

actually created that poverty," she added. Former NCC General Secretary Joan Brown Campbell has represented the NCC in demanding Elian's return to Cuba, while offering the services of the NCC in facilitating that return, an IRD release said. "There are other religious organizations that could serve as effective mediators in this difficult situation, putting the boy's interests above political considerations." Knippers asserted.

***A NEW RESOURCE ON HOMOSEXUALITY FOR PUBLIC SCHOOLS** is claimed by conservative groups to be a device to promote the idea that homosexual behavior is normal and healthy, based on politics and not science. The controversy involves a 12-page booklet on homosexuality recently mailed to the nation's 14,700 school district superintendents by the Just the Facts Coalition—representing the American Academy of Pediatrics, the National Education Association, the American Psychological Association and seven other groups, including some religious organizations. The Coalition contends that the booklet "provides information that will help school administrators and educators to create safe and healthy environments in which all students can achieve to the best of their ability." The publication (*inter alia*) views "reparative therapy" and other techniques intended to change sexual orientation as potentially harmful. Janet Parshall of the conservative Family Research Council, said: "If they're going to talk about 'the facts,' here's a fact: All the major religions of the world consider homosexuality wrong," she said. There was similar controversy last year over a video on homosexuality apparently seen in a number of U.S. elementary schools; hence its title: *It's Elementary*. Syndicated columnist and radio commentator, Dr. Laura, said she would support the video's stated purpose of promoting respect of those who may be homosexual. Having viewed the video, though, she argued that its intent is to teach children that homosexuality is...not a deviant or morally wrong behavior, or a personal or societal problem, but rather a benign and acceptable variation of heterosexuality." She said: "Once we were asked to tolerate diversity, but now we are being intimidated to accept deviancy. If we don't we're hatemongers." - *The New York Times/The Boston Herald*

***A CAMPAIGN TO SEEK SCIENTIFIC EVIDENCE THAT HOMOSEXUALS CAN BE HEALED** is to be launched by Exodus International, an alliance of Christian ministries to homosexuals. Exodus, which includes 141 independent local ministries in the U.S., said it has helped

thousands of homosexuals receive healing from the orientation to sexual. The national conference's scientific proof of homosexual healing seems to have spurred by fears that a lack of such evidence could be used to deprive counselors who provide homosexual conversion therapies of their licenses. "The gay lobby is so powerful...that it could happen," said Exodus Board Chairman John Paulk. - *Catholic World News*

***A PAINTING OF A DARK-SKINNED JESUS**, by an artist who used a woman as a model, was selected to update the image of Christ for the new millennium. The Roman Catholic magazine as the winner of its contest painting, "Jesus of the People," was chosen from nearly 1,700 entries for the cover of a special millennium issue published in December by the *National Catholic Reporter*, a well known independent newsweekly. "My goal was to be as inclusive as possible," said the artist, Janet McKenzie, from her studio in Island Pond, Vermont. "At first glance, he is a black or African-American Jesus, but looking more deeply you see many people in it." - *The Associated Press*

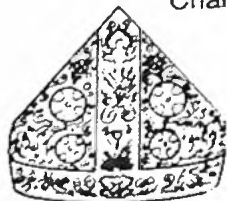
***"NOBODY IS BEYOND THE GRACE OF GOD.** That's why Jesus died for the sinners, not for the righteous... Nobody is beyond God's grace whom God decides to call into His kingdom." So said Ted Baehr, chairman of the Christian Film and Television Commission in Los Angeles, in reaction to reports that actress Jane Fonda has become an enthusiastic born-again Christian, a surprising conversion that is making waves from Atlanta to Hollywood. At deadline, Fonda had not spoken to reporters about it. Reportedly, however, she is regularly attending church services and Bible studies in Atlanta, and one friend calls her faith "very real, very deep." News of her conversion—one "right up there with Saul of Tarsus," according to one of her long-time critics—leaped from Internet gossip to mainstream newspapers following the disclosure in January that she and her husband, media magnate Ted Turner, had separated. Friends say Turner's unhappiness with his wife's enthusiasm for her new faith in Christ contributed to the split-up. The couple said they hope to work out a reconciliation. Some female Christian friends in Atlanta have helped Fonda in her path to Christ, but the primary impetus might have come from Fonda's chauffeur, who shared his faith with her. She later accepted his invitation to attend his church, the predominantly black Providence Missionary Baptist Church. - *The Washington Times*

THE Christian Challenge

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From Singapore To Portugal

something funny happened on the way to the Primates Meeting
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Christian Challenge

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

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Backtalk

WEIRD CONNECTIONS

In "News of the Weird" in the January/February 2000 issue, TCC had an item on the United Religions Initiative (URI)—the brainchild of California Episcopal Bishop William Swing—and another on the use of New Age Waldorf School curricula in some California public schools. The two items are more closely connected than you may have known.

Waldorf Schools are based on the teachings of Rudolf Steiner, a German theosophist of the early 1900s. The Rudolf Steiner Foundation—which supports Waldorf Schools—has made a grant to the URI.

Other theosophists are also openly supporting the URI. The Lucis Trust newsletter *World Goodwill* praised the URI in two of its 1999 issues, citing it as part of a "global shift in consciousness," one of many actions that will usher in "an era in which the glory of the One will be free to shine forth in all human actions."

Like the Waldorf Schools (whose curriculum included the statement that "Lucifer is the god of light"), the Lucis Trust also has a fondness for the Fallen Archangel. Alice Bailey, an American Theosophist, founded the Lucifer Publishing Company in New York City in 1922, and renamed it the Lucis Publishing Company in 1923; that publishing house is now part of the Lucis Trust. Ms. Bailey said that the revolt of the angels against God was part of "the divine plan of evolution;" the fallen angels "descended from their sinless and free state of existence in order to develop full divine awareness upon earth." Birds of a feather flock together.

The Anglican hierarchy has expressed fury over the irregular consecrations in Singapore (see *Special Report - Ed.*), but no Anglican bishop has said anything to oppose the United Religions Initiative and its openness to these bizarre groups.

Lee Penn
Lee Penn@aol.com

PRAYER BOOK

[Regarding your mid-1999 editorial on the first **Book of Common Prayer**, reprinted last fall in England's *Faith and Heritage*]:

I am the verger at a large C of E [church] and I love the BCP. However...I was upset to read that you believe that in 1549 only two chief reforms were introduced, namely public worship in the vernacular and communion in both kinds. The reformation was about a very great deal more than that. The very fact that we celebrate Holy Communion or The Lord's Supper...[as] the BCP calls it, and not Mass, as the Roman Catholic Church, is testament to much greater changes.

Morning Prayer and Sermon is attended by hundreds each week here, and when new members join we refer them to the Thirty-Nine Articles of Religion, among other things. We are a growing church and it is the BCP which continues to play a vital part in matters of theology.

We also have modern services because we seek to meet people where they are as Christ did us. He came down to earth from heaven, who is God and Lord of all. The BCP is part of my heaven, but sometimes I have to serve the needs of others in a

different [way]. It is the Book of Common Prayer which is my first love, but I love the work of the Holy Spirit above these things, and pray to be led by Him in how I serve others, whatever form of service, different to mine, they choose. Changing peoples hearts (the cure of souls) is what we are about. That is the meaning of the word curate.

Simon C. Shergold
2 St. Mary's Close
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Berkshire
SL6 1YY United Kingdom

In our editorial, we named the two chief reforms linked to the introduction of the Prayer Book cited by most of our research on the topic. However, we did not mean to imply thereby that there were "only" two reforms resulting from the advent of the Prayer Book. We applaud your devotion to the traditional prayer book, and your church, which sounds very supportive of the historic faith.

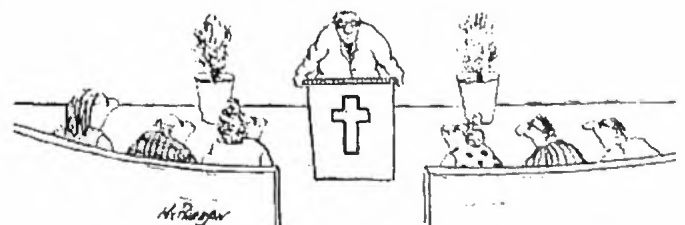
DEJA VU

Re [your recent historical series tracking] the issue of the ordination of women to the priesthood and episcopate: I hope many will pay close attention to this information, as it has been almost completely replicated [in] key events and developments in the issue of the ordination of noncelibate homosexuals...as well as same-sex blessings. Obviously, we've not learned anything from our own recent past, so where are we really headed?

Deuel Smith
Fort Worth, Texas

EVEN CONVERTS SEE

[Last] Easter, at [a parish in] California, I was baptized and received into the Episcopal Church (ECUSA). As a child I attended school at [this parish] for over ten years, so, although never having been [an Episcopalian up to that time], I have nonetheless always felt a spiritual bond to Anglicanism. Well, needless to say, [last] Easter was a great transition in my life. Moreover, in the face of its long history and its liturgical richness, I am filled with a great feeling of awe and gratitude by



NEW PASTOR RALPH MUMFORD HAD HIS WORK CUT OUT FOR HIM.

...serving God through the Anglican faith.

However, now that I am closer to [ECUSA], I am aware of the deep problems it faces—its drift away from orthodoxy and toward moral relativism and “feminization.” I feel that the church that I knew as a child has been taken away from me.

I think the biggest problem facing the church is a lack of clergy who are not dull to evil; [i.e.] priests with strong moral courage who are not loathe to making strong moral distinctions between “good” and “evil” and calling evil by its real name. The church today seems to be pretty short on sin and pretty long on “compassion” and “love.”

It's my belief that any church with a healthy focus on sin will also take evil seriously. However, if God is only depicted as love, rather than in terms of other qualities which in the Bible He unequivocally possesses—such as goodness (that is, justice) or wrath—then it becomes very difficult to draw moral distinctions. Armed with love as the only standard, it is inevitable that so many in the church see fit to ordain noncelibate, openly gay priests...

The traditional liturgy, I think, is alive and well in most churches. But it appears that, out here, morals and liturgy are inversely related: the more splendid the church and its liturgy, the more lacking the church is in moral teaching. One such parish had its own float in a recent gay pride parade...

I have tried out other Episcopal churches [in my area], but have been unable to find a church that is not headed by morally confused liberals. Can you recommend any churches that take a more orthodox stance?

Robert Light
robert_light@msn.com

We were pleased to suggest a traditional parish in the writer's vicinity.

“THE CONTINUING CRISIS”

“The Continuing Crisis” (News of the Weird, TCC, Nov./Dec. '99) is a better name for “The Continuing Anglicans,” and the so-called Catholic Reformed Anglican Patriarchate (CRAP) the jurisdiction to which they might best repair.

The various efforts made [among Continuers] in the past to come to unity were all fruitless. I kept telling people who contacted me on that that I wished them luck but that their efforts would be in vain.

“Rabbit-like proliferation” (of new “Anglican” bodies) is a

Clarification

One of our readers, and a dear friend, wrote to tell us that the write-up on St. Paul's, Knightsbridge in the November/December “News of the Weird,” based on a report from *The Times*, created an inaccurate and unjust picture of this London parish.

“I lived a few blocks from St. Paul's some years ago and had the privilege of attending daily Mass and morning and evening offices [there],” wrote Fay Campbell of Bethesda, Maryland. “I had the most cordial of relationships with the clergy, vergers and many parishioners. More importantly, I often came away thinking to myself, ‘God is well worshipped here.’”

“Indeed, the manner of worship, the high level of Christian formation, the dedication of the parishioners and staff, the beauty of the church (open daily for private prayer), the reverence and sheer glory of worship, all combined to give me unparalleled spiritual benefits and warm and unforgettable Christian fellowship. I can attest to the importance assigned to ‘the strength of Christian be-

good description. Very true [too] is...that quantity is often low on quality. Just look at the antics of so many of the prelates. I know of one bishop disdainfully criticizing another bishop [by saying]: “He should never have been consecrated; his father was a (follows an occupation that “disqualified” the man for the office of bishop)”...The editor of a small Anglican periodical said to me: “I have never seen such hatred among bishops”...

Integrity is manifestly missing among many of the leaders of the Continuum.

I have turned my back on Anglicanism. As I [have] said before: the Affirmation of St. Louis was a still-born child....

The Rev. Canon Wytzo Vancammingha
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NOTICE TO READERS

In this issue, we have endeavored to bring you a thorough report on a highly noteworthy event—the recent action by two foreign primates and three other bishops in Singapore to consecrate two conservative American priests as bishops for the U.S. As a result, Part III of our historical review series has been delayed until the next edition—a special, larger April/May issue which also will include our report on the Primates' Meeting.

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lief,' excellent preaching (with many visiting preachers of renown in addition to the incumbent clergy), and ‘church growth,’ among other considerations,” Mrs. Campbell wrote.

“The parish has carried on magnificently since the retirement of Fr. Christopher Courtauld [in January 1999]. Fr. William Gulliford, whose appointment at St. Paul's is shared with another ministry in the diocese, and Fr. Neil Dawson, a non-stipendiary assisting priest, have upheld the high standards of worship, preaching and teaching during this interim period.

“In the first two years of his three-year appointment at St. Paul's, Fr. Gulliford has introduced the catechumenate process as a means of deepening the spiritual growth of the entire congregation along with preparation for the initiatory rites for new members. He has encouraged several other programs which expand the spiritual, intellectual and social activities of the parish. He has brought in youthful new members, a major achievement in any C of E parish nowadays. St. Paul's deserves...our earnest prayers that God will send a gifted vicar to this glorious parish church.”

News Of The Weird

OUR LADY OF MOCHA FUDGE SWIRL: They came from far and wide in January, clutching rosaries and cameras, jostling to peer through the afternoon heat at an improbable shrine on the cement floor of a Houston apartment complex. There, amidst wilting roses, candles and crosses, they said the Virgin of Guadalupe had revealed herself in an amorphous stain of melted ice cream. *The Associated Press* said the uproar began when residents picked out the brilliant robes of the Mexican saint in the sticky swirls at the foot of a soda machine in the complex courtyard. When word spread, it drew hundreds of pilgrims from as far away as Miami, Seattle and Canada to stand in hushed tones and prayer before the image: some were staying at the shrine all night long, meditating. Apartment Manager Maria Cervantes began to wonder when it will all end. And what will be done with the patch of cement? Some of the faithful want the complex to construct a shrine on the site. "I don't know what to do," Cervantes sighed. "I'm just going to wait and see."

UNBEARABLE: A reader who last year reported on a "snow-person" creche set offered in a catalogue says things have gotten worse. "The secretaries at my office decorated their cubicles for the holidays," he wrote. "One set up a complete Teddy bear creche set (ceramic, not stuffed): Teddy Mary, Teddy Joseph, Teddy Baby Jesus, Teddy angels, Teddy wisebears. (This thing is commercially manufactured, so there must be thousands of them in circulation.) All that is missing is a Teddy Archbishop of Canterbury scribbling away in a Teddy book entitled *Cur Deus Ursa*." Well, the book is missing, but not the Teddy Archbishop, it turns out. Just before Christmas, *Church Times* reported that a teddy bear modelled on Archbishop of Canterbury George Carey—a cuddly creature in cope, mitre and glasses—was selling well at the Canterbury Cathedral bookshop.

OVERLOOKED: TCC's mailbag frequently brings us interesting bits of news. At the top of the list for December was the following electronic post, containing information until now overlooked by the church press and the mainstream media. After this, remember you read it first in *THE CHRISTIAN CHALLENGE*. Our correspondent (whose full name we have withheld) wrote: "To whom may read this, I John O—— [am] writing...to tell you I'm the second coming of Christ. I've been back since June 1997. I what (sic) to know your understanding of the revelation in the bible. If you read it, it describes what is taking place now in the world. I've talked to many priests and church leaders and they don't have a true understanding of it. They have told me they can't discuss it because they haven't lived through it. I have and if your (sic) interested in talking to me please e-mail me at _____ or call me at _____. I hope to hear from you soon." It was signed, "Sincerely John O—— (Second Coming of Christ)"

NAILED: We're still puzzling over a reported comment by Connecticut Episcopal Bishop Andrew Smith and five other New England prelates, three of them female, who (to their credit) recently helped fix up an abandoned house in South Provi-

dence, Rhode Island. When Smith hit his thumb with a hammer at one point, a local newspaper wrote, "his thoughts turned to the workmanship of another carpenter. The question that came to mind as his thumb began to throb was whether Jesus Christ had ever missed a nail. Probably not, he and the other bishops in the dusty house mused, if only because 'I don't think they had nails then.'" No nails? Haven't you bishops ever heard of the Crucifixion?

OUT OF THIS WORLD RELIGION: More young Britons believe in the existence of aliens and ghosts than believe in God, a new survey has revealed. A poll of 1,000 persons aged 15-24 showed that 70 percent had "some belief" in ghosts and 61 percent in aliens. Only 39 percent of the young people had any belief in Christianity. In other words, about the same percentage of Church of England bishops who believe in it.

LOOKING FOR A RELIGIOUS HIGH? Look no further than the Uniting Church in Australia, which says it intends to run a state-sanctioned, medically-supervised room to allow drug addicts to inject themselves with heroin. According to *Ecumenical News International*, the executive director of the Uniting Church's Board for Social Responsibility in the state of New South Wales (NSW), said: "The Uniting Church believes it is a Christian responsibility to care for those in need, and that includes illicit drug users." There appears to be no truth to the rumor, however, that UCC will run a similar room for sex addicts.

FAREWELL, JACK: Just how can it be done? What perfect, fitting way is there to show deep and lasting appreciation for the bishop who has freed us from the heavy chains of historic Christianity—managing in the process to get his mug and message out to every newspaper and TV set in the land? Well, it seems that Newark Bishop John Spong, who retired in January, is being memorialized forever in Episcopal House, Newark, with a "stunning twelve feet by eight feet aluminum sculpture of a peacock." The work, by artist Perry Crimi, was to be constructed from 139 separate pieces. Church journalist *David Virtue* remarked that the peacock is supposed to symbolize "the ministry of Spong and his remarkable efforts at losing more than 40 percent of his diocesan communicants and closing 18 parishes during his tenure as bishop. Frankly," he wrote, "I can't think of a more fitting tribute to Mr. Spong's ministry than that of a strutting peacock," fanning its beautiful feathers to admirers. "Like a temporary rainbow in the sky," Virtue wrote, "the peacock must surely rank as one of the most flamboyant of birds in the apiary pantheon." And there are, after all, a lot of people who've always wanted to give Spong the bird.



Traditional Literature Available For Anglicans

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OR St. Joseph's Monastery, 2 Auburn Ave., Halifax, NS, Canada B3R 1K4, 902/475-1986, fax 902/475-1353.

THE JANUARY 29 MOVE by two foreign Anglican primates and four other prelates to consecrate a pair of U.S. priests as bishops for America has stunned Anglican leaders worldwide—including some of the primates' conservative colleagues and Stateside allies.

The consecrations, performed in Singapore, were seen by some as a "daring, if not desperate" bid to bring episcopal care and comfort to clergy and congregations trying to maintain historic faith in the face of increasingly hostile conditions in the U.S. Episcopal Church (ECUSA).

In what one report termed "an atmosphere of secrecy and intrigue," two Evangelical leaders, the Rev. Charles (Chuck) H. Murphy III, rector of the 700-member All Saints' Episcopal Church in Pawley's Island, South Carolina, and the Very Rev. Dr. John H. Rodgers, dean emeritus of Trinity Episcopal School for Ministry in Ambridge, Pennsylvania, were consecrated at Singapore's St. Andrew's Cathedral.

According to a release on the event, the chief consecrators were South East Asian Primates Moses Tay (who was due to retire February 22), Rwandan Primate Emmanuel Kolini, and Bishop John Ruchyahana of Shyira, Rwanda. The consecrations were supported by two retired ECUSA prelates—C. FitzSimons Allison (South Carolina) and Alex Dickson (West

March 2000's "Step up, before taking steps that may lack broad official approval. At Kampala, nine prelates from Africa, Asia and South America—representing nearly a quarter of Anglican provinces—had pledged to inform the primates of the "intolerable situation" faced by faithful Episcopalians and propose a way to address it.

The Singapore rites also spurred strong and mostly negative reactions among U.S. conservatives. While some were jubilant, significant numbers were cautious, or dismayed, viewing the action as premature, divisive, and damaging to their prospects in Portugal.

The anomalous consecrations left numerous procedural/canonical questions in their wake as well, setting the stage for a challenge to their legitimacy from the same Anglican leaders ECUSA conservatives have hoped would provide an officially recognized solution to their woes.

"Crisis"

Noting ECUSA's 30 percent membership loss in recent decades, the release said the consecrations were undertaken to begin combatting a longstanding "crisis of the Christian faith," and to help recover the unity "violated by the unrebuked ridicule and denial of basic Christian teaching."

Conservatives say divergent views on the authority and interpretation of scripture and the creeds in ECUSA have led to the church's *de facto* acceptance of homosexual relationships among clergy and laity, and other trends at

The Singapore Sling

Two conservative U.S. priests have returned home as bishops for beleaguered fellow Episcopalians, following highly unusual foreign consecrations that have left the Anglican world reeling

—Report/Analysis By The Editor—

Tennessee)—and the former Bishop of Chile, Bolivia and Peru, David Pytches.

The new "missionary" or "flying" bishops were "released" to America—Rodgers from South East Asia and Murphy from Rwanda—to support faithful clergy and congregations and plant missions in heavily liberal dioceses, actions sure to anger turf-protective ECUSA bishops.

The move was deemed an "interim" step and one designed to help all 38 Anglican primates (provincial leaders) "take seriously the need for reform and renewal" of ECUSA when they meet March 22-29 in Oporto, Portugal.

Murphy, 51, leads the First Promise movement of clergy and laity and the First Promise Round Table, comprised of leaders of various conservative/traditional organizations in ECUSA, including one (AACOM) representing independent Anglican congregations, which Rodgers, 69, serves as general secretary.

Tay and Kolini are part of a larger group of conservative primates and archbishops which has met over the last year with representatives of the Round Table and the American Anglican Council (AAC) in Singapore and Kampala, Uganda, to consult on the Round Table's petitions for intervention in ECUSA, and for a separate North American province of the Anglican Communion. Several of the primates visited the U.S. Church in October and published a highly critical report on their findings.

Alongside the predictable condemnations from liberal leaders, the unusual and unexpected consecrations evoked expressions of deep disappointment from other primates in the Kampala group, who said the move contravened their November agreement to seek action on the American situation *first* through the

odds with 1998 Lambeth Conference affirmations.

"It's not about the elevation of two men to *take on* authority," said Murphy. "It is about the elevation of the scriptures to *be* the authority...This is about a release to mission."

The new bishops want to give faithful Episcopalians "a place to remain Anglican."

However, both new prelates have indicated that they will not function episcopally until after the Primates' Meeting, and then will enter dioceses without permission—a violation of Lambeth's "boundaries" resolution—only where those dioceses have already broken faith with Lambeth in their policies on human sexuality or other key matters.

In fact, if ECUSA "repents and turns around at General Convention [this summer in Denver], we'll quietly turn around and have other things to do," Rodgers said. "If it does not repent, it will be time for another province."

Meanwhile, the unconventional prelates received surprising support from their ECUSA bishops.

Offering high praise for Rodgers, Pittsburgh Bishop Robert Duncan, who provided letters dimissory transferring the priest to South East Asia before January 29, said he would welcome the new missionary bishop in his diocese, though he expected that most of Rodgers' episcopal ministry would be exercised elsewhere; in Pittsburgh it would be exercised only by permission, he said. Under a similar agreement with South Carolina Bishop Edward Salmon (who says he was not asked for letters dimissory before January 29), Murphy was named rector emeritus of All Saints, though he continues serving the parish alongside the Rev. Thad Barnum, the associate-turned-interim rector.

MITRED IN MALAYSIA:
John Rodgers (left) and
Chuck Murphy



Neither Duncan or Salmon, both conservatives, favored the consecrations, but understood what prompted them. "I certainly don't rejoice" in the Singapore action, Duncan said, "but it was bound to happen somewhere, somehow, since the left seems unwilling to make provision for those whose views have actually not changed."

Bishop Allison contended that the releasing of bishops to another province is "not without precedence in the Anglican Communion"—a claim doubted by Canon J. Robert Wright, a church historian.

The historical event most recalled after the Singapore consecrations, however, was the irregular ordination of the "Philadelphia 11" women as priests for ECUSA in 1974.

"We decried its illegality and consequent invalidity then, but now some seem to think it is all right if it suits our own agenda," said one e-mail commentator.

But another observer felt conservatives had neatly turned the tables on the liberals, who—having "specialized in unilateral innovations"—had no grounds on which to object to the Singapore rites.

Whether by design or accident, the elevation of the missionary bishops coincided with the retirement of Newark Episcopal Bishop John Spong, whose "12 theses" of 1998 topped his longtime efforts to deconstruct historic Christianity.

"Irresponsible, Irregular"

The Archbishop of Canterbury, Dr. George Carey, expressed "grave disappointment" over the Singapore consecrations, which he said were "irresponsible and irregular, and only harm the unity of the Communion." He regretted that the action was taken ahead of the Primates' Meeting "which will be addressing the matters to which the action relates."

Episcopal Presiding Bishop Frank Griswold told fellow ECUSA bishops he was "appalled by this irregular action and even more so by the purported 'crisis' that has been largely fomented by them and others, and which bears very little resemblance to the Church we actually know, which is alive and well and faithful..." In separate remarks, he said the consecrations were "outside all formal structures of the Anglican Communion."

Griswold wrote Anglican primates that he was "profoundly disturbed" by the characterization of ECUSA as "disregarding of Scripture and the classical doctrines of the church." He acknowledged that different readings of scripture created "divergent views" on human sexuality, "but in no way is the biblical record treated as other than the word of God 'containing all things necessary to salvation.'" Griswold claimed that no "active" ECUSA bishops are "other than completely orthodox in their understanding of the creeds."

Griswold was joined in denouncing the consecrations by such leaders as new Australian Primate Peter Carnley, who termed the consecrations "wicked," and Canadian Primate Michael Peers, who insisted that primates must "deepen" their understanding of episcopal ministry when they meet in March. Bish-

ops, he said, "are not intercontinental ballistic missiles, manufactured on one continent and fired into another as an act of aggression."

Archbishops Tay and Kolini defended their action in an early February letter to Dr. Carey. They wrote in part: "The apostasy of the '12 Theses,' the continued rejection of the Lambeth Resolutions by a num-

ber of dioceses in ECUSA (see First Promise/AACOM Petition), and the actions of the Primus of Scotland have gone unrebuked as the boundaries of Christian and Anglican Faith have been notoriously breached.

"The unity of Anglicanism must be understood as grounded not merely in polity but fundamentally in the historic Faith entrusted to us. Far from being an attack on the Communion, this action [affirms] the unity of Anglican doctrine and Faith which has been frequently and flagrantly violated in...ECUSA," and reflects "a serious resolve to uphold" resolutions of the 1998 Lambeth Conference of the world's Anglican bishops.

"It is the violation of the Faith that makes unity impossible," the Archbishops wrote. "This pastoral step establishes no new entity but simply gives pastoral care until faithful doctrine and ecclesiastical discipline [have] been restored..."

They said they hoped that concerns for Anglican unity will result in action by the primates to affirm orthodox theological boundaries "and not merely further discussion."

Tay and Kolini also contended that their action was within the agreement made in Kampala with seven other primates or representatives of primates, and one metropolitan (Archbishop Harry Goodhew of Sydney). In their February letter, they cited a portion of the agreement stating that "among us are those ready to respond to specific and urgent situations which may arise in the months before the Primates' meeting..." A sentence following spoke of supporting faithful but threatened parishes and clergy. Some sources said that, during discussions on the pact at Kampala, the primates reportedly said they would support individuals among them who chose to act before the Portugal gathering.

However, the notion that the Singapore rites were covered by the agreement was disputed by the majority of its signatories—a fact made plain as they pleaded with their two colleagues in the weeks before January 29 not to proceed with the then-rumored consecrations. Several others (though not all) from the U.S. coalition present at Kampala backed up their interpretation.

Fr. Samuel Edwards, executive director of Forward in Faith, North America (FIF-NA), was one of those at Kampala who felt it was clear to all present that any pre-Portugal moves would involve "bishops who were already bishops taking action. Nobody talked about consecrating bishops...If the creation of new bishops prior to the March meeting [was] among the actions the Kampala primates were willing to take, why aren't all ten of them publicly supporting it?" While some First Promise members at the Uganda meeting did want immediate action, Edwards said his understanding was that, when the conservative coalition "accepted the primates' leadership, it would be a collective enterprise."

Archbishop Goodhew, leader of about a third of Australia's

THE Archbishop Mosca (left) and Emmanuel Kolini of Rwanda, joined by a third Rwandan bishop.



Anglicans, was the first of the international group to publicly express his surprise and "profound disappointment that these consecrations have taken place at this time and in this manner." While acknowledging the "frustration" behind them, he scored the participants for moving beyond the Kampala pact, and questioned how their action would promote unity. But he prayed "that these consecrations will not hinder the efforts of the remaining primates who are anxious to have the Communion as a whole deal with issues of doctrinal and moral failure."

Subsequently, he and two other allied leaders, Archbishops Maurice Sinclair of the Southern Cone and D.L. Mtetemela of Tanzania, publicly expressed their regret that pressures on ECUSA's faithful had mounted to the point that "two primates, whom we hold in esteem, felt compelled to take this present action on their own initiative and contrary to what was agreed in a meeting in which they shared in Kampala. We are disappointed that our friends acted against our clear advice and we cannot approve such a step as they have taken at this time."

Assuring that they are "actively committed to practical steps toward [the] restoration" of Anglican orthodoxy "where it is being eroded," they stressed "the vital importance of reaffirming orthodox teaching and safeguarding our historic disciplines through our Anglican instruments of unity and our respective provincial authorities. Our prayer," they said, is that the Primates' Meeting will "deal wisely and effectively with the underlying causes of this current disorder."

Others from the Kampala group—which also included the primates of Uganda, Congo, Burundi, Sudan, and Kenya or their representatives—were expected to side with the statement, but sources said that the process of collecting signatures had proved slow in Africa.

Stateside Reactions

Backed by Lambeth resolutions asking the primates to play a larger role in ensuring unity among provinces, the unprecedented partnership of provincial leaders has been preparing for months to do something equally unprecedented at Oporto: propose a way to "address the problems in our Communion caused by the misuse of provincial autonomy and innovations exceeding the limits of our Anglican diversity." They said they would seek agreement on and the progressive implementation of measures to "ensure a return to historic standards for ordination, moral and marriage disciplines where...these have been notoriously breached."

Thus, the upcoming Primates' Meeting is critically important, not only for how (or if) it deals with the ECUSA case, but because the handling of it will help shape Anglican authority at the international level and impact liberal trends extant in other western provinces.

A cross-section of allied ECUSA groups and leaders therefore shared the primates' fears that this dual cause and the international partnership backing it had been imperiled by the Singapore event.

Still, there was universal agreement among U.S. conservatives/traditionalists that the consecrations were spurred chiefly

tion of and failure to provide... those who would not move w... it. Likewise, the participants we... seen as godly men who acted c... of deep concern for the faith a... the flock.

Among key groups concerned about the consecrations, rear

tion was restrained.

One of the groups, the traditionalist FIF-NA, a Round Table participant, acknowledged that the consecrations may give faithful Episcopalians a new option, but said it was "not yet clear" what extent the action taken in Singapore conforms to our previously-published model for a new province... We are also concerned that [it seems] to involve a departure from the common mind...reached" among the Kampala primates, particularly as... was unclear what "specific and urgent situation" demanded action that could not wait 60 days.

FIF-NA reiterated its "solidarity with the group of primate and archbishops who are working to have the entire Communion deal with the critical situation of doctrinal and moral disintegration in North America in decent good order."

The AAC, led by Dallas Bishop James Stanton, one of some 45 bishops linked with the organization, said it viewed the consecration of two missionary bishops for the U.S. as "the beginning of a new reality" for ECUSA. "While we had sincerely hoped that these consecrations could have been avoided, it is our prayer that they will offer many alienated Episcopalians a way to move forward in the mission and ministry of the church," the AAC said. The group sympathized with efforts to support faithful Episcopalians "oppressed by bishops...openly hostile to traditional, biblically orthodox Christianity," and said much of ECUSA's leadership "has utterly failed to recognize the magnitude of the crisis that is tearing apart our church."

Restating its commitment to work for ECUSA's reformation, AAC urged the primates to develop a plan to prevent division while preserving orthodox witness.

Rather than creating a separate province, the AAC has been urging ECUSA leaders to allow alternative episcopal oversight or English-type "flying bishops" across the board in ECUSA, a recommendation echoed by foreign primates who visited ECUSA last fall. However, the AAC-backed proposal to provide alternative oversight (first called the Jubilee Bishops Initiative) "has been repeatedly suppressed," the organization said.

The proposal's author, Bishop Duncan, said he and other AAC bishops told the primates at Kampala that they saw no hope of reforming ECUSA "without the international primates and wider...Communion calling us to some reasonable accountability."

ECUSA members who greeted the Singapore action with joy and relief seemed to include a good number of individual clergy and parishes naturally more focused on its potential impact "on the ground."

Concerned Clergy and Laity of the Episcopal Church (CCLEC), another group linked to the Round Table, termed the consecrations "the most positive move to heal the very deep divisions in the Faith for more than a generation. They provide a singular hope and promise of honest sanctuary for hundreds of thousands of devout Episcopal laymen, priests, and parishes who have often been the victims of harsh repression and intimidation by extremist bishops and an uncaring national leadership in ECUSA."

At least one prelate, retired Texas Bishop Maurice Benitez, also hailed the Singapore action because he believed it would compel international and national Anglican leaders alike to "face the problem and act"—a possibility conceded by several conservative activists contacted by TCC.

"They will have to reckon with the steady erosion of the authority of Holy Scripture and the departure from the historic Catholic Faith and practice in ECUSA...No longer can it be ignored and swept under the rug!" stated Benitez.

He said he was "appalled" that Griswold "can speak of Singapore causing division in the Church, while never having said a word about 'the irregular actions' that have taken place in [ECUSA], in the numerous ordinations of noncelibate homosexual persons...and...blessings of same-sex unions all over the church, all of which have caused untold division in [ECUSA]."

Still, beyond the cheers and temperate group statements, a lot of hard questions—not fully answered at this writing—were being asked among conservatives in e-mails and phone calls. A sampling: Was it wise to consecrate bishops before a separate province was established? Was the manner of their selection adequate by Anglican standards (more on this in a minute)? Was the secrecy around the event, which prevented the proper use of the *si quis* (opportunity for objections), an impediment to valid consecration? What happened to the Round Table's agreement that—if and when new bishops were consecrated—they would include one of the "traditionalist" integrity—an opponent of women's ordination? Do the two bishops answer to their foreign provinces, or only to their foreign consecrators, or to anyone other than God? Would the new bishops be considered part of the Anglican Communion, or was some new Continuing Church emerging? Why, if this was an "interim" step, would not the two retired ECUSA bishops bold enough to help foreign prelates consecrate missionary bishops for America themselves serve as such?

A report from Singapore said that considerable confusion surrounded the consecration service, which was moved back a day to avert potential disruption by outsiders. Both the provincial chancellor and Assistant Bishop John Tan reportedly absented themselves from the 6 p.m. ceremony, attended by about 30 persons, including relatives and friends of Murphy and Rodgers.

Cloak And Mitre

Even harder for many to understand was why plans for the consecrations were obscured in the weeks before January 29 even from friends at home and abroad, leaving them with false ideas about what was to happen.

"We were trying to find out what the heck was going on—and it wasn't easy," Fr. Edwards said of efforts by U.S. leaders and allied foreign prelates—chiefly Sinclair and Goddew—to respond to rumors of the consecrations. He and others said phones and fax machines buzzed for several weeks with pleas for Tay and Kolini to desist. While the appellators were not told blatant lies, Edwards asserted that lying includes "withholding truth from people who have a right to it."

It appears, though, that plans for the consecrations were left indefinite until just before they were performed, allowing those involved to tell other conservative contacts that no such rites were scheduled.



THE AMERICAN CONSECRATORS: retired Bishops FitzSimons Allison (left) and Alex Dickson

"It's quite clear to me that everyone involved [with the Singapore rites] has been economical with the truth," said one informed English source. "That hasn't necessarily meant lying; just ignoring phone messages and that sort of thing." There was a good deal of "Clintonesque...quibbling," things that "were technically true but misleading," said one American leader.

TCC learned that, based on statements of at least one of the principals later involved in the consecrations, leaders of FIF-NA were told the day before the consecrations took place that they were off. The information had been received by no less than the Archbishop of Canterbury—who had also pled with the consecrators not to proceed—and passed on to FIF-NA through an intermediary.

Upon receiving the news, as the next day, "I was dumbfounded," Fr. David Moyer, FIF-NA president, told TCC. "I am concerned that it breaks a deep level of trust built up at Kampala... There was no urgent situation [as mentioned] in the Kampala statement that needed to be addressed right now. Nothing." Nor, he said, was there any indication "that what was begun at Lambeth [was] being derailed."

Though there is much Anglo-Catholics and Evangelicals hold in common, Moyer worried about new strains in the coalition.

"I'm not sure it occurred to the people involved in planning this consecration that a lot of [First Promise] members are [also in] FIF-NA," said Edwards.

"The consecrations tragically failed to fulfill the requirement of 'decently and in order,'" said the Rev. Dr. Peter Toon of the Prayer Book Society. "They were done in haste; there was a cloak of secrecy surrounding them; godly Archbishops opposed them; they were not done at the request of any duly assembled representatives of American churches, organizations and jurisdictions."

(Indications are that ACOM parishes had earlier tapped Rodgers, and that members of the Round Table Advisory Committee were asked last fall to submit the names of three nominees for bishop. However, this was apparently understood as preparation for a future possibility only, and results of the balloting were never announced. The third candidate was recently identified as the Rev. Jon Shuler, 54, also of Pawley's Island and head of the North American Missionary Society, who withdrew in mid-January.)

In response to questions about their tactics or the consecrations, a few supporters of the Singapore action became incensed with "so-called orthodox/Evangelical types," inferring that they lacked courage and a genuine commitment to the faith.

Astonished, one conservative opponent of the consecrations lamented: "These guys are totally unable to see any other point of view than their own. It's narcissistic."

Why Now?

So, what was the "specific and urgent" situation that prompted the Singapore consecrations—one that could not wait two months?

Some of the urgency seems to be linked to Tay's desire to provide some relief for the already-grave situation in ECUSA before retiring. But it also appears that Tay and

Kolini and their supporters harbored serious doubts that allied primates had an adequate plan of action, or if they did, its chances of gaining enough support in Oporto.

Hence what some termed a "pre-emptive strike," apparently intended to discourage the primates from simply studying the U.S. matter or avoiding it altogether. Liberals at Portugal, it seems, could not raise objections to the anomalous consecrations without opening up discussion on the impetus for them.

"It is already very, very late. People are already suffering," Rodgers said of his decision to accept consecration before the March meeting. "We have been talking and debating for years and years while the revisionists have been acting and no discipline has been brought against them. Let it be known that revisionists are not the only people with a conscience..."

"The stakes are too high for us to do nothing," he went on. Though the sexuality issue looms large, the struggle is at heart one over "the authority and proper interpretation of Scripture and of the heart and soul of the Christian Faith," he said.

Bishops Dickson and Allison said "innumerable" clergy and laity have already left ECUSA over its crisis of faith and leadership, and many more are "on the verge of doing so unless they can see a way to remain in the church and be faithful."

Citing the "defiance of many ECUSA bishops who have knowingly ordained practicing homosexuals," Bishop Pytches maintained that, if something was not done now, "the virus [would] continue to spread through the Anglican Communion. They want to form a safety net to keep these people in the Anglican fold," he said.

Fr. Richard Kim of CCLEC also has frequently vocalized the apparent doubts of the Singapore group that conservative primates have "any specific and definitive action in the making" for Portugal.

Moyer saw this as an unjust "prejudgment" of "godly men" who have sacrificed a tremendous amount of time away from their provinces and normal duties "for a cause in another part of the world... Those primates in Kampala made a solemn pledge that they would act if nothing happened in Portugal."

Edwards believes that the U.S. doubters were allowing their past experiences with ECUSA bishops to color their vision of an entirely different group of prelates. "I am quite sure there would have been some action," he said. "It was...clear they were committed to work processes in the Anglican Communion as much as possible—they had to be tried to see if they were sufficient—before they stepped out of those processes." Though the Kampala primates would try diligently to hold the Communion together, "none of them were going to sacrifice the gospel" for the sake of the Communion's unity, he asserted.

Looking Ahead

While the U.S. conservative coalition tries to repair its links, post-Singapore, the new prelates and one of their consecrators could be facing a rough ride.

One English traditionalist leader feared that Kolini and Tay "will find themselves condemned" at Oporto (though Kolini, if present, will face the heat alone, since Tay will have retired).

When the primates convene, there will be pressures to deal firmly with both the right and the left, and it's anyone's guess whether the outcome will be balanced or lopsided.

Opinions varied on how the "Singapore Sling" has affected prospects that the Primates' Meeting will adequately address the American situation.

The "Flying" Bishop of Richborough, Edwin Barnes, said simply: "It's not going to make it any easier, is it? It's going to need

the greatest possible patience."

"At the least, this consecration looks hasty, impatient, and unwise. It has probably set back the cause it was intended to help, just at a time when it was gradually gaining sympathy," wrote *The Church of England Newspaper*.

"All this may well prove to be a major setback to the cause of the new province," Toon wrote. "On the other hand, the Lord our God in His providence may choose to turn all this around for His glory and for the unity of the Anglican Way in the USA."

One English observer felt that the aberrant consecrations gave Griswold and likeminded primates strong ammunition against any new dispensation for faithful Episcopalians at Portugal. While most primates remain conservative, he said, some moderates (whose support is needed as well) "will be quite shocked and upset about this. They probably understand it's a few hotheads, but it doesn't create a very good impression of the coalition."

Yet, he said that the consecrations ensure that the U.S. situation is on the primates' agenda, and "show the world that—contrary to what Griswold says—there is a crisis" in ECUSA. He felt that Griswold will, in the end, have to take proposals for alternative episcopal oversight seriously.

Edwards also believes the P.B.'s rosy view of his church has hurt his own cause. "Griswold has now certified himself for chaplain of the Clinton administration," he quipped.

Is There A Plan?

Is there a plan for the Primates' Meeting? Yes, and two conservative leaders began giving stronger indications of what it is in a new book released at deadline.

Way of Faithfulness, by Archbishops Sinclair and Goodhew, contains both the "Come and See" report by foreign prelates who visited the U.S. last fall (see p. 12), and "a considered proposal to address current controversies in the Anglican Communion."

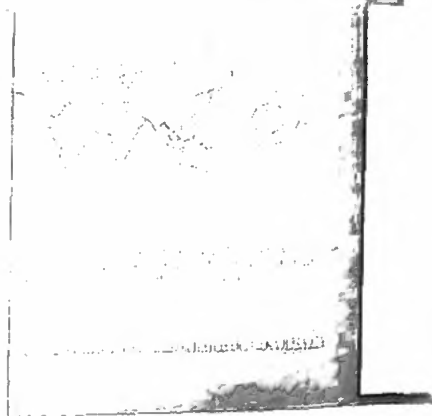
Since the Primates' Meeting is consultative, the book does not offer a proposal in legislative form. Rather, it comes amid much discussion and analysis, which includes the reasons why the authors believe the homosexual issue is a "serious and immediate threat to unity," and top-level action is required.

While few informed observers expected an immediate declaration of a new province in Portugal, most thought there might be a phased plan of action that could lead to one. What the two archbishops do, though, is suggest a way of proceeding that carries their recommendations for alternative episcopal oversight to the next level, leading not to a separate or alternative province, but a renewed ECUSA.

The authors stress "the centrality of Christian love" to the question of pastoral care, healing and unity, while noting that Christian love also includes discipline. Thus, they say "we cannot assume that our present malaise can be healed without pain."

The primates, they argue, "must act in relation to this divisive sexuality dispute. Failure to do so would leave a legacy of which we should all in the end be deeply ashamed. Courage to do so could make way for holiness."

The authors say that, if recommended efforts to create "a framework within our Communion, helping us to faithfully live out our Christian calling," are insufficient to gain a "consistent response" from Anglican bishops, "appropriate inter-



"[M]otivated by Christian love, the primates must act in relation to this divisive sexuality dispute. Failure to do so would leave a legacy of which we should all...be deeply ashamed. Courage to do so could make way for holiness." — Archbishops Sinclair and Goodhew in *Way of Faithfulness*

vention" would be needed.

"Beforehand it would be necessary to take account of the extent to which irregular ordinations had been continuing to occur in particular dioceses and the time needed and practical difficulties involved in undertaking the readjustments required by the primates' agreement," they write.

"However, having given a fully adequate period for these changes to be implemented and in serious default of a return to these standards, communion with the non-consenting diocesan bishops should be suspended by the primates. As a further step towards restoring an orthodox ministry, these dioceses should be declared as missionary districts and Anglican recognition should be given to orthodox and accredited clergy and lay people called to serve in them" (emphasis ours).

Not inconsequentially, such a plan, if implemented, would seemingly moot conservative fears of losing parish property, as would exist in the case of institutional realignment, because the changes would come only in diocesan leadership. It would, however, allow faithful bishops to remain in place. It would circumvent perennial objections to "parallel" (overlapping) jurisdictions. And there may be a helpful precedent in Anglican leaders' handling of an episcopal crisis in Rwanda after the genocide there a few years ago.

Meanwhile, despite earlier fears, there are indications that the Kampala prelates are holding together well, and remain committed to trying to make headway for their cause in Portugal. They will likely find wide sympathy—or more like "a head of steam" (as one source put it)—for their concerns in Oporto, including from Tay's successor, Archbishop Yong Ping Chung. Canon Bill Atwood, general secretary of the international Ekklesia organization, stated that: "Unquestionably, a clear majority of primates are orthodox in their biblical perspective and views on homosexuality," and these leaders represent over 85 percent of Anglicans in the world.

Within Anglicanism, though, old patterns die hard, especially if it involves anything that threatens territorial control and/or the episcopal "club." Faced with such shocks to the Anglican *status quo* as the Singapore consecrations and the conservative primates' radically new proposals, pressures were already building in some quarters to keep the Primates' Meeting hemmed in as a mostly harmless conversational exercise.

Among other things, it was revealed that Griswold made an unscheduled call on Carey in London in early February, to tell him (*inter alia*) about "the actual state" of ECUSA, and talk about the Primates' Meeting, which the two agreed would remain "consultative" and focus on the importance of communion "as a fundamental reality."

The meeting is, however, also due to discuss the bedrock issue, the interpretation of Scripture.

Moreover, that the global South primates and their cause have

been a growing force since the turning point Lambeth Conference seems acknowledged now even by Griswold. While he has vigorously denied claims that his church faces a theological "crisis," he admitted recently that any move by ECUSA to formally authorize same-sex blessings "could mean that we would be cut off from the Anglican fellowship."

Sources included *The Washington Times*, *Church Times*, *The Church of England Newspaper*, *Anglican Communion News Service*, *The Pittsburgh Post-Gazette*, *Virtuosity*, *The Associated Press*, *Charlotte World*, *Charleston Post and Courier*, *Episcopal News Service*

—LATE NEWS—

CANTERBURY DENIES RECOGNITION TO SINGAPORE 2

The Archbishop of Canterbury announced February 17 that he cannot recognize the two American priests consecrated in Singapore January 29 as bishops within the 70 million-member worldwide Anglican Communion.

Dr. George Carey said that the consecrations of John Rodgers and Chuck Murphy breached Anglican rules and practice and are therefore illegal. He noted in part that neither the constitution of South East Asia or of Rwanda, to whose primates Rodgers and Murphy "have sworn an oath of canonical obedience," had been followed.

He said he could recognize the two only as "faithful and committed ministers of the Gospel" until their status is resolved through "rapprochement and reconciliation" with ECUSA—a suggestion that astonished many U.S. conservatives.

Carey also warned against heightened expectations of the March Primates' Meeting, saying that the leaders would just be starting to explore Lambeth's calls to broaden their role.

However, he assured that he understood the fears and frustrations of many Anglicans, and said there would be a "vigorous consideration" in Portugal of how to handle division, specifically over attitudes toward human sexuality.

He also reiterated his personal support for the Lambeth Conference's orthodox sexuality resolution, describing it as a text around which the vast majority of bishops could unite. "I hope that those bishops who have, by actions they have permitted in their dioceses, appeared to reject the resolution, will recognize the substantial difficulties they have raised for many of their colleagues around the world," he said.

Panel Reports On Same-Sex Unions

In a long-awaited report for July's Episcopal General Convention, a church panel has recommended that dioceses continue to be allowed to make their own decisions about same-sex blessings.

The Standing Commission on Liturgy and Music itself declined to take a position on same-sex unions. Its report instead urges more dialogue and—until there is consensus—that ECUSA continue permitting individual dioceses to handle the issue. If accepted by the convention, the recommendation means that the blessings of same-sex relationships will continue in various ECUSA dioceses on an unofficial basis.

"We are not ready, theologically or scientifically, to say a defining word about the life of homosexuals in the church," said the Commission. "In the context of reverence—and humility—it seems best not to take absolutist positions on a national level."

FOCUS

Foreign Leaders' U.S. Visit Results In Critical Report

Foreign Anglican leaders who were invited to "come and see" the U.S. Episcopal Church (ECUSA) after scoring its liberal drift on homosexuality and other key matters have called for alternative episcopal oversight as part of changes to make possible both "obedience and dialogue."

A report by the group of overseas prelates and archbishops who visited America for ten days last fall at the behest of Presiding Bishop Frank Griswold notes positive aspects, such as appreciation in ECUSA for Griswold's "conciliatory" approach, but is highly critical of the current state of the U.S. Church overall.

The report identifies four issues arising out of the prelates' findings: a faulty approach to the church's sources of authority; coercion in advancing the liberal agenda; local options taken on Communionwide issues; and the "abuse" of dialogue.

In a section offering their "first" suggestions to Bishop Griswold, the foreign leaders call on the presiding bishop to remove his name from Bishop Spong's

ECUSA PRESIDING BISHOP Frank Griswold: Did his "come and see" invitation result in more than he bargained for?

1994 pro-gay *Koinonia* Statement. They say that his status as a mediator would be "greatly enhanced...if he were not seen as giving public support to one side of the issue."

They also suggest that ECUSA adopt a better framework for dialogue, and a system of alternative episcopal oversight across the board, such as that recently suggested by Pittsburgh Bishop Robert Duncan and other bishops of the American Anglican Council. The plan would give both conservative and liberal congregations the ability to request alternative oversight if they had theological differences with their own bishop.

The visiting prelates—who met during their stay with ECUSA bishops, clergy and laity representing a full range of views—included the Primate of the Southern Cone, Archbishop Maurice Sinclair; Bishop Simon Makundi, representing the Province of Tanzania; Bishop Peter Kariuki, representing Kenya; Bishop John Rucyahana, representing Rwanda; and the author of the report, the Archbishop of Sydney, Harry Goodhew.

The leaders or provinces represented are among those seriously concerned about liberal trends in ECUSA—including dissent in some dioceses from 1998 Lambeth Conference resolu-

tions on sexuality and women's ordination—and the plight of orthodox Episcopalians who have petitioned them for help.

Impressions

The delegation's report begins with a set of general impressions. Among these is "the wide diversity that exists both between and within" ECUSA's dioceses and the "strong sense of loyalty" to the church among its members. Despite some significant tensions, the bishops say they observed "a strong desire on the part of many to hold ECUSA together."

The team "carried away an impression of people committed to their church but deeply divided over issues of great significance," especially sexuality and women's ordination.

The prelates also encountered some, though, for whom these and other concerns about Christian faithfulness were strong temptations to join those who have already left ECUSA.

"As we visited, we listened to advocacy for the acceptance of a homosexual lifestyle particularly if practiced within a faithful and permanent relationship," the bishops say. "We also heard strong expressions of dismay from those who believed that the church would be setting itself against God and his revealed will if it sought to maintain that permanence and exclusivity could sanctify actions that are condemned in Scripture."

Noting that it heard of the impact of cases such as those involving Bishops Pike and Righter, the delegation pointedly comments: "We gather that the House of Bishops finds difficulty in exercising discipline."

Individual dioceses "also have much autonomy and the General Convention has only a limited capacity to contain their actions," the report states. That has meant that the ordination or blessing of those in same-sex relationships, while not formally approved by ECUSA, nonetheless occur within impunity in the church.

Team members felt that they were being asked "to contemplate a paradox—those wishing to ignore the resolutions of Lambeth in respect of human sexuality were said to be strongest in wishing to enforce their interpretation of the Lambeth resolution on the crossing of diocesan boundaries" by bishops of another jurisdiction.

Touching on the debate over the cause of homosexual orientation, particularly from a scientific point of view, the delegation remarks in part that "our appreciation of the situation leads us to believe that the case for justifying a homosexual lifestyle on the available evidence is grossly overstated..."

"The failure to recognize the biblical revelation of marriage between a man and a woman as the proper place for sexual expression appeared to us to be widespread" in ECUSA, the leaders say.

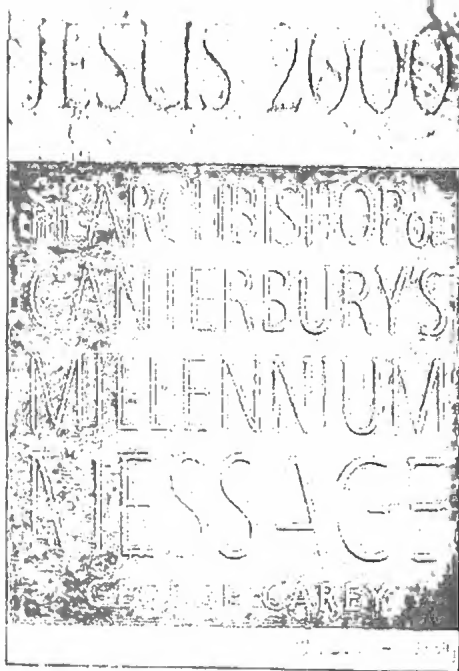
Maintaining that they are aware of the scholarship of the last 200 years and more, they score liberal theological approaches to specific texts as representing "outcome driven" exegesis. They also note that those involved in homosexual healing ministries believe they have been shut out of church dialogue on the subject.

The bishops hail the "compassion" and "concern" they had seen demonstrated by ECUSA clergy and bishops toward homosexuals, and those who suffer with AIDS. They worry, however, that such compassion may overlook the possibility "that to confirm someone in a lifestyle contrary to the will of God may be to render them a great and everlasting disservice."

More troublingly, they say they found it hard at times "to

Continued on Page 14





GETTING THE WORD OUT

FOUR MILLION COPIES of the Archbishop of Canterbury's book, *Jesus 2000*, were distributed free at the start of the New Year. The specially printed editions of Dr. George Carey's millennium message were included with the tabloid, *News of the World*, the U.K.'s biggest selling Sunday newspaper. The News Corporation, which owns the newspaper, met the entire cost of the venture, by enthusiastic agreement of the corporation's chief executive, Rupert Murdoch. "The Millennium is a wonderful opportunity to spread understanding and appreciation of the message and the person of Jesus Christ," Archbishop Carey said. "That is the aim of my book and I'm delighted that it is being supported in this remarkable and generous manner." (*Anglican Communion News Service*)

C Of E Prepares To Relax Remarriage Rules

Report/Analysis By Stephen Trott

Amid a blaze of criticism and praise, the Church of England has signaled a readiness to break with the traditional Christian teaching that marriage is a lifelong commitment, and permit the remarriage of divorcees in church.

A draft report issued January 25 affirms marriage but provides specific circumstances under which those whose first marriages ended in divorce might wed again.

The report follows a year-long study by a working party chaired by the Bishop of Winchester, Michael Scott-Joynt. It will be made available to parishes, and then put before the General Synod, for consideration later this year.

In 1981, the Synod agreed to a proposition that "there are circumstances in which a divorced person may be married in church during the lifetime of a former partner," but subsequent attempts to define those circumstances have come to naught, until now.

Presently, C of E clergy have the legal (civil) right to perform remarriages, but the 1957 Act of Convocation bars them from doing so. About ten percent of clergy are prepared to defy the regulation, and have found that episcopal policy has softened towards them in recent years in some dioceses.

The working party's report, *Marriage in Church after Divorce*, claims to put forward a way out of the impasse, and to offer the prospect of consistency of practice across the English Church.

This appears unlikely, however, in that the report also stresses that the C of E will continue to respect the consciences of clergy who believe marriage is indissoluble. It is likely that this will be a significant proportion of the clergy, many of whom will also have the support of their parishes in refusing the proposed new system of letting the parish priest decide whether or not to remarry divorced people in church.

There is also an apparent contradiction in terms in the principles espoused by the report, which claims to uphold the church's teaching on marriage as a lifelong commitment, while also offering "pastoral criteria" supporting the opposite conclusion.

The criteria on which the clergy are to assess candidates for remarriage in church are very broadly defined as well, and

leave a great deal to the discretion of the cleric, who must also, with the limited resources available, assess (amongst other things) whether "the applicants...have a mature view of the circumstances of the breakdown of the previous marriage"; whether "the former partner and children of the previous marriage have been properly provided for"; and whether "the relationship between the applicants [was] a direct cause of the breakdown of the former marriage."

The likely scenario is that such remarriages will become routine rather than exceptional, and the facility of remarriage in church impossible to refuse in all but the most scandalous cases. The gathering opinion of the clergy appears to be that the buck is being passed to them.

In Memoriam: Fraser Barron

Orthodox Anglicans across the U.S. and beyond are mourning the death of Fraser Barron, a stalwart Anglican traditionalist who passed away at age 62 December 13, after a long and brave battle against lymphoma.

Originally a Presbyterian, Barron became interested in Anglicanism after getting involved in a fundraising appeal for Canterbury Cathedral. He was later confirmed and worshipped at the National Cathedral.

He became active and a leading voice in the Continuing Anglican movement, following the Episcopal Church's 1976 break from apostolic order. He was (*inter alia*) a past president of the Fellowship of Concerned Churchmen, and of the Foundation for Christian Theology, sponsor of *THE CHRISTIAN CHALLENGE*.

Born in Orange, New Jersey, Barron graduated from Princeton University and Harvard University Law School.

In the 1960s, he came to Washington and worked on the congressional affairs staff of the Department of Health, Education and Welfare, and then on the staff of Sen. Robert F. Kennedy. Later, he published and edited a newsletter and served as assistant to the chairman of the National Endowment for the Arts. In 1992, he joined Cassidy & Associates, a public affairs firm in Washington, where he worked as a specialist on political trends and legislative strategies.

On January 8, a large congregation gathered for a deeply moving as well as glorious requiem mass at the Church of the Ascension and St. Agnes in Washington, where Barron had worshipped for the last few years. Through a special arrangement, Barron's ashes were to be buried in the cemetery adjoining an Anglican parish in England, a nation he dearly loved, and had frequently visited.

Survivors include his mother, Francis Byers Barron of Charlottesville, Virginia, and three brothers.

Fraser's devotion to classical Anglicanism was unimpeachable, his wit and personality incomparable; he will be sorely missed here. - Ed.

know what made up the content of the faith for some to whom we spoke. We were disturbed to encounter expressions of convictions that appeared to mute or even dispute the Church's message concerning the absolute need for all people everywhere to respond to the gospel of God in repentance and faith. Of like concern was our impression that some were not persuaded of the uniqueness of Jesus Christ as the one and only Name given by God to lost human beings for their salvation."

The report also notes "a certain conflict fatigue," an eagerness by many to move on with the church's mission. While some said they found dialogue valuable, the bishops observe, others saw it as "a device to weaken conservative resolve while radicals continue to move ahead with unacceptable practices."

Authority?

In a section that identifies issues, the report begins with sources of authority, asking what "instruments...give us the ability to determine on matters relating to sexual morality?" Anglicans depend on Scripture, reason/experience and tradition, but "we encountered a tendency to submit Scripture to experience rather than the other way around," the prelates say.

The delegation says it also found reasons to believe that in parts of ECUSA the "liberal agenda" regarding homosexuality and women's ordination is "coercively applied."

The third issue involves local options versus universal responsibilities. Because most of the Anglican Communion regards homosexuality as sinful, "we consider that universal responsibility must over-ride local preference. Anglicanism is indeed in favor of local contextualization but not in contradiction to universal norms," the bishops say.

The fourth issue is the finding that "dialogue" has been "abused" in ECUSA "by the unauthorized introduction of changes that presuppose a particular outcome to that dialogue," the report says. This "impaired" process of dialogue had "jeopardized Anglican continuity." Further, dialogue is "rendered impossible by the use of episcopal authority to impose innovation."

In addition to urging Griswold to "consider some action that would re-position himself with regard to the *Koinonia* Statement," the prelates also recommend a stronger framework for dialogue on matters of major concern, which would demand that "historic disciplines...be observed" while the dialogue was underway. As an immediate safeguard for this, they encourage an arrangement for alternative episcopal oversight where desired, provided by other bishops in ECUSA or from the wider Communion.

Alternate oversight, they say, is preferable to congregations leaving, and "may go some way to meet the needs of those who might otherwise seek...the creation of a second, recognized Anglican province in the USA," the report concludes.

The delegation's report will likely contribute to deliberations at the Primates' Meeting March 22-29 in Oporto, Portugal, where a group of conservative provincial leaders was expected to recommend ways to address what they view as the "urgent" situation in ECUSA.

That effort now faces greater uncertainty, though, following the decision by two of those leaders to break ranks and consecrate two U.S. priests as bishops for oppressed orthodox American Anglicans. (See *Special Report*)

However, the primates' deliberations also could be affected by other factors. By deadline, Griswold's only response to the delegation's report was to indicate his name would remain on the *Koinonia* Statement. In condemning the aberrant conse-

crations performed in Singapore, however, he appeared to blame conservatives for exaggerating and/or fomenting notions of a "crisis" in ECUSA.

Vermont Bishop Backs Same-Sex Marriage

Vermont Episcopal Bishop Mary Adelia McLeod has applauded the state supreme court's recent ruling that homosexual couples are constitutionally entitled to the same benefits and protections as wedded heterosexual couples—a decision which could lead to same-sex marriage in Vermont.

The high court left it to the legislature to decide whether the required benefits will come through legalized same-sex marriages or some kind of "domestic partnership" status. The ruling will make Vermont the first state in the country to grant such benefits to homosexuals.

A petition calling for state recognition of homosexual marriage rather than gay partnerships has been backed by nearly 100 Vermont clergy, including Bishop McLeod.

In earlier remarks, McLeod said that, since the 1976 General Convention, ECUSA has consistently expressed "its conviction that homosexual persons are entitled to equal protection of the laws with all other citizens...The Vermont Legislature has the opportunity to meet this call by permitting same-sex couples to exercise the responsibilities, and enjoy the benefits and protections, of civil marriage. Such action will serve to strengthen the social fabric and is not a threat to the integrity of traditional marriage," she asserted.

Gay organizations welcomed the Vermont decision as their best chance of winning the right to marriage for the first time anywhere in the U.S.

Their hopes were previously fixed on Hawaii, where, in 1993, the supreme court ruled that the state's failure to recognize gay marriages amounted to gender discrimination. Late last year, however, Hawaii's high court said the possibility of gay marriage was foreclosed by an amendment against the innovation added to the state constitution in 1998.

Meanwhile, the 1993 Hawaii decision triggered a wave of preventive legislation around the nation; at least 30 states banned gay marriages, and Congress passed the Defense of Marriage Act, which denied federal recognition of homosexual marriage and allowed states to ignore same-sex unions licensed elsewhere.

In the Vermont ruling, the high court agreed with three homosexual couples that, when they were denied marriage licenses in the state, they also were denied more than 300 benefits at the state level and more than 1,000 at the federal level.

The benefits included "access to a spouse's medical, life, and disability insurance, hospital visitation and other medical decision making privileges, spousal support, intestate succession, homestead protections, and many other statutory protections."

The Vermont decision cannot be appealed to the U.S. Supreme Court, since it was based on the state constitution.

Source: *The Associated Press*



Bishop McLeod

Browning, Other Bishops, Call For Same-Sex Blessings

A declaration calling upon all faiths to bless same-sex couples and allow homosexual ministers has been endorsed by some 900 clergy and other religious workers, including former Episcopal Presiding Bishop Edmond Browning and eight fellow prelates.

The declaration issued January 18 also advocates open access to abortion and sex education at all age levels. It opposes "unsustainable population growth," the "commercial exploitation of sexuality" and all forms of "sexual oppression."

The one-page statement was sponsored by the longstanding Sexuality Information and Education Council of the United States, or SIECUS, a group advocating sex education. It was released at a news conference featuring John Buehrens and John Thomas, presidents respectively of the Unitarian Universalist Association and the United Church of Christ.

Officials and clergy from those two denominations, and from the Reform and Reconstructionist branches of Judaism, made up nearly half the initial signers of the statement.

The paper got slim backing among Roman Catholics, and none from major Evangelical, black Protestant, Eastern Orthodox, Mormon, Buddhist, Hindu or Muslim organizations.

Browning was joined in signing the declaration by Episcopal Bishops Charles Bennisson of Pennsylvania; Frederick Borsch of Los Angeles; Orris Walker of Long Island; John



Bishop Browning

Croneberger of Newark; Oris Charles Croneberger, retired of Utah; Steven Charles Croneberger, dean of Episcopal Divinity School; David Richards, former executive director of the church's Office of Ecumenical and Interfaith Development; and Harold Hopkins, also a former head of Ecumenical and Interfaith Development.

Their support took on added significance as the church's General Convention prepares to meet this July on authorizing rites to bless same-sex relationships and ceremonies already occurring in the Episcopal Church. A theological report on same-sex blessings was due out in November, but had not been released at deadline for this issue.

Among other signatories to the declaration were some 500 clergy members, many professors, but no top officials, from the Presbyterian Church (U.S.A.), and only one top official from United Methodist Church. Both churches face challenges to existing bans against gay union ceremonies in legislative assemblies this year.

There were also endorsements from theologians in the American Baptist Churches and Evangelical Lutheran Church in America; and six Protestant seminary presidents.

Sources: *The Associated Press, Episcopal News Service*

Lambeth Watch

Here are some other recent developments in the Episcopal Church (ECUSA), bearing upon the sexuality or other key resolutions of the 1998 Lambeth Conference:

THE EPISCOPAL DIOCESE OF OHIO'S CONVENTION said last fall that it is "of divided mind" on the Lambeth Conference's statement that homosexual practice is "incompatible with Scripture."

BISHOPS FROM THE EPISCOPAL DIOCESE OF LOS ANGELES were said to be among prelates from three mainline churches who joined other clergy in publicly denouncing the anti-gay marriage initiative on the March 7 California ballot.

THE EPISCOPAL DIOCESE OF CALIFORNIA'S CONVENTION last fall said that Lambeth was "wrong to reject homosexual practice as incompatible with Scripture. Scripture is the story of God's love and forgiveness, and the word of grace constantly new and renewing in each generation...Jesus never discussed homosexuality or forbade it. The passages which do treat same-gender sexual relationships ignore the primacy of his commandment to love. We believe the terms of the dialogue regarding homosexuality should not focus on 'homosexual practices', but rather on the conditions, attitudes, and components which must be present for a relationship to be considered holy...We uphold relationships (both non-sexual and sexual, both straight and gay) that exhibit the fruits of the Spirit: honesty, integrity, mutuality, respect, hospitality and other qualities that mirror God's love..."

THE 162ND CONVENTION OF THE EPISCOPAL DIOCESE OF CHICAGO voted to allow health insurance benefits for same-sex domestic partners, as part of a plan already authorized by the national church. Domestic partners are defined as two people in a "spousal-type" relationship who can demonstrate cohabitation and financial interdependence.

A PLAN TO PROVIDE PENSION BENEFITS FOR SAME-SEX PARTNERS of ECUSA clergy is included in proposals currently being considered by the Church Pension Fund (CPF), even though the 1997 General Convention narrowly defeated a similar measure. The potential new benefit—which CPF trustees could implement without convention approval—is part of proposals to equalize pension benefits for single and married clergy.

TWENTY-TWO CLERGY AND LAY LEADERS representing conservative, moderate and liberal points of view met November 8-11 at St. Alban's Parish in Edmonds, Washington to seek for ways to encourage reconciliation across ECUSA on the issues of sexuality and other key faith matters. In their discussions, participants agreed that the conflicts in ECUSA seem to revolve primarily around the uniqueness of Jesus, the approach and interpretation of the Bible on abortion, and the blessing of same-sex unions. No detailed plan for reconciliation came out of the meeting, but participants came to believe it was possible if conservatives and liberals were prepared to treat each other's fears, concerns and interests as legitimate. Dr. Stephen Noll of Ambrose University, Pennsylvania, observed, "On the part of liberals, it involves a willingness to let the present formularies and liturgies stand and to allow conservatives to follow their sense of godly conscience. For conservatives, it means a willingness to live in a radically pluralistic church without continually acting defensively, but mobilizing churches to spread the gospel." The majority of participants were priests or laypeople, but there were four bishops present: Catherine Waynick of Indianapolis; Bill Burrill of Rochester (NY); Robert Driscoll of Pittsburgh; and Onell Soto of Birmingham, Alabama. Also attending was the Bishop-elect of Northern Indiana, the Rt. Rev. Edward Little.

Sources included *The Los Angeles Times, Church Life, Episcopal News Service, The Church of England Newspaper*

Bishop Decries "Heterosexism"

By David W. Virtue

Accusing the church of "heterosexism," Pennsylvania Episcopal Bishop Charles Bennison has insisted that the General Convention cannot "sit out" the issue of same-sex blessings.

"Heterosexism is an institutionalized, systematic injustice which destroys and dehumanizes [homosexuals] because of who [they], by nature, are," the liberal prelate said late last year.

Addressing delegates at Pennsylvania's diocesan convention in Philadelphia, Bennison said: "Every time the church blesses the marriage of a straight couple, without sanctioning the covenants of gay and lesbian couples, it strengthens the heterosexism of the society and domination of straight people."

His comments were made before Lord Runcie, the former Archbishop of Canterbury, who signaled no opposition to Bennison's remarks. Runcie was invited to preach on the occasion.

Recently, Bennison appealed for his flock to give more support to the financially-ailing diocese, saying he was on the verge of closing six Philadelphia parishes because of lost membership and the high cost of keeping them open.

Reform Seeks Ouster Or Bypass Of Pro-Gay Bishop

The Archbishop of Canterbury has been urged by the Evangelical group, Reform, "to secure the resignation" of the Bishop of Worcester, Dr. Peter Selby, or to provide alternative episcopal oversight because of Selby's views on homosexuality.

The Rev. Philip Hacking, chairman of Reform, asked Arch-

An Invitation To Leave

The Church of the Holy Spirit in Roanoke, Virginia, is a thriving Episcopal parish attracting over 600 worshippers each Sunday, but one that has long disputed the more liberal policies of diocesan leaders on such subjects as abortion rights and homosexual relationships.

But the Rev. Quigg Lawrence, rector of the Evangelical parish, said the congregation had resolved to try to work for change within the Episcopal Church (ECUSA) and "were not looking to go anywhere"—that is, until the church got a letter from the bishop last fall.

In the letter, Southwestern Virginia Bishop Neff Powell wrote that parish leaders needed to decide whether they were in or out of ECUSA, suggesting that "the mission of the whole church" might be "better served if we amicably separated. I would find that sad, but very understandable."

The congregation responded in December by refusing to pledge any money to the diocese for this year, or pay the last installment in its \$7,001 pledge for 1999.

According to *The Roanoke Times*, Powell did not intend to take further action on the matter until after an upcoming diocesan convention.

bishop George Carey in a letter late last year to intervene in a dispute in the Worcester diocese. There, the district church council (DCC) of St., John's, Kidderminster, in the Kidderminster Team Ministry, had threatened to reject Dr. Selby's authority, after the bishop refused their request to clearly indicate his support for the 1998 Lambeth Conference's orthodox sexuality resolution. Selby has likened the Lambeth debate on human sexuality to a Nuremberg rally, and is a supporter of the Lesbian and Gay Christian movement.

During a visit to St. John's to defend his position, Selby accused the DCC of being manipulative and uncharitable. He said that he was still the bishop, and had no need "to sign something in order to remain so." He said that there was no need "to lock the doors of your churches against me in order to safeguard your theology and convictions, which I value as part of the principled unity-in-diversity of our church."

The Reform Council called on Dr. Carey, under canon law, to act to compensate for the "defects" in the Worcester diocese.

The Council also announced that it has agreed "to work in solidarity" with any parish which may need alternative episcopal oversight "because of their bishop's heretical multi-faith or homosexual agendas."

"Section 28" Battle Rages In U.K.

By Stephen Trott

A massive debate has been taking place in the United Kingdom as a result of attempts by the new Labour government to repeal section 28 of the Local Government Act of 1988, which bars use of public funds to promote homosexuality, especially in schools.

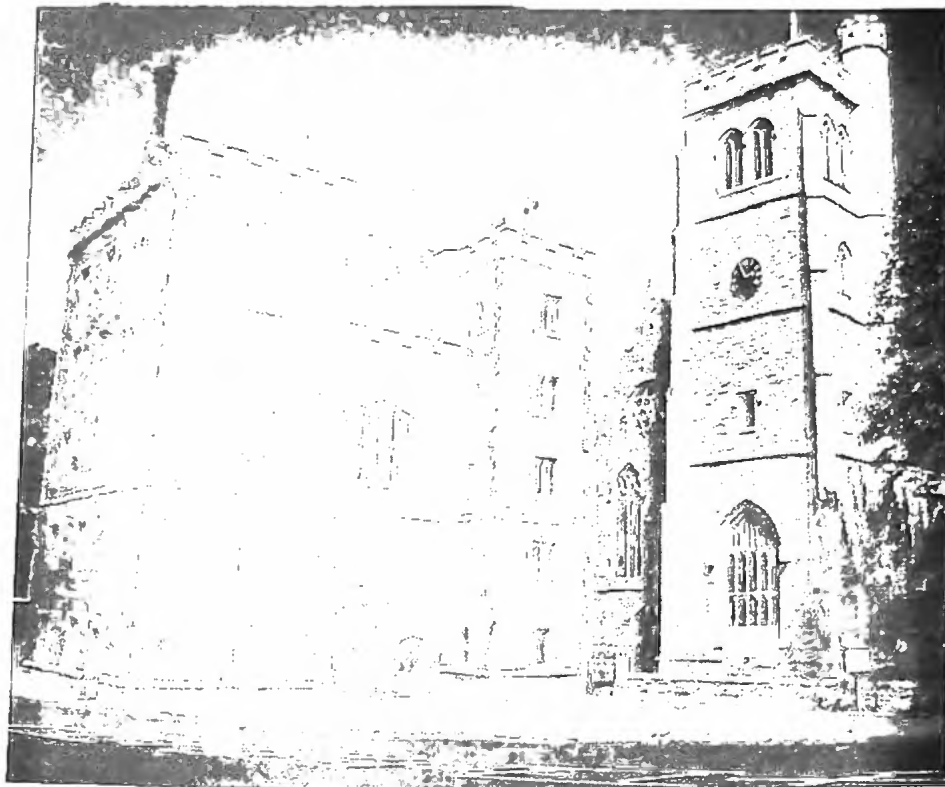
The Labour Party has promised to remove what it considers to be unjust and discriminatory legislation aimed at the gay constituency.

Public polls, however, have shown that the majority of the population wishes to see school children protected against proselytizing material of the kind seen in the 1980s, which led to the provision being included in the 1988 Act, the work of the Conservative administration led by Margaret Thatcher.

Cardinal Thomas Winning of Scotland spoke out forcefully in mid-January against the repeal of the section by Scotland's new Parliament, and challenged the "silent majority," including other Christian leaders, to join him in protesting against the repeal.

Since then, following an article in *The Daily Telegraph* by the Rt. Rev. James Jones, Bishop of Liverpool, opposition to the repeal proposal has gathered force in England. A new Local Government Bill, which would have the effect of removing section 28 from the statute book, has been strongly opposed in the House of Lords, and on February 7 the government was defeated at the Committee stage in the Lords.

On February 10, the government successfully proposed in the House of Commons that the age of consent for homosexuals should be reduced to 16, in line with the existing law for heterosexuals. This followed a series of defeats in the House of Lords, and the government has indicated that it will use constitutional provisions to bypass the House of Lords in order to enact this proposal. This option is not, however, available in the case of the Local Government Bill, because it began its parliamentary consideration in the House of Lords.



A GEM AMONG PEARLS

LAMBETH PALACE, the grand London residence of the Archbishop of Canterbury since the 12th century, is to open its oak doors to the public for the first time April 1. For a 6 pound fee, tourists will receive an hour-long tour of the wood-panelled state rooms, the crimson corridors and the chapel where the Archbishops of Canterbury have said their morning prayers for 800 years. The Palace's daily openings will be part of a Millennium festival called "The String of Pearls," which will allow the public to visit 65 buildings of historic and cultural importance close to the River Thames. Postal and phone bookings can be made for the Palace tours, which, however, will end in November. (*The Daily Telegraph*, ACNS)

Ingham Hosts Debate On Jesus As Only Savior

A Canadian Anglican bishop who has contended that belief in Jesus is not the only route to salvation—an issue that sharply divides his diocese—arranged a debate between two scholars on the issue, to show that intelligent, devout Christians can disagree on important questions and "still be in the same faith."

The debate organized by Bishop Michael Ingham of New Westminster (Vancouver) attracted more than 400 Anglicans; another 300 were turned away for lack of space.

Marcus Borg of the U.S.—a member of the liberal "Jesus Seminar"—provoked groans when he claimed that it is all right for Christians to reject the traditional belief that Jesus Christ is the only way to God.

But Tom Wright, an Evangelical British theologian and canon-elect of Westminster Abbey, defended Christ's exclusive claim on salvation. He argued that this is made clear in the gospel of *John 14:6*, in which Jesus is quoted saying: "I am the way and the truth and the life and no one can come to God except through me."

The liberal Bishop Ingham, also an advocate of same-sex blessings, leads a diocese dominated by conservative Evangelical Anglicans, according to the *Vancouver Sun*. He has organized the all-day dialogues on a number of contentious issues, including homosexuality, the essential beliefs of Christianity, and how to interpret the Bible. Ingham made news recently, however, when his penchant for academic inquiry stopped short of allowing conservative Archbishop Moses Tay of South East Asia to visit a parish in his diocese.

At the November debate, Borg, author of *The God We Never Knew*, maintained that it is right and proper in a pluralistic society for Christians to say that "Jesus is the way and the truth and the life" for them, as Christians. He received applause when he cautioned against Christians making the "triumphalist and provincial claim" that Jesus is the only way to God and Hinduism or Judaism is not. Borg also said most Christians have now realized it is necessary to "set aside" the New Testament's apparent ban on divorce and remarriage.

However, Wright, author of *The Victory of God*, said conservative Christians should not shy away from making the politically incorrect claim that Jesus Christ is "the climax of God's story in the cosmos." That, he said, is the "scandal" of the gospel, which should not be avoided. Wright also won applause when he disagreed with Borg's assertion that divorce and remarriage can be "a gift of God."

Borg and Wright, who are friends despite their differences, recently co-authored a book titled *The Meaning of Jesus: Two Visions*.

Holloway Tackles Jesus' Resurrection, Return

He says he'll retire in a year or two, but he remains unretiring when purveying his deconstructionist views.

In a recent interview on *BBC Breakfast with (David) Frost*, the Bishop of Edinburgh said he is "agnostic on what actually happened" at the resurrection, that Jesus is not coming back on "clouds of glory" but is found by other means, and revealed he had conducted a blessing for a gay couple years ago, while a parish priest.

"I think you could take the Resurrection in a number of ways," said Bishop Richard Holloway. "I think that, existentially, the Resurrection should be about new ways of living, new ways of tackling ancient issues and ancient oppressions," he said in part. "But...if it helps you to get there by thinking that Jesus did physically levitate out of the grave then I've no problems with that. I'm agnostic on what actually happened. But clearly what did happen was some kind of transforming change among those dispirited followers of his" that led them to transform history.

On the Second Coming, Holloway sees a need to reinterpret scripture. "Jesus isn't going to come back as far as I'm concerned on the clouds of glory, he's to be discovered now in the issues that confront us today," he said.

In what Frost termed a "splendid punchline," Holloway confirmed that he "had a couple of puffs on a friend's joint once; if that's experimentation then I'm Einstein."

Williams Tapped For Wales

The Bishop of Monmouth, Wales, Dr. Rowan Williams, was chosen last year by the Church in Wales' Electoral College to succeed the Most Rev. Alwyn Rice Jones, who has retired.

The new Archbishop, 49, is one of the foremost theologians of the Anglican Communion, and is much in demand as a speaker and lecturer at home and abroad. He played a prominent part in the 1998 Lambeth Conference, where he gave a well-received talk on making moral choices.

Though Williams is a liberal, his selection was said to have pleased even the Rev. Nigel Cahill, a member of Credo Cymru, the Welsh equivalent of Forward in Faith. "He is a man of incredible intellect which can only enhance the Church in Wales," he said. "He is not a divisive person, and I am sure that reconciliation will be one of his prime tasks."

His overarching challenges in the Welsh Church were described in one report as being "declining population and low morale."

Williams obtained his BA at Christ's College, Cambridge in 1971, and was awarded



Bishop Rowan Williams

his MA in 1975, during which year he also obtained his D. Phil at Wadham College, Oxford.

He continued his training at the College of the Resurrection, Mirfield, and was ordained deacon in 1977 and priest in 1978.

He has served as a tutor at Wescott House, Cambridge; honorary curate of Testator St. George, Ely; lecturer in divinity at Cambridge; dean and chaplain at Clare College, Cambridge; canon theologian at Leicester Cathedral; canon residentiary at Christ Church, Oxford; and Lady Margaret Professor of Divinity, Oxford. He was made a Doctor of Divinity in 1989 and a Fellow of the British Academy in 1990.

In 1991, he was elected Bishop of Monmouth and consecrated at St. Asaph Cathedral on May 1, 1992.

The Archbishop-elect had a period of 42 days in which to signify his acceptance of the Electoral College's nomination. His appointment will then be confirmed by Welsh diocesan bishops.

Williams has a working wife—she teaches at Trinity College, Bristol—and two children. He is a Welshman who learned to speak fluent Welsh in later years.

"Flying Bishop" Dies After Year In Office

Traditionalist mourners filled Bristol Cathedral December 30 for the funeral mass of the Rt. Rev. Michael Houghton, who had died at age 50 December 18, barely a year after his consecration as the "Flying" Bishop of Ebbsfleet.

In that short time, Houghton had already shown himself to be "a bishop with a warm pastoral heart for the people and parishes...he served," said the Archbishop of Canterbury, who was "deeply saddened" by Houghton's death.

Houghton's heart attack was a great shock, because he was an avid cyclist and walker, never driving. He was first stricken, though, while on a train: much of his episcopal ministry was spent traveling enormous distances between the traditional parishes in his care in the western dioceses of England south of the Trent. Senior church leaders now worry that the demands of being a Provincial Episcopal Visitor (PEV, or flying bishop) contributed to his death.

"Bishop Houghton was easily one of the most outstanding men translated to the episcopate in recent years," wrote *The Church of England Newspaper*. Although a PEV ministering widely to those of the traditionalist "integrity"—opponents of women's ordination—he was already breaking down barriers across the integrities after only one year in the job, the newspaper said.

Passionately committed to the Catholic faith in the Church of England, he was at home with Anglican liturgies and had deep love of the traditional Anglican theologians," noted *the Times of London*.

It was as vicar of St. Peter's, Folkestone, that Houghton first came to widespread attention, when a gang terrorized the arch and the vicarage family, leading to an arson attack. Michael and his wife, Diana, barely escaped with their lives. But he had overseen the restoration of the church and vicarage by the time he moved to Bristol in 1998 as one of the

Province of Canterbury's two flying bishops.

Born in Birmingham in 1949, Michael Alan Houghton studied history and theology at Lancaster University and during that time was deeply influenced by the Society of the Sacred Mission. After teacher training at Durham, he taught, first, in the Midlands.

He married Diana, a landscape designer, and the couple soon volunteered with USPG to teach in a mission parish in Lesotho. Their son was born there.

Returning to England, the family moved to Chichester Theological College in 1978, and Houghton was ordained a deacon in 1980 and a priest in 1981. He served his title at All Hallows, Wellingborough, from 1980-84.

He returned to missionary work in the smallest diocese in the Anglican Communion, St. Helena. There was no airstrip and one ship called every two months.

The family returned to England mainly for the education of the children, who now included a daughter.

Houghton next served as a tutor at the College of the Ascension, Birmingham, and within months became vicar of St Peter's, Folkestone.

On December 30, the funeral mass for "Bishop Michael" was held at Bristol Cathedral—ironically the site of the C of E's first ordinations of women priests in 1994. "The cathedral was packed to the doors, and the music beautiful and moving," said one of the 200 concelebrating priests; about 150 other clergy sat in the congregation. Concelebrants also included eight bishops, all traditionalists, with the "Flying" Bishop of Richborough, Edwin Barnes, as principal celebrant. A number of other bishops were present, not least the Archbishop of Canterbury, Dr. George Carey, who read the final commendation at the end of the mass.

"Six priests and deacons, each of them ordained by Michael in the past year, bore his coffin from the church, and the Master of SSC carried his pectoral cross," Barnes wrote after the event. "It was an extraordinary witness, in that church

where the first women were "ordained" in the C of E.

Archbishop Carey will name a successor, but meanwhile has asked Bishop Barnes to cover Houghton's former territory as well as his own, though Barnes said that "all the other bishops who were there concelebrating have offered their help."

Resigned Oz Bishop Returns

The Rt. Rev. George Browning, who resigned from his Australian diocese last fall after acknowledging a sexual encounter with a female parishioner many years ago, has withdrawn his resignation following strong appeals from his former flock.

His change of heart came after the synod of the Diocese of Canberra and Goulburn resoundingly passed a motion calling upon him to return as diocesan, and the receipt of over 1,000 letters of support.

The popular bishop announced his resignation September 26, after a church tribunal admonished him for a single act of adultery more than 15 years ago, though it did not demand his resignation. It had been Browning's decision to go.

The motion before the synod calling for his return recognized that Browning had been involved in a "lapse of appropriate professional standards" involving pain and suffering for the woman concerned. However, it also noted that he had done all required of him to deal with the "temporal consequences of his sin," and that the church was to be a place where forgiveness, redemption, reconciliation and healing was to be made manifest.

Sources: *Church Times*, *The Church of England Newspaper*, *Anglican Communion News Service*

Zambian Continuers Buoyed By Visit From Aussie Bishop

Fledgling Continuing Anglicans in Zambia had a memorable visit November 5-8 from the Rt. Rev. John Hepworth, Bishop of the Anglican Catholic Church in Australia, within the Traditional Anglican Communion (TAC).

Hepworth visited the (recently renamed) Continuing Anglican Church of Zambia (CACZ) on behalf of TAC's U.S.-based Archbishop, Louis Falk, and CACZ's episcopal visitor, Bishop Wellborn Hudson.

Some 200 church members—in CACZ T-shirts—gave Hepworth "a noisy and warm welcome at the airport, with much singing and large welcoming banners," wrote Canon Pierre Dil, leader of the Zambian Continuers.

The visit took Hepworth to Chunga, where he greeted members of three CACZ congregations, the Mwembeshi District, and Makeni.

The enthusiastic welcome and song continued as Hepworth conducted services in the first two venues. The services, each attended by some 200 people, included the confirmation of a total of 32 persons, and the marriage of seven couples. In each case they were conducted in borrowed facilities, but the bishop also accompanied the congregation to see the sites for planned new churches.

"Sunday, November 8, was the occasion for a service for all Lusaka CACZ members who could manage to make their way to the Church of the Good Shepherd, Makeni," Dil said. "Some 450 attended; a public address-system broadcast the service to the overflow crowd outside. The singing in this service was exceptional—such wonderful natural African harmonies.

Continued on next page

"Attila The Nun" Charged, Then Reinstated After Secret Meeting

In a roller coaster ride of events, the controversial provost of St. Paul's Cathedral, Dundee, the Rev. Miriam Byrne, has recently gone from being suspended and facing a church trial on 69 charges, to resuming her post at the cathedral following a meeting with Nobel Peace Prize winner Desmond Tutu.

The reported resolution of differences between Byrne and the Bishop of Brechin, however, does not end the 16-month dispute surrounding the provost from the viewpoint of those who had left the cathedral because of the woman known as "Attila the Nun."

When we last left her, Byrne, a twice married former nun, had lost the confidence of her bishop, Neville Chamberlain, but resisted his push for her to resign, even when he offered her a large sum of cash as an inducement.

Subsequently, the Scottish Episcopal Church's College of Bishops declared the ministry of Byrne "no longer sustainable," and stopped church payment of her stipend, forcing her to depend entirely on collections from the tiny cathedral congregation.

Then, in early January, Bishop Chamberlain, who originally appointed Byrne as provost, suspended her and summoned her to appear before an ecclesiastical court on charges of bringing the Scottish Church into disrepute. Details of the accusations were not immediately available, but one apparently involved Byrne's alleged de-sexing of the baptismal formula, using "God, Christ and Holy Spirit" instead of "Father, Son and Holy Spirit."

Byrne in turn moved to sue Bishop Chamberlain for 224,000 pounds, which she claims he improperly withheld from her church. As original members of the cathedral vestry have mostly left, the new vestry, loyal to Byrne, also refused to recognize the suspension of the provost on the grounds that she "was engaged by the vestry and is paid by them."

But after the Bishop of Edinburgh, Richard Holloway, arranged a secret meeting in Atlanta between Chamberlain, Byrne and Tutu, the former primate of Southern Africa, all ecclesiastical and civil charges were dropped by both parties and Byrne resumed her work as provost. Chamberlain and Byrne said they had "found a way forward to reconcile their differences, though this apparently will involve an ongoing process to resolve some remaining issues."

This news, however, left many former members of the cathedral, now attending St. Salvador's, Dundee, "seething," and the parish reportedly told Chamberlain he had lost all credibility for lifting Byrne's suspension. The unhappy Scottish Episcopalians "can't understand why one day Miriam Byrne is branded heretic and the next day she is not," one member of St. Salvador's said. They believe the bishop and provost settled their dispute "as if it were a personal matter between them," but the issue "goes much wider than that."

Since her appointment, Byrne has offended worshippers and some cathedral staff with her alleged "dictatorial style," and about 100 congregants are thought to have left the cathedral in protest. Members have complained or alleged that she unilaterally switched to modern-language services, overspent on her church-owned rectory home, and downgraded the role of the choir. An administrative officer was sacked, and the choirmaster resigned. Sources included *The Scotsman*, *The Courier*, *The Daily Telegraph*, *The Herald*, *The Church of England Newspaper*

ZAMBIAN Continued from previous page

such power, joy and conviction!—even Bishop Hepworth admitted later to a reporter that he had never heard such singing before!" During the service, 38 persons were confirmed, three couples were married, 15 lay ministers, evangelists and sub-deacons were licensed, and the Vicar General (Dil) was formally installed.

During his stay, Hepworth also met with CACZ leaders and ordinands to explain the situation of TAC, its present strengths and weaknesses, and answer questions.

Dil said Hepworth's visit resulted in several positive news reports in the national press.

"An exhausted but joyful party made its way to the airport to see Bishop Hepworth off," Dil said. "We are filled with gratitude for [his] visit...we are also filled with admiration for the bishop's astonishing stamina! The CACZ has been given a great boost and its members are more determined than ever to play their role in claiming their Church back for Christ."

Newest TAC Bishops Consecrated In Canadian Rite

Two new bishops for the Traditional Anglican Communion (TAC), a global alliance of Continuing Churches, were consecrated last fall in St. Ann's Chapel in Victoria, British Columbia.

The Rev. Trevor Martin Rhodes and the Very Rev. Peter Wilkinson were consecrated October 21 by TAC Primate, Archbishop Louis Falk, and Bishops Robert Mercer, C.R., and Robert Crawley of the Anglican Catholic Church of Canada (ACCC).

The Yorkshire-born Fr. Rhodes is now bishop of the Anglican Church in America's Missionary District of Colombia, while Fr. Wilkinson, a Victoria native, became suffragan of the Western Province in the ACCC. He succeeds Bishop Crawley, 75, who stepped down for health reasons, but who remains an ACCC assistant bishop and active in several other capacities.

Fr. Rhodes was born December 14, 1938, in Bradford, Yorkshire, England. He was educated at the Junior Seminary and Kelham Seminary, both of the Society of the Sacred Mission. He then attended Queen's College, Birmingham University, where he studied theology and criminology.

Rhodes has served numerous inner city parishes in England, where he gained a reputation for being a problem-solver. He worked as warden of a halfway house serving young ex-prisoners, and established a ministry to young people at risk. From 1978-80 he was chaplain at H.M. Prison Hindley in the Diocese of Liverpool before going to the Diocese of Koforidua, Ghana, West Africa. After returning to England, he served as rector of St. Peter's, Cowgate, in the Diocese of Newcastle (1983-87), rector of Christ Church, Wesham, Diocese of Blackburn (1987-90), rector of St. Hilda's, Danby, Archdiocese of York (1990-96), and priest-in-charge of Good Shepherd, Sunderland, Diocese of Durham.

Rhodes has a big challenge before him, to balance periodic trips to Colombia with his role as prior at St. Benedict's Abbey, Bartonville, Illinois. Rhodes also became priest-in-charge of the ACA parish of St. Nicholas, Bloomington, following the death of Fr. George Wilcox in 1998.

Ordained a priest by a former Archbishop of Canterbury, Bishop Wilkinson was born and raised in Victoria. He studied classics at the local university and trained for the priesthood



FOLLOWING THE CONSECRATION last fall of new TAC Bishops Peter Wilkinson and Trevor Rhodes, Bishop Robert Crawley receives a blessing from Wilkinson, his successor as suffragan of the West in the Anglican Catholic Church of Canada, while Fr. Raymond Ball chats with Bishop Rhodes, the Anglican Church in America's missionary bishop to Colombia.

at the College of the Resurrection in Mirfield, Yorkshire. His first posting after his ordination by Archbishop of Canterbury Michael Ramsey was to St. John's, Upper Norwood in south London, where he served as assistant curate.

After returning to Canada, he served on the staff at the Anglican Church of Canada's cathedral in Victoria, but resigned when he realized his church was pulling away from catholic faith and order. He took on a secular position, but returned to the ministry after attending the 1977 St. Louis Congress. He started the first Continuing Anglican parish in what became the ACCC, which now has some 45 parishes.

Bishop Wilkinson joins three other serving ACCC bishops. Sources included *The Anglican Herald*

Continuing Church Unity To Be Focus Of Atlanta Meeting

A Continuing Church laywoman has set up a meeting in Atlanta March 25 to try to advance the cause of Continuing Anglican unity.

While recognizing that dialogue is already underway between Continuing Church bishops at sessions hosted by the Benedictine Abbey in Bartonville, Illinois, Marilyn Ruzicka says it is time for action rather than talk.

The Clifton Park, New York, resident also believes that moves afoot to create a new orthodox province of the Anglican Communion in North America provide a new opportunity for reconciliation among Continuists.

Ruzicka has scheduled the meeting at the Sheraton Gateway Airport Inn in Atlanta, and invited Continuing leaders to attend.

FIF-NA Puzzles Over Key Parish's Disaffiliation

By Robert Stowe England
And David W. Virtue

Anglican traditionalists in the Washington area and beyond have been jarred by the sudden, 10-1 vestry decision at the Church of the Ascension and St. Agnes—a flagship Anglo-Catholic parish in the capital—to disassociate the church from Forward in Faith, North America (FIF-NA).

Dr. Ralph Gardiner, the one vestryman who voted to retain Ascension's longtime link to the traditionalist organization, founded (originally as the Episcopal Synod of America) in 1989, resigned from the vestry in protest, though he will remain at the parish.

"I don't want to be part of a rubber stamp vestry that simply does what it's told to do and does not think for itself," Gardiner said, referring to the vestry's willingness to support the desires of the rector, Fr. Lane Davenport, including his push to terminate Ascension's FIF-NA membership. The present and former senior wardens, Capt. Bob Hurd and Bobo Dean, both formerly supported the organization but backed the termination.

Davenport had made two prior failed attempts, in 1995 and 1997, to convince those then on the vestry to stop sending an annual contribution to what was then the ESA. He did persuade them to reduce the parish's contribution to the group from \$1,000 to \$500 a year, where it remained until the recent vote.

The exact reasons for Davenport's objections to FIF-NA, from which he had received help in the past, remain somewhat unclear, and FIF-NA said it was never contacted by Davenport about any concerns he had before the vestry's vote.

Fr. Davenport did not return repeated calls to his office.

But sources said that Davenport asserted (*inter alia*) that FIF-NA was insufficiently active, expressed dislike for anything "political" in the church, and pointed to some traditionalist churches in the east that are not members of FIF-NA. In the past, he has criticized those who say there is a crisis in the Episcopal Church as being unduly alarmist.

During the January vestry meeting, Gardiner alleges that Davenport's vehement comments about FIF-NA included an

"I love this rich, beautiful Church of ours, and being in the Continuum myself, our separateness has troubled me no end," said Ruzicka, who is also active in the Prayer Book Society. "I can only believe the Holy Spirit is prodding me to do this; I can think of no other reason for me to jump in the middle of this with its accompanying expense, trouble and work."

Though jurisdictional mergers appear unlikely at the Atlanta gathering, it is hoped that the representatives of Continuing bodies can "unify spiritually" as well express unity on certain basics of classic Anglicanism, and send a message to that effect to the Primates' Meeting in Portugal, which will be underway at the same time. It is also hoped that the jurisdictions will begin taking steps conducive to the establishment of a separate province, should it come into being.

Mrs. Ruzicka can be reached at 518/383-3621; marilyn@capital.net

RETURNING STATESIDE

THE GLOBE-TROTTING ECCLESIASTICAL CAREER of the Rt. Rev. Brother John-Charles, FODC, clearly isn't over yet. The 79-year-old prelate, the former Bishop of Polynesia (among other episcopal posts), had returned to his native Australia a few years ago, after serving as dean of the Anglican Catholic Church's Holyrood Seminary in New York. But when the ACC's New Orleans diocese was unable to elect a bishop to succeed the late Archbishop M. Dean Stephens, the ACC College of Bishops, joined by an overwhelming majority of the diocese's clergy and parishes, asked Brother John-Charles to return to fill that vacancy, and he agreed. He will oversee a diocese stretching from the Florida panhandle to West Texas.



ad hominem attack against himself, and that Hurd denounced a former vestryman's statements.

Davenport is also reported to have scored FIF-NA Council member, Fr. William Ilgenfritz of Mt. Calvary, Baltimore, for "barging in" to Ascension to speak about the organization.

However, Davenport had agreed to Gardiner's request that Ilgenfritz be invited to speak, after the vestry voted preliminarily in December to end the parish's contribution to FIF-NA. The rector disallowed mention of the meeting in the church bulletin, though, so a former vestryman, Morris Warren, sent out a notice to most of the congregation.

In his address January 4 at the parish house, attended by about 40 parishioners, Fr. Ilgenfritz explained FIF-NA's active role in trying to get support from foreign primates for a separate province in the U.S., and the significant changes in the international Anglican scene since Lambeth 1998 which may make that possible. Vestry members listened in silence, while attending parishioners showed interest and/or support, asking a number of questions. Fr. Davenport did not attend the meeting.

Several days later, the vestry and Fr. Davenport met, and Ascension's membership in FIF-NA was ended.

After word of the decision began to spread, several parishioners were dismayed, and some reduced their pledges in protest; a number also have moved to join FIF-NA as individuals. Some members expressed concern for the future of the parish, and the unity with which the congregation had in past stood against two forced visitations by Washington Suffragan Bishop Jane Dixon and a generally hostile diocese.

A recent letter from Capt. Hurd denied that Ascension has a "rubber stamp" vestry, stating that "preparation, research and thought" underlie all vestry decisions.

However, a January 18 statement from FIF-NA's national office, expressing regret over Ascension's action, noted in part that no official parish representatives, including Davenport, had contacted FIF-NA headquarters or officials about any concerns they had prior to the vote to terminate membership. The organization said it had "no primary documentation of the reasons" for ending the parish's affiliation, an-

had asked Davenport to furnish a copy of the prepared remarks he made to the vestry on the matter.

"Given the history of his previous association with us," the statement continued, "we find it particularly disconcerting that Fr. Davenport should have supported this course of action...He was sponsored for ordination by an ESA bishop, Edward H. MacBurney, who voted for and supports our new structure and identity. He was elected as rector of the Church of the Ascension and St. Agnes (which specifically wanted an ESA priest) at least partly on the strength of his identification with us. In 1996, when [Bishop] Dixon (acting in the direction of Diocesan Bishop Ronald Haines and in contravention of undertakings previously given by both) forced a visitation on the parish, both Fr. Davenport and [then] Senior Warden...Bobo Dean were very pleased to have ESA representatives...stand with them in protest against that invasion."

The FIF-NA issue could be raised again at the parish's annual meeting in March.

Quincy Appeal Successful

By David Virtue

There was an overwhelming response to word last year that the traditionalist Episcopal Diocese of Quincy, Illinois, was facing a financial shortfall of some \$65,000.

"The appeal was incredible," said Bishop Keith Ackerman. "I declined an increase in stipend, two departments offered to reduce their asking, and that put us at \$56,000. A person who wishes to remain anonymous stepped forward and told us he would donate \$25,000 if we could match that amount. We have now received in pledges or in cash \$58,000. Our



E-PISCAPUT

THE EPISCOPAL DIOCESE OF EASTERN OREGON tapped him late last year to be its next bishop. But the Rev. James A. MacKenzie (pictured) soon resigned as bishop-elect, after saying he had "engaged in inappropriate e-mail exchanges with four women over the past two years." The e-mails contained what he termed "unacceptable 'endear-

ments' and 'romantic' allusions." He also admitted he was not truthful when first asked about these circumstances. In a wide-ranging apology, MacKenzie, 53, said he deeply regretted the impact of his actions on the church as well as on his wife and their three sons. A diocesan release stated that, as a result of a pastoral directive from the current diocesan bishop, Rustin Kimsey, MacKenzie began a three-month medical leave of absence from Church of the Redeemer in Pendleton, of which he has been rector since 1991. The diocesan council was to decide in mid-January how, and when, another bishop will be elected.

synod was overwhelmed, and over my objections restored my \$2,000 proposed raise!"

He confirmed that the money was not for diocesan administrative costs, but chiefly to support his and the diocese's special efforts to raise up and place young, orthodox priests.

"I have placed young priests in missions instead of retired priests," Ackerman explained. "This costs each mission more money, and thus they ask for an increase in support. I have four priests under 30 years of age, all traditionalists." An additional seven men sponsored by Quincy are studying at Nashotah House, and five are at Trinity Episcopal School for Ministry in Ambridge, Pennsylvania, the bishop said.

"My goal is to place them in parishes where an orthodox priest can mentor them. I see this as a 'missionary strategy'," he said.

ECUSA Cancels Denver Hotel Deal

The Episcopal Church's Executive Council has voted unanimously to cancel its booking for 1,000 General Convention delegates at a Denver hotel, because the hotel chain has been accused by the Justice Department of a broad pattern of racial discrimination.

A spokesman for the Adams Mark Hotel, formerly slated to be the church's headquarters for the July convention, responded by noting that its two-year-old contract with the Episcopal Church (ECUSA) calls for a \$1.2 million cancellation fee.

But Episcopal Presiding Bishop Frank Griswold and House of Deputies President Pamela Chinnis said the decision by the Executive Council had been made "in light of the church's profound commitment to ending racism in our church and in our society."

It is the Adams Mark Hotel in Daytona Beach, Florida, which is accused of racism. The hotel has vigorously denied allegations of discrimination against black guests which included poor service, inferior accommodation, overcharging, and excessive security.

A statement said that ECUSA was not in a position "to assess the merit of the discrimination suit against the hotel chain," but that the allegations, coupled with "other reports from local leaders citing similar problems with the Adams Mark in Denver, led us to recommend to the council that the church not go forward with [plans] to use any of the facilities of that hotel."

Despite the huge difficulty this creates, the Rev. Rosemary Sullivan, executive officer of the General Convention, said she felt alternative arrangements could be made.

The possible loss of \$1.2 million as a result of the decision caused mixed reactions. But one Ohio priest, the Rev. Gregory Jacobs, hailed the church's willingness to put its money where its mouth is. "This church has finally taken a principled, meaningful action against racism in this country," he said.

ECUSA Treasurer Steve Duggan said that "the potential loss of such an amount would be painful but not debilitating," due in part to some underspending in 1998. Some contributions to offset the cancellation fee had already been received, it was noted. Also, there were indications that the contract may allow for mitigation of the penalty if the hotel rents the space reserved for the church.

Sources: *Episcopal News Service, Church Times, The Denver Post*

National Cathedral Forgets Christ

Commentary Report By Mike McManus

On New Year's Eve, my wife and I went to the National Cathedral to bring in the New Year, New Century and New Millennium with what we thought would be great music and spiritual reflection about the 2,000th anniversary of the birth of Our Lord.

There were two services. The first for three hours was called "A Concert of Hope" that was followed by an hour of prayer, both in the magnificent cathedral, and then outside at midnight.

Our first shock was the only Scripture we could find was in the printed program, not what was spoken. But we heard from Yu Xuanji of China, who lived in the 9th Century, a 12-year-old whose thoughts began with "Hi!", and a "Fanfare for four conch shells and four trumpets."

No one noted that we measure time from the birth of a man who never wrote a book, lived only 33 years and died as a criminal on a cross—but who was resurrected and came to bring salvation to all who believe in Him. For many centuries, the years of history have been calculated either B.C. (Before Christ) or A.D. (Latin for *Anno Domini*, the year of the Lord).

Instead, in the service there were reflections by Al-Ghazali on the "Duties of Brotherhood and Sisterhood," a man who lived from "1058-1128 C.E." What is "C.E.?" Secularists who hate what A.D. stands for invented a new abbreviation for the "Common Era."

But why would a Christian church use a secular term for



30 Days In Washington

IN AN UNPRECEDENTED MOVE, BISHOP THOMAS SHAW (pictured), 54, who leads America's largest, and probably most liberal, diocese, Massachusetts, was due to take a one-month leave from his post in February to learn more about the inner workings of Washington. He planned to work as an intern for Rep. Amo Houghton, a

New York Republican who is an active Episcopalian with strong ties to Massachusetts and a longtime friend of Shaw.

"I want to go to discover something of what the role of the church should be in public life," Shaw said in part. Massachusetts Suffragan Bishop Barbara Harris was to mind the store in Shaw's absence. (*The Boston Globe*)

Anno Domini? Has the Episcopal Church, which runs the National Cathedral, forgotten why it exists?

Washington Episcopal Bishop Ronald Haines was a minor participant in the service. He gave equal time to representatives of the Baha'i faith, the International Society for Krishna

Millennium Moments

"BRACED FOR VIOLENCE and swarming with soldiers and police, Jerusalem hosted a placid millennium celebration [January 1] as Christians, Muslims and Jews marked convergent holidays in a city holy to all three faiths. It was a brilliant, cloudless winter day, warm enough to sunbathe...and perhaps that contributed to the atmosphere of calm."

THE ARCHBISHOP OF CANTERBURY led the nation in prayer from the Millennium Dome on New Year's Eve, as part of a busy schedule of official church events marking the start of the year 2000. Dr. Carey declared: "For Christians, Jesus Christ is the light of the world. Tonight, let us thank God for him and for all that he has given to this country and to our world." He then led the 10,000 Dome guests, including the Queen and the Prime Minister, and a United Kingdom television audience estimated at 19 million, in the Lord's Prayer.

PRINCE CHARLES also referred to Jesus in his *Thought for the Day* broadcast on BBC Radio 4 on New Year's Day. "I hope with all my heart that in the new millennium we will begin to rediscover a sense of the sacred in all that surrounds us," he said.

"WALKERS ON PILGRIMAGE 2000 converged on Canterbury on New Year's Eve, and celebrated the new millennium despite a last-minute change of venue because of police fears about safety." The pilgrims, who among them had covered 2,300 miles in 146 days over eight different routes, ended up gathering at St. Mary Bredin, a church in the old city.

POPE JOHN PAUL II offered his prayer for a new millennium "filled with joy and peace" in a midnight address January 1 to tens of thousands of exuberant Romans and tourists

gathered in St. Peter's Square to hear a pop music concert organized by the Vatican. Declaring this "the year of the Great Jubilee," the pontiff evoked cheers from the gathering of 120,000 people. He prayed that all would have in 2000 "the peace proclaimed by the angels" on the night of Christ's birth. "May you always be certain of God's love for us," he said in part. "Let us enter the year 2000 with our eyes fixed on the mystery of the Incarnation."

SHOUTS OF "AMEN, AMEN, AMEN" heralded the new millennium at midnight December 31 at the 50,000-capacity Faith Tabernacle of the Winners Chapel Church in Lagos, Nigeria. As they prayed in the new era, worshippers in the darkened church auditorium, reputed to be the largest worldwide, held up over 40,000 lighted candles.

"A CONCERT AT THE THRESHOLD OF THE MILLENNIUM" featured William Trafke, organist and music director of St. Bartholomew's, Park Avenue, New York City, playing "what I feel were the most beautiful organ works of the past millennium." Works included Bach's *Passacaglia* in C minor, Mozart, Brahms, Franck, and the "Litanies" of Jehan Alain. At midnight, he played his transcription of Copland's *Fanfare for the Common Man*. A Choral Eucharist at midnight ushered in the year 2000.

AT A SERVICE ATTENDED BY 900 PERSONS IN WASHINGTON CATHEDRAL January 2, President Clinton offered prayers acknowledging and praising God's many gifts. He said that "we begin this jubilee year in humility, with profound thanks for the divine light first revealed 2,000 years ago." Sources included *The Washington Post*, *Church Times*, *The Living Church*, *Nigerian Christian News Service*

ANGLICAN WORLD BRIEFS:

***A "PROGRESSIVE" LEADER**, Archbishop Peter Carnley of Perth, has been chosen to succeed Archbishop Keith Rayner as primate of the Anglican Church of Australia. - *Ecumenical News International*

***THE ANGLICAN CHURCH IN AUSTRALIA COULD BE JUST FIVE YEARS AWAY FROM APPROVING WOMEN BISHOPS**, according to supporters of women's ordination. If it does so, it would join three (out of 38) Anglican provinces which allow female prelates—the United States, Canada and Aotearoa/New Zealand. - *Episcopal News Service*

***BLACK PRIESTS IN THE ANGLICAN CHURCH IN ZIMBABWE** have claimed that they are not allowed to baptize, marry or bury white parishioners. At least four priests have resigned from their parishes in Harare because of the alleged racism. The Dean of the Harare diocese admits the church has a serious racism problem. *Ecumenical News International* reported that Bishop Jonathan Siyachitema of Harare last year appointed a five-member committee to look into racism and other problems faced by the church, but then blocked a survey it prepared from going out. Members of the committee resigned in protest, and the committee was later dissolved.

***CHURCH OF ENGLAND MEMBERS** are to be asked to declare their ethnic origins for the first time in an effort to rid the church of "institutional racism." The General Synod approved a full ethnic census of all 16,000 parishes' electoral rolls in 2002, with a view to encouraging more black and Asian worshippers. Anyone registering as a member of a church will be asked to indicate whether they are of mixed, Asian, Black or Chinese ethnic group. The question will be on a detachable slip so that names are not recorded. - *The Daily Telegraph*

***NAMED INTERIM ANGLICAN OBSERVER AT THE UNITED NATIONS** recently was Bishop Herbert A. Donovan, Jr., who just completed a stint as stand-in bishop in the Diocese of New Jersey, after the resignation of Bishop Joe Morris Doss. Donovan, the former Bishop of Arkansas who (*inter alia*) earlier served at Trinity Church, Wall Street, was named to the post by Anglican Communion Secretary General, Canon John Peterson, in consultation with the Archbishop of Canterbury and members of the UN Observer's Advisory Council in New York. - *Anglican Communion News Service*

***THE CHURCH MUST REJECT CHRISTIAN LEADERS** who are seen to undermine the central truths of the Christian faith, the General Secretary of the Evangelical Alliance said recently. The Rev. Joel Edwards, speaking at a millennium conference last November at Durham Cathedral, said that the church "often appears mute, with certain bishops offering doctrines of doubt rather than hope and certainty. We are not calling for an 'anti-bishop hunt', but we need to suggest to them increasingly that it is incompatible to claim to be a Christian leader and to deny things that are central to the gospel." - *The Church of England Newspaper*

***A CALL TO BISHOPS AND PRIESTS TO KEEP SPECULATIVE THEOLOGICAL OPINIONS OUT OF PULPITS** has been made by the Church of England's Bishop of Carlisle. Bishop Ian Harland wrote in his dioc-



THE ARCHBISHOP OF CANTERBURY, Dr. George Carey, and traditionalist Church of England leaders pause for some photography during an amiable chat at last fall's Sacred Synod for orthodox clergy in Westminster. With Dr. Carey (second from right) are (from left) the "Flying" Bishop of Beverley, John Gaisford; the Bishop of Fulham, London, John Broadhurst; and the "Flying" Bishop of Richborough, Edwin Barnes. Photo by Nick Spurling

CATHEDRAL Continued from previous page

Consciousness, the Hindu faith, a Muslim Imam, a Jewish spokeswoman, faiths which do not acknowledge Jesus as Lord.

How can they celebrate the 2,000th *Anno Domini*? They didn't. As one of them said: "This we know. The earth does not belong to us. We belong to the earth." Interesting, but unbiblical. In *Genesis 1*, after God created Adam and Eve, he said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

What I witnessed at the National Cathedral is a small example of how some religious leaders genuflect at the altar of tolerance. Everyone's faith is of equal value. You have your beliefs, and I have mine. All roads lead to heaven.

Billy Graham recently was critical of such soft-minded tolerance. "If you should ask a man the direction to New York City and he said, 'Oh, just take any road you wish, they all lead there,' you would question his sanity or his truthfulness."

"But Jesus Christ, who journeyed from heaven to earth and back again, who knew the way better than anyone who ever lived, said, 'Enter by the narrow gate, for broad is the way that leads to destruction, and there are many who go by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it'" (*Matthew 7:13-14*).

Tolerance has become a supreme American virtue. We tolerate men who cheat on their wives without being critical, accept divorce as if it were a real solution to troubles in a marriage, and, sadly, are accepting of wickedness in high places. "We have been sapped of convictions, drained of our beliefs and bereft of our faith," Graham said.

"The sciences, however, are narrow-minded. There is no room for careless broad-mindedness in the laboratory. Water boils at 212 degrees Fahrenheit at sea level. Mathematics is also very narrow-minded. The sum of two plus two is four," said the evangelist.

Similarly, Jesus said, "He who is not with Me is against Me" (*Matthew 12:30*).

On sin, Jesus was tolerant of the sinner, but not of the sin. To the adulteress He said, "Neither do I condemn you; go and sin no more" (*John 8:11*).

Graham noted that "Christ spoke of two roads, two mas-

ters, two rewards and two eternities. And he said, 'I am the way, the truth, and the life. No one comes to the Father except through me'" (*John 14:5*).

The leaders of the National Cathedral have forgotten Christ's message to such an extent that his name was almost not mentioned in four hours of celebration of his 2,000th anniversary.

It made this Christian sad and angry.

UN "Spiritual Summit" Set To Draw 1,000 Leaders

A charter for California Bishop William Swing's "United Religions" is due to be signed this June, but it could be overshadowed by the latest of several efforts to organize interfaith support for peacemaking, a United Nations "Spiritual Summit" set in August.

The Millennium World Peace Summit—the first such gathering in the UN's 54-year history—will bring together 1,000 of the world's religious and spiritual leaders August 28-31, just days before the world's political leaders gather for the UN Millennium Heads of State Summit.

"Our dream is to get the pre-eminent religious leaders to the UN so they can support the peace process, in concert with the political bodies there," said Bawa Jain, the executive coordinator of the Summit. "I definitely feel that the religious and spiritual communities can play a substantial role in easing tensions in the world zones of conflict," he added.

UN Secretary-General Kofi Annan will give the welcoming address at the religious summit.

"Ultimately, this first-ever council of senior religious and spiritual advisers will be established as a resource to the UN secretary-general, and its members could be 'parachuted' into trouble spots," Jain said.

Jain was speaking at a media briefing held during the 1999 Parliament of World Religions, held in Cape Town, South Africa last December. Much of the work and discussions of the 10-day Parliament were to be channeled into next August's gathering of religious leaders.

Almost 6,000 international and local spiritual leaders, theologians and believers from the world's major religions attended the Parliament, which included a wide range of talks, symposia, plenary sessions, workshops, worship and meditation.

Western secular clothes and clerical garb were juxtaposed at the opening ceremony with flowing saffron robes, red cassocks and orange Buddhist robes, blue turbans and white scarves.

"The Parliament is grounded in the certainty that without the insight, energy, inspiration and goodwill of the world's religions and spiritual communities, there can be no real answers to the daunting problems we all face at the beginning of a new century," a welcoming document said.

The Anglican Archbishop of Cape Town identified the other side of the burgeoning interfaith movement, however, in asserting that the Parliament had opened its doors too wide. The inclusion of witches, pagans, astrologers and even a "reincarnated pharaoh" reduced the effectiveness and focus of the Parliament, maintained Archbishop Njongonkulu Ndungane. "I think it should not be opened to everybody who says, 'I am religious'," he said. "In the wider religious family there ought to be some kind of limits that are set." He explicitly said that he didn't believe witches should be included.

The Archbishop of Canterbury is said to be encouraging

Continued on next page

esan publication that, while last July's General Synod did not reintroduce heresy trials, there were limits to what Anglicans can believe. Most people, he asserted, "expect authorized preachers and teachers to be faithful to the traditions of Anglican orthodoxy." The limits, he said, were laid down in every licensing service in which the C of E "professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds." Harland wrote: "There is wide scope for raising speculative questions in study and discussion groups; and there is, of course, no limit to what anyone may think or wonder privately and among friends. But opinions of that sort are best kept out of the pulpit and should not be mistaken for the teaching and preaching of the Christian faith." If licensed ministers are overtaken by doubt, he argued, they should withdraw from their ministry.

***THE PRESIDENT OF ENGLAND'S PRAYER BOOK SOCIETY**, Lord Charteris of Amisfield, died December 23 at age 86. A Permanent Lord in Waiting to the Queen and for many years her private secretary, Lord Charteris had been the Society's president since 1987. He once defined the organization's objective as being "to strive with all its might to see *The Book of Common Prayer* [1662] recover and maintain its position as central in the mainstream of Anglican worship." For over 300 years, he said, the Prayer Book "has run like a golden thread through the history of Anglican worship, giving it life, meaning and direction."

***THE ARCHBISHOP OF CANTERBURY** recently accepted an invitation to become a patron of the Ecumenical Society of the Blessed Virgin Mary (ESBVM). In his letter of acceptance, Dr. George Carey wrote: "The ESBVM has had an important place in the ecumenical landscape for many years and has made a significant contribution to the unity of God's Church. I am very pleased to be associated with this important work." He revealed that his ecumenical outlook had been changed by some private study on the Roman Catholic teaching about the Virgin Mary he once undertook at the Anglican Centre in Rome. - *Anglican Communion News Service*

***BRITAIN IS TO WRITE OFF ALL OF THE DEBT** owed to it by some of the world's poorest countries, the Chancellor, Gordon Brown, recently announced. "This is a wonderful Christmas present for millions of people in the developing world," said the Archbishop of Canterbury. "The Churches, [which] have played a significant role in drawing attention to the plight of the poor, warmly welcome the announcement." According to British newspaper reports, the hundreds of millions of pounds of relief will come into effect as the 41 heavily indebted poor countries (HIPC's) comply with the terms of the recently revised World Bank and International Monetary Fund debt-relief package. This stipulates that, before funds are released, HIPC's must show that they will use money saved through debt relief for poverty alleviation.

***THE CALLIGRAPHER FOR QUEEN ELIZABETH II** has been commissioned by St. John's University in Collegeville, Minnesota, to produce the first new illuminated Bible in 500 years. Writing with goose quills on the finest vellum, as did medieval monks, Donald Jackson, 61, will take six years to complete the 1,150-page manuscript. It promises to be a glorious production, with decorated pages, margin illustrations and text features using

SUMMIT Continued from previous page

the idea of a summit, but is awaiting further details before he decides whether to attend the event. He has already made known his commitment to the goal of promoting understanding among the world's faiths without relinquishing the uniqueness of Christ.

"But all such initiatives face being hijacked by a growing universalism," noted *The Church of England Newspaper*. Bishop Swing, founder of the United Religions Initiative, "is convinced that Christianity must give up its exclusive claims," the newspaper said. Another Anglican prelate, Bishop Michael Ingham of New Westminster, Canada, recently claimed that the emerging movement of the future will be "global inter-faith consciousness," the newspaper noted. "Bishop Ingham argues that all the founders and saints of the world religions should be equally honored and cherished in all of them."

EC Bishops Join Sudan Appeal

Two hundred religious and rights leaders from mainline Protestant, Evangelical, Catholic, and Jewish organizations made an impassioned appeal to President Clinton in December to "take a visible, personal stance on the genocide now taking place in Sudan."

Citing data on the scale of atrocities in the primarily Christian and animist south and central Sudan, they declared, "either America leads the way towards peace at this crucial historical juncture, or an unspeakable catastrophe evident to all will take its final, dreadful toll in a century already defined too fully by indifference and genocide."

gold, silver, platinum and copper as well as conventional colors. Jackson will have a little help from 20th-century technology, however: computers will be used to lay out the pages and position each letter before he and his team of calligraphers set quill to calfskin. Jackson also will try to encompass many faiths and cultures in his illustrations. - *Ecumenical News International*

ANGLICAN USA BRIEFS:

***A PAINTING LONG DISMISSED AS UNATTRACTIVE** by parishioners and stored in the attic at All Saints' Episcopal Church in West Newbury, Massachusetts, has been deemed a 16th century Italian masterpiece expected to fetch more than \$1 million at auction. The painting, "Madonna and Child," was hung in the choir of the 120-seat church, but taken down after members found it less than appealing. "It was really too big, too ornate," said Beryl Wood, clerk of the vestry. The painting was recently sent for appraisal to Sotheby's auction house in New York, where scholars used an infrared camera to analyze the drawing beneath the painting and confirm its authenticity as the work of Andrea del Sarto, a leader of the Florentine Renaissance who died in 1530. - *The Associated Press*

****NOW ALL EPISCOPAL WOMEN CAN BE PART OF ONE BODY,**" said Ann Smith, director of the national office of Women in Mission and Ministry. She was speaking about the recent decision of the Council for Women's Ministries (CWN)—an umbrella organization of more than 30 Episcopal groups aimed at supporting women's min-

The appeal requests that Clinton implement four specific measures:

1. Meet publicly with Elie Wiesel—to whom Clinton made a promise last April to do all he could to ensure that Rwanda-like slaughters would not be repeated in Africa—and with experts on the policies and practices of the Islamic regime in Khartoum;

2. Tighten U.S. sanctions against Khartoum by barring the China National Petroleum Company and others who are investing with the Islamic regime in Khartoum from U.S. capital markets, and by supporting the divestment campaign underway against the Canadian Talisman Energy, Inc.;

3. Support the Sudan Peace Act, which unanimously passed the Senate on November 19 and was expected to be adopted by the House of Representatives soon;

4. Strip the Khartoum regime of the authority to use American and international food aid as an instrument of war, which has resulted in over 100,000 deaths from starvation in the past year alone.

From the Episcopal Church, signatories to the initiative included Bishops Stephen Jecko of Florida, Keith Ackerman of Quincy (IL), John Howe of Central Florida, Paul Marshall of Bethlehem (PA), Daniel Herzog of Albany, and James Folts of West Texas.

At deadline, Clinton was said to be preparing a reply to the appeal.

Copies of the appeal and the full list of signatories are available from Freedom House's Center for Religious Freedom, 202/296-5101 and the Institute on Religion and Democracy, 202/986-1440, in Washington.

istries in the church—to undergo a dramatic restructuring to open its gatherings to all Episcopal women, regardless of organizational affiliation. The first expanded gathering, "Episcopal Women Uniting in Christ," is slated November 30-December 2, 2000 at the Kanuga Conference Center in Hendersonville, North Carolina, which can accommodate up to 450 persons, Smith said. Plans include the start of a new magazine on spirituality for all Episcopal women, which will merge the existing *Journal of Women's Ministries* and the *ECW Communique*. The premier issue will be distributed at the General Convention this July. Participants also drafted a marketing plan for a collection of prayers and meditations by Episcopal women to be published by Morehouse, which will be available at the convention. A call last year for contributions for potential inclusion in the book led to the submission of nearly 1,500 prayers, poems, meditations, and pieces of liturgy "reflecting the diversity—and the commonalities—of women's experience throughout the church," reported *Episcopal News Service*. Proceeds from sales of **Women's Uncommon Prayers: Our Lives Revealed** will go to support programs and projects that address the issue of violence against women and girls.

***BISHOP DOUGLAS WOODALL**, recently installed as the Charismatic Episcopal Church's (CEC) Bishop of South Carolina (based in Spartanburg), has another new post. Woodall became the CEC's first Archbishop for the Archdiocese of the Armed Forces during the fall meeting of the CEC's House of Bishops in Selma, Alabama. - *CEC release*

***THE LATEST BISHOP TO STEP IN FOR FORMER NEW JERSEY BISHOP JOE DOSS** is Bishop David Joslin

DAVIES RESIGNS, JOINS FIF-NA

Bishop A. Donald Davies, 79, resigned February 6 as presiding bishop of the Episcopal Missionary Church (EMC), a Continuing Anglican body he helped form in 1992. Leadership of EMC reportedly passed to the Rt. Rev. William Millsaps, who had already been chosen as coadjutor to Davies.

The former Episcopal Bishop of Fort Worth and Suffragan of the American Churches in Europe, Davies says he will join (or actually rejoin) Forward in Faith, North America (formerly the Episcopal Synod of America), of which he has remained a supporter, and back its efforts to establish a separate orthodox Anglican province in North America.

ORTHODOX PARISH DEPARTS— WITH PROPERTY

ECUSA Bishop's Compassion Praised

In a rare occurrence, a traditionalist congregation in Michigan has managed to carry out its desire to separate itself, as well as its church and buildings, from the Episcopal Church (ECUSA), after reaching an agreement with its bishop and diocese.

An 86-11 vote by St. Bartholomew's, Swartz Creek, to leave ECUSA in early February came after years of negotiations with the Episcopal Diocese of Eastern Michigan. Bishop Edwin Leidel accepted the vote with regret and wished the congregation well,

of Central New York. Joslin agreed to become the assisting bishop in the bruised Diocese of New Jersey "until such time as the diocese elects and consecrates a new bishop, sometime after September 30, 2001." Bishop Herbert Donovan had been serving as interim in New Jersey, following the resignation of Doss amid numerous complaints about his leadership style. By agreement with New Jersey's Standing Committee, Joslin resigned as diocesan of Central New York to take up the New Jersey post on February 1, provided the rest of the church's bishops consent to the move.

OF GENERAL INTEREST:

***AFTER NEARLY 500 YEARS AS THE STATE CHURCH,** the (Lutheran) Church of Sweden cut its ties with the Swedish government on January 1, and now will be treated like any other church in the Scandinavian country. No longer will bishops be appointed by the government, or the church receive tax money. While some 90 percent of Swedes are nominally Lutheran, observers said the change reflects demographic and immigration trends that have resulted in a diminished Lutheran presence, and interest in organized religion. - *Religion News Service/Christian News*

***THE REV. DR. MARTIN LUTHER KING JR.** is reported to be a leading candidate to be declared a 20th century martyr by the Vatican. The civil rights leader and Baptist minister, assassinated in 1968, is among some 10,000 names submitted by Roman Catholic bishops for possible inclusion in a May 7 ceremony honoring Christians in and

expressing hope for continued cordial relations between the parish and Episcopalian neighbors. In return, the people of St. Bart's (as it is affectionately known) thanked the bishop for his help and compassion.

A parish release said that differences over theology and policy led to the separation, with opposition focusing mainly on the ordination and marriage of practicing homosexuals and the ordination of women—both seen as contrary to biblical teaching. The people of St. Bart's especially objected to having their children exposed to teachings contrary to Scripture and to being required to give financial support to policies such as same-sex partner benefits. Such changes, reversing centuries-old teachings of the church, left many people with a sense of betrayal.

St. Bartholomew's members now must try to raise funds to repay the money loaned to them years ago to build their church and buy their other buildings. They hope to do this through special projects, as well as donations from parishioners and other well-wishers.

In the long run, the congregation plans to become part of an independent, orthodox Anglican province in North America. Meantime, the parish, now known as St. Bartholomew's Anglican Church, will continue worship using the 1940 hymnal and the **Anglican Service Book**, a traditional language version of the 1979 Prayer Book. The church has a thriving Sunday School, and active groups for youth, men, and women. "Essentially, nothing will change," said St. Bart's priest, Fr. Gene Geromel, "except that we now can go about God's work with a clear conscience."

out of the Roman Church who died for their religion. The move is noteworthy because Catholic "martyrologies in the past have always been limited to Catholics, and those honored by the Orthodox before the split between the churches," Notre Dame theologian Lawrence Cunningham said. The honor, if bestowed on King, would not translate to any move toward sainthood, experts said. - *The Chicago Sun-Times*

***RUSSIA'S CONSTITUTIONAL COURT** has handed down a liberal interpretation of a much-disputed 1997 law that governs religious activity in the country. The ruling from Russia's highest legal authority will make it easier for some religious groups to operate in the country. However, the court also upheld the principles of the 1997 law, which is intended to restrict the activities of sects and foreign religious groups. - *Ecumenical News International*

***RUSSIA'S ACTING PRESIDENT,** Vladimir Putin, joined worshippers for the first major service held in the huge Cathedral of Christ the Saviour, the reconstruction of which is nearing completion. At the service, which began late on January 7 to mark the Orthodox Christmas, Putin, a former colonel in the KGB, made the sign of the cross as he stood among a crowd of other leading politicians. - *Ecumenical News International*

***AFTER MANY UNDERGROUND CHINESE CATHOLICS** boycotted the January 6 ordination of five bishops of the officially-recognized Catholic Patriotic Association, which is not linked with Rome, the Chinese Communist Party called for greater control of religions in line with "Marxist" concepts, in order to "guarantee political stability." The call also followed word that the third highest Tibetan Buddhist religious authority, the seventh Karmapa

Lama, had fled to India, crossing the Himalayas on foot, accompanied by two lamas. The 15-year-old boy was the only important personage in the Tibetan Buddhist hierarchy recognized both by Beijing as well as the Dalai Lama. The Chinese government had been counting on the youth in order to guarantee the support of the Tibetan people. - *Zenit*

***WHAT IS BEING BILLED AS A "LOST" DEAD SEA SCROLL** has surfaced in Israel. It is too soon to say, though, if the "Angel Scroll" is a find that will shed new light on Jewish mysticism and the origins of Christianity, or an elaborate hoax, said Stephen Pfann, president of the University of the Holy Land. The text, which uses some of the same phrases and imagery as the other 2,000-year-old writings, describes a believer's trip through the heavens. - *The Associated Press*

***IN THE BLOODIEST RELIGIOUS VIOLENCE IN INDONESIA** in decades, fighting over five days between Christians and Muslims in the Spice Islands killed more than 300 people in December. Christians in the region urged UN action. - *The Washington Times/The Associated Press*

***AS A THIRD NIGERIAN STATE MOVES TOWARD OFFICIALLY IMPLEMENTING STRICT KORANIC LAWS**, the country's leading Christian organization has threatened to mount a legal challenge, claiming that Koranic law is unconstitutional and jeopardizes the unity of the country. The Christian Association of Nigeria (CAN), an umbrella body for the country's Roman Catholic and

Protestant churches, said it had asked the Nigerian attorney general to challenge the late 1999 imposition of Sharia law in Zamfara state, northern Nigeria. - *Ecumenical News International*

***A PROMINENT ROMAN CATHOLIC NUN IN BRITAIN HAS RESIGNED** from her order, blaming Vatican authorities for trying to force her into line with the Roman Church's teachings on women priests and contraception. Lavinia Byrne, 52, is the author of seven books, including *Woman at the Altar*, in which she argued for the ordination of women priests in the Catholic Church. She also is a well-known broadcaster in Britain and, since 1964, a member of the Institute of the Blessed Virgin Mary (IBVM), which she joined at the age of 17. - *Ecumenical News International*

***THE U.S. SUPREME COURT HAS AGREED** to decide if the constitution allows states to criminalize partial birth abortion, one of two issues on which it ordered unusually speedy hearings. Justices said they also will review a New Jersey state court ruling that forced the Boy Scouts of America to let avowed homosexuals lead its troops, of which 62 percent nationwide are sponsored by churches. Both hearings will be in April, with decisions likely in June. In November, the high court also agreed to decide if students may lead public prayers at high school football games without censorship. It will be the first time the court has taken up the merits of the issue since its 1992 ruling that clergymen could not lead school prayer. - *The Washington Times*

Continued on Page 30

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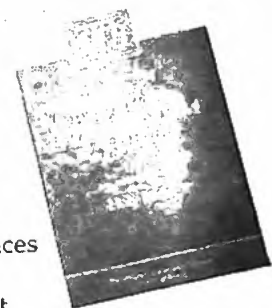
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Signposts

What Can One Layperson Do?

IN THE LAST ISSUE OF 1999, we looked at the winning text of a Millennium Hymn competition initiated by St. Paul's Cathedral, London. The author of the splendid *Through the darkness of the ages* is a Cambridge laywoman, Hilary Jolly, a former typesetter who cleans churches and homes.

Now, *The Daily Telegraph* reports that a publisher who grew up in children's homes and could not speak or read until he was 15 is behind the *Millennium Gospels* which have been a runaway success in Britain.

Born in Birmingham, Robert Hicks spent his early years living in slums with his six brothers and sisters, their mother and an alcoholic father. His mother left home when he was 11 and he moved between a series of children's homes.

He taught himself to read at the age of 15 by copying out the pages of a battered King James Bible he had found. It took him two years, and by the end he was literate and a committed Christian.

Even so, there were further obstacles to cope with. He had a speech disability not corrected (through an operation) until he was 16, and he still suffers from severe dyslexia that makes it difficult for him to write a sentence.

He relies on a dictaphone and a secretary for business correspondence in his current post—as managing director of Robert Frederick Ltd of Bath. Hicks, now 58, and his wife, Annabelle, have five children, and his two sons help him to run the publishing business.

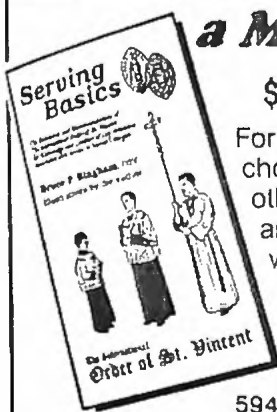
In view of the remarkable turnaround in his life since that adolescent encounter with the Bible, it may not be surprising that Hicks sought for an alternative to the Churches' millennium project to give every household a Millennium candle and copy of a "resolution" which fails to mention Jesus.

In February, a short article appeared in *The Telegraph* saying Hicks was offering paperback books of each of the four Gospels to churches and charities at a subsidized price of 30 pence each. Within 24 hours, one million copies had been ordered. By last fall, Hicks had invested a large amount of his own money to underwrite the printing of seven million Gospels which were to be distributed as gifts from local churches. He hoped to get a copy of the *Gospels* into every home for the Millennium.

"I never saw the Bible as a child," he noted, "and I want to offer children the chance to see the raw material and enjoy the poetry and drama of the Bible without being put off by the pomp of churches..."

"I'm not on a crusade," Hicks said. "I simply want people to have the opportunity to read about Jesus for themselves and see what they make of Him."

He has set up a charity called Gospel Gifts Trust to handle the finances of the Millennium campaign, and says he will use any money left over to donate Gospels to developing countries. A donation from another Christian trust has enabled Hicks to publish translations of the Gospels in French.



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The Afterword

Church Is Stranger Than Fiction

...we are fond of saying, and recent events prove it again.

By including the Singapore consecrations in this category we do not mean to make light of them. The reasons they were undertaken, and their impact, are profound.

In fact, we doubt that anyone in the conservative coalition disagreed about the *dire* situation of ECUSA's faithful, or that relief for them *cannot* be long delayed. Nor do we think anyone in that camp wanted to forever foreclose the possibility of extraordinary actions. But beyond this point, the logic behind the Singapore event begins to get "strange." We wonder:

Was bucking normal Communion order in the Singapore consecrations really expected (at this stage) to advance the U.S. coalition's goal of a Communion-recognized solution to their problems?

How was the anomalous act in Singapore supposed to help conservative primates make a case in Portugal against bishops/provinces that are acting unilaterally and against the Anglican consensus?

How was unity fostered by acting against the consensus of the Kampala primates—ultimately the only qualified interpreters of their own agreement—and scoring U.S. co-religionists for getting upset about it?

What most puzzles us is why the Singapore group would want to risk the cohesion of something that—for any Episcopalian in this fight for the last 25 years—is unprecedented good fortune: an international movement of Anglican leaders who, *mirabile dictu*, have at last responded to American voices crying in the wilderness.

Entrenched patterns of Anglican inertia will doubtless resist their efforts to help. But can faithful Episcopalians not show some measure of patience while leaders who have only just entered the fray at least try to secure some long-awaited justice and redress for their sufferings—and possibly even a new Anglican dynamic?

For this was never just about the American Church. The attempts of these determined leaders to help Stateside brethren are also about developing the top-level authority necessary to ensure the Communion's theological integrity. In short, this has everything to do with a wider orthodox recovery in the Communion which could in time lead to a wider reunion

BRIEFS Continued from Page 28

***CONTROVERSY OVER THE SELECTION OF A NEW CHAPLAIN** for the U.S. House of Representatives erupted in December. Some observers claimed a Roman Catholic priest was deliberately passed over for the post because of historic anti-Catholic sentiment permeating American government, while others asserted that a Protestant was selected to please the potent "Religious Right." An East Coast Presbyterian minister, the Rev. Charles Wright, was tapped to succeed the retiring Rev. James D. Ford. - *Ecumenical News International/The Washington Times*

with its fragmented parts.

Again, the historical odds are heavily against these leaders—but then, not even we expected the extent of change that some of these same prelates helped bring about at Lambeth '98.

Singapore had no monopoly on strangeness of late, however. Further west, the Archbishop of Canterbury made the startling suggestion that the episcopal status of John Rodgers and Chuck Murphy might be resolved through "rapprochement and reconciliation" with ECUSA. It is precisely because that is increasingly impossible for any orthodox believer that an international campaign has developed, giving rise to the consecrations. Dr. Carey probably feels locked into affirming the current structural "order," but one hopes it will not long continue to be at the expense of theological order in the Communion.

Sometimes, though, Church is not just stranger than fiction, it *is* fiction. As in the case of Bishop Griswold's insistence that there's no crisis in ECUSA—or if there is, the conservatives caused it/made it up. He asserts that no "active" ECUSA bishops "are other than completely orthodox in their understanding of the creeds"—an imaginative claim, even with Bishop Spong now in retirement.

Griswold's assertions stand against not only considerable data provided in the Round Table's petitions, but the damaging conclusions of the "Come and See" report, based on last fall's visit by several overseas leaders, who met with ECUSA representatives of diverse views. His claims also come amid a new push for same-sex unions by at least three serving ECUSA bishops, and the growing prominence of California Bishop William Swing and his syncretistic "United Religions Initiative." Even from his vantage point across the Atlantic, English church journalist Andrew Carey recently was able to list 101 reasons why there is a crisis in ECUSA!

During the first major backlash against ECUSA at the 1997 Primates' Meeting, Episcopal leaders managed to deter moves to disinvite ECUSA from Lambeth by asserting that the national church had not formally authorized the ordinations or blessings of those in homosexual relationships (which were nonetheless occurring in the church).

Griswold seemingly has another ace up his sleeve for Portugal, with an ECUSA panel's recent decision to take no position on same-sex unions. But one hopes the primates *this time* will not be fooled. If General Convention accepts the panel's recommendations, ECUSA will *continue* allowing individual dioceses to handle the matter as they wish. In short, ECUSA permits gay blessings and ordinations; it just won't say so on a national level.

Perhaps, in considering their options, it will be part of primates' task in Portugal to weigh which of these three stories is the strangest. We know who we'd vote for.

***IN JANUARY, THE PRESIDENT OF THE WASHINGTON-BASED INSTITUTE ON RELIGION AND DEMOCRACY (IRD) questioned how the National Council of Churches (NCC), given "its years of friendliness with Fidel Castro", can effectively arbitrate the dispute over Elian Gonzalez, the six-year-old Cuban refugee in Florida. IRD's Diane Knippers said that, for years, the NCC has praised the "achievements of the Cuban Revolution," while ignoring the Castro regime's gross human rights abuses and continuing restrictions on religious activity in Cuba. "The NCC has faulted the U.S. embargo for Cuba's impoverishment while ignoring the oppressive, statist policies that**

Continued on Back Cover

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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

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 Edmund Illogu (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 7:15p Bible Study; All services 1928 BCP; The Very Rev. William Sisterman; 612/920-9122

NEBRASKA

Omaha

St. Barnabas Church

(Episcopal Church)
129 N. 40 St.; Sun 10a High Mass; Thurs 9a Low Mass; Fri 12:10p Low Mass; 3rd Sun 5:30p Evensong and Benediction; 2nd Wed 6:30p Low Mass with Anointing of Sick; 1st Sat 10a Society of Mary Low Mass; Holy Days 6:30p Solemn High Mass; the Rev. Robert Scheibhofer, rector; the Rev. Dr. George Burger, priest associate; 402/558-4633

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 Mentrose 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. at Cascade; Sun 9a, HC 2nd & 4th, MP 1st, EP 3rd; the Rev. Franklin Martin, priest-in-charge; 800/506-7616, 843/669-0615

TEXAS

Alpine

Holy Cross Anglican Church (Independent)

N. 2nd at Brown; Sun HC 10a; Wed HC noon; Holy Day; 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 & Tollways); 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 Johnsen MD, deacon; The Rev. Samuel Steere, deacon; 972/248-6505, fax 248-6593, rector e-mail: chcrector@msn.com

Midland

St. Paul's Anglican Church

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

Terrell

Good Shepherd

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

VIRGINIA

Leesburg/Dulles

Our Saviour, 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, 17378 International Blvd.; contact the Rt. Rev. Jon Lindepauer, 253/838-6594

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 Mattins, Half Moon Bay and Pitt Meadows; Parish Information, 604/878-3276; the Rev. Michael Shier, 604/951-3733