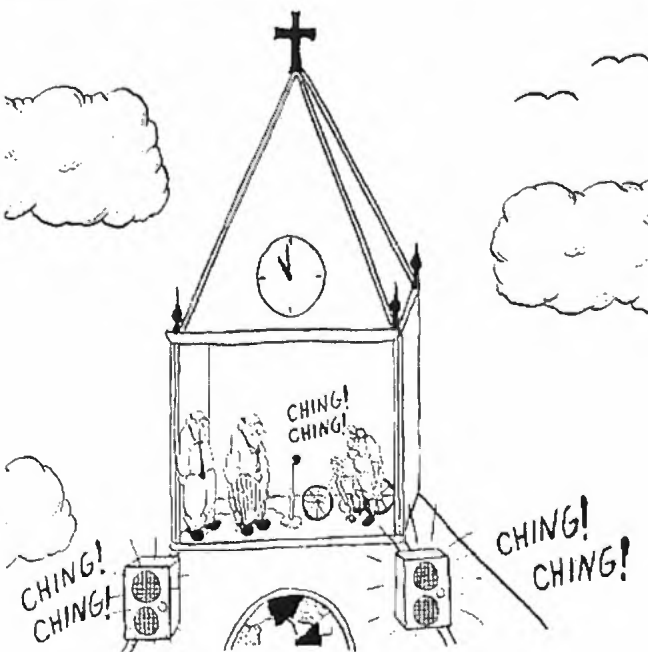
*The Rev. Dr. Peter Toon
President, Prayer Book Society, America
ptoon@OnlineToday.com*

SHOULD HOLLOWAY GET HELP?

It has occurred to me that perhaps [Scotland's] Bishop Holloway may have some yet-undiagnosed medical condition which is causing him to say strange things... There are various medical and physical conditions which will cause a person's mind to just not work properly...

In Christian charity, I wish some of Bishop Holloway's friends or, perhaps, the Archbishop of Canterbury or other primates, would talk privately and quietly with Bishop Holloway and urge him to have a complete medical physical to make sure he is well.

*Deidra Duncan
Franklin, Tennessee
deidra@cafes.net*



*"BOBBY HERE IS HELPING OUT UNTIL THE BELL GETS BACK.
FROM THE REPAIR SHOP."*

“SHAME” OVER SUDAN

I have just read the news item about the continued persecution of the Church in the Sudan (*TCC, September '99, page 27*). My first reaction was one of anger over this latest of many outrages committed against our brethren. Yet my second reaction was one of absolute shame.

It is shame upon us for merely reading about this sort of thing and doing nothing to stop it.

It is shame upon us that we here in the west continue our jurisdictional feuding and politicking while this goes on.

It is shame upon us that we have created a milieu and power dynamic which so occupies our energies and resources that we are helpless before such an affront to the Church.

It is a shame upon us that we are so concerned about ourselves that we have not the will to truly care, in action, about members to whom we are bound together...in Christ.

Yet perhaps one day our shame will drive us outward from ourselves, from our spheres of power, from our small worlds...outward into the world for Christ. Then truly we will stand in the way of the Apostles as “ones sent” and not as ones paralyzed by the cage of our own making.

*The Rev. Robert Schirmer
Oratory of St. Columba
8069 County Road F
Arpin, Wisconsin 54410*

CONTINUING CHURCH UNITY

Thanks

Thank you for reporting the May meeting in Bartonville between bishops of various orthodox Anglican/Continuing groups. It is heartening to see all these traditionalists who agree on so much beginning to take a small step toward healing. Thank God for those blessed Benedictines and their Abbot Morales.

And thank you for “The Afterword” (on the **Book of Common Prayer**) in the Summer *CHALLENGE*. All I can say is, well done, Madam Editor, well done.

*William A. Nickolds
Sanibel, Florida*

Challenge

CHRISTIAN CHALLENGE remains a reliable [medium] for our Traditional churchmen...

Our greatest challenge...in seeking Anglican Unity is our lack of respect for authority. There is too great a willingness to splinter over the most insignificant detail...

*Fr. Tom Cairns
Ocala, Florida*

Why Not?

...In 1976-77, the then-new Continuing Anglican Church Movement vowed to be the Episcopal Church in 50 years. In spite of the unlikelihood of [that], we [might] still...reach our goal, if we come together. Can you imagine if [all] Continuing Anglican jurisdictions join forces together? We [would] be a power to be reckoned with. Why can't we? Why don't we, if we correctly understand that the Church is not ours, but Christ's?...

I propose a Continuing, Pan-Anglican Conference of all bishops, ministers and faithful...in the U.S. or Canada in one year, for the purpose of forming a Continuing Anglican Communion.

*The Rt. Rev. Lafond Lapointe
Église Orthodoxe Apostolique Haitienne
Episcopal Missionary Church
lafondhaiti@webtv.net*

Letter To Continuing Bishops

I am a “cradle” Episcopalian: the rich spirituality of Anglicanism has been an important part of my whole life. I have worked for it and loved it for many years. Since 1975 I have been active in the Prayer Book Society and served on their Board of Directors. However, I am doing this on my own and am being sponsored by no one. I get my spiritual nourishment in a Continuing Anglican Church which I helped to found in 1992.

For some time, I have been upset by the sad divisions among the Continuing Churches. You men are, and were, the truly brave and spiritual clergy in the [U.S.] Episcopal Church. When heresy began to spread and ECUSA became an apostate church, you said “No more”, and led the way for the caring laity to continue in the doctrine, discipline and worship of classic Anglicanism.

Then Sin entered in, in the form of human nature, and disension began separating a group that belonged together if [it was] truly to grow and continue to spread the Gospel.

Your separation must end! You men are on the cutting edge of Church History being made in the Anglican Communion! Your commitment to your Lord, His Church, yourselves, and your people demands it!

...You have all heard talk of a new province in America. I am an optimist and I believe the chances are very good it will come to fruition. Its formation would certainly be encouraged if a harmonious, *united* Continuum were in place...

You all think alike on the fundamentals, and that is what counts. You are Christians, and one very basic tenet of our faith is forgiveness.

The people in all of the Continuing parishes really don't care about the politics of human nature and behavior. They just want [the] doctrine and worship of a reverent Anglican parish [within a united Continuum].

I suggest that we have a grand and glorious convention of reconciliation in the spring of the year 2000. What better way to begin a new millennium?...

*Marilyn K. Ruzicka
5A Tupelo Drive
Clifton Park, New York 12065
marilynr@capital.net*

As Mr. Nickold's letter indicates, some progress toward unifying Continuing leaders has been made since the Benedictine Abbey in Bartonville, Illinois, began hosting talks between Continuing and orthodox Episcopal prelates last May. As reported in the “Focus” section, a recent meeting of the bishops produced agreement on Articles of Ecclesiastical Fellowship.



News of The Weird

WHO'D A THUNK IT? A 59-year-old former teen idol has put the Lord's Prayer to the tune of *Auld Lang Syne* (?), and the recording is now at the top of the United Kingdom's national hit parade. According to *Ecumenical News International*, mainstream radio stations kept Sir Cliff Richard's *Millennium Prayer* off their playlists, saying the musical quality was too poor. Denied the oxygen of publicity, the record was expected to fail, but instead the recording seized the number one spot November 29, ahead of current pop idols, Boyzone.

ARRIVEDERCI ROMA: All the handwringing over England's Millennium Dome pales next to the situation that will confront the estimated 30 million pilgrims who are expected to visit Rome this year to celebrate the Millennium. In this context, the "Eternal City" connotes unending unreadiness. Despite five years of elaborate planning, the city, which will host the Vatican's jubilee celebrations throughout the year 2000, is unprepared for the biggest party in its history, and the mass of visitors will find the city in chaos.

The Daily Telegraph reports that the Colosseum is covered in scaffolding, and hundreds of monuments, churches and archaeological sites are closed for restoration work. Ancient squares, such as *Campo di Fiore* and *Largo Argentina* resemble giant building sites. More worryingly for the throngs who will arrive by car, rail and air, the Eternal City's transport system was (at this writing) on the brink of collapse. In October, a combination of roadworks, strikes, failing technology and sheer incompetence succeeded in bringing the Italian capital to a complete standstill. Aircraft were grounded, trains diverted and cars gridlocked. Nicola Sanitate, the president of Italy's consumers' association, said: "At this rate we are going to have to postpone the Millennium celebrations to 2025 and even then we might not be ready. What are the pilgrims going to make of this?" The association has sent an official complaint to the Rome magistrates' court, stating that "the situation is like something out of the Third World."

YEAH, BUT WILL HE MARRY SAME-SEX ANIMALS? A man calling himself "Britain's first freelance vicar" is available (for a fee) to conduct baptisms, exorcisms, weddings and funerals in any style or location, and is prepared to "marry" not only same-sex couples, but animals. *Church Times* reported last year. What's more, most of the rites performed by the Rev. Jonathan Blake are of the traditional Anglican genre, because that's what most people want, he says. (We can see the newspaper report now: "In a stately ceremony at the Whale and Spoon Pub, Fido the great dane and Fluffy the miniature poodle were married according to the 1662 Prayer Book rite...") The Church of England withdrew Blake's license as a clergyman in 1993. Coincidentally, the Kent-based priest advocates reform of the "corrupt and corrupting" Church. In his 1999 book, *For God's Sake, Don't Go to Church*, Blake reportedly condemns the Archbishop of Canterbury, the Pope and (now-deceased) Cardinal Hume

as hypocrites, and even castigates Jesus for some of his behavior. A sad tale: Blake's former church has rejected him, but had he started out in ECUSA he might have been the Bishop of Newark by now.

HERE'S A COUP for California Episcopal Bishop William Swing. The bishop is the "godfather" of the United Religions Initiative (URI), a movement to create a sort of United Nations of Religions, including the major ones and (evidently) every minor one imaginable. Now, with this (apparently serious) announcement from the website of the named body, we think the URI has arrived, at least as a form of religious zoo. The message reads: "The Western Federation Church and Tribe, this seventh day of August 1999, does hereby adopt, in full, the United Religions Initiative as part of the Western Federation Church and Tribe's by-laws and tenets and does adopt said documents as the religious and legal foundation of Mars and of the Earth's Moon which are entirely owned by the Western Federation Church and Tribe." This group also claims that the "Great Spirit" has created at least ten different sexes, based on both physical and psychological attributes. (See "Focus" for a further update on URI.)

ANYTHING BUT CHRISTIANITY: Who says you can't have religion in public schools? It's just the *kind* of religion that matters. That seems to be the view of two local school districts in Sacramento, California—but certainly not of the unlikely coalition of liberals and Evangelical Christians which has filed suit against them. The suit accuses the school districts of using public funds to set up schools which teach the Waldorf curriculum, and an educational philosophy related to the New Age religion "Anthroposophy," which the plaintiffs contend is occultic in nature.

Ilina Jue, principal of the John Morse Waldorf Methods Magnet School, one of the schools named in the suit, maintained that her school follows the State of California's curriculum. "With that, we bring the methodologies of Waldorf education," which she said include arts such as painting, drama and music. However, *WorldNetDaily* reported that *The Waldorf Teacher's Survival Guide*, designated by the Sacramento City Unified School District as one of its resource materials for training or instruction in Waldorf teaching methods, includes the statement that: "Most of that which contributes to our work as teachers, preparation work, artistic work, even meditative work, is under the guardianship of Lucifer. We can become great teachers under his supervision, for he is responsible for much that has blossomed in the unfolding of civilization and culture in the past." In Anthroposophical doctrine, said the story, "Lucifer is the god of light. His antagonist is Ahriman, the god of darkness. To balance these two opposing forces, Christ comes to earth as a sun god." Hey, no problem there, right?

CROSSING OVER: "We have moved into an era of sub-conscious paganism," commented a reader who spotted an unusual advertisement recently. The ad appeared in the Books of the Month Club holiday catalogue, which, of course, hawked jewelry, not books (?). It offered a cross on a chain with the pitch: "CELTIC ROUND CROSS—This modern take on the traditional Celtic cross will bring out the goddess in you."



PART II: 1975-79

1975

DR. DONALD COGGAN was enthroned on January 24 as the 101st Archbishop of Canterbury. Coggan told Christians they must end their divisions and sacrifice more to help the poor. The enthronement ceremony was the first attended by Vatican envoys in the 400 years since the Church of England broke with Rome.

THE HOUSE OF BISHOPS (HOB) of the Episcopal Church (ECUSA) had declared their priestly ordinations invalid, and (eventually) all of their own bishops had directed them not to function as priests. But that did not stop most of the "Philadelphia II" women deacons ordained as priests in July 1974, before ECUSA officially approved the innovation. What TCC called the "Philadelphia Roadshow" was underway throughout 1975, with some of the "11" regularly popping up in different churches (in or outside their dioceses) to exercise their "priesthood" at altars provided by sympathetic male priests.

MEANWHILE, A MASSIVE NATIONAL CAMPAIGN was being organized to ensure approval for women priests at the 1976 General Convention, with a core group of 15 clergy and lay leaders eyeing success through canonical changes, because "the constitutional route" would "take too long" (requiring the approval of two triennial General Conventions). The Rev. George Regas of California, chairman of the National Board of the Coalition for Women's Ordination to the Priesthood and Episcopacy, warned of possible schism if the '76 convention did not deal "justly" with the women priests issue.

THE THEN-BISHOP OF GEORGIA, Paul Reeves, agreed that schism loomed—if the convention approved female priests. If ECUSA claimed to be part of Catholic Christendom, "a tiny fraction, be it noted...can we independently and unilaterally reverse that which has been the consistent practice of the Church since its beginning? I think not..." He found it "incredible" that no effective action had been taken against the "offenders" in the Philadelphia case, who had admitted they violated church laws.

THAT LITTLE WOULD BE DONE about the "offenders"—the four prelates involved in the bootleg ordinations—began to come clear when a Board of Inquiry concluded that, canonically, the House of Bishops had "jurisdiction" in the matter because the "core of the controversy" was "doctrinal." For the HOB to pursue the case, though, a presentment (formal complaint) against the four prelates would have to be filed by ten bishops, and two-thirds of the HOB would have to agree to proceed to trial.

AND, DESPITE PROTESTS AND APPEALS FOR ORDER, penalties

THE 101ST ARCHBISHOP OF CANTERBURY, Donald Coggan



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

for the circuit-riding women priests and/or clergy who allowed them to function as such in their parishes—if imposed at all—were mostly mild, and mostly ineffective, as some of the "disciplined" priests repeated their disobedience.

FOUR ADDITIONAL WOMEN WERE IRREGULARLY ORDAINED to the priesthood September 7 at St. Stephen and the Incarnation, Washington, D.C. by Bishop George Barrett, the resigned Bishop of Rochester, New York, who was then an executive director of Planned Parenthood in Santa Barbara (CA).

WHEN ECUSA BISHOPS MET in Portland, Maine, September 19-26, they voted 119-18 to censure the bishops involved in the attempted priestly ordinations of what were now 15 women: Bishops Robert DeWitt (resigned of Pennsylvania), Daniel Corrigan (retired suffragan of Colorado), and Edward Welles (retired of West Missouri)—the three "ordaining" bishops at Philadelphia—and the aforementioned George Barrett.

AS EPISCOPALIANS BRACED FOR A NEW PRAYER BOOK—instead of the simple revision of the 1928 Book of Common Prayer originally authorized—Episcopal Presiding Bishop John Allin urged that "no unnecessary restrictions" be placed on future use of the '28 book, and/or that the first eucharistic service in the new book be that of 1928, with updated rubrics. The then-Bishop of the Rio Grande, Richard Trelease, said that retention of both prayer books would be problematic, because of theological conflicts between them in certain areas.

MORE THAN 400 YEARS OF PARLIAMENTARY CONTROL over details of the Church of England's doctrine and worship ended. A newly passed measure gave the church permanent authority to determine its doctrine and to order its worship without constant recourse to Parliament. The measure had been introduced in the House of Lords by Dr. Michael Ramsey, just before he retired as Archbishop of Canterbury.

LORD RAMSEY said that the women's ordination issue has nothing to do with civil rights or women's liberation, but is a "matter of theology and vocation." He warned that the "ordination of women by Anglicans would certainly be a setback" in the relations he helped establish between Roman Catholics and Anglicans.

THE ANGLICAN CHURCH OF CANADA AUTHORIZED

THE ORDINATION OF WOMEN PRIESTS, which bishops later said could begin November 1, 1976. The General Synod also passed a resolution stating that no one in the church should be penalized or coerced as a result of his or her opposition to women priests.

THE AMERICAN CHURCH awoke to the problem of world hunger. In his first pastoral letter since becoming ECUSA's leader, Bishop Allin called on the church to make the world food crisis a "high priority" that would "be reflected in our use of human and financial resources."

LESS THAN A YEAR after her purported ordination as a priest, one of the "Philadelphia 11," Marie Moorefield, left ECUSA for the United Methodist Church.

THE FIRST NATIONAL MEETING OF INTEGRITY, the organization for gay Episcopalians, was held in Chicago August 8-10. James Wickliff and Ellen Barrett were elected co-presidents. Not long after, Barrett became the first acknowledged lesbian ordained to the diaconate; she was ordained by New York Bishop Paul Moore Jr.

MICHIGAN BECAME THE FIRST ECUSA DIOCESE to vote on the issue of permitting open and active homosexuals to become priests. Disappointing Bishop Coleman McGehee, the diocesan convention rejected the proposal in a vote of 299-245.

THE ROMAN CATHOLIC AND ORTHODOX CHURCHES reaffirmed their opposition to women as priests. In separate comments, the Pope noted that, while Jesus "did not call women to the ministry founded on the sacred order. He invited women to close apostolic collaboration. We cannot change the Lord's decision in this matter, but we must...promote the role of women in the mission of evangelization and...the life of the Christian community."

MORE THAN 1.6 MILLION ABORTIONS had been performed since the 1973 U.S. Supreme Court decision legalizing the procedure.

WITH MEDICAL ADVANCEMENTS allowing more people to be brought back from clinical death came new insight into the afterlife. Dr. Elizabeth Kubler-Ross, a psychiatrist and authority in the field of death and dying, announced that her research had convinced her that life continues after death.

1976

PRESIDING BISHOP ALLIN, on a speaking tour of the South, reportedly endorsed the draft of the new Prayer Book (published February 2), predicted General Convention would okay women priests (but sidestepped his personal view of it), and urged conflicting factions to stay in ECUSA whatever the outcome. In a letter to then-Milwaukee Bishop Charles Gaskell a few months later, however, Allin said he believed approving women priests would be "a mistake."

THIRTEEN ORGANIZATIONS AND PUBLICATIONS associated with the Fellowship of Concerned Churchmen (FCC) wrote an open letter to Episcopal bishops, urging them to help draw ECUSA back from making "irrevocable errors which could remove it from the Holy Catholic Church and...destroy—whether at one move or gradually and insidiously—its validity and credibility as an authentic voice of God to man in our age." Among those in the FCC coalition were *The Living Church*, Hillspeak

TCC's January 1975 cover showed three of the "Philadelphia 11" in their first public performance as priests.

(*The Anglican Digest*), the Society for the Preservation of the Book of Common Prayer, and the Foundation for Christian Theology (*The Christian Challenge*).

THE COALITION FOR APOSTOLIC MINISTRY (CAM), an organization also opposed to women's ordination, declared that, if the innovation was approved, it would stay in ECUSA to "counsel...work and pray" for reconciliation.

WHILE NOT RENOUNCING HER PRIESTLY ORDERS, another of the "Philadelphia 11," Merrill Bitner, announced she would "no longer affiliate myself" with the "brutally negligent" ECUSA.

INA PORTENT of things to come at Grace Cathedral, San Francisco, Oomoto ministers performed a one-hour Shinto purification rite on the cathedral's altar. Similar rites had already been performed at New York's Cathedral of St. John the Divine.

THE THEN-BISHOP COADJUTOR-ELECT OF NEWARK, John Spong, was reported to have said that the "old" and "orthodox" approach to Biblical interpretation was not wrong, but "irrelevant." Spong said that he "would like to be a catalyst" for a "theological awakening" throughout ECUSA. Meanwhile, 70 priests and laymen from all over ECUSA urged all diocesan officials to withhold consents for Spong's consecration, pointing to his "unorthodox" writings. Spong was consecrated in June, 1976.

THE TURNING POINT ECUSA GENERAL CONVENTION in Minneapolis approved the new, larger **Book of Common Prayer** (not finally adopted until 1979), and a canonical change permitting the ordination of women as priests. The eight-word canonical amendment was adopted by a majority of both houses, with clergy carrying it by only three votes. Bishops voted 95-61 for women priests. At least 38 of the 61 signed a statement saying they would continue to work within ECUSA, but could not accept the House's action, lest they violate their ordination vows; nor could they "acknowledge the authority of this General Convention to decide unilaterally, in the face of the expressed disapproval of our Roman, Old Catholic and Orthodox brethren, a question which ought to be decided by ecumenical consensus." They said the ordination and consecration of women "will raise for us the gravest question: that is, how far this church can accept such ministrations without fatally compromising its position as a catholic and apostolic body." The "co-chairperson" of the National Coalition for Women's Ordination, Fr. George Regas, said the victory for women priests was won by "hard-fought, behind-the-scenes political maneuvering."

AS FOR THE 15 ILLEGALLY ORDAINED FEMALE PRIESTS, the HOB first said they would have to undergo "conditional ordination"—an idea rejected by most of the women. Within 24 hours, the House had agreed to allow the bishop of each diocese with an illegally ordained woman decide for himself how to "regularize" her orders.

THE FIRST BLACK PRESIDENT of the House of Deputies, Dr. Charles Lawrence, was elected in Minneapolis. Also launched was a major program backed by Presiding Bishop Allin.



Venture in Mission (VIM), a \$96 million capital funds drive for ECUSA's "mission needs" at home and abroad; by mid-1978, 86 of 93 U.S. dioceses had agreed to participate.

"SEPTEMBER 16, 1976 will go down as the day when the Episcopal Church, by deciding to ordain women, officially departed from the ancient Apostolic faith and became simply another Protestant denomination," read a statement by constituents of the Fellowship of Concerned Churchmen. "September 18, 1976 will go down as the day when [ECUSA] officially departed from the ancient formulas of worship, doctrine, and discipline set forth in the Anglican Book of Common Prayer and turned to new formulas which no longer express the fullness of the faith." But the 15 organizations and publications then in the FCC coalition urged the "hundreds of thousands of Episcopalians" in deep mourning over these actions to "hold fast, do not despair, stay where you are." The FCC said it continued to fight for apostolic faith and order, which must now be found outside ECUSA, "but within the One, Holy, Catholic and Apostolic Church." To that end, the FCC said it would "convoke a churchwide convention" in 1977.

ST. MARY'S, DENVER, BECAME THE FIRST ECUSA PARISH TO WITHDRAW from the church over the decision to ordain women as priests and bishops. The action followed a strong vote by parishioners November 28. Then-Colorado ECUSA Bishop William

ST. MARY'S, DENVER, the first parish to secede from ECUSA following that church's break from apostolic order. The diocese later prevailed in the property dispute, but a settlement allowed the property to remain with the Continuing Anglicans.

Frey immediately inhibited St. Mary's rector, the Rev. James O. Mote (though he kept functioning at the parish), and the start of a long struggle over the church property began.

A STEADY STREAM OF PARISHES AND CLERGY also moved to secede from ECUSA in this and ensuing years, sparking the suspension/inhibitions and ultimate depositions of various clergymen, and other, often protracted, legal battles over church property—though many congregations left bricks and mortar to start anew elsewhere. Most of the departing congregations or clergy sought to remain Anglican, while some went to Rome or Orthodoxy, and occasionally to the (North American) Polish National Catholic Church. Also widespread among parishes, and groupings of clergy or laity still in ECUSA were expressions of protest against the changes in ministry and liturgy, declarations of non-recognition of "offending" clergy and bishops, and/or financial withholding.

MEETING IN CHICAGO, SOME 250 MEMBERS OF THE COALITION FOR APOSTOLIC MINISTRY (CAM), including about a dozen ECUSA bishops, adopted a covenant stating their intent to uphold within ECUSA the "God-given... Evangelical Faith and Catholic Order which the Anglican Communion has received." They noted that the tradition of male priesthood had been ordained by the Father in choosing the gender of the Son, and maintained in the appointment of Christ's

apostles. Thus, they said that ordaining women as priests and bishops "provides no assurance of apostolic authority" and that "we will not accept the sacramental acts of this new ministry."

A CHURCH CONGRESS OF TRADITIONAL EPISCOPALIANS and Canadian Anglicans to present "the spiritual principles and ecclesial structure" for "a Continuing Anglican Church in North America" was called for September 14-16, 1977 in St. Louis by the Fellowship of Concerned Churchmen. The FCC provided suggestions to help orthodox Episcopalians in the interim, noting in part that the 1928 Prayer Book was "still official." At this point, the FCC included at least 16 independent ECUSA organizations and publications, with a total membership and readership of about 400,000. Joining FCC affiliates during 1977 was Anglicans United, which had also attempted to combat revisionism at General Convention under the leadership of the Rev. Canon Albert duBois, former president of the American Church Union, also among FCC's constituents.

PRESIDING BISHOP ALLIN asked "dissidents" not to attend the church congress.

THE "WEDDING" OF TWO MALE HOMOSEXUALS, both of them members of St. Stephen and the Incarnation, Washington, D.C., was conducted by the parish's rector, Fr. William Wendt, and another pastor at a Congregational church. Wendt—who also had earlier allowed some of the "Philadelphia 11" to function in his parish—claimed support from a '76 General Convention resolution stating that "homosexuals are children of God" entitled to "the love, acceptance and pastoral concern and care of the Church."

THE ANGLICAN CHURCH IN NEW ZEALAND approved the ordination of women as priests by a substantial majority, with the first such ordinations expected a year later.

THE FIRST ANGLICAN WOMAN TO CELEBRATE HOLY COMMUNION PUBLICLY IN BRITAIN was one of the "Washington 4." The Rev. Alison Palmer conducted the service at a London Unitarian church, at the invitation of Una Kroll, an English campaigner for women priests.

SACRAMENTAL INTERCOMMUNION between ECUSA and the Polish National Catholic Church of North America, the largest Old Catholic body, would end when ECUSA's new canon permitting women priests became effective on January 1, 1977. It was announced. Reports indicated that the PNCC was concerned about not only ECUSA's breach of catholic order, but about trends it signaled, such as those aiming to "desex" the Bible and legitimize homosexual practice. The PNCC also suspended intercommunion with the Anglican Church of Canada.

ECUSA'S SECOND BLACK BISHOP of a predominantly white diocese was elected: John T. Walker went from suffragan to diocesan of Washington, D.C.

TRINITY EPISCOPAL SCHOOL FOR MINISTRY was established by Fellowship of Witness in Ambridge, Pennsylvania.

LUTHERAN-EPISCOPAL DIALOGUE II began.

THIRTY-SEVEN GROUPS IN 19 COUNTRIES, many of them known primarily for their violent revolutionary activities, were chosen to receive a total of \$560,000 from the World Council of Churches' Special Fund to Combat Racism. The groups included several operating in southern Africa and some in the U.S., including the American Indian Movement, the United Farm Workers, and the Puerto Rico Solidarity Movement.



ON JANUARY 1, JACQUELINE MEANS became the first woman to be ordained a priest since ECUSA authorized the innovation. Her ordination service in Indianapolis was protested by a large group of Episcopalians.

THE JANUARY ORDINATION OF SELF-DECLARED LESBIAN Ellen Marie Barrett to the priesthood by New York Bishop Paul Moore Jr. created more of a "shock wave" than her earlier ordination to the diaconate, stirring further protests and departures from ECUSA. Moore asserted in part that homosexuality is not a choice and "not a question of morality."

IN ADVANCE OF THE ST. LOUIS CONGRESS and afterward, an astonishing amount of activity (especially for Episcopalians!) went on across North America to establish independent Anglican congregations and missions (as a result of new initiatives as well as secessions from ECUSA), along with dioceses to serve the "extramural" congregations; four such dioceses, two geographically-based and two not, existed by the end of 1977. A sizeable segment of the developing Continuing Church was given temporary episcopal oversight by the retired Episcopal Bishop of Springfield (IL), Albert Chambers.

LEADERS OF THE FCC AND THE EVANGELICAL AND CATHOLIC MISSION (formerly CAM) agreed to "make common cause" in "seeking to recall [ECUSA] and Anglicanism to the path of the revealed Catholic faith," but acknowledged that they would pursue different courses to that end. Some ECM members were expected to be at St. Louis, however.

THE NUMBER OF BAPTIZED MEMBERS IN ECUSA, which had peaked at over 3.6 million in 1966, was now down to 3 million.

FEDERAL GRAND JURY INVESTIGATIONS uncovered a possible financial connection between ECUSA's Hispanic Commission and the FALN (the Armed Forces of National Liberation), a pro-independence Puerto Rican terrorist group responsible for 130 bombings in the U.S. which killed six people and wounded dozens of others from 1974-83. At the Chicago address of Carlos Alberto Torres, a suspected FALN member sought by authorities and a former (unpaid) member of the Hispanic Commission, the FBI found a "bomb factory," and evidence that the Commission had sent grants of over \$96,000 to two groups and a private school allegedly located at the same address. Two ECUSA headquarters employees, Maria Cueto, director of the Hispanic Commission, and her secretary, Raisa Nemikin, refused to testify before the grand jury and were jailed for ten months.

ANGLICAN ARCHBISHOP JANANI LUWUM was murdered while in the custody of authorities in Uganda, then led by Idi Amin.

THE PRESIDENT OF THE GAY CHRISTIAN MOVEMENT IN ENGLAND, the Rev. Peter Elers of Thaxted, promised his two bishops not to continue holding the "Blessing of Lovers" service he had conducted for two lesbian couples, combining aspects of the prayer book marriage rite and pledges to live together "so long as we both shall love."

SEVEN PROMINENT BRITISH THEOLOGIANS, six of them Anglicans, challenged the divinity of Jesus Christ, saying he never claimed to be the Son of God but was promoted

to that status by pagan and other influences on early Christians. Their views were set forth in a new book, *The Myth of God Incarnate*. The work was countered later in the year by *The Truth of God Incarnate*, produced by five scholars, four of them Anglican.

THE FIRST INTERNATIONAL CONFERENCE ON CHARISMATIC RENEWAL drew 50,000 registrants to Kansas City in late July.

SOME 1,800 PERSONS from nearly all 92 continental dioceses of ECUSA as well as from Puerto Rico and Hawaii, and Canada, gathered for the extraordinary Congress of Concerned Churchmen September 14-16 in St. Louis, called by the FCC. Attended by representatives of parishes, individual clergy and laity, and at least eight bishops (including Presiding Bishop Allin), some sympathetic, some not, the congress favorably received the landmark *Affirmation of St. Louis*. The document set forth the basic principles of Anglican Christianity on which loyalists (to the faith) were prepared to stand, following the decisions of the Canadian and American Churches in 1975 and 1976, respectively. The congress also catalyzed the "Anglican Church in North America" (ACNA) as a provisional entity for the Continuing Church. Some branded the move as "schism," but ACNA was seen as a new shell for the old faith and order, from which "official" North American provinces had broken. In the *Affirmation*, the Angli-

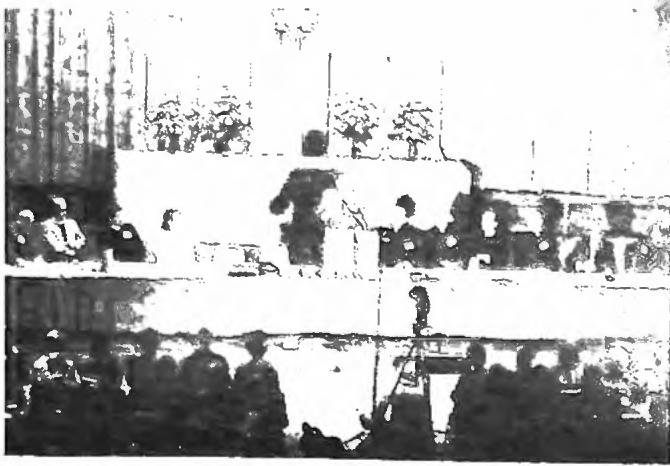
THE RT. REV. ALBERT CHAMBERS (now-deceased), the former Episcopal Bishop of Springfield (IL), was ultimately presented by his colleagues for giving help and comfort to the Continuers, but the action led to censure rather than a trial.



cans/Episcopalians in St. Louis said they "continue to be what we are. We do nothing new." Perry Laukhuff, FCC's highly respected president, later wrote: "The loyalists at St. Louis were breaking with the Episcopal Church only in order to remain in the Holy Catholic Church." However, they also declared in the *Affirmation* their "continued... communion with the See of Canterbury and all faithful parts of the Anglican Communion." The Archbishop of Canterbury, Dr. Coggan, however, refused to recognize the ACNA.

THOUGH SOME ECUSA BISHOPS ISSUED DISTORTED, DISMISSIVE REPORTS about the "schismatic" congress, the HOB did attempt to throw the "dissidents" a bone in late September, by adopting the so-called Port St. Lucie (FL) "Statement of Conscience," a gentlemen's agreement that no bishop, priest, deacon or layperson was to be coerced or penalized in any manner because of his or her conscientious objection to women's ordination. A "Committee on Restoring Relationships" also was established. It was unclear how the panel would go about its task, though *TCC* noted that some bishops seemed inclined to approach it with "smear tactics, threats and intimidation."

THE ACTIONS OF BISHOP ALBERT CHAMBERS were also "decried" and "repudiated" by his colleagues, who were upset that Chambers provided temporary oversight of Continuing



THEN-FCC PRESIDENT PERRY LAUKHUFF speaks from the podium of the landmark 1977 Congress of Concerned Churchmen in St. Louis.

congregations located within the territory of their dioceses. Chambers told the HOB in part that he could say little of his "apparent disobedience" except that "earnest and faithful people of this Church called for my pastoral care, and I gave it. The vows and promises I made when I was consecrated ...required that I do no less...Many of our people are loyal adherents to the Catholic and Apostolic Faith which for so long our Church...embodied and taught...Can any of us exercise such power that, having advocated new ideas and instituted new actions, we can then punish those who resist them?...I am sorry if I disappoint you, but I will have to continue to minister to these people. If I didn't I couldn't live with my conscience. I had to break the (canon) law to feed the sheep, whether you censure me, bring me to trial or ask for my resignation."

THE BIGGEST JOLT AT PORT ST. LUCIE, though, came when Presiding Bishop Allin admitted he could not accept women as priests, and offered to resign. The stunned HOB affirmed his continued leadership, but there was pressure from some quarters for Allin to make good on his offer. Allin also was criticized for "hob-nobbing...with soreheads" at St. Louis, an experience which apparently moved him to propose further steps sensitive to the deep distress of many Episcopalians. These included the continued use of the 1928 Prayer Book, offering episcopal orders to the Continuum, and extra efforts to avoid court fights over property—all ideas resisted by bishops at Port St. Lucie.

MORE THEN 90 WOMEN WERE ORDAINED PRIESTS IN ECUSA during the first year the innovation was officially permitted, only about a dozen of whom led congregations; most of the rest held non-parochial positions (e.g. as institutional chaplains).

+++++1978

AS NO SERVING ORTHODOX ECUSA BISHOP was willing to lead the laity and clergy of the post-1976 Continuing Church, four former ECUSA priests were elected for the task, and consecrated January 28 at Denver's Augustana Lutheran Church, with Bishop Chambers serving as chief consecrator. The first four bishops in the ACNA were the Rev. James O. Mote, rector of St. Mary's, Denver (Diocese of the Holy Trinity); the Ven. C. Dale David Doren, the Archdeacon of Taejon, South Korea (Diocese of the Midwest); the Rev. Robert S. Morse, rector of St. Peter's, Oakland (CA) (Diocese of Christ

the King); and the Rev. Peter F. Watterson, rector of Holy Spirit, West Palm Beach (FL) (Diocese of the Southeast).

AS SOME 1,300 PERSONS LOOKED ON, Archdeacon Doren was consecrated first by Bishops Chambers and Francisco Pagtakhan, representing the Supreme Council of Bishops of the Philippine Independent Catholic Church, a body with Anglican episcopal orders that is part of the "fellowship" of the wider Anglican Communion. Doren's consecration was further supported by a letter of consent from the Anglican Bishop of Taejon, Korea, Mark Pae, who could not be present. After his consecration, Doren then joined the other two bishops present in consecrating the remaining three men. Pressure from Archbishop Coggan and other bishops is said to have discouraged the presence of Pae, and made another prelate who planned to participate, former Puerto Rico Bishop Charles Boynton, so ill with high blood pressure that his physician ordered him to bed. Also, despite strong evidence to the contrary, the Supreme Bishop of the Philippine Church subsequently disclaimed any foreknowledge of Pagtakhan's participation in the Denver rite, and Pae denied sending the letter of consent (which had, however, been photographically reproduced in *TCC*).

LATER IN THE YEAR, BISHOP CHAMBERS WAS PRESENTED by 15 ECUSA bishops. Chambers marveled that bishops who had filed no charges against prelates who illegally ordained 11 women as priests in and for ECUSA were now going after him for consecrating bishops for a body *outside* ECUSA. When the HOB met in October, the threat of ecclesial trial against Chambers was lifted when the House instead censured him "in the strongest terms" for consecrating bishops for the ACNA.

BISHOP BOYNTON, meanwhile, resigned from the HOB, saying in part that he "cannot accept the fundamental changes in the faith wrought by the 1976 General Convention."

THE REV. C.J. DECATANZARO, one of the most respected priests of the Anglican Church of Canada, resigned in February as rector of St. Barnabas, Ottawa, effective no later than May 1. The Bishop of Ottawa, however, managed to remove him as rector within days of his resignation announcement. DeCatanzaro affiliated with the ACNA and, along with over 30 families from St. Barnabas, established the Parish of the Annunciation, Ottawa. Later in the year, he was elected as Suffragan Bishop for Missionary Work in Canada for the Anglican Diocese of the Midwest.

THE VERY REV. WILLIAM F. BURNS, rector of the 180-member St. Mark's, West Orange, New Jersey, was elected to become the fifth ACNA prelate and the first bishop for the new (northeastern) Diocese of the Resurrection. Shortly after his election, the then-Episcopal Bishop of Newark, George Rath, deposed Burns and filed suit on behalf of the diocese to evict him and the congregation from the parish, a scenario repeated, of course, in other dioceses. By the end of 1979, the New Jersey Supreme Court had ruled in Rath's favor.

STATISTICS COMPILED BY THE EPISCOPAL WOMEN'S CAUCUS found that 74 ECUSA dioceses had female clerics, while 19 did not.

WOMEN PRIESTS IN CANADA reportedly numbered 20, 15 of whom were rectors.

THE CHURCH OF NORTH INDIA (the result of a Protestant

merger involving Anglicans), voted to permit each of its 22 dioceses to decide whether to ordain women as priests.

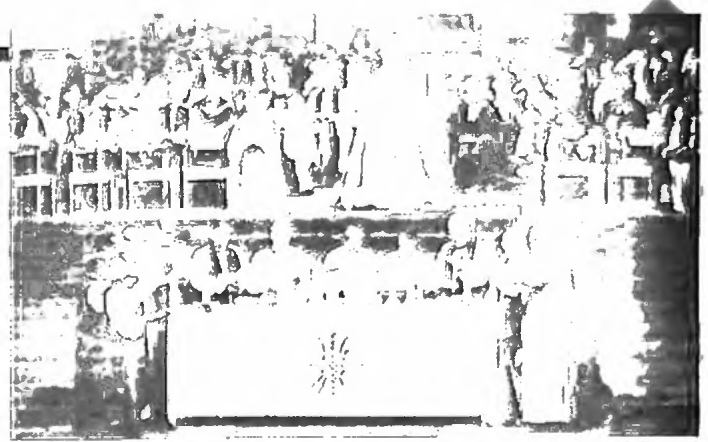
ANGLICAN BISHOPS AT THE 1978 LAMBETH CONFERENCE were again vexed by the "authority" issue underlying problems facing the federation of autonomous provinces making up the Anglican Communion—the most visible of them being the ordination of women as priests. And again, the bishops were united in their determination not to be divided by their divisions. Acknowledging that women priests then existed in three provinces and the Diocese of Hong Kong, Lambeth offered a little something for most everyone on the issue—*e.g.*, it recognized provincial autonomy, but said decisions to ordain women have consequences for the whole Communion; urged "dialogue" and steps to retain communion where there are differences on the issue; acknowledged the place of provinces on both sides of the matter in the Communion; and urged that no decision to consecrate a woman bishop be made by any province without consultation with other Anglican bishops through their primates.

POPE PAUL VI died.

UNLIKE THE HARMONIOUS, HEADY ST. LOUIS CONGRESS, the Constitutional Assembly/Synod in Dallas for the Continuing "Anglican Church in North America" spawned at St. Louis was a rocky affair, which TCC attributed in part to the Continuum's lack of seasoned episcopal leadership. Pre-meeting fears were (essentially) that the new church body would either under- or over-endow the bishops with authority, and create a structure without the ironclad safeguards all were determined would be instituted to preclude any repeat of the ECUSA experience.

ON THE FIRST NIGHT OF THE DALLAS MEETING, the Dioceses of Christ the King (DCK) and Southeastern United States (DSEUS), led by their bishops (Morse and Watterson), walked out of the Assembly, to protest what they saw as a church that was shaping up to be congregational rather than Catholic in nature and structure (though the body emerging from Dallas was named the Anglican Catholic Church (ACC), an appellation which itself caused controversy.) The next day, efforts to reconcile, and the Assembly's agreement to certain demands by the objectors, brought the two missing delegations back to the Assembly. By the following day, a spirit of patience and cooperation had returned, and the Synod ended in visible unity, though with only part of its work done. However, by an overwhelming vote (thus indicating support also from the formerly dissenting delegations), the Synod adopted those articles of the proposed constitution which had been debated and approved, and adopted provisionally the remainder of the articles until the 1979 General Synod. In the view of most, the constitution produced a Catholic structure, which would have seven dioceses, if all ratified the document.

IN THE FOLLOWING WEEKS, though, it became clear that DCK and DSEUS leaders were still dissatisfied with the constitution and were pulling away from their ACC brethren, refusing, for example, to support the consecration of William Bums (who was nevertheless consecrated in November); the same applied to the translation in early 1979 of Bishop Doren from the Midwest to the Diocese of the Mid-Atlantic States (for health reasons, though this case was also complicated by inadvertent missteps), and to the consecration of the man elected Doren's successor in the Midwest, the Rev. William



THE ARCHBISHOP OF TANZANIA, as chief celebrant, is joined by other primates in concelebrating the opening Eucharist for the 1978 Lambeth Conference, as Archbishop Coggan (above the altar) kneels before the Chair of St. Augustine.

Oliver Lewis, the former rector of Emmanuel Episcopal Church in Hastings, Michigan.

1979

THE ANGLICAN CATHOLIC CHURCH CAME INTO LEGAL BEING in early May, when the Diocese of the Southwest became the fourth diocese to ratify the constitution, following approval from the Dioceses of the Mid-Atlantic, Resurrection, and Midwest, in that order. The Diocese of the Holy Trinity ratified the constitution in May. The constitution was not ratified by DSEUS or DCK.

SUBSEQUENTLY, OVER A DOZEN CONGREGATIONS in the DSEUS, and two in the DCK—unhappy with the direction of their bishops—asked and received episcopal care from the ACC College of Bishops. The petitioners included about 35 of some 145 congregants from Bishop Watterson's own Florida parish. Their action followed a comprehensive report from the vestry, charging that Watterson had led the parish and diocese to take positions on ACC matters on the basis of withheld information and his own whims, and was now leading his flock out of the ACC to create a new "sect."

IN A FINAL BID FOR WIDER UNITY, ACC bishops sent a letter to Bishop Morse, asking him to clarify whether he intended to stay in the ACC. Before the letter arrived, Bishops Morse and Watterson sent out a press release calling for a meeting October 16-18 in Hot Springs (AR) to adopt a charter and canon law for "the Anglican Church in America" to carry out "the St. Louis mandate." The ACC, meanwhile, was planning its Provincial Synod in Indianapolis October 18-20. An August meeting of representatives from the conflicting Continuing Church factions in Nashville appealed for the two meetings be postponed to allow concerted efforts to resolve differences. The bid to reunite the movement foundered, however, on Bishop Morse's demand that the ACC bishops dissolve the "patrimony" they established after congregations in the two dioceses which had not ratified the ACC constitution appealed for a means to remain with the ACC.

BY YEAR'S END, two separate provincial synods had been held for the Continuing Church. Observers indicated that the Hot Springs meeting (at which no reporters were allowed) was rattled by the unexpected positions and demands of Bishop Watterson on several matters, and that clergy of his diocese

Continued on Page 33

Kampala Gathering Portends Landmark Primates' Meeting

Report/Analysis

Following another consultation between conservative global South bishops, the stage appears set for possibly unprecedented actions in March to begin correcting the "misuse" of provincial autonomy in the Anglican Communion, and addressing particular problems in the U.S. Episcopal Church (ECUSA).

After conferring a second time with conservative ECUSA leaders, primates (provincial leaders) meeting November 16-18 in Kampala, Uganda—more in number than at last April's consultation in Singapore—again assured the Episcopalians that they would take their case to the Primates' Meeting March 23-28 in Portugal, and propose a way to address it.

In a written statement, the group of primates from Africa, Asia and South America said they would inform their colleagues of the "intolerable situation" faced by faithful Episcopalians because of the "abandonment of Anglican teaching, discipline and practices" in ECUSA. Key concerns have been ECUSA's divergences from 1998 Lambeth Conference agreements on sexuality, scriptural authority and women's ordination.

The archbishops pledged to present a carefully documented proposal to the Primates' Meeting "which, we believe, will address the problems in our Communion caused by the misuse of autonomy and innovations exceeding the limits of our Anglican diversity."

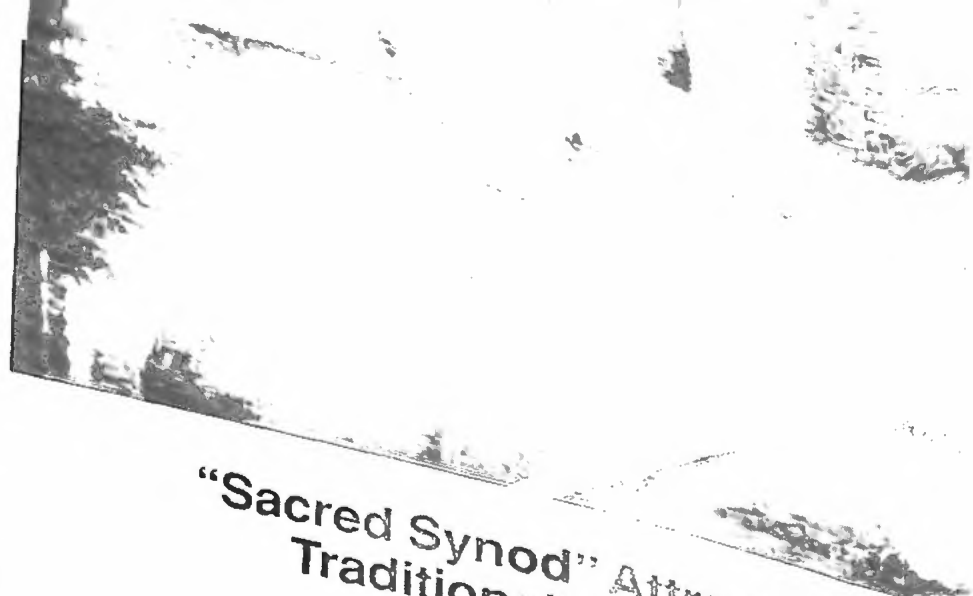
Such action, they said, would be based on Lambeth resolution III.6(B), designed to "strengthen mutual accountability and interdependence" among historically autonomous Anglican provinces. The resolution asks the Primates' Meeting to intervene in exceptional cases "incapable of internal resolution within provinces," and to set "guidelines on the limits of Anglican diversity" in line with Scripture and Anglican tradition and formularies.

While not detailing their proposal, the primates said they "will be seeking agreement on and the progressive implementation of effective measures to ensure a return to historic standards for ordination, moral and marriage disciplines where in our Communion these have been notoriously breached."

Again, they said such measures would accord with Lambeth '98 resolution I.10, which upholds traditional holy matrimony and deems homosexual practice "incompatible with Scripture," while also assuring Anglicans of homosexual orientation of their welcome in the church.

"We are aware that, until orthodox episcopal oversight is restored in all dioceses, there will be serious restriction upon mission and acute difficulties in pastoral care," the primates noted. They pledged to strive for such restoration using "all the measures available consistent with our obedience to Christ...the authority of Scripture and...our ordination vows."

The communication reiterates the primates' earlier determination to seek help for ECUSA's faithful first through offi-



"Sacred Synod" Attracts 500 Traditionalist Clerics

By Stephen Trott

A call by the Church of England's traditionalist "flying bishops" for likeminded clergy to consult together drew some 500 clerics from England, Scotland and Wales to a "Sacred Synod" in Westminster October 27-29.

Highlighting the Synod was a well-received address by the Archbishop of Canterbury, Dr. George Carey, who expressed deep appreciation for the Anglo-Catholic contribution to the church, while also admonishing calls by some traditionalists for the formation of a separate province if the C of E appoints women bishops.

Taking the theme "Free To Evangelise," the Synod began with a review of the work of the Catholic constituency in England. Fr. Peter Allen, C.R., gave the opening address; Canon Roger Greenacre spoke on the work of Anglican-Roman Catholic Inter-

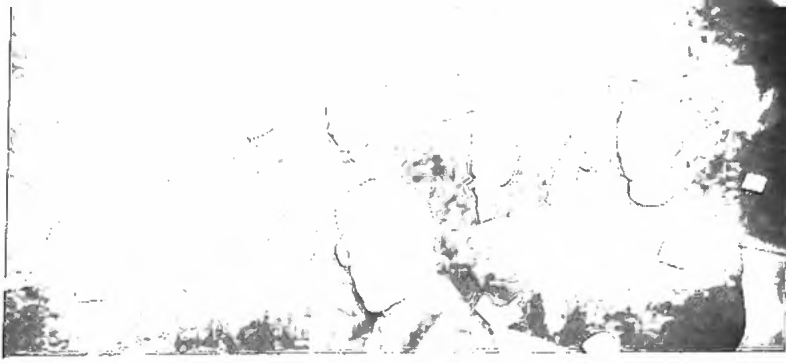
cial Anglican channels, an effort that also may begin shaping some form of central authority within Anglicanism, which Lambeth thought should be exercised chiefly by the primates and the Archbishop of Canterbury.

If official avenues are not effective, though, the "core" group of conservative foreign prelates has already pledged to act themselves to help orthodox Episcopalians.

Their Kampala statement also says they will "respond to specific and urgent situations which may arise" before the March Primates' Meeting. "Parishes and clergy under threat because of their loyalty to the Gospel and to Anglican standards must be supported, and we will play our part in such support," they said.

The Kampala letter was signed by the Archbishops of Rwanda (Emmanuel Kolini); Uganda (Livingstone Mpalanyi-Nkoyoyo); Burundi (Samuel Ndayisenga); Congo (Patrice Byankya Njojo); South East Asia (Moses Tay); the Southern Cone of America (Maurice Sinclair); Tanzania (Donald Mtememela); Bishop Peter Njenga, representing the Primate of Kenya, David Gitari; and Bishop Massassel Dawidi, representing the Sudan. The signatories comprise a quarter of the world's 38 primates. A later signatory was Sydney Archbishop Harry Goodhew, who had to leave the meeting early. Reportedly, the primates sent a private letter to the Archbishop of Canterbury.

Continued on Page 14



THE ARCHBISHOP OF CANTERBURY, Dr. George Carey (left), addresses the Sacred Synod; above, the large gathering of priests listens intently. Photos by Nick Spurling

national Commission, and eight others addressed the Synod on matters ranging from catechetics to post-ordination training.

Much of the meeting's third day was concerned with the Act of Synod, which makes possible the ministry of the three "flying bishops" (provincial episcopal visitors).

The second and fullest day of the meeting began with the Eucharist in St. Margaret's Church, beside Westminster Abbey, with the Bishop of Sodor and Man, Noel Jones, as celebrant, and the Bishop of Chichester, Eric Kemp, delivering the sermon. Other prelates in attendance at various stages of the Synod included the Bishops of Fulham, Burnley, Horsham, and Whitby.

The morning session began with the address by Archbishop Carey, who was warmly applauded on his arrival, and spoke for 30 minutes before taking questions from the floor. His speech included a review of the history of the Catholic Movement since the trial by his predecessor, Edward Benson, of Bishop Edward King in 1892, for alleged breaches of law relating to ritual at the Eucharist.

Dr. Carey spoke with sincerity of the essential role played by the Movement in the C of E during the present century, hailed the benefits he himself had received from the Anglo-Catholic tradition, and acknowledged frankly the difficulties now facing

the Movement, following the ordination of women as priests.

However, he appealed for unity within the church and a determination to continue together in mission, on the basis of the many things which continue to unite the church, despite deep divisions over the ordination of women. Echoing other recent comments, he said that "unity as much as truth is a first-order issue for Christians." He saw the idea of a third province in England as a form of "schism."

His sympathies to and understanding of the plight of traditionalists came out more clearly, however, in a question-and-answer session following his address. Some observers noted what a change this represented from the harshly critical stance Dr. Carey took toward women priest opponents at the start of his primacy.

One question in particular stood out: Fr. Robert Beaken, Vicar of St. Barnabas, Colchester, asked about the "reception" process currently underway within Anglicanism to test the validity of women's ordination. Conceding the possibility that the Catholic Movement may have been wrong about its opposition to the innovation, Fr. Beaken pointed out that many people in the C of E viewed the issue as decided finally in 1992. However, he asked whether Dr. Carey believed it possible that the reception process might eventually bring the C of E to conclude that its 1992 decision had been wrong. Would the Archbishop concede that the Catholic Movement might have been right all along?

Carey's answer both surprised and delighted the Synod (though it hewed closely to the position reiterated by the 1998 Lambeth Conference). He affirmed that reception was a process of assimilation by the Universal Church, but at the same time acknowledged the provisionality of the '92 decision, saying that "any step of this nature may be of the Holy Spirit but may not be of the Holy Spirit. Time will tell." Confirming that he was himself convinced of the rightness of the decision, the Archbishop nevertheless insisted that the Church does make mistakes, and that the proper attitude to such decisions is that of "You may be wrong; I may be proved wrong."

Continuing Leaders Adopt Articles Of Fellowship

Talks between Continuing/traditional Anglican bishops begun in May last year marked further progress in October, as the prelates agreed upon "Articles of Ecclesiastical Fellowship."

The articles help solidify a "working relationship of mutual support and respect" among the bodies represented by the bishops, said Abbot Alberto Morales of the Benedictine Abbey in Bartonville, Illinois, which fostered the dialogue between orthodox Episcopal and Continuing Anglican prelates.

The document was the culmination of a second "excellent" meeting at the Abbey, in which participating bishops—this time consisting mainly of Continuing leaders—worked in a "very relaxed, positive, and fraternal" manner, Morales said. There is a sense that most of the initial work must be done among the Continuing bishops, he explained. "As soon as they get together and do something more concrete, I think things will be in a better position for the Episcopal bishops to do something also," Morales said.

He described the articles as an "interim" step toward the short term goal of a confederation, in which bishops of the different jurisdictions deliberate, speak and act together on matters of concern to all.

The Articles of Ecclesiastical Fellowship backed by the bishops acknowledges that the bodies they represent "adhere to

the Old and New Testaments as the revealed Word of God; the Ecumenical Creeds; the Historic Episcopate; and the historic Anglican liturgies, and further adhere to the doctrine, discipline, and worship set forth in the Articles of Religion of 1801, the Chicago (1886), and Lambeth (1888) statements of the Lambeth Quadrilateral." The document therefore declares the following agreements:

Article I. *As evidence of our fellowship in Christ and the shared Standards of Faith existing between the [subscribing] Jurisdictions, a delegation of ministers and laymen may be sent as observers to each other's Synods and/or Conventions.*

Article II. *Clergy and/or congregations of the [subscribing] Jurisdictions shall not transfer their connection to the other without the mutual assent of the appropriate authority of said Jurisdictions.*

Article III. *The ecumenical officers of each Jurisdiction pledge to meet at least once a year to discuss ways of establishing a confederation of Traditional Anglican Jurisdictions in the United States.*

Article IV. *Recognizing they are working together in the same great cause, and on the same basis, the [subscribing] Jurisdictions pledge each other their mutual cooperation, sympathy, and support by agreeing to foster growing fellowship among their respective congregations through joint youth events, spiritual retreats, charitable initiatives, occasional worship services, and other godly activities.*

Hopes For Kampala

Episcopal leaders present were heartened by the primates' statement—though some had come to Kampala hoping for more. Reports indicated that different hopes and emphases were evident during the gathering, not only between groups represented, but among individuals within those groups.

U.S. Episcopalians present included members of the (Evangelical) First Promise movement, and of a broader constituency, the First Promise Round Table, a coalition of conservative and traditionalist leaders from various groups. The coalition backed the 1999 petitions to foreign primates, calling for their intervention in ECUSA and the creation of a separate orthodox province of the Communion in North America. The other main body represented was the conservative American Anglican Council (AAC), which was not a party to the petitions.

As a group, the First Promise movement of clergy and laity has tended to maintain that the suppression of orthodoxy in ECUSA is so serious and entrenched that intervention in the American scene should begin in one or more forms (e.g., alternative episcopal jurisdiction) right away. Conversely, leaders of the AAC, which includes some 45 ECUSA bishops, have been reported to take a more cautious line, discouraging precipitate action and stressing continued work for reform within ECUSA.

However, a presentation at Kampala by one AAC-linked prelate, Pittsburgh Bishop Robert Duncan, suggests that the positions of the two groups are considerably closer than was thought.

Bishop Duncan told the gathering that the following points had been agreed by the AAC-aligned bishops:

1. *We in ECUSA are in a deplorable state theologically. There is no accountability among us. This situation has the potential for affecting the entire Anglican Communion.*

2. *The orthodox ECUSA bishops welcome intervention of foreign primates to protect the orthodox in the USA and to restore accountability in the Communion.*

Signers of the articles included Archbishop Louis Falk, representing the Traditional Anglican Communion and the Anglican Church in America; Bishops Walter Grundorf and Richard Boyce of the Anglican Province of America; Bishop Donald Perschall of the American Anglican Church; Bishops Larry Shaver and Herbert Groce of the Anglican Rite Synod in the Americas; and Bishops Scott McLaughlin and Robert Godfrey of the Episcopal Orthodox Church. The document also states that Bishop Royal Grote, who was in attendance on behalf of the Reformed Episcopal Church, supports the "spirit" of the articles and "commends" the jurisdictions endorsing them. Grote said he would submit the document to his fellow bishops. Bishop Ronald Joseph of the Philippine Independent Church was an encouraging presence as well but did not immediately sign the document, Morales reported.

The Episcopal Missionary Church, led by Bishop A. Donald Davies, was named as a subscribing body in the articles and backs the unity effort. However, it did not have a representative present, and it was unclear at deadline whether EMC, which (*inter alia*) has suffered some internal problems recently, will subscribe to the Articles.

Bishop Keith Ackerman of Quincy (IL), who was among several bishops aligned with Forward in Faith, North America, present at the first meeting, sent a letter supporting the action of the Bartonville gathering.

The Anglican Catholic Church, represented at the May meet-

3. *Some form of alternative episcopal oversight is needed for front-line parishes in hostile dioceses within ECUSA.*

4. *We are willing to allow for alternative Episcopal oversight and to provide it. We need the advice of foreign primates on how to proceed. We need the primates' spiritual and actual covering.*

Bishop Duncan was not available for further comment to TCC. But it may be notable that the points he cited followed upon an AAC-backed document he recently authored, seeking solutions within ECUSA. First called the Jubilee Bishops' Initiative, the document called (*inter alia*) for all ECUSA bishops to allow the generous provision of alternative episcopal oversight as a means of maintaining unity in a divided church. At this point, it is unclear if the document, which was referred for revision in consultation with other bishops, will resurface, and in what form.

Despite what is seen by the primates themselves as the "urgent" situation in ECUSA, however, there appeared to be broad support among the Americans for the overseas leaders' decision to work with other primates on answers to the U.S. situation.

"Our position has been that, while we believe there are great difficulties in ECUSA, particularly with some liberal bishops running roughshod over their people, we felt that whatever actions taken had to be in unison," said Dallas Bishop James Stanton, AAC's leader. "What Lambeth called for was action by the primates as a whole."

One of the more pro-active conservative U.S. leaders told TCC he had hoped bishops at Kampala would give a clear answer to requests for "new bishops" to minister to faithful Episcopalians, the "de-recognition of ECUSA," and "the formation of a missionary province in America." However, even he did not expect anything concrete until after the Primates' Meeting.

The Rev. Canon Warren Tanghe, secretary of Forward in Faith, North America (FIF-NA), and a member of the First Promise Round Table, said the primates had written a "very wise, measured, considered letter. It does not preclude the possibility of some form of intervention before the Primates' Meeting should

ing by Bishop Joseph Deyman and the Rev. Canon John Hollister, had no representatives at the October gathering, possibly due to schedule conflicts (the ACC had its provincial synod and enthroned a metropolitan just days before the Bartonville meeting). Morales said invitations to the gathering drew no response from the Charismatic Episcopal Church, and (again) from the Anglican Province of Christ the King.

The bishops are due to have another meeting, preceded by a retreat, next May, the abbot noted.

Morales viewed as premature the calls by some Continuers for large congresses or conventions aimed at advancing the cause of Continuing unity. "We need to deal with the bishops first," he said. "I am happy that the laypeople and clergy are willing to work. But we need to [get] the leaders facing each other, talking and praying with each other first, without any anger and fear."

The progress already made on that score has drawn widespread praise for Morales and his ecumenical Benedictine community, which have been a mediating and moderating force in the dialogue. The abbot confirmed that many letters of support for the talks had been received, while some are in a "war" against it, "telling all kind of stories about every one. We don't need that spirit around; if we keep hearing that we'll never do anything."

"There is nothing to fear—they will keep their own autonomy," he added. "The goal is working together. If they believe the same, what is the purpose of being divided?"

AMERICAN SCHOLAR TO HEAD UGANDAN UNIVERSITY

THE REV. DR. STEPHEN NOLL (right), professor of biblical studies and academic dean at Trinity Episcopal School for Ministry in Ambridge, Pennsylvania, has accepted the call to be the vice-chancellor (president) of the Uganda Christian University. The appointment was announced recently by Archbishop Livingstone Nkoyoyo (left), the leader of seven million Ugandan Anglicans, who was traveling in the U.S. "We have been praying for two years for the right person to take up this great work," the Archbishop said, "and we believe that Stephen Noll is God's choice." Dr. Noll and his wife, Peggy, who have five grown children, will move to Uganda next summer. "The Ugandan government, one of the most progressive in Africa, is encouraging churches to promote higher education," Dr. Noll explained. "Thus the establishment of Uganda Christian University in 1997 was both a step of faith and a sign of hope for the church and the country." The University is located in Mukono, one-half hour from Kampala, which is the site of Bishop Tucker Theological College, the country's largest and oldest Anglican seminary. The University now offers



its divinity programs to 150 students. Since adding bachelor's degrees in business, education, and law two years ago, the University now has 450 students. "They have made a bold step in expanding their program," Dr. Noll commented. "It tells you something about the eagerness for education in Uganda that so many have responded so quickly." Nevertheless, there is much work to be done. Dr. Noll will seek to establish a "Uganda Christian University Partners" society in the U.S. to assist with the many challenges facing the University.

there be an urgent necessity. But basically...I see the primates taking exactly the same tack as they did in Singapore: [work through] the instruments of Anglican unity, and be assured that, so far as conservative primates are concerned, this situation *cannot* go unaddressed."

"Troublemakers?"

Compared with the Singapore gathering, the Kampala meeting brought together a larger group (some 50 persons, by one estimate) with a broader range of perspectives. Besides the foreign primates, other non-U.S. bishops present included one from Southern Malawi, other bishops from Sudan and Uganda, and the Bishop of Fulham, John Broadhurst, chairman of Forward in Faith-England. Also present from the Church of England was the Rev. David Holloway, vicar of Jesmond and a leader of the Evangelical group, Reform, and retired Bishop Howell Davies.

In addition to representatives of First Promise (led by the Rev. Chuck Murphy of South Carolina), AAC, and FIF-NA, Episcopal leaders were present in Kampala on behalf of the Association of Anglican Congregations on Mission, Concerned Clergy and Laity of the Episcopal Church, Ekklesia, Episcopalians United, the Mustard Seed Project, the North American Missionary Society, and the Centre for Anglican Communion Studies.

Other AAC-linked prelates in attendance were Bishops Stephen Jecko of Florida and Andrew Fairfield of North Dakota. Three FIF-NA bishops were invited but could not attend.

The meeting included reports from three foreign prelates who were part of a larger group of bishops who last fall visited the U.S. They came in response to ECUSA Presiding Bishop Griswold's invitation to "come and see" why some in ECUSA have reacted negatively to Lambeth's sexuality resolution.

For Fr. Tanghe, "the thing that stood out was Archbishop Kolini smiling and saying, 'We did not know what to make of the Americans [who came] to Singapore. Clearly, there were some bad things in ECUSA, but were they troublemakers?'"

"He now knows they weren't troublemakers," Tanghe said. "The general drift was that it was as bad as the presentations in Singapore had led the primates to believe."

Griswold and likeminded leaders in ECUSA in fact have not contested information about the church's variances from key

Lambeth positions provided in petitions from the conservative coalition. Instead, they have stressed the part of the Lambeth sexuality resolution in which bishops pledge to "listen" to homosexuals—the basis for the "come and see" tour.

Reportedly, there was only brief mention in Kampala of the closed-door consultation on sexuality involving other First and Third World bishops, held just days earlier in West Park, New York at the call of the Archbishop of Canterbury (though not attended by him, evidently). The meeting's official communique was diplomatically cryptic, but reliable sources said it dealt more with how the church should talk about homosexuality than homosexuality itself.

Asked if he believed that any of the overseas bishops in Kampala remained unconvinced about the serious state of ECUSA and the consequent need for action, Tanghe said "No."

It is clear that "the greater portion [of] ECUSA has dismissed ...an overwhelming, defining vote of...Lambeth [on sexuality]," he said.

All American participants, even ECUSA bishops, also agreed at Kampala that their church "is not self-correcting," observed the Rev. Dr. Peter Toon, president of the Prayer Book Society. ECUSA "has taken serious steps of a theological, moral and liturgical kind away from authentic, historic Christian Faith, and it cannot or will not reverse those steps."

Moreover—despite contrary claims by some Anglican leaders—homosexuality is an issue that concerns global South bishops, especially those challenged by Islam, because it presents a test of whether Anglicanism is truly "subordinated to...scripture," explained Fr. Tanghe. If it is not, "where is the identity and cohesiveness of Anglicanism?"

In addressing the American problem, "I don't think the primates want to rip the Communion apart," Tanghe said. "I think they want to come up with a plan that will keep it from ripping apart over these issues."

Sources say that none of the salient proposals for relief—including a separate province—is off the table. However, the primates' letter may signal an intention to take a graduated, or staged, approach the American situation.

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

Case For Free Province Solidly Backed By FIF *Ecumenical Initiatives Planned*

A paper setting forth the case for a traditionalist Free Province of the Church of England was enthusiastically endorsed October 30 by over 500 delegates meeting at the national assembly of Forward in Faith (FIF) in London.

The assembly's resounding support for the paper, which has been submitted to church leaders and Parliamentarians, came only a few days after the Archbishop of Canterbury expressed opposition to such "institutionally-validated schism," and appealed for unity and loyalty from traditionalist clergy attending the Sacred Synod in Westminster.

FIF, however, sees the Free Province plan as needed preparation for developments that would make its position in the C of E untenable.

Traditionalists say the church's expected eventual approval of women bishops will end the "workable compromise" between both "integrities" on women priests achieved through the 1993 Act of Synod, which was based on a context without female bishops.

But even the Act itself—which most notably provided for "flying bishops" to minister to traditionalists where needed—is under threat of repeal by some church leaders and members.

"Traditionalists are making the Act of Synod work, and we seek to continue in the full life of the Church of England," explained FIF Chairman, Bishop John Broadhurst.

But the Free Province "must come to pass if traditionalists are denied the freedom to witness, worship and evangelize in accordance with their conscience and in keeping with the doctrine and faith of the Universal Church through the ages. Women bishops, or the withdrawal of the Act of Synod would be such a denial," he stated.

"Women bishops will introduce a degree of impairment of communion not, as yet, experienced in England," the FIF paper explains. "The position of all diocesan and suffragan bishops who, on doctrinal grounds, decline to ordain women, would be rendered untenable. They could not with integrity act collegially with those whom they believed not to be bishops."

The Free Province plan responds to a problem "not of our making," says FIF, but has the advantage of allowing both "integrities" to act according to their own convictions.

"Wisely guided by the General Synod, Parliament could make the necessary changes now with a minimum of legislation," the paper says. "Such changes would have the advantage of freeing for mission and evangelism both parties in the present unedifying dispute. They could facilitate the appointment of women as bishops for those who wanted it. They would give to opponents of women priests and bishops a secure continuance within the Church," as earlier promised.

The paper notes that women's ordination is still a disputed question within Anglicanism—opposition to it remains in provinces which have it, and half the Communion's provinces have not adopted the new ministry. "Our principal ecumenical partners, the Roman Catholic and Orthodox Churches, remain implacably opposed," the paper adds.

The envisioned Free Province, it contends, would be in accord with the present system of independent, autonomous Anglican provinces as it has developed in recent decades. In order to accommodate provinces which wanted to ordain women, the Communion now accepts that "interchangeability of [min-

isterial] orders [between provinces], previously thought to be a fundamental principle, is no longer necessary to worldwide [communion]," the paper says. The Free Province would thus relate to other Anglican provinces as does any existing province which does not ordain women. It would remain in communion with the Archbishop of Canterbury, be self-governing and have its own ecumenical relationships.

Though the Free Province would overlap existing C of E territorial dioceses, the paper notes that "parallel" jurisdictions are "nothing new" to Anglicanism or to the Roman Catholic and Orthodox Churches. However, FIF denies it is proposing a "parallel episcopate," rather asserting that the province would be a "clearly defined geographical entity." Though Free Province parishes would not necessarily be contiguous, they would be distinct, and there would be "free and full eucharistic hospitality" between parishes of the provinces of Canterbury and York and those in the Free Province located among them.

In presenting the paper to the FIF assembly, Prebendary Sam Philpott, from Plymouth, said the Free Province was not designed as a "last refuge" for a nostalgic group of "timid and intransigent Christians," but rather a means for traditionalists "to take our place in the arena of engagement between the Gospel and the World."

Good/Bad News For Embattled Norwegian Lutherans, PNCC

By William J. Tighe

The good news is that the long-awaited first steps to create a new church body for oppressed traditionalist Lutherans in Norway have been taken, with the help of the Polish National Catholic Church (PNCC) of the U.S. and Canada.

On October 16, a bishop of the Old Catholic body, the Rt. Rev. Thaddeus Peplowski of PNCC's Buffalo-Pittsburgh Diocese, ordained to the diaconate three former clergymen of the (State) Lutheran Church of Norway, two of whom were ordained the priesthood the following day. He also "chrismated" (a term adopted from the Byzantine Christian tradition, to differentiate the sacrament from Lutheran confirmation) 13 layfolk who had left their liberalized State Church without joining another body.

Although the new "Nordic Catholic Church" was not due to be legally erected until early in 2000, last fall there was already one proto-parish in Oslo with about 25 congregants, and others were in the offing.

The ordinations were the first sign that continued orthodox life might be possible for Lutherans who for years tried to fight liberalizing trends on abortion, homosexuality and women's ordination in their church as the Free Synod of the Church of Norway. To some extent, Forward in Faith-England, with which the orthodox Lutherans are allied, acted as "matchmaker" between their Nordic brethren and the PNCC, the one remaining fully orthodox body within the Old Catholic Union of Utrecht.

Just weeks after the ordinations, however, the PNCC—already fighting for the soul of its own Union, as parts of it embrace women priests and same-sex unions—was plunged into an uncharacteristic internal controversy revolving around the choice of two Polish-born former Roman Catholic priests to be bishops. At this writing, it remained unclear how the dispute would play out, and what impact it might have on the nascent Nordic Church.



FR. DAVID MOYER, the traditionalist rector of Good Shepherd, Rosemont, Pennsylvania, told FIF brethren about the oppression and persecution suffered by orthodox U.S. Episcopalians. Photo by Nick Spurling

How many would come to the new province is not clear, but the paper notes that the "flying bishops" and the Bishop of Fulham (Broadhurst, who ministers where needed to traditionalist parishes within the Diocese of London) "now care for a worshipping community larger than either of the

autonomous Anglican provinces of Ireland and Scotland." FIF itself has 8,500 members, including 1,000 clergy, with some 25,000 additional sympathizers on its mailing list. Moreover, FIF—working under the compromise provisions and within its own constituency—has already established the skeleton of a church structure, with a network of regional deans and retired or resigned priests who are willing to lead independent congregations.

The FIF assembly also heard from the orthodox rector of Good Shepherd, Rosemont, Pennsylvania, the Rev. David Moyer, about the "sustained persecution and suppression of traditionalist Anglicans in the American Church," where prevailing policies on homosexuality and women's ordination are at odds with those agreed by the 1998 Lambeth Conference. Moyer is president pro-tem of Forward in Faith, North America (FIF-NA), one of several sister bodies to FIF-England, which also exist in Australia, and even now in Africa and Asia, according to an FIF release.

Similar to the English traditionalists, embattled traditionalists/conservatives in the U.S. Episcopal Church (ECUSA) are seeking the establishment of a separate orthodox province of the Anglican Communion in North America. The problems they face within ECUSA have received a sympathetic hearing from a number of overseas bishops—including at a recent meeting in Kampala, Uganda—and the U.S. situation is due to be addressed at the meeting of Anglican Primates in March.

Looking Beyond

Nor was there any let-up in the gathering storm for Archbishop Carey, when FIF made known that its leaders were planning talks with representatives of the Roman Catholic and Orthodox Churches. The announcement was made with an eye toward an expected General Synod debate on women bishops in February.

The Rev. Robbie Low, a member of FIF's council, denied that the approaches to other church leaders represented a snub, but rather that they, along with the Free Province, were the response to "a problem that is not of our making...We were not responsible for the last crisis" (the advent of women priests) "and we will not be responsible for the next."

FIF's paper also maintains that women's ordination opponents who have remained in the C of E "have demonstrated their loyalty," when other clergy—some 500 of them—and laity have left, most to become Roman Catholics.

The organization's ecumenical initiatives make it clear, however, that that loyalty is not limitless.

Though there were reports that FIF had made high-level contacts in both churches, FIF Secretary, the Rev. Geoffrey

Kirk, told *TCC* that the aim is to reverse the top-down discussions which resulted in many clergy, but few parishes, leaving for Rome after the C of E's 1992 approval of women priests.

Thus, FIF hopes to work through the Catholic Bishops Conference of England and Wales, with the main contact being the Rt. Rev. Cormac Murphy O'Connor, Bishop of Arundel and Brighton, (and co-chairman of the Anglican-Roman Catholic International Commission), with whom a meeting is scheduled in January, Kirk said. FIF is simultaneously approaching Constantinople via His Eminence, Archbishop Gregorios of Thyatira and Great Britain.

The short-term goal, Kirk said, would be to discuss with church leaders the type of entity FIF aims to see created, and to discern whether either of the two churches would be interested in ecumenical talks with such an entity. If so, he said, the objective would be to "pick up" the ecumenical discussions the C of E had with the Catholics and Orthodox before it admitted women priests.

Exactly what would result from the talks cannot be known at this stage, he said, but some level of reconciliation with both churches would be sought, during which time the Free Province would serve as a "halfway house." What is clear, though, Kirk maintained—in a statement sure to rattle C of E leaders—is that "there's no future in the C of E as presently constituted."

Reform: Not Ready For That Much Reform

While the national assembly of Forward in Faith-England continued pressing for a "Free Province" last fall, the national conference of the Church of England Evangelical network, Reform, repelled proposals for obtaining likeminded episcopal oversight.

A Reform working party report had set forth ways for parishes that could not accept the jurisdiction of a liberal bishop, such as one who supports the ordination of active homosexuals, to opt out of the normal system of episcopal jurisdiction, and receive alternative episcopal care.

As one means to that end, the report went beyond the system of "flying bishops" (provided by the Act of Synod for women priest opponents) in proposing oversight from Evangelical bishops working parallel to existing diocesan bishops, and not subject to them.

Two other options discussed the provision of episcopal oversight by bishops of foreign Anglican provinces, or through bishops of the Third or Free Province envisioned by traditionalists in the region. The report cited historical and recent examples to argue against a strictly territorial view of the episcopate. According to the report, each of the options would permit those taking them to remain in the C of E or at least in the Anglican Communion.

While alternate bishops would not be needed now in all dioceses, it would be needed in some. The report noted signs that a growing number of C of E and other Anglican leaders are failing to uphold scriptural authority and morality, identifying four liberal bishops of particular concern to the conservative wing: the Bishop of Bath and Wells, Jim Thompson; the Bishop of Worcester, Peter Selby; the Bishop of Oxford, Richard Harries; and the Bishop of Newcastle, Martin Wharton. (Selby, for example, has termed "unacceptable" most of what the Bible says on homosexuality. He recently refused to sign a statement subscribing to the 1998 Lambeth Conference's sexuality resolution.

as requested by one of his parishes which wants to keep unorthodox bishops away from its confirmation candidates.)

Clearly unprepared for such steps, however, members of Reform, which include 430 clerics and 1,000 laypeople, threw out all the proposals for securing their own bishops at Reform's national council meeting.

In a highly charged debate, speaker after speaker denounced the notion of alternative episcopal oversight, described by the Bishop of Lewes, Wallace Benn, as "secession pretending to be otherwise." Benn said the option for "alternative and parallel oversight" was theologically, historically and practically flawed, and asked whether "we really need to take bishops this seriously." He said he and other members would resign from Reform if it took note of (received) the working party report.

Some said the proposals would undermine Reform's influence and opportunities to transform dying churches, by creating divisions within Reform and distancing it from the rest of the church and other Evangelicals.

A council member, Preb. Dick Lucas, condemned the report as "wrong-headed, ill-judged, disingenuous, failing to connect with reality and unable to separate fact from fantasy."

Only a handful of speakers said the gathering should take note of the proposals, and one participant suggested the acceptance of flying bishops, instead.

The prevailing view was that bishops were not worth schism. The Rev. David Fletcher, a council member, said Reform yearned "to get gospel preaching from the pulpits of the country. It would be lovely to have episcopal, uncompromising oversight, but that is a luxury that many of us will have to forego."

The consensus was in favor of finding individual solutions at the local level, keeping abreast of international developments, making collegiality of bishops work in Reform's favor, and exploring what Benn termed "a well-considered and united ap-

proach with other conservative Evangelical organizations to the Archbishops, presenting the post-Lambeth problems we face."

The motion to take note of the report was lost by 85 to 55, with eight abstentions. It was a blow to the working party, chaired by the Rev. David Holloway, vicar of Jesmond, Newcastle upon Tyne, and left Reform's chairman, the Rev. Philip Hacking, "very disappointed," though even Reform leaders themselves disagreed on the proposals.

Holloway also recently suffered the shock of finding the exterior of his church covered with spray-painted graffiti. Cleaners worked feverishly to remove harsh words and images lashing out at Holloway's stand against homosexual practice. A homosexual lobbying group, Stonewall, which had met a few days earlier in Newcastle, denied responsibility for the attack.

Sources included *The Church of England Newspaper*, *Church Times*, *The Daily Telegraph*, *The Times*

Holloway Plans Retirement

After a roller-coaster ride of headlines stemming from his latest book, *Godless Morality*, Scottish Episcopal Primus Richard Holloway has announced he will retire within the next two years.

The 65-year-old Anglican leader, who rebuffed suggestions in recent months that he should resign in light of the ultra-liberal positions he has taken on promiscuity, homosexuality and drug use, said his decision was neither a surprise nor unusual in terms of church policy.

He said he wanted to do some lectures and perhaps write another book, this one on a "theology for Christian exiles."

Holloway told the *Sunday Herald* newspaper: "I've been Bishop of Edinburgh for nearly 14 years and I want to go when I am still young enough to remember my new address."

Lay Presidency Bid Vetoed

Archbishop Harry Goodhew of Sydney, Australia, has vetoed a recently-passed measure that would have allowed laypeople as well as deacons in his diocese to celebrate Holy Communion for a five-year trial period.

His action was not unexpected, in view of the reservations Goodhew had already expressed about the radical proposal, and its potential for isolating Sydney from faithful Anglicans in Australia and the wider Anglican Communion. The move also had been opposed by the Archbishop of Canterbury, and the primate of the Anglican Church of Australia (ACA), Keith Rayner.

"Having carefully and prayerfully weighed these matters I have decided to withhold my assent to the ordinance," Archbishop Goodhew said in a statement sent to members of the

Diocese of Sydney's Synod. "I hope that members of the diocese will understand my reasoning even if they cannot share it." He appealed to liberal provinces "[which] may be pleased with my decision" to follow his own example of restraint when dealing with the moral issues on which Anglican bishops at the 1998 Lambeth Conference "expressed



Archbishop Harry Goodhew

such a clear view."

Had Goodhew assented to the synod's 346-194 vote, the Diocese of Sydney—the largest in Australia—would have been the first jurisdiction in the Anglican Communion to allow trained laypeople—male or female—to preside at the Eucharist, with the permission of the archbishop and the local parish. Though the innovation has been gaining support in the strongly Evangelical diocese over the last few years, finally reaching third reading stage, ironically, Sydney has not approved women priests, due largely to biblical teaching on headship. Evidently, supporters of the measure do not see laypeople presiding at the Eucharist as an exercise of such headship.

During the synod debate last October, the bill's author, Dr. John Woodhouse, rector of Christ Church, St. Ives, said there should be consistency in dealing with the ministry of laypeople, who have freedom to preach and lead prayer services in the ACA. The prohibition against lay presidency "obscures the gospel we preach," he maintained.

The move was also seen by some as needed to alleviate a shortage of priests in rural areas.

But Justice Keith Mason, contending that the matter should be dealt with at the General Synod level, said: "There are some things that are too big for one diocese to do."

Archbishop Rayner said Sydney's action was alien to the Anglican Church's understanding of itself as "part of the one, holy, catholic, apostolic Church," as well as to the "principles of the Anglican reformers."

The Archbishop of Canterbury, Dr. George Carey, said he

I have got ongoing diary commitments but I will retire in a year or two."

There are, however, no indications that he plans quieter concluding years in office. He said he planned to continue campaigning for the appointment of women bishops, and recently compared gay rights activist Peter Tatchell (who does not claim to be a Christian) to a biblical prophet preaching against injustice.

***A RESPECTED ANTI-DRUGS CAMPAIGNER** may quit the Scottish Episcopal Church after 40 years over Bishop Holloway's comment that drugs are "intrinsicly good" and that parents should teach children safe drug use. Maxie Richards, 65—named Scotswoman of the Year four years ago for her work among addicts—said Holloway's comments were "shocking."

***GAY RIGHTS LEADER PETER TACHELL WAS RECENTLY ARRESTED** and charged after attempting to carry out a citizen's arrest of Zimbabwe's President, the rabidly anti-gay Robert Mugabe, while he was visiting London. Tatchell, who said he was arresting Mugabe for the alleged torture of two Zimbabwean journalists, said he will plead not guilty to charges of using threatening words and behavior and assaulting a police officer.

EDS President Fights "Global Persecution" Of Gays

The new president and dean of Episcopal Divinity School (EDS) in Cambridge, Massachusetts, former Alaska Bishop Stephen Charleston, has asked other bishops of the Anglican Communion to sign an accord standing against what he says is "the global persecution of homosexuals" and urging human rights for all.

In introducing the "Cambridge Accord," Charleston said that



BISHOP STEVEN CHARLESTON, author of the Cambridge Accord, during his October 15 installation as dean-president of EDS. Among the gifts he received was a star quilt presented by the Rev. John Robertson, interim director of Native American Ministries, and Blanche Smith of Oklahoma. Charleston is a member of the Choctaw nation. *Episcopal News Service photo by James Solheim*

"we may have contrasting views on the biblical, theological and moral issues surrounding homosexuality," but might agree on three crucial points.

These are: 1) that "no homosexual person should ever be deprived of liberty, personal property, or civil rights because of his or her sexual orientation"; 2) that "all acts of violence, oppression, and degradation against homosexual persons are wrong and cannot be sanctioned by an appeal to the Christian faith"; and 3) that "every human being is created equal in the eyes of God and therefore deserves to be treated with dignity and respect."

In a covering letter, Charleston cited hate crimes in the U.S. and public statements by leaders in three African countries "vilifying homosexuals with a claim to justification through the Christian faith. In one instance," he added, "homosexuality has been declared a crime punishable by life imprisonment." Such

joined in Sydney's commitment to "the priesthood of all believers," but did not believe "that this negates the firm ontological basis of the ordained ministry which has been central to our understanding of the Church."

A Church of England House of Bishops report on eucharistic presidency in 1997 also affirmed the distinctive ministry of the ordained. The bishops said there is an "essential link" between leadership in the community, for which a bishop or priest has been chosen, and presiding at the Eucharist.

The organization, Reform Ireland, appeared virtually alone among Anglicans outside Australia in announcing its support for Sydney's decision.

In announcing his veto, Goodhew indicated he focused on three main factors: the strength of the Sydney vote; his role as a bishop in the Anglican Church; and the impact of the innovation on the wider Church.

He said his synod's vote (strong, though less than a two-thirds majority) carried "great weight" with him, as did "the strength of the scriptural and theological arguments advanced in support of the synod's decision."

However, as a bishop, he said he is "bound to uphold the constitution" of the Australian Church, and also to ask "whether this ordinance is one which a single diocese can validly make."

The archbishop pointed out that a 1997 opinion of the Appellate Tribunal, the ACA's highest legal body, said that an individual diocese did not have the power to pass an ordinance of this kind without the authority of a General Synod canon. "This opinion cannot be taken lightly," Goodhew said.

The wider impact of Sydney's move was a particular area of sensitivity, Goodhew indicated, because—since the 1998 Lambeth Conference—he had joined a number of other Anglican leaders from Asia, Africa and South America in calling on the U.S. Episcopal Church and other western provinces not to take unilateral action on "crucial moral issues and attendant theological norms," notably the ordination and blessing of those in same-sex relationships. "To act unilaterally myself and without wide consultation would undermine my credibility in those ongoing debates," Goodhew said.

His decision was commended by Archbishop Rayner, who said it was for the good of the whole Anglican Church at all levels. Rayner—who has now retired at age 70—said: "There are times when a bishop must resist popular pressures for the sake of the integrity of the Church...I hope that the people of his own diocese will support their Archbishop and put this matter behind them."

Goodhew's veto of the ordinance may not be the last word on it, though. Under church law the measure may be revived in a diocesan synod—and that is likely: Goodhew is due to retire this year, and he said he "can't see a successor being elected who won't support this." The diocese—which includes almost one-third of all of Australia's Anglicans—also may be undeterred by a lack of General Synod approval.

Sources included *Church Times*, *Ecumenical News International*, *Episcopal News Service*, *Anglican Communion News Service*, *London Tablet*

"misuse of the Christian faith" should be resisted, he said.

Copies of the accord were sent to the Archbishop of Canterbury, the primates of the U.S. and Canada, and former Southern African Primate Desmond Tutu.

Episcopal Presiding Bishop Frank Griswold later issued a statement saying in part that: "Within the Anglican Communion we are seeking to discern a common mind on the issue of homosexuality...However, regardless of one's views on the matter, there should be no debate among us about human rights for all people—which are enshrined in the United Nations' Universal Declaration of Human Rights."

Source: *Episcopal News Service*

Gay Priest's Promotion Marks Change In Liberal Agenda

An openly homosexual San Francisco priest not in a "committed" same-sex relationship but "looking for a husband" has been chosen as dean and rector of Trinity Episcopal Cathedral in San Jose, California.

The Rev. Armand John Krefl, a popular pastor who has led the "thriving" Holy Innocent Episcopal Church in Noe Valley for eight years, was to take up his post within the Diocese of El Camino Real, led by Bishop Richard Schimpfky, on January 1.

Krefl is the second openly gay priest to be named a cathedral dean in the Episcopal Church (ECUSA); the first is in Seattle. But his appointment is just as noteworthy, because he does not fit the "model" liberals have offered to date, which is

for the church to accept practicing homosexuals only if they are in "committed," "faithful" relationships. The unattached Krefl himself says he is "not celibate."

"He will be very high profile. As far as the Episcopal Church is concerned, this is big news," said the Rev. Robert Cromey of Trinity Episcopal Church, San Francisco. "It's saying a relatively conservative diocese is...picking a homosexual who is looking for a husband to be [its] leader."

At Holy Innocent, Krefl has built a congregation from a mere 20 members when he arrived to more than 200 now, and they are predominantly straight. Parishioners apparently have no problem with Krefl's sexual activities.

"He gets up before the congregation on Sunday morning and says, 'I want you to pray for me. I just lost another boyfriend and I hope to have another one by this time next Sunday,'" Cromey was quoted as saying. "His congregation loves him. He is godfather to five children in his congregation." Cromey added, "The reason they want him is he knows how to grow a church."

Source: *The San Francisco Examiner*

Bishopess Visits Third Anglo-Catholic D.C. Parish

By Robert Stowe England

Washington Suffragan Bishop Jane Dixon made a return visit to St. Paul's, K Street, October 17, completing her second tour of traditionalist churches in the diocese that she said in 1992 she would not insist on visiting.

But this time, the bitter divisions that erupted among St. Paul's members when Dixon made her 1996 forced visit to the Anglo-Catholic parish seemed to have given way to a quiet agreement to disagree.

Bishop Dixon now defends her imposed appearances as needed because the diocese could not persuade the traditional churches to accept her visit within three years after she became bishop.

She also describes as "just guidelines" the 1998 Lambeth Conference resolution urging Anglican provinces to honor conscience on women's ordination—still an unsettled question within Anglicanism—and allow episcopal visitors where needed. A pre-Lambeth report by the international Eames Commission, set up to help deal with the women's ordination issue, also criticized Washington's practice of forced visitations.

Both last year and in 1996—when Dixon was accompanied at orthodox parishes by large numbers of persons from around the diocese—Dixon's visitations were heavily boycotted by members of St. Luke's, Bladensburg (MD) and Ascension and St. Agnes in the District. However, as St. Paul's members have more mixed views on women's ordination, Dixon's incursion there in 1996 sparked a clash so serious that some feared for the parish's survival.

That year, well over 300 people packed into an 11:15 a.m. service at St. Paul's at which Bishop Dixon preached and celebrated the Eucharist, though only around 135 of them were current members, some of whom declined to take communion. St. Paul's then-rector, Fr. Richard C. Martin, resigned under the strain of the hostilities among parishioners over the visit.

Even so, after a healing interregnum at St. Paul's overseen by a retired Canadian bishop, the Rt. Rev. Barry Valentine, the parish called a British-born traditionalist priest, Fr. Andrew Sloane, to replace Fr. Martin. Under Fr. Sloane the parish has



Debt Relief Victory

AGAINST LONG POLITICAL ODDS, Episcopal, Catholic, and Protestant churches in the U.S. came together and successfully marshalled a package through Congress to provide debt relief for poor countries. Here, Diocese of Virginia Assistant Bishop Francis Campbell Gray speaks at a November 4 press conference

preceding the congressional victory. "Of course, there is still work to be done," said Thomas H. Hart, director of government relations for the Episcopal Church. "Congress hasn't yet made a U.S. contribution to write down some multilateral debts held by regional development banks." But, the deal agreed in November includes money to write off the debts owed directly to the U.S., approval for the International Monetary Fund to use gold and some contingency accounts for debt relief, and a mandate to direct the relief to the poor in a transparent and accountable way. "Getting three out of four isn't bad," Hart concluded. Most analysts predict this package will be enough to set in motion an international agreement among the G-7 and other creditor nations to leverage nearly \$90 billion in debt relief to the world's poorest countries. The U.S. holds only 3 percent of all poor country debt. *Anglican Communion News Service/Episcopal News Service photo by Patrick Getlein*



continued its Anglo-Catholic traditions and its policy of a male-only clergy in its regular worship.

However, it was recently revealed that Washington Bishop Ronald Haines and Bishop Dixon had made the calls of Fr. Sloane and of Fr. Lane Davenport, rector of Ascension and St. Agnes, contingent on their presence at Dixon's visits. When she came to Ascension October 3, Fr. Davenport was in the nave but did not participate in the service, attended by some two dozen worshippers, only ten of them members.

On October 17, Dixon was at St. Paul's 9 a.m. service, a sung mass, attended by about 115 people at its peak, including some visitors and some who usually attend the 11:15 a.m. service. Two people left before the Holy Eucharist and four did not go forward to receive communion. There were 109 from the congregation who went forward to the communion rail, including

about a dozen children. The parish has some 600 people on its rolls, according to a former vestryman.

Fr. Sloane and Fr. Edwin Barnett, St. Paul's curate, sat in the sanctuary during the service and walked in the recessional at its conclusion, but did not participate in the Holy Eucharist.

Bishop Dixon, obviously unaccustomed to a sung service, struggled to carry the tune of the mass. She was assisted in the Holy Eucharist by Fr. Randall McQuin.

"I hope you saw the joy and beauty of this service and the warm reception I received," Dixon said upon emerging from the greeting line. She declined to answer any further questions.

Less than 50 congregants went to a coffee hour after the 9 a.m. service that was also an informal reception for the bishop.

Compared to the more polarized sentiments seen in conjunction with Dixon's '96 visit, emotions this time were more subdued. "It's wonderful that St. Paul's can straddle this issue," said one parishioner after the service.

Another parishioner was also gracious toward those who oppose Dixon's visit. "We disagree theologically, but we all happen to like one another a lot," he said of the two factions within the parish. "It's important to keep this fellowship alive."

Some of the church's traditionalists were unhappy with the rector's efforts to make the visit a non-event, however. "Since when is the rape of one's conscience a non-event?"

Lambeth Watch

Here are some of the latest actions by Episcopal dioceses bearing upon the 1998 Lambeth Conference's orthodox sexuality resolution:

THE EPISCOPAL DIOCESE OF HAWAII says homosexuals in "faithful," "committed" same-sex relationships should be supported. The resolution adopted by Hawaii's diocesan convention in October (*inter alia*) takes the position that homosexuality is "morally neutral."

THE EPISCOPAL DIOCESE OF MINNESOTA'S CONVENTION HAS GIVEN SAME-SEX BLESSINGS A FORMAL OKAY. Last fall, the diocesan convention passed a resolution saying that the diocese includes, welcomes and embraces gay, lesbian, bisexual, and transgendered members, will give them access to all the church's sacraments, and bless their relationships. Minnesota Bishop James Jelinek supported the action, which *The Minneapolis Star-Tribune* said was partly in response to Lambeth's resolution deeming homosexual practice "incompatible with Scripture."

A CALL FOR A MORATORIUM on the ordination of persons intending to live in sexual relationships outside marriage was made when the Diocese of Western Michigan's convention met in October, reports *The Living Church*. The proposal, which has been made before, failed again. Western Michigan's Bishop, Edward Lee, has already ordained some active homosexuals.

THE DIOCESE OF PENNSYLVANIA'S STANDING COMMITTEE would not allow a resolution affirming Lambeth's sexuality resolution to go to the floor of its diocesan convention last fall, because there was "no necessity for the diocese to affirm" nonbinding Lambeth resolutions, reports *Cornerstone*. The committee also rejected another resolution to provide appropriate episcopal ministry for women's ordination opponents.

THE UNION OF TWO MEN WAS BLESSED AT AN INDIANAPOLIS EPISCOPAL PARISH November 20, with the permission of Bishop Catherine Waynick. The same-sex rite

joined many other such rites which have been performed in the U.S. Episcopal Church (ECUSA) in the absence of formal national church approval, but was a first for the over 100-year-old, 1,000-member St. Paul's Parish, led by the Rev. David Shoulders. During the service, Douglas A. Emerson Jr., 35, and Daniel P. Satyono Emerson, 44, wore ceremonial Indonesian knee-length sarongs over their tuxedo pants as they exchanged rings, reported *The Indianapolis Star*. The St. Paul's priest who conducted the ceremony, the Rev. James Lechan, told *TCC* the rite had been preceded by an "educational" process for congregants. He acknowledged that "not everyone agreed" with the decision to hold the same-sex rite, but would not comment further on one source's claim that it had divided the parish. Asked on what authority the ceremony was performed, Lechan told *TCC*: "We had the permission of our bishop." Bishop Waynick was quoted by the *Star* as saying: "I consider the decision to offer a blessing for a same-sex couple to be a pastoral one, which I have left to the parish clergy." She indicated that this was with the understanding that the homosexual couple be committed to keeping the church as part of their ongoing life together.

THAT "MANY" ECUSA BISHOPS ARE IGNORING LAMBETH'S SEXUALITY RESOLUTION is "certainly" evident in New York, the magazine *First Things* recently observed. "In the days prior to the Gay Pride Parade," wrote *FT* editor Richard John Neuhaus, "a homosexual newspaper, *New York Blade*, was distributed door to door in our neighborhood. In addition to glowing stories on...prostitutes and porno stars, along with innumerable classifieds offering or soliciting sundry sexual services, there are advertisements by Episcopal churches, including a large ad by the Cathedral Church of St. John the Divine for "A Sacred Celebration" of the 30th anniversary of the Stonewall rebellion, featuring "The Hon. Barney Frank, the New York City Gay Men's Chorus, Lavender Light Gospel Choir, the Lesbian and Gay Big Apple Band, and other very special guests." Neuhaus said he did not wish to be critical of ECUSA, "but surely we have not reached the point where ecumenical respect is defined by pretending not to notice."

asked John McKendrew, who says the views of those supporting historic holy order were suppressed to maintain peace in the parish. "This visit demeans the parish and those who oppose women's ordination," he said. "It says that their sensibilities don't mean anything."

Some of those at the coffee hour who had attended the 9 a.m. service thought the 1996 controversy was overblown. "You would have thought the world was coming to an end," said Merlin Packard, who says he usually attends the 11:15 a.m. service. He said that only about ten percent of the parish opposes women's ordination.

However, while St. Paul's constituency may have changed somewhat, a parish profile compiled on the basis of a late 1996 survey showed that 57 percent of members responding agreed or strongly agreed that: "The all-male priesthood should be maintained at St. Paul's because it has been consistently practiced by the Holy Catholic and Apostolic Church." Only 30 percent disagreed or strongly disagreed with that statement.

Those who supported an all-male priesthood had different reasons for doing so, though. Thirty percent of them said they "oppose women's ordination," while 27 percent said they "do not oppose women's ordination" but "respect the views of those who do." The second group could include both those in favor of women's ordination and those who are neutral on it, but closer to the position of the Universal Church as well as the parish's majority.

During the coffee hour, several persons who support Dixon expressed their strong support and affection for their rector, Fr. Sloane, saying they respect his wish not to have other male clergy (besides Bishop Dixon) celebrate or preach at St. Paul's.

Clavier Received Into ECUSA

Anthony F.M. Clavier, the former eastern archbishop in the American Church in America (ACA), a Continuing Church of God, has been received as a priest within the U.S. Episcopal Church (ECUSA).

Clavier, a well known prelate, who had been serving a parish in the Continuing body, the American Anglican Church, in Phoenix, Arizona for the last few years, was received by Archbishop Larry Maze November 15 and is now rector of St. Andrew's Church, Pine Bluff, about 40 miles southeast of Little Rock. Clavier told TCC the parish has about 400 congregants. Clavier, Irish-born Clavier, 59, had been a fixture in the Continuing Anglican movement for over 25 years when he resigned as Archbishop in 1995, in the wake of sexual misconduct allegations. He denied any misconduct, but left his South Carolina home and parish, and ultimately resigned from all his offices, saying in part that he "despaired" of getting fair treatment in the dispute at the hands of ACA officials. He later believed he had suffered a "burnout," and acknowledged his marriage had ended. As Clavier resigned, no criminal sentence was pursued by the church, and the findings of an investigative panel were not made public.

Clavier's departure and ultimate deposition from the ACA ended a successful partnership between himself and Archbishop Larry Maze, former leader of the Anglican Catholic Church in America. Together, the two promoted the cause of Continuing Anglicanism, which led to the 1991 merger of Clavier's American Church in America with a part of the ACC. In the process, Clavier largely took second place to Falk. The two also worked together to help build a worldwide fellowship of Con-

Bishop Takes Medical Leave

The Episcopal Bishop of Utah, Carolyn Tanner Irish, has taken indefinite medical leave to "strengthen my program of recovery" from "the disease of alcoholism."

Her October 25 entrance into a treatment program followed a "strong suggestion" from supportive diocesan leaders, according to *The Living Church*.

In an October 20 letter to her diocese, Irish said: "I find I have not done the necessary work to maintain my recovery from the disease of alcoholism," for which she had also undergone treatment in September 1998, two years into her episcopate. "I know this failure will disappoint you as much as it does me. Our pastoral relationship is one of trust, and I have not been worthy of your trust in the past few months. I am very sorry I have let you and others (as well as myself) down. For my part I will do all I can to strengthen my program of recovery, and to serve you faithfully. Please keep me in your prayers, as you are always in mine."

According to *Deseret News*, the Rev. Jeffrey Sells, diocesan spokesman, said her leave will not affect the administration of the diocese. The diocesan leadership team will continue to carry out the programs Irish has started until she is ready to return to work, he indicated.



Bishop Irish

tinuing Churches, the Traditional Anglican Communion, and forge close ties to the Church of England's formidable Forward in Faith organization.

Of his colleague's 1995 departure, Falk said the ACA had lost a bishop of "tremendous ability." Though the subject of much criticism and gossip throughout his colorful ecclesiastical career, Clavier has been regarded by many in and out of the Continuum as a man of insight, charisma, and (self-taught) theological acumen.

Clavier's (e-mail) report of the process of reception into the Diocese of Arkansas referred to newfound friends and help in high places within ECUSA.

He revealed that no less than Presiding Bishop Griswold "was kind enough to see me last December. He was very supportive..."

Clavier told TCC he was "canonically examined as required in [ECUSA's] canon on reception of clergy from Episcopal churches...not in communion with ECUSA." He also is a student at Nashotah House Seminary, to which he was re-admitted in 1994 (he had attended previously).

"I have been investigated, psychoanalyzed, [and] examined as to my theological competency," he said. "Pat (his second wife) and I...met with the Commission on Ministry, the Standing Committee and the Bishop of Arkansas...Strangely enough [I] survived all this." He said ECUSA authorities are aware of all the various claims and information circulated about him in past years.

Clavier's new "boss," Bishop Maze, is a liberal supportive of relaxed policies on homosexual practice. He has made news for his opposition to the formation of the conservative, independent Anglican parish of St. Andrew's, Little Rock, and its oversight by a Rwandan bishop. But Clavier said Maze "has

been wonderful."

He added that he had also "received great help from the bishops of Central Florida, Southern Virginia and Arizona." Central Florida Bishop John Howe is a conservative. Arizona's bishop, Robert Shahan, announced not long ago that he is willing to ordain otherwise-qualified persons in same-sex relationships.

Clavier denied that his theological viewpoints have changed, but said there has been further evolution in his view of the "nature of the Church."

Thanking those who "have shared this journey with me," Clavier wrote: "After years as a 'rebel,' I'm now coming home."

He said he had been looking forward to settling down as a parish priest, and after several weeks on the job was "very busy and enjoying myself," focusing on his flock and building the parish.

He would not involve himself in any pressure groups or controversy, he said. "I shall merely try to do my best to spend my last years in the ministry serving our Lord in a wonderful parish the members of which have so swiftly taken us to their hearts."

Clavier and his first wife, Ginger, have two sons, one of whom is a priest in the Anglican Province of America, another in the Continuing body.

Holyrood Moving To Virginia

The buildings and acreage in Liberty, New York, which for years were home to the Anglican Catholic Church's (ACC) Holyrood Seminary, are being sold, and the seminary moved to Richmond, Virginia.

There, the Continuing Anglican seminary will be restructured as a house of studies affiliated with Union Theological Seminary/Presbyterian School of Christian Education (PSCE). Like the New York facility, it also will have the support of several strong ACC parishes in the region.

At meetings preceding the ACC's Provincial Synod in Indianapolis last October, the Administrative Council, Holyrood's Board of Governors and the ACC's Board of Trustees all signed off on the plan, reported *The Trinitarian*.

It was hoped that an announcement that the New York property had been sold for a six-figure amount to one of two prospective buyers could be made early in 2000.

In the meanwhile, a communicant of St. Alban's, the ACC parish in Richmond, has offered the church a long-term lease or purchase of a large house located about a block from the Union/PCSE campus. It will accommodate most of Holyrood's Bede House, a chapel, a refectory and three or four seminarians. Some of the books from the Bede Library will be transferred to the new facility. Theological education program conducted in California by the Diocese of the Pacific and Southwest.

In addition to addressing economic and stewardship issues at the New York facility, the three-year course at Union/PCSE is accredited and offers a master of divinity degree; the program offered a certificate of studies and was not a degree. Four courses in Anglican studies, taught by qualified lecturers from the ACC, are to be included in the Richmond institution's current curriculum as electives, with enrollment open to all Union/PCSE students. The courses will cover African history, theology, polity and liturgy.

Under the new arrangement, Holyrood students would enroll in Union/PCSE and would have to meet its entrance requirements. The cost of the three-year program is \$32,500. Financial aid in the form of loans and grants also is available

at the Richmond school. This compares favorably to the figure of \$47,500 per seminarian for the New York facility's 11-month program, with only \$7,000 covered by tuition.

Additional instruction and spiritual formation will be provided by a dean or warden who would live at or near the house of studies.

Cahoon Enthroned As ACC Metropolitan

Bishop John Thayer Cahoon Jr. was unanimously elected the fourth Metropolitan of the Anglican Catholic Church's Original Province on October 20, the opening day of the international Continuing Church body's Provincial Synod in Indianapolis.

He was enthroned in a ceremony later the same day at St. John Roman Catholic Church, near the synod's host hotel.

The 51-year-old Ohio native has led the Diocese of the Mid-Atlantic States (DMAS) since 1995 and has served as ACC's Acting Metropolitan since the death of the Most Rev. M. Dean Stephens on March 29, 1998.

At that time, Cahoon began shepherding a church "still shaken by the defection in 1997 of five of its bishops and their followers, and grieving over the untimely death of a much-loved

THE MOST REV. JOHN T. CAHOON JR. (seated) is instituted as the fourth Metropolitan of ACC's Original Province by the Rt. Rev. Joseph P. Deyman (standing at right), senior bishop ordinary. Photo courtesy of The Trinitarian



chief pastor," observed *The Trinitarian*. "As Acting Metropolitan, he proved to be a healing, decisive, forward-looking and Spirit-filled leader who brought the ACC to a place where it can look forward to a period of peace and mission.

"His 18 months at the helm produced, among other things, a highly successful Congress on Evangelism, the shaping of a plan for the future of theological training, and...a sense of unity never before seen in the ACC's 22 years of existence as a separate church."

A "cradle" Episcopalian, Cahoon holds a bachelor of arts degree in political science from Yale, and a master of divinity degree from Church Divinity School of the Pacific. He was ordained to the diaconate in 1971 and the priesthood the following year by the then-Episcopal Bishop of Ohio, John Burt. He served parishes in Ohio, New York and California.

Opposed to the liberalism taking hold of the Episcopal Church, however, he left his ministry in ECUSA and led a handful of parishioners from St. Matthew's, San Mateo, to form Christ Church there in 1977, following the landmark St. Louis Congress. Christ Church grew into one of the largest parishes in the Diocese (now Province) of Christ the King. Christ Church came into the ACC in 1989.

Cahoon held several leadership positions in Christ the King, and was consecrated assistant bishop in 1986 by bishops of that church, the ACC and the Anglican Catholic Church of Canada. In 1988, he was sent to oversee the Episcopal Heritage Center in Washington, D.C.

The following year, he was received into the ACC. In the fall of 1989, he became rector of St. Andrew of Scotland Parish in Alexandria, Virginia, and in 1990, priest-in-charge of St. Margaret of Scotland in neighboring Arlington. Though the two parishes differed in churchmanship, Cahoon effected their merger into the Church of St. Andrew and St. Margaret of Scotland, with more than 200 members and its own building in Alexandria.

In 1990, he was elected bishop coadjutor of the DMAS, and in 1995 succeeded Bishop William Rutherford as diocesan. The diocese has 24 parishes and missions. Cahoon has also served as episcopal visitor to U.S. ACC dioceses vacated by the bishops who left the ACC in 1997.

Archbishop Cahoon and his wife, Leslie, a classics professor, live in Gettysburg, Pennsylvania, and have two daughters.

Group That Left ACC Suffers Further Mitosis

Special to *THE CHALLENGE*

The Holy Catholic Church (Anglican Rite) (HCC-AR), a group which "spun off" of the Anglican Catholic Church (ACC) and established its own, separate identity only eight months ago, has already split into two independent churches.

Word of the split is contained in a newsletter published by the England-based HCC-AR, led by Archbishop Leslie Hamlett, and a letter from Bishop Thomas Kleppinger, now apparently the "Acting Metropolitan" of the American faction. The two communications differ on the reasons for the separation, however.

When the group led by Hamlett and four other former ACC bishops first parted from their Continuing Anglican parent spring of 1999, when a New Jersey court ordered it to choose its own name,

During the first synod held under the HCC-AR name, however, a "long-running disagreement...came to a head," according to the English newsletter.

The newsletter maintained that the areas of particular dispute were all related to differences over "the extent to which the church should be influenced in its faith and worship by Anglican traditions inherited from its Episcopalian origins." Hamlett and New Zealand colleague, Bishop Alexander Price, have been "severe critics of Anglican compromise," and have stressed "the full Catholic faith of the Undivided Church." The same disagreement was at the root of the 1997 split from the ACC, the newsletter contended.

Signs of the disagreement reportedly included resistance of the HCC-AR's three American bishops to Hamlett's pre-synod directive that the new church use solely the Anglican Missal with the Gregorian Canon of consecration. The U.S. prelates were also said to have failed to observe the Feast of the Assumption (of Our Lady) as a red letter day. Additional problems cited were the American bishops' refusal to distribute Hamlett's pastoral letter among their people because it would "disturb" them.

Kleppinger's letter made reference to Hamlett's liturgical strictures, but also claimed (*inter alia*) that the Archbishop had been pushing for significant changes to the canonical structure of the church, to give bishops alone the power to legislate and select bishops, and downgrade the Provincial Synod to an advisory body. It also implied that Hamlett had been quietly maneuvering to effect the "schism," to set up a church according to his wishes, populated in part by some members of his former colleagues' flocks. "This schism was



Hamlett

long in the making and the American bishops were deceived," Kleppinger wrote.

Whatever the reasons behind it, the clash occurred when HCC-AR synod delegations arrived in Kansas City.

At that time, Hamlett reportedly discovered that he and his United Kingdom delegation, including Bishop Price, "were being frozen out." Hamlett learned that he had been excluded from the preparation of the agenda for the synod over which he was to have presided, and from the Metropolitan's customary celebration of the opening and principal synod Masses.

When queries to Bishop James McNealey, the synod's host, failed to produce reasonable explanations, the U.K. delegation "decided unanimously to withdraw with dignity from association with the [HCC-AR's] three U.S. dioceses." The disassociation includes the suspension of full communion with the U.S. bishops, Hamlett wrote.

Hamlett's group then held its own synod at a borrowed Assembly of God church. That gathering formed the 14 U.S. clergy and an unspecified number of parishes loyal to Hamlett into a new Missionary Diocese of the Americas, covering the U.S. and Canada. Work in the new jurisdiction reportedly joins that overseen by Hamlett in Europe, New Zealand and South Africa.

Hamlett denied that the outcome of Kansas City constituted "another split," but instead was "the completion of the 1997 split." The resulting two new bodies were described as "parallel but independent." At deadline, it was not known whether or not each body would continue to use the HCC-AR name.

Prayer Book Society Leader Becomes Continuing Deacon

No doubt about it, Graham Charles Eglinton has come a long way, both geographically and vocationally, from Australia, and the legal profession, to America and the diaconate, by way of Canada.

Eglinton recently completed a nine-year stint as national director and acting chancellor of the Canadian Prayer Book Society, during which time the Society grew to be the largest nationally governed lay organization in the Anglican Church of Canada, reported *Anglican Journal*. Ted Siemens, the Society's national chairman, said Eglinton's job was eliminated for financial reasons; an interim director may be considered, but it had come to the point that the organization "could not afford someone with Graham's capabilities," said Siemens. Eglinton has four law degrees, and is a member of the Australian, Canadian and British bars.

But the end of one chapter brought the start of another:



NEWLY ORDAINED CONTINUING ANGLICAN DEACON Graham Charles Eglinton (right) is flanked by the Very Rev. Carl Reid (left), dean of the Cathedral of the Annunciation in Ottawa.

Eglinton was ordained to the diaconate last year by Bishop Robert Mercer, C.R., head of the Anglican Catholic Church of Canada, a Continuing Church body in union with the Traditional Anglican Communion (TAC). The ordination took place in the Cathedral of the Annunciation of the Blessed Virgin Mary, Ottawa. The preacher at the ordination service was the Rev. Harold

Reuss, the rector of Eglinton's home parish of Murwillumbah in New South Wales, Australia.

Eglinton has traveled south of the Canadian border to join a former colleague at the Canadian Prayer Book Society, Fr. John Lancaster, at St. George's, Raleigh, North Carolina, a parish of the Anglican Church in America, another TAC body. Lancaster, a Canadian who served for several years as assistant director of the Society, is rector of St. George's, and Eglinton is serving as assistant curate at the parish.

C Of E Synod Keeps Old Lord's Prayer, Gives Interim Nod To Disputed Change In Creed

The Church of England's General Synod has rejected an updated translation of the Lord's Prayer deemed too unfamiliar to the public.

In a victory for traditionalists, the General Synod voted by a huge majority against adopting a new translation by the International English Language Liturgical Commission (ELLC), which replaces the line "And lead us not into temptation" with "Save us from the time of trial."

The C of E's new service book, *Common Worship*, will now have two translations in its main text: the traditional that begins "Our Father who art in heaven" and a modified version that starts "Our Father in heaven." Both refer to temptation.

The ELLC text, used in some places in the English-speaking Anglican Communion and in Methodist churches, has been consigned to an appendix at the back of the service book, to be published next November as the successor to the 1980 *Alternative Service Book*.

The Synod had spent the past three years wrangling over the word "temptation" and its meaning and resonances, and whether it was an accurate translation of the Greek word *peirasmos*.

The Incarnation, Adjusted

Meanwhile, a chasm opened on a new creed, minutes after it was accepted by the General Synod.

The Ven. Pete Broadbent, the Archdeacon of Northolt, and a member of the Archbishops' Council, said: "I cannot in all conscience say this creed." Two lay members echoed his sentiments.

The Bishop of Liverpool, James Jones, led the Evangelical attack on the new creed, which centered on a single line de-

scribing the incarnation of Jesus that he claimed elevated the Virgin Mary to the same status as the Holy Spirit. The new version replaces the line "by the power of the Holy Spirit he became incarnate of the Virgin Mary" with "was incarnate of the Holy Spirit and the Virgin Mary."

The new creed, supported by most of the bishops and clergy, but not the laity, will be debated further next July.

Meanwhile, another semi-controversial prayer which likens God to a mother was overwhelmingly approved by the Synod. Proposed by the Bishop of Oxford, Richard Harries, the prayer is included in one of eight new Eucharistic prayers. It reads: "As a mother tenderly gathers her children, you embraced a people as your own."

Sir Patrick Cormack, MP, of the Lichfield diocese, condemned the new Eucharistic prayers on the grounds that eight was too many, and pleaded for churchgoers to have a common bond of liturgy to unite them, instead of not knowing what they would be confronted with when they went to church. "The great thing about Cranmer's Prayer Book is that it created phrases and concepts which resonated in our people for centuries," Sir Patrick said. The 1662 *Book of Common Prayer* remains the C of E's official liturgy, but the alternate services are in widespread use.

Finally, a new psalm book that has been ridiculed for being filled with howlers and *double entendres* was endorsed after being praised by cathedral clergy who recite it daily.

An example of the infelicitous new translations of King David's Songs is a verse from Psalm 6 which states "Every night I drench my bedding and flood my bedding." Critics said it sounds like a severe case of bed-wetting.

The Synod was assured by the Liturgical Commission that the double meanings would be corrected.

Sources: *The Times*, *The Daily Telegraph*

Mixed News On C Of E Attendance

Officials released new statistics last fall showing that, as feared, Sunday attendance in the Church of England's 16,000 churches has dropped below the one million mark—though a second, new way of counting showed a higher total.

The C of E has not released its usual Sunday attendance figures for over two years, claiming that they did not represent the whole picture. Due to Sunday trading and other changes in modern life, it was believed that some people were worshipping often, but not every Sunday.

The figures as traditionally obtained showed a decline in churchgoing from 1,016,000 in 1996 to 995,700 in 1997; nearly 30 years earlier, in 1970, the total was a million and a half. The new method of counting, however, suggested that the true figure could be 27 percent higher. One reason for this, apparently, is that the count is not used to set the parish's share of financial support to the diocese.

Sources included *Religion News Service*, *The Church of England Newspaper*, *The Daily Telegraph*

Bishops: Tough Life, Or High Life?

There was consternation among struggling Church of England clergy and church leaders alike in October, when leaked information revealed that some C of E bishops spend more on their chauffeurs than the average vicar earns in a year.

Figures obtained by *The Daily Telegraph* showed that a number of bishops said the cost of doing their jobs (e.g. office expenses, property maintenance) exceeded 100,000 pounds between October 1996 and September 1997; they also revealed a huge gap between the highest spending of the 42 diocesan bishops, who claimed nearly 139,000 pounds, and the lowest, who claimed close to 35,000 pounds. Altogether—but excluding costs incurred by the two Archbishops—the diocesan bishops' expenses totaled 3.25 million pounds.

The Church Commissioners, who confirmed that the figures were theirs, said they showed that "the bishops get what they need to do the job, and no more." *Church Times* said that reports often overlook "the high running costs of the historical properties often occupied by bishops, the bishops' heavy workload," and that the expenses are job-related, not personal.

The Commissioners later made a further attempt to quell negative reaction with a report detailing the many roles and responsibilities bishops fulfill.

The *Telegraph* story, however, reportedly created "shockwaves" in the C of E, evoking feelings among some that too much of the church's dwindling resources are spent on prelates and centralized administration, at the expense of parishes.

Damage control efforts escalated, moreover, when the traditionalist *New Directions* magazine said it had the documents detailing the bishops' expenses and would make copies of them available to General Synod members and donors to a children's charity. In response, church authorities warned that the magazine could face prosecution for a "criminal" offense.

At deadline, the magazine was still taking legal advice, but editorial staff believed the documents may not be covered by the law because they did not identify individual bishops.

United Religions Charter Due To Be Signed In June

By Lee Penn

The Episcopal Bishop of California's controversial plan for a religious United Nations, combining representatives of everything from major faiths to New Age movements, seems to be advancing steadily toward the signing of a charter creating the interfaith body in June this year.

Activities supporting the United Religions Initiative (URI)—the brainchild of Bishop William Swing—are occurring in 50 countries on all continents, and in at least 22 U.S. states.

Last June, URI held its fourth "Global Summit" at Stanford University. There, about 100 delegates from 27 countries in attendance (though none of them were from Israel, Muslim Middle Eastern countries, or North Africa) prepared a new draft of the organization's charter, stating that URI may in time "have the visibility and stature of the United Nations." The document states the aim of URI as being "to promote enduring, daily interfaith cooperation, end religiously motivated violence, and create cultures of peace, justice and healing for the Earth and all living beings."

Bishop Swing elucidates this (as noted in *TCC's* last report on URI in March/April '99) in his book, *The Coming United Religions*. He says: "The time comes...when common language and a common purpose for all religions and spiritual movements must be discerned and agreed upon. Merely respecting and understanding other religions is not enough." Swing condemns Christian evangelism, which he calls "proselytizing," which is linked in his book with "condemning, murdering" and "dominating."

Swing expects "tens of thousands of leaders of the world's religions, spiritualities, and indigenous traditions" to be on hand for the charter signing this June, not in his base of San Francisco, but in Pittsburgh—soon to be URI's new home, according to Swing and URI Vice President William Rankin. Bishop Swing announced in late October that the organization had received a \$1.7 million grant from a Pittsburgh-area foundation, and that the URI will move its headquarters there. Many people, he noted, have not wanted to cooperate with the URI because the current San Francisco location carried "negative connotations."

As a parallel effort to the URI, Swing has formed the "Inter-Religious Friendship Group" (IRFG), which founders aim to serve as a forum for regular, confidential and "relatively unstructured" discussion between religious leaders. IRFG leaders also include the Dalai Lama and Richard Blum, a wealthy San Francisco investment banker, and the husband of U.S. Sen. Dianne Feinstein (D-CA). The IRFG has met three times, most recently in November 1999 at the Carter Center in Atlanta, Georgia. The Rev. Dr. Gary Gunderson, director of the Carter Center's Interfaith Health Program, stated that, "While not a formal member of the URI, President Carter stressed how much the Center valued the role of religious leaders in conflict situations."

In Anglican circles, the 1998 Lambeth Conference endorsed URI's call for a 72-hour global "religious cease-fire" between December 31, 1999 through January 2, 2000, though the resolution did not mention URI.

Among Anglican bishops, URI recently picked up an implicit nod from Bishop Michael Ingham of New Westminster, Canada author of *Mansions of the Spirit: The Gospel in a Multi-Faith World*, which reportedly challenges the belief



Bishop William Swing

that only faith in Jesus Christ can lead to spiritual salvation. Other episcopal supporters of URI include Bishop James Otley, the former Anglican Observer at the United Nations; Bishop Samir Kafity of Jerusalem; and former Southern African Primate Desmond Tutu. No Anglican bishops in communion with Canterbury

have publicly opposed the URI.

The Archbishop of Canterbury, Dr. George Carey, has not expressed a public opinion about URI, but has delivered addresses in recent months focusing on the role religions play and can play in promoting international order and preventing international disorder. A recent statement to the press states that Dr. Carey "regards the challenge of building better bridges between denominations as a major faith priority. He believes that through such cooperation, faith leaders and communities can help to develop the role of religions as a force for peace and justice in the new Millennium."

The only organization Dr. Carey seems to have mentioned supportively, though, is the better-known World Conference of Religions for Peace, which has been facilitating conflict resolution work in Bosnia and Sierra Leone. There are, in fact, a number of other groups, recurrent gatherings and leaders that try to promote interfaith cooperation (e.g., the Parliament of the World's Religions which met in December), though URI is evidently the only venture aiming for a regularly-meeting body.

Bishop Swing has expressed hope that the Vatican would cooperate with URI. However, though two prominent U.S. Catholic leaders are supporting URI's cease fire—including Washington's Cardinal Hickey, who was to lead an interfaith prayer service January 1—the Vatican recently repeated its 1996 rebuff to Bishop Swing. In a letter published in the June 1999 issue of *Homiletic & Pastoral Review*, a magazine for Catholic priests, Fr. Chidi Denis Isizoh of the Pontifical Council for Interreligious Dialogue said: "Religious syncretism is a theological error," which is why the Interreligious Council "does not approve of the United Religions Initiative and does not work with it."

Catholics, Lutherans End Doctrinal Dispute

Last October 31 marked 482 years to the day since the blunt-speaking monk, Martin Luther, nailed his legendary attack on Catholic Church practices to a church door in Germany, an act of conscience that triggered the Protestant Reformation—the wrenching division of Western Christianity—and more than a century of religious wars that killed hundreds of thousands.

On that 482nd anniversary last year, modern Roman Catholic and Lutheran Church leaders gathered in Augsburg, Germany, signed a document that officially settles the central argument about the nature of faith that Luther provoked. The agreement declares, in effect, that it was all a misunderstanding.

The dispute pivoted upon the doctrine of justification. Lutherans have believed that faith alone, an acceptance of God renewed every day, ensures eternal salvation. The Catholic Church has long taught that salvation comes from the sum total of faith and good works—that a life of devotion and service on Earth earns the faithful the key to heaven.

The key language in the 1999 Joint Declaration on the Doctrine of Justification appears to give decisive weight to the Lutheran position on salvation through faith, while embracing an ethic of earthly service championed by Catholics.

"There are no winners and losers" emerging out of the protracted negotiations, said Augsburg Bishop Viktor Josef Dammertz.

"In the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and builds up our common life," proclaimed Cardinal Edward Cassidy, Pope John Paul II's emissary, as he signed the Augsburg accord on behalf of more than a billion Roman Catholics worldwide. All but 3 million of the world's 61.5 million Lutherans were represented by Bishop Christian Krause, president of the Lutheran World Federation, and Federation General Secretary, the Rev. Ishmael Noko.

Hundreds of clerics and theologians, many in flowing robes of purple, white or black, trod quietly through the sunny streets of this old Bavarian city where Luther had two momentous confrontations—in 1518 and 1530—with the Catholic hierarchy.

The church leaders moved from Mass at the Catholic Basilica of St. Ulrich and Afra to the blessing and signing of the accord at the Lutheran Church of St. Anna. Cross-faith services around the world echoed the Augsburg ceremony.

The agreement is significant beyond the dispute over doctrine that it resolves. Though its immediate impact will be minimal at the parish level, it has deep implications for future relations among Catholics and Protestants, said theologians and church leaders. Many said the accord gives added promise to the ideal of full communion, and ultimate full reunion, between the churches.

"This is a critical breakthrough: it's the first major step toward reconciliation between the two churches since the Reformation," said the Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America and one of the negotiators and signers of the agreement.

"Now we understand we have creeds in common, and that removes the taint of heresy from both sides," Anderson said.

The Lutheran-Catholic concord "is one of the most important ecumenical moments of the century," said the Rev. Joseph Komonchak, professor of theology at Washington's Catholic University. "This document appears to be saying that the doctrine that Luther thought was central to the Reformation, and which led him to undertake it, is not one on which there are serious enough differences between Catholics and Lutherans to justify the division of the church. And that is a pretty big statement," he said.

Not all have cheered the accord, among them the 2.6 million Missouri Synod Lutherans. According to the Rev. A. L. Barry, their president, the Catholic Church has "not budged" since the Council of Trent's insistence on justification by works.

John Wilson, editor of *Books & Culture*, a magazine that circulates among Evangelical Christians, said, "Many people see this as a desperate gesture that confirms that all...historic church bodies have lost their distinctive faith commitments." But he added: "Others have a more hopeful perspective—that we have finally left behind the flabby ecumenism of the '60s, which was more about social issues, and that Protestants and Catholics are having serious talks about doctrine and healing their divisions."

Indeed, there are still fundamental disagreements between Catholics and Lutherans, notably on the papacy and the Eucharist. Those are future topics of discussion for leaders of the two churches.

Continued on next page, right column

ANGLICAN WORLD BRIEFS:

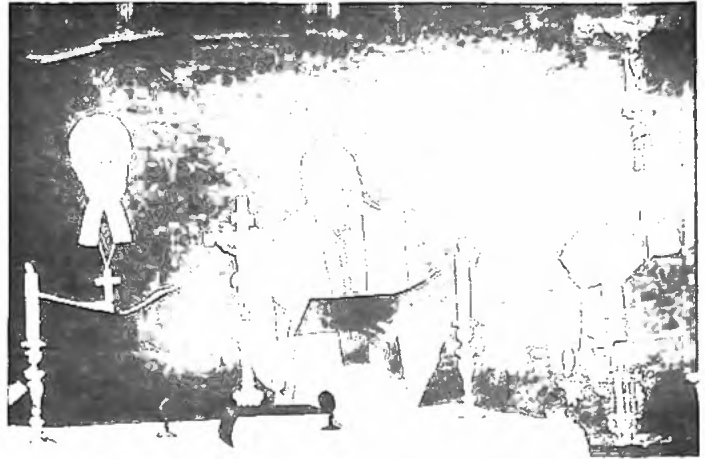
***THE CONTINUING CONFRONTATION BETWEEN THE ISLAMIC GOVERNMENT OF THE SUDAN AND THE EPISCOPAL CHURCH IN THAT COUNTRY** reached a dangerous level with attempts late last year to seize church property. According to news reports, authorities in Khartoum tried to confiscate church property in Omdurman after a court-ordered eviction on October 16. But a strong reaction from the Christian community led the state governor to suspend the eviction. It was the latest development in a dispute that goes back to 1991. Omdurman, the twin city of Khartoum, lies in the mainly Islamic north. The government has been locked in a civil war against the mainly Christian and animist south which is seeking religious and political freedom. - *Episcopal News Service*

***THE FIRST WOMEN PRIESTS AMONG ANGLICANS IN BELIZE** have been ordained. Bishop Sylvestre Romero ordained Canstancio Apolonario Perez and two female deacons. Lynda Carmita Moguel and Ilona Smiling, as priests. On the other side of the world, the Mombasa Diocese of the Anglican Church of Kenya also has okayed the ordination of women as priests, following heated debate over the issue. The diocese is led by Bishop Julius Kalu. - *Anglican News/The Nation (Nairobi)*

***THE BISHOP OF SOUTHWARK**, Tom Butler, has called for the church to speak out in support of traditional family life, after a Los Angeles court granted a British gay couple joint "legal parenthood" of twins who will be born to a surrogate mother recruited through a California agency. The twin boy and girl, who were to be born in December, will now be among a small number of children worldwide with two legally named fathers: there are nine such cases in America. Writing in *The Daily Mail*, Bishop Butler said he "utterly disapproved" of the decision. "In our desire for self-fulfillment, we have sown the wind and reaped the whirlwind—a whirlwind of distressed children," he said. Butler's message apparently dovetailed with a House of Lords ruling that homosexual couples count as families in law. A man who faced eviction after the death of his male partner of 20 years won his case to remain in the flat his former partner owned, reported *The Church of England Newspaper*.

***MORE THAN 1,000 PEOPLE HAVE WITHDRAWN THEIR SUPPORT** from the Church of England's leading children's charity since it lifted its ban on homosexuals adopting and fostering children. *The Daily Telegraph* reported last fall. The change of policy by the Children's Society caused a furor when it was announced in July, following months of agonized internal debate. The charity was inundated with letters of protest and the move also caused friction at the highest levels of the church, already buffeted by the contentious homosexual issue. The Archbishops of Canterbury and York, who are both presidents of the Society, said they would have taken a different approach. Colin Hart, the director of the Christian Institute, said: "The fact that the society only places a few children a year for adoption shows that it has only taken this decision for ideological reasons. It was ridiculous for the Children's Society to have even considered this. People have lost confidence in it."

***THE DIOCESE OF BATH AND WELLS** has ended its



BISHOP CHRISTIAN KRAUSE of Brunswick, Germany (left), president of the Lutheran World Federation, and Cardinal Edward Cassidy, president of the Vatican's Council for Promoting Christian Unity, sign the historic agreement on justification during an October 31 ceremony in Augsburg, Germany. Photo by Edgar Trexler

CATHOLICS/LUTHERANS Continued from Page 27

IN FACT, A CENTRAL ISSUE LUTHER RAISED seemingly lives on, albeit in somewhat different form. The focal point of the 95 Theses Luther posted on the chapel door of Wittenberg castle in 1517 was the Church's sale of indulgences, for the remission of time spent in purgatory. Needless to say, then, the Vatican's recent release of a new manual of indulgences—just in time for the millennium—prompted complaints from Protestants and embarrassment among Roman Catholics.

It turns out that, while the Catholic Church's doctrine on indulgences has faded into the background, it has never lapsed. A late 1998 papal bull announced the "Jubilee indulgence," describing how Roman Catholics may gain indulgences releasing them or souls already in purgatory from time they have to spend there for sins they have confessed, or perhaps to expiate their unforgiven venial sins, before being admitted to the Beatific Vision.

However, the Roman Church does not propose a return to trading indulgences. The new manual of indulgences explains the concrete methods for remission of sins—by prayer, receiving the sacraments, works of charity and acts of penance and self-denial.

Sources included *The Washington Post*, *The Daily Telegraph*, *Ecumenical News International*

France Sanctions Gay Couples

France has become the first traditionally Roman Catholic nation in Europe to recognize homosexual partnerships, reports *The Times* (London).

Denounced by the opposition as an assault on marriage and by religious groups as "the death of the family" and "licensed debauchery," a new law to take effect this year enables cohabiting couples to sign a contract registering their union "whatever their sex in order to organize their common life." They will enjoy rights equal to married couples in income tax, inheritance, housing and social welfare. The bill does not give gays the right to adopt children or to have them by artificial insemination.

The contract can be revoked through a simple declaration.

Germany also now allows same-sex partners to register, and be united in a civil ceremony almost identical to that for het-

cross-sexual marriages, but the gay partners each remain single in the eyes of the law for tax and inheritance purposes.

NCC Marks 50th Year Amid Serious Concerns For Future

Former Atlanta Mayor Andrew Young is taking the reins of the U.S. National Council of Churches—now 50 years old—at a time when it is struggling with budget and staff cuts, as well as challenges to its effectiveness as a movement for Christian unity.

Young, who also served as the U.S. ambassador to the United Nations, will serve as president (a part time figurehead position) of a group representing 35 denominations with more than 50 million members. He replaces Episcopal Bishop Craig Anderson in the post. Working with Young as NCC general secretary will be another preacher-politician, former Congressman Robert Edgar, who succeeds the Rev. Joan Brown Campbell. While many of the details must be worked out, the organization they will oversee is due to lose at least a third of its staff, 34 positions.

The (historically left-leaning) Council has been involved in numerous relief, development and social justice efforts through the years. An early landmark was the 1952 *Revised Standard Version of the Bible*, published under NCC auspices, followed in 1989 by the gender-inclusive *New Revised Standard Version*. The Council also compiles the **Yearbook of American and Canadian Churches**.

But the NCC has suffered from fiscal accountability problems and is facing a \$3.2 million operating debt for 1999. It has sought emergency gifts from member churches to wipe out the debt, but some of the largest members, most notably the United Methodist Church, have held off contributing until they see a balanced budget.

On top of that, as the NCC was gathering to mark its 50th anniversary in Cleveland last fall, leaders of Evangelical groups in seven Council denominations called for it to disband.

"The NCC is a hindrance to the cause of Christian unity," said Methodist James Heidinger II. "It does not include the Roman Catholic Church and the NCC's extremely liberal theological and political views have made 'ecumenism' a negative word for Evangelicals."

Other observers say the Council's woes simply reflect the

Continued on next page

LATE NEWS: TWO TRADITIONALISTS CALLED HOME

THE RT. REV. MICHAEL HOUGHTON, THE NEWEST OF THE THREE CHURCH OF ENGLAND "FLYING BISHOPS," DIED UNEXPECTEDLY in December at age 50, a few days after suffering a heart attack. Houghton had served as Bishop of Ebbsfleet for just over a year. Bristol Cathedral was filled with mourners for his funeral mass December 20, with participants including eight bishops and 200 clergy.

A STALWART TRADITIONAL ANGLICAN, FRASER BARRON, DIED December 13 at age 62, after a long and brave battle against cancer. A specialist on political trends and legislative strategies at a Washington, D.C. public affairs firm, Barron was (*inter alia*) a past president of the Fellowship of Concerned Churchmen and of the Foundation for Christian Theology, sponsor of *THE CHRISTIAN CHALLENGE*, and active in the Continuing Church movement for a number of years. A requiem was slated January 8 at Ascension and St. Agnes in Washington, where Barron had worshipped for the last few years.

12-year financial aid to the Makeni Ecumenical Centre in Lusaka, Zambia, because its honorary chairman is involved in the establishment of a traditional Continuing Anglican presence in Zambia, though this has nothing to do with the centre. So reports the honorary chairman himself, Canon Pierre Dil, who is in the Continuing Anglican Church of Zambia, a tiny upstart that is part of the global Traditional Anglican Communion. The Makeni Centre, however, is a separate institution involved in pre- and primary school programs, adult education and skills training programs for the unemployed, medical and family planning work (excluding abortion), and the establishment of settlement villages. After receiving a letter from a representative of the Bath and Wells diocese announcing the cut-off of aid, Dil protested the decision in a letter to the same representative. The "Makeni Ecumenical Centre is *not* an Anglican institution (as its very name implies), yet you punish it and the underprivileged people it serves," Dil wrote in part. This is only the latest among several incidents targeting the *Zambian Continuists* Dil has reported, most of them allegedly perpetrated by "establishment" Anglican officials in Zambia.

***RETREAT FROM "ATTILA THE NUN":** Numerous complaints about the high-handed, dictatorial style of the female provost of St. Paul's Scottish Episcopal Cathedral, Dundee, finally seem to have hit home with the Bishop of Brechin, Neville Chamberlain. When vestry members earlier called for Miriam Byrne's resignation, a church inquiry ruled there were no grounds on which to sack her. In October, however, Chamberlain—who appointed the twice married former nun as provost in 1998—told parishioners that he no longer wishes to conduct services in his own cathedral, and that he had lost confidence in Byrne. He reportedly made it clear to Byrne that she should resign. The woman known as "Attila the Nun," however, does not seem the type to go quietly. Right after taking up her post, Byrne changed the prayer book on her first Sunday at the cathedral, without consulting the congregation. During her tenure, some cathedral staff members have left, while at least two others, including the cathedral organist, were sacked by Byrne (the organist is appealing the decision). Congregation numbers have dropped sharply to only a handful. The Anglican Consultative Council, which recently met in Dundee, reportedly avoided the cathedral altogether, holding services elsewhere. Byrne claims that her ministry is under attack because of fear of change, not sexism. Church of England insiders say that Byrne—who holds the most senior Anglican Church position of any woman in Britain—has set back the hopes of women priests climbing higher in the hierarchy. At deadline, Byrne had not resigned.

ANGLICAN USA BRIEFS:

***SIGNS OF STRONG OPPOSITION AMONG EVANGELICAL LUTHERANS** to a full communion relationship with the U.S. Episcopal Church (ECUSA) continue, even though the churchwide assembly of the Evangelical Lutheran Church of America (ELCA) has already approved the relationship, with ECUSA expected to follow suit this year. Among other things, more than 400 persons came together in Roseville, Minnesota November 15-16 to form

NCC Continued from previous page

decline of mainline Protestant denominations, bodies which largely shape the Council's agenda and pay the bills, though most U.S. Orthodox and African-American denominations also belong.

But even Rev. Campbell, who retired as NCC general secretary December 31, thinks "we need to have a new structure" that will encompass Catholics and Evangelicals. She expects this to happen within five or six years.

Sources: *The Associated Press, Episcopal News Service*

Probe Sought On Claimed Sales By Abortion Clinics

Momentum appears to be gaining for a congressional investigation into recently reported claims that U.S. abortion clinics are selling the body parts and organs of aborted babies.

Sen. Bob Smith (R-NH) made the assertion on the Senate floor October 21 during debate on the Partial Birth Abortion Ban Act.

Smith contended that some clinics are committing infanticide and performing abortions in ways calculated to produce the maximum number of fresh human body parts for sale.

Helen Alvare, a pro-life spokeswoman for U.S. Roman Catholic bishops, said Smith had "produced credible evidence that some U.S. abortion clinics have worked hand-in-glove with wholesalers of fetal body parts." Alvare has called for a congressional investigation into the matter, according to *Our Sunday Visitor*. A resolution proposing a probe into the trafficking of body parts of aborted fetuses was due to be considered by the House late last year.

A recent exposé in the Evangelical magazine *World* found

a new organization, the Word Alone Network, to help Lutherans who want to resist the concord with ECUSA, and support those ready to leave ELCA. Their Presiding Bishop, H. George Anderson, has also met with various members of his flock opposed to the pact (which is not a merger), trying to offer more explanation and calm fears. Much of the controversy continues to center on the requirement that the Lutherans accept the "historic episcopate," with opponents charging that such a move compromises Lutheran identity, altering the role of bishops as they exist in the Lutheran system, and diminishing the role of laity in the church. - *The Morning Call/Episcopal News Service*

***FIVE OF 17 CHILDREN WHO ALLEGED THEY WERE SEXUALLY MOLESTED** at the 300-year-old Bruton Parish in Williamsburg, Virginia, have settled their lawsuit against the church and the Episcopal Diocese of Southern Virginia, their attorney said. The children were suing Bruton Parish following Richard Wescott Weaverling's conviction for multiple counts of molesting the children at the church and his home, when he worked for the church in 1993 and 1994. Weaverling was sentenced to 73 years in prison in August 1996. The terms of the agreement are confidential, Charlottesville attorney Bruce Rasmussen said, and the five plaintiffs' lawsuit has been withdrawn. Due to go to court in November are lawsuits filed on behalf of the other 12 children, alleging the church and diocese were negligent in hiring and supervising Weaverling and guilty of covering up the extent of the abuse. - *The Associated Press*

that at least five U.S. companies are trafficking in the remains of aborted fetuses. The magazine obtained a "price list" for such things as skin (\$100), spinal cord (\$325) and brain (\$999, minus 30 percent if "significantly fragmented").

Not denying that such sales are occurring, abortion advocates reportedly defended them, saying that it helps "research that can help save the lives of wanted children."

UM Pastor Defrocked

A United Methodist (UM) pastor who sparked controversy three years ago by conducting a lesbian "wedding" in Nebraska was defrocked November 17 for officiating at a similar rite for two men in North Carolina.

A jury of 13 ministers imposed the penalty against the Rev. Jimmy Creech after unanimously convicting him of violating church law.

A defiant Creech, 55, said that the church had said it would use its legal, spiritual and financial "power...to enforce bigotry." He said it was a "sad" and "scandalous" day for the UM Church. His conviction could be appealed.

Creech was narrowly acquitted in a 1998 church proceeding for conducting the lesbian union rite. Later that year, though, the church's Judicial Council ruled that a 1996 addition to the church's Social Principles, barring clergy from performing same-sex unions, had the force of church law.

Before the ruling caught up with Creech, another Methodist cleric who presided at a same-sex union, the Rev. Gregory Dell of Chicago, was found guilty of violating church law, and suspended.

Sources: *The Washington Times, Religion News Service, Christian News*

***THE LIBERAL BISHOP OF PENNSYLVANIA**, Charles Bennison, has suffered another loss, following upon the secession several months ago of the traditionalist St. James the Less, Philadelphia, from his diocese. Now, the Evangelical rector of St. Peter's, Broomall, Pennsylvania, the Rev. Tim Walker, has resigned his parish over the "terrible" state of the church and diocese, which he says are straying ever further away from Scripture. Joined by some of his parishioners, Walker intended to form a new congregation in Broomall that he hopes will affiliate with the Orthodox Presbyterian Church, a conservative body which he feels takes the authority of Scripture seriously. - *Cornerstone*

OF GENERAL INTEREST:

***IN LATE NOVEMBER, THOUSANDS OF TRIUMPHANT MUSLIMS** unveiled a cornerstone for a mosque next to a major Christian shrine in the heart of Jesus' boyhood town of Nazareth—a ceremony that set off bitter recriminations between the Vatican and Israel. The Vatican said Israel, by allowing the mosque to be built, was laying the foundation for division. Israel hinted that the Holy See's protests were motivated in part by anti-Semitism. The Muslim ceremony in the shadow of the Basilica of the Annunciation in Nazareth, replete with defiant chants and fervent prayers, prompted church leaders to close Christian shrines across the Holy Land, dismaying or confusing the many pilgrims Israel is depending on for a tourist

boom leading up the millennium. The dispute over the mosque forged odd alliances. The Palestinian leadership sided with the churches, while Israel was accused of favoring the Islamic movement in the government's attempt to broker a compromise. The dispute over the mosque has deeply hurt previously respectful relations between Muslims and Christians in the city. - *The Associated Press*

***THE STATE OF ISRAEL'S AD CAMPAIGN** beckoning pilgrims to celebrate Jesus' 2,000th birthday in "the Place Where It All Began" turns out to have a caveat. A compromise between objecting rabbis and the tourism industry agreed to allow Christians in the Holy Land to carol for Christmas and to ring in the millennium, but in muted tones. Christians "may celebrate and run their festivities in closed-off hotel halls," the Chief Rabbinate said, while public places will preserve a Jewish character. - *The Washington Times*

***THE U.S. STATE DEPARTMENT HAS SINGLED OUT FIVE COUNTRIES AS VIOLATORS OF RELIGIOUS FREEDOM**, but only one of them, China, is likely to face the possibility of sanctions. The five nations—China, Iran, Iraq, Myanmar and Sudan—are the first to be designated under the Religious Freedom Act, signed into law by President Clinton in 1998. The law demands sanctions against nations found to be engaging in "severe violations of religious freedom." But the law provides no sanctions against countries with which the U.S. has no formal relations, which is the case with most of the countries cited by the State Department. In the case of China, Secretary of State Madeleine Albright had not decided at this writing what sanctions should apply. They could range, however, from a formal diplomatic rebuke to the suspension of economic assistance. The new law has occasioned the creation of a first-ever U.S. Ambassador at Large for Religious Freedom. After about a year on the job, the man filling that role, Robert A. Seiple, a 56-year-old Evangelical Christian, recently stated that "Religious freedom is being wo-

ven deeply into our foreign policy in a way that it hasn't been in the past." - *Ecumenical News International/The Washington Post*

***HERE'S A REAL SWITCH** from the stream of reports about Muslim persecution of Christians in various parts of the world. It seems a London-based Islamic group has issued a death "fatwa" against a playwright whose stage production depicts Jesus as a homosexual who is seduced by Judas Iscariot, and crucified "King of the Queers." Terrence McNally was sentenced to death by the Shari'ah Court of the U.K. as the play *Corpus Christi* opened in London. Muslims revere Jesus as a messenger of God. Sheik Omar Bakri Muhammad, judge of the UK Islamic court, said: "The fatwa is to express the Islamic point of view that those who are insulting to Allah and the messengers of God...must understand it is a crime. The Church of England has neglected the honour of the Virgin Mary and Jesus. It is blasphemy for them not to take action." However, a "fatwa" religious decree, issued by a recognized Islamic scholar, or other authorized leaders, should only be carried out by an Islamic state, which rules out action against the New York-based McNally in either the U.K. or the U.S. McNally is doubtless watching his back, however. - *Ecumenical News International/BBC News Online*

***A "TIDE OF FILTH" IS MARRING A CULTURAL "RENAISSANCE"** in Northern Ireland fueled by the peace process, say campaigners from the Free Presbyterian Church who are fighting the trend. Members of the fundamentalist church took up loudspeakers and placards early in November to protest the launch in Belfast of an exhibition by the artists Gilbert and George, featuring human excrement and semen. The Belfast festival's production of *Romeo and Juliet*, which includes a lingering kiss between two male actors playing the leads, and *A Clockwork Orange*, which finished a short run last fall, also have provoked their ire. "Ten years ago, this sort of thing would

Subscribe To THE CHALLENGE!

The base subscription rate (for eight issues yearly) is \$22 in the U.S., \$25 (U.S.) for Canadian readers, and \$30 or equivalent elsewhere, though donations above that amount are greatly appreciated, and are tax-deductible for U.S. donors. Checks or money orders in U.S., British, Australian and Canadian currency are accepted. Visa and MasterCard also are accepted.

CHRISTIAN CHALLENGE Subscription/Donation Form

Please accept my subscription or special donation as indicated below:

CHECK OR MONEY ORDER in the amount of _____

CHARGE: Card Used: _____ VISA _____ MASTERCARD AMOUNT: _____

Name on Account: _____ Acct. No. _____

Exp. Date _____ Signature _____

PURPOSE: _____ Subscription to CHALLENGE/Renewal

_____ Special Donation

_____ Bundle Plan Offering (For one year: 5-\$90; 10-\$150; 15-\$230; 20-\$300; 25-\$370; 30-\$445)

RETURN ADDRESS:

Name _____

Address _____

Please mail this completed form with your check or money order (unless a credit card is used) to:

E-Mail:
CHRISTIAN.CHALLENGE@ecunet.org

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

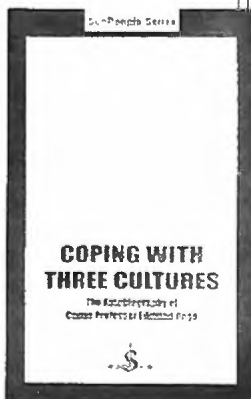
Phone 202/547-5409
Fax 202/543-8704

COPING WITH THREE CULTURES

A Book in the SunPeople Series

Just in time to respond to new curiosity about African Anglicans—whose amazing numbers and faith have so strengthened the Anglican Communion—is this fascinating book by the distinguished Nigerian-born Canon Prof. Edmund Ilogu. With a foreword written by the 101st Archbishop of Canterbury, Donald Coggan, the book tells of Canon Ilogu's experiences while studying and later teaching in various schools, theological institutions and universities in Nigeria, the U.K., the U.S. and the Netherlands, as well as in a diversity of other work positions.

LORD COGGAN wrote:
"Edmund Ilogu has been an interpreter of Africa to people whose background is other than his own and always at the center of his life and teaching is the radiant Person of Jesus Christ."



THIS BOOK IS AVAILABLE FROM:

SUNGAI BOOKS, P.O. BOX 3295, Princeton, NJ 08543-3295
 609-393-2655; fax 609/396-9553

Paperback – \$9.95 (ISBN# 1-889218-18-9)

Cloth – \$24.95 (ISBN# 1-889218-19-7)

Shipping and Handling: \$4 for first copy, \$1 for each additional copy.
 20% discount for churches and institutions desiring more than ten copies; 40% discount for more than 25 copies per order.

St. Mary's Theological College

Diocese of the West • Anglican Church in America
 4510 Finley Ave. Los Angeles, CA 90027

Voice: (323) 660-2700 • Fax: (323) 660-2708
 Email: stmarys@earthlink.net

- Intensive Weekend Program for Working Adults
- Intentional Academic, Spiritual and Ministry Formation
 - Diaconal: 16 months
 - Homiletics: 4 months
 - Priesthood: 24 months
- Selected courses by at-a-distance technologies

Request a College catalogue
 \$5, including shipping and handling

THE ORDER OF ST. ANDREW

A Religious Order of men and women, both married and single, not living in community.

For information contact: THE FATHER OR MOTHER GENERAL
 The Order of Saint Andrew

2 Creighton Lane, Scarborough, NY 10510
 (914) 941-1265; 762-0398 <http://www.osa-anglican.org>

PARISH SEEKS PRIEST: St. Aidan's, Des Moines, IA, USA. Traditional Anglican Communion. A devoted congregation with solid, traditional Churchmanship in a small, handsome building can offer a stipend, in a pleasant community. Pro-Cathedral parish of Diocese of the Missouri Valley, Anglican Church in America. Contact: Bp. Louis W. Falk, 4807 Aspen Drive, Des Moines, IA 50265, Fax 515/226-8987.

never have happened," said the Rev. David McIlveen of the Sandown Road church, in East Belfast, who joined the protest. "There has been a gradual downgrading of morals—the Belfast festival shows that—and we feel it is time to draw a line. Morality and decency must be maintained." - *The Times (London)*

***AN ECUMENICAL DECADE TO OVERCOME VIOLENCE** was declared by the Central Committee of the World Council of Churches (WCC), at the conclusion of a recent meeting in Geneva. In making the call, the Committee encouraged its 336 member churches "to challenge the powers and principalities that perpetuate violence in our world." The decade was proposed by delegates to the WCC's Eighth Assembly in Harare, Zimbabwe last December. The committee also issued nine recommendations to deal with "growing threats to international peace and security." - *Episcopal News Service*

***A NAKED MAN WIELDING A SAMURAI SWORD** burst into a service at St. Andrew's Roman Catholic Church in Thornton Heath, Surrey, England, recently. Shouting obscenities, the man ran through the church, lashing out at worshippers with his weapon. Terrified parishioners fell over each other as they tried to flee. An off-duty police officer and another man were hailed as heroes for helping overpower the man, but not before he had injured 11 congregants. The attack was apparently random, as the man was not known at St. Andrew's. The suspect, an un-

employed computer expert, Eden Strang, 26, was later charged with the attempted murder of one parishioner who was in critical condition. Strang was described by neighbors as a "DIY enthusiast" and a "perfectly normal bloke." He reportedly had no history of mental illness, though it was later revealed that he had been the victim of a stabbing in 1991. - *Various sources*

***A PROPOSAL TO OFFICIALLY DECLARE ZIMBABWE A CHRISTIAN NATION** evoked fierce debate late last year. The proposal from the Evangelical Fellowship of Zimbabwe (EFZ) is also supported by the nation's leading ecumenical organization, the Zimbabwe Council of Churches. - *Ecumenical News International*

***A U.S. SUPREME COURT CONFRONTATION OVER THE CONSTITUTIONALITY OF LATE TERM ABORTION** may be in the offing, following conflicting rulings on the issue in two federal courts. In a related story, the U.S. Senate passed a ban on partial birth abortion in October, but again failed to get enough votes to override President Clinton's certain veto. In another vote on a nonbinding resolution, though, the Senate narrowly endorsed the 1973 Supreme Court ruling that made abortion a constitutional right. - *The Washington Post*

***PHYSICIAN-ASSISTED SUICIDE WAS BANNED** in a vote October 27 by the Republican-controlled U.S. House of Representatives. The "Pain Relief Promotion Act" includes a host of uncontroversial provisions encouraging

Continued on Page 34

1979 Continued from Page 11

had requested his resignation. Meanwhile, the ACC evidenced a "greater spirit of unity" at its Indianapolis meeting, at which work was completed on the constitution. Delegates then launched into 70 pages of proposed canons, finishing work on about a third of them and adopting the rest provisionally. Notably, the canons declared the Anglican Catholic Church the name of primary usage, but provided several other acceptable names, including ACNA, or simply the Anglican Church. In other action, the assembly confirmed the choice of the Rev. Frank Knutti, rector of St. Augustine of Canterbury, West Palm Beach, as assistant bishop of the Patrimony, under Bishop Burns' direction. Elected later in the year as bishop coadjutor of the Mid-Atlantic States was the Rev. William Rutherford, former rector of St. Mark's Episcopal Church, Fincastle, Virginia.

THE CONTINUUM ALSO KEPT EXPANDING, despite its vicissitudes. In early 1979, 196 congregations in the U.S. and Canada were listed as part of the Continuing Church movement, with most belonging to the ACC.

THE FIRST WOMAN NOMINATED FOR BISHOP IN ECUSA was the Rev. Canon Mary Michael Simpson, a staff member at the Cathedral of St. John the Divine, New York City, who had also made history in 1978 as the first woman to preach at Westminster Abbey. The election for a suffragan bishop in New York went to Canon Walter Dennis.

THE NEW BISHOP OF NEWARK, John Spong, said he believed "we are in a period of history when the Christian faith has to be reshaped."

SOME 30,000 PEOPLE LEFT ECUSA in 1977-78, reported a new book, **Growth and Decline in the Episcopal Church**, by the Rev. Wayne B. Williamson. The figure was the same as the Continuing Church leaders had claimed.

FINAL APPROVAL OF THE NEW PRAYER BOOK came rather easily at the 1979 ECUSA General Convention in Denver September 8-20, which also began the process for a new hymnal. The convention, however, was at pains to respond to the results of a Gallup Poll a few weeks earlier, showing that 71 percent of Episcopalians wanted freedom of choice to continue using the old book along with the new. Theretofore, church officials had claimed there was "little...resistance" among members to the 1979 book. The result of this was the adoption of a rather ambiguous resolution stating that the 1928 book was still part of the Anglican tradition, and suggesting that liturgical texts from that prayer book might sometimes be used under the bishop's authority. The resolution was given variable interpretations, and failed to produce the kind of freedom the laity desired.

CLAMPING DOWN ON "DISSIDENTS," the convention also amended church property canons to spell out more clearly that all real and personal property "held by or for the benefit of" any ECUSA parish or mission "is held in trust" for the diocese and the national church.

HOWEVER, THE CONVENTION HELD THE LINE on sexual morality. It strongly reaffirmed historic church teaching on "marriage, marital fidelity and sexual chastity" and said it is "not appropriate for this Church to ordain a practicing

homosexual, or any person who is engaged in heterosexual relations outside of marriage." Twenty-one bishops and 152 deputies signed a statement rejecting the resolution.

THE '79 CONVENTION DROPPED THE WORD "PROTESTANT" from the official name of the church, which then became "The Episcopal Church in the United States of America" or "The Episcopal Church."

CANADIAN ANGLICAN BISHOPS DECIDED TO ALLOW ADMITTED HOMOSEXUALS to be ordained as priests if they pledged to be celibate after ordination.

A PETITION SIGNED BY 600 DISTINGUISHED BRITONS urging the Church of England to stop trying to replace the resonances of the 1662 **Book of Common Prayer** with trendy rewrites did not stop the General Synod from approving the **Alternative Services Series**. English clergy retained the right to use the 1662 book.

"SERIOUS PROBLEMS" within the Anglican Communion and in ecumenical relations were acknowledged as a result of moves in some Anglican provinces to ordain women priests. An Anglican Consultative Council report cited an urgent need to study how provinces can remain in communion with one another

when there is no longer acceptance and mutuality of ordained ministry.

THE FIRST-EVER SUMMIT OF ANGLICAN PRIMATES ended a five-day session in Ely, England with the conclusion that "the tide was not flowing strongly" in inter-Church conversations, but that perseverance was needed. It was noted that the "weariness" evident in ecumenical efforts would not have been so extensive, nor talks slowed so much, "if some provinces of the Anglican Communion hadn't gone it alone over the ordination of women."

THE WORLD COUNCIL OF CHURCHES was scored for financially supporting Patriotic Front

terrorists in Rhodesia who reportedly committed atrocities, and killed more blacks—the people they were trying to "liberate"—than whites. One of their many incursions into Rhodesia had reportedly resulted in the massacre of eight British missionaries and four of their children. The Front had rejected a joint council of whites and blacks created as an interim government in Rhodesia.

STATE COURTS DO NOT NECESSARILY HAVE TO DEFER TO CHURCH LAW when resolving disputes between different factions claiming the same church property, the U.S. Supreme Court ruled 5-4 in a case involving a Presbyterian church in Macon, Georgia. And, the high court let stand a California Appeals Court ruling that "trust" language in church corporation charters clearly refers to the congregation rather than the parent body. Both cases were viewed as favorable to former Episcopalians involved in property disputes with ECUSA dioceses. However, decisions in most such cases reported during 1979 were running against the secessionists, though most of the rulings were in lower courts.

THE U.S. SUPREME COURT REBUFFED an attempt by atheist Madalyn Murray O'Hair to challenge the constitutionality of the national motto, "In God We Trust," and its use on dollar bills and coins. ■



The Afterword

From The TCC Treasury

IN GOING THROUGH past issues of the *CHALLENGE* for our special series, we have come across so many gems of insight and information that it has been hard at times to keep focused on our primary task of reviewing salient historical developments, which is a big undertaking in itself.

But we thought we might share in this space just a few of these noteworthy bits and pieces, such as these:

ON HERESY: "Heresy is the formal denial or doubt of any defined doctrine of the One, Holy, Catholic and Apostolic Church," wrote former Georgia Bishop Paul Reeves in 1976. "It has been called 'the belief that one's own opinion, because it is one's own opinion, is more likely to be right than the teaching of the Church.' Heresy is a manifestation of the root sin of pride. It is pride indeed that led our tiny fragment of the Church to set its opinion against the unanimous teaching and practice of 2,000 years. I regard it as overweening pride to say that God is using [ECUSA] to show Rome and Orthodoxy the way!"

ON TRUTH: "Truth was revealed in Jesus Christ and the Holy Scriptures," wrote former FCC President Perry Laukhuff in the 1970s. "It is popular today to proclaim that truth is relative and that God changes constantly..." But "Dorothy Sayers, as usual, says it very well: 'We cannot, after all, have it both ways. If all truths are period products, then our own standards offer no secure basis for passing judgment on those of former ages.'"

"CATHOLIC" AND "APOSTOLIC": Speaking on these terms in the 1970s, *TCC* founding Editor Dorothy Allen Faber

BRIEFS Continued from Page 32

doctors to ease the pain of dying patients without killing them. There was fierce debate, however, over the bill's effort to invalidate Oregon's groundbreaking law permitting physician-assisted suicide. In the end, the House approved the bill 271 to 156, and Senate leaders said they have the votes to pass the measure. - *The Washington Times*

***A NEW BOOK SAYS THAT MEN ARE STAYING AWAY FROM MAINSTREAM CHURCHES THAT HAVE BECOME TOO FEMINIZED.** Churches have become the province of the effeminate and homosexual, threatening real men, in the words of one of them, with "death by estrogen." In the new book, *The Church Impotent*, Baltimore author Leon J. Podles reviews the decline in attendance at the so-called "mainstream" churches. Christian groups which have resisted the feminization of religion—the Evangelicals, like the Southern Baptists, and the fundamentalists, like the Pentecostals—are doing better. But "real men" are staying away from houses of mainstream worship in droves, Podles writes, leaving life in the pews to the devout set, women who form the overwhelming percentage of Sunday school teachers, prayer group

said: "The Church is Catholic if it is universal, if it teaches the whole Faith to the whole world, if it omits no part of God's revelation to man, if it is not confined to any nation or race or color or class or sex. The Church of the Old Covenant was Hebrew. The Church of the New Covenant is Catholic and seeks to bring every human being into her fold.

"The Church is Apostolic because she was originally planted by the Apostles, because she proclaims the Faith handed down from the Apostles, and because she receives her authority from the Apostles through their successors, the bishops. It is a necessary mark of the Church that she should be continuous because Christianity is an historical religion, founded on historical facts. She must always maintain an historical connection with her roots."

"PROPHETS" OR "SCOUNDRELS"?: Before the 1978 General Convention in Minneapolis, wrote the Rev. Homer Rogers of Dallas in 1978, "the Holy Spirit was plainly speaking through the minds and actions of a lawless minority and the constitution and canons were the work of mere men. Now *mirabile dictu*, the canons are the voice of the Holy Spirit and the disaffected are opposing [them]. What a difference a less than 51 percent majority makes! Before Minneapolis those who opposed General Convention were prophets; now those who oppose are scoundrels."

ON CHANGE IN THE CHURCH: "In his classic description of the manner in which doctrinal and theological changes can move through the Church," Mrs. Faber noted in 1977, "Charles Potterfield Krauth pointed out that, when error is admitted into the Church, it will progress in three stages. It begins by asking toleration. Indulged in this for a time, error then goes on to ask for equal rights, and those who attempt to claim a superior right for truth are accused of bigotry. When the friends of truth and error hold in common is said to be fundamental, but anything on which they differ is declared to be non-essential. The final stage comes when error asserts its supremacy. Truth started with tolerating, but finally comes to be merely tolerated—and that only for a time. In the end, those who try to hold to the truth will be expected to repudiate it."

members and parish leaders. The feminizing trends in such churches—in liturgy, sermons and at the altar—seem to leave men feeling that those houses of worship are irrelevant to their lives. - *The Washington Times*

***THE AMERICAN NUN BARRED BY THE VATICAN** from continuing her longtime personal ministry to Roman Catholic homosexuals has declared that she will abide by the decision and try to reverse the directive by working within the church. In July, the Vatican's Congregation for the Doctrine of the Faith said that Sr. Jeannine Gramick and the Rev. Robert Nugent had not sufficiently upheld Catholic teaching that homosexual behavior is wrong, and that their ministry had caused confusion within the church. Now, Gramick apparently hopes to continue her work with homosexuals in the church within the confines of its teaching, though she asked U.S. Catholics to help her find "creative, collaborative ways to lift the burden of this directive from my shoulders." Nugent said that he was willing to publicly affirm church teaching about homosexuality, but only if he could do so using what he called "pastoral language." - *Ecumenical News International/The Washington Post*

CHURCH DIRECTORY

CALIFORNIA

Carlsbad

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

Los Altos Hills

St. Luke's Chapel in the Hills
(*Independent*)
26140 Duval Way; First Sunday/Feast Days 11C 10a; All other Sundays MP 10a; Sunday School all Sundays 10a; 1928 BCP; 650/941-6524

Los Angeles (Los Feliz area)

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

Orange County (Newport Beach)

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

Orange County Church of Saint Mary Magdalene

(*Anglican Catholic Church*)
205 S. Glassell St., Orange; Sun 7:30a HC, 8:30a MP, 9 a.m. Sung Mass; Wed 9:30a Mass & Healing Service; Thurs 7p Mass; Prayer Book Holy Days as announced; The Rev. James Wilcox, Rector; the Rev. C. R. Henstock, assisting; 714/532-2420

COLORADO

Denver

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

CONNECTICUT

Ansonia

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

DISTRICT OF COLUMBIA

Church of the Ascension and St. Agnes

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

FLORIDA

Jacksonville/Orange Park Church of St. Michael & All Angels

(*Anglican Church in America*)
Lakeshore Dr. W., Orange Park; Less than 10 min. off I-295; Sun HC 10a; Holy Days as announced; The Rev. Laurence K. Wells; 904/388-1031

Pompano Beach/Lighthouse Point St. John the Theologian

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

GEORGIA

Atlanta

The Church of Our Saviour
(*ECUSA/FIF-NA*)
1068 N. Highland Ave.; Sun Mass 7:45a, 9a, 11a, 6:30p, Christian Ed. 10a (1st Sun: 7:45a, 10a, 6:30p Christian Ed. 9a); Evensong/Benediction and parish supper 2nd Sun at 6:30p Oct-Jun; Daily Masses: Mon 7a & 6:30p (contemplative); Tues 12:10p; Wed 7a; Thurs 12:10p & 6:30p (healing); Fri 7a; Sat 10a; Holy Hour 1st Fri 7p; Confessions Sat 4p; The Rev. Canon Warren Tanghe, rector; 404/872-4169, fax 404/872-4162

Savannah

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

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 Hlogu (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

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, Pamlico 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: chrector@msn.com

Midland

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

Terrell

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

VIRGINIA

Leesburg/Dulles Our Saviour, Outlands

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

WASHINGTON

Seattle (At Seatac Airport) King of Glory

(*Diocese of the West-FIF-NA*)
Meeting at Airport Holiday Inn, 17338 International Blvd.; contact the Rt. Rev. Jon Lundenauer, 206/382-9418

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 Siner, 604/951-3733