

particularly in Ukraine and the surrounding region, is perhaps the most divisive issue in Orthodox-Catholic relations. The Uniates are in full communion with Rome but, like the Orthodox, have Eastern liturgical and canonical practices. - *Ecumenical News International*

***THE VATICAN HAS REITERATED ITS STRONG OPPOSITION TO ARTIFICIAL CONTRACEPTION AND ABORTION**, blasting United Nations programs that take an "individualistic and permissive approach" to sex. "A permissive attitude to sexuality ruins the family, weakens the responsibility of parents, goes against the good of children, and has a highly destabilizing effect on society as a whole," said Vatican spokesman Joaquin Navarro-Valls. His statement was designed to refute a reported statement by the director of the UN Population Fund, Dr. Nafis Sadik, that the Holy See no longer opposes the techniques and policies of family planning propagated by the UN agency. Last July, delegates from 170 nations agreed to slow down world population growth by giving women increased access to abortion and expanding sex education for children. - *The Boston Globe/The Washington Times*

***MORE THAN 100,000 PEOPLE FROM A WIDE RANGE OF CHRISTIAN CONFESSIONS** attended the funeral January 13 of Metropolitan Alexander Mar Thoma, a highly respected prelate who was head of the (Orthodox) Mar Thoma Syrian Church for nearly a quarter of a century. The body, one of the few churches in full communion with the Episcopal Church, was formed by a separation from the Malankara Orthodox Syrian church in 1836. According to church officials, thousands of people paid their respects to Thoma, whose funeral was held at St. Thomas Cathedral, in Tiruvalla, India. Metropolitan Mar Chrysostam, his successor, said, "The number of people who turned up for the funeral shows the Valia Metropolitan's legacy. He cared not only for our people but also for the sick, poor and lonely of other denominations and communities." He noted that the metropolitan had initiated welfare projects for the benefit of the general public. A whole village in the state of Maharashtra in western India had been adopted by the Mar Thoma Church after an earthquake in 1994 that killed 10,000 people and left thousands homeless. - *Ecumenical News International*

***THE BRITISH GAY RIGHTS ORGANIZATION, STONEWALL**, ended up apologizing to the Scout Asso-

ciation after Sir Elton John took part in a dance routine with male strippers dressed as cub scouts. The act took place at London's Royal Albert Hall in November as part of a concert to celebrate Stonewall's 10th anniversary. Reportedly, the 52-year-old singer appeared on stage at the student-studded concert and introduced the six dancers dressed in mock cub uniforms and caps. As Sir Elton sang, the professional dancers, aged 18 and 19, stripped down to skimpy shorts to the tune of *It's A Sin* by a group named the Pet Shop Boys. The act also saw the dancers kneeling on the floor and clutching at their groins. The Scout Association said that the performers had done themselves and the gay rights cause "no favors" by making a link between homosexuality and pedophilia. - *BBC News Online*

***"SIMPLY BECAUSE WE ASSERT THAT HOMOSEXUALITY CAN BE TREATED and even prevented... [recently] have seen intolerance rear its ugly head,"** said John Paulk, homosexuality and gender analyst at Focus on the Family. He was reacting to reports that two Southern Baptist churches in Tampa, Florida, had been vandalized and threatened by a homosexual activist group; one church received a bomb threat, which proved to be false. The actions were apparently related to a late February conference on homosexual issues facing youth that was hosted by a third Baptist church in the area, which was not targeted by the vandals, however. - *Baptist Press*

A CONSTITUTIONAL WAY TO GET THE TEN COMMANDMENTS back in the nation's classrooms may have been uncovered by the Rev. Jerry Falwell and his allies. Falwell is printing copies of textbook covers with the commandments printed boldly on them, and giving them away to parents, teachers, pastors and students. At this writing, over a million of the covers had been given out, and there had been no legal challenges to the initiative.

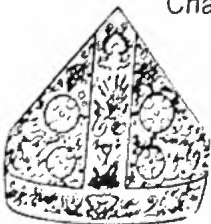
***FOR THE FIRST TIME IN ITS 68-YEAR HISTORY**, the well known *Yearbook of American and Canadian Churches* includes details of major non-Christian faiths. The Yearbook, known for providing statistical data on membership trends and other information for every Christian denomination, lists Buddhist, Muslim, Jewish and other non-Christian groups in its edition for 2000. Sophisticated website search engines have also been established in conjunction with the Yearbook for the use of serious researchers. - *Ecumenical News International*

THE Christian Challenge.

A PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

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THE Christian Challenge



THE WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XXXIX, No. 3 / April-May, 2000 \$5.00



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Christian Challenge

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

THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

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

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

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Backtalk

NO POSITION ON SAME-SEX UNIONS?

How hypocritical of the Episcopal Church commission [to condone] an *unofficial policy* of allowing individual dioceses to decide whether [to] bless same-sex marriages, [while having] the unmitigated gall to say they are not taking any position (TCC, March, 2000). That is a position!

This so-called unofficial policy is perpetrated by a minority of outlaw bishops who have rejected [ECUSA's] official teaching and tradition [limiting] intimacy to heterosexual marriage. Since these rebels have been unable to force their heretical ideas on the overwhelming majority of the Anglican Communion, they stoop to...underhanded methods. Nothing describes their actions better than something Samuel Francis wisely said: "Cultural revolution proceeds from the sly substitution of new norms and the tacit abandonment of the old ones."

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THE PROBLEM IS COMMUNION

The Rev. Dr. Peter Toon's thoughtful and constructive letter in the January/February issue is a fine expression of the spirit of compromise and reconciliation which has served Anglicanism so well in the past. It apparently gains point, too, from the recent consecrations in Singapore.

However, the underlying problem today is not one of jurisdiction but of communion. The temporizing of the Eames Commission notwithstanding, traditionalists within Anglicanism cannot, by any stretch of the imagination, be said to be in communion with those who hold fashionably "radical positions in doctrine and morality." The examples Dr. Toon gives of overlapping diocesan jurisdictions within the Roman Catholic and Orthodox Churches in the United States are all based on cultural and ethnic differences. Nowhere are doctrinal or moral divergences involved. Nowhere is there a sense in the dioceses within a geographical area that when the communicants of another diocese in the same area celebrate the Holy Eucharist, they may not be discerning the Lord's body.

Archbishop Carey and Presiding Bishop Griswold were outraged by the Singapore consecrations because they explode the illusion of ecclesiastical unity which the two of them are dedicated to maintaining. But their vaunted unity within diversity is just a cant phrase. "Incompatibility" is much nearer the truth than "diversity." Nothing in the Scriptures, the Articles of Religion, or the traditions of Anglicanism can be squared with the innovations that liberal bishops expect their flocks to swallow. The ongoing renovations of liturgy and hymnody, the ordinations of women and practicing homosexuals are not products of divine inspiration but simply and

obviously accommodations to the secular spirit of the age. The Church has always committed itself to resist this spirit because it has its source in Satan.

Archbishop Carey and Bishop Griswold are quite correct, by their lights, to repudiate a second, parallel traditional province of ECUSA within the U.S. They know that it might be the beginning of another church altogether. Absent that, those who would welcome it must ask themselves whether by remaining in communion with the liberals, they do not fail St. Paul's test of self-examination and thereby eat and drink judgement upon themselves.

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SINGAPORE CONSECRATIONS Why The "Uproar"?

I have been greatly disturbed and saddened...at the uproar [over] the Singapore ordinations (TCC, March, 2000). I wonder whether...we have paused to consider...basic questions such as: What would Jesus do? Would our Lord Jesus say "Well done thou faithful servant" to those who by their words and actions...spurn His virgin birth, crucifixion, resurrection, ascension, [and] the Holy Scriptures as the inspired Word of God?...

Some of us...appear to be more preoccupied with...rules and regulations of the Church rather than the Word of God, which ought to direct and govern the Church...Surely our religion is Christianity and not Churchianity.

We ought to devote all our energy to spreading the good news, the task entrusted to us, in the power of the Holy Spirit (Acts 1:8) and refrain from crucifying those who have committed their all to the great commission (Mk. 16:15-18 & Matt. 28:18-20). Our business is to know Christ and make Him known.

I personally salute these great men of God, Bishops Rodgers, Murphy, Tay, Kolini and other bishops at the Singapore ordinations, for their courage...and for [waking] us all up to the rather sad reality of events in ECUSA.

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Communion Should Apologize

[Of the Singapore consecrations], Canadian Primate Michael Peers said recently: "Bishops are not intercontinental ballistic missiles, manufactured on one continent and fired into another as an act of aggression.

"The recent irregular ordination in Singapore is, in my opinion, an open and premeditated assault on Anglican tradition, catholic order and Christian charity."

And the global reach of [California] Bishop Swing's United Religions, and the global distribution of Bishop Spong's evil books are not ICBMs?

I plead with Anglicans to remember that your prior inaction against heresy in your churches has harmed the whole body of Christ. The United Religions has drawn in some Roman Catholics; Spong's books have led people outside ECUSA into disbelief; the [New Age] labyrinth fad [in ECUSA] has spread to other denominations.

This is the season for corporate apologies, and we Roman Catholics have made some. When will the Anglican Communion apologize for the harm you have caused by allowing heresy to go unpunished in your midst? Your prior inaction in the face of these evils has even sundered your own touted "unity in diversity."

It is amazing to see how your prelates—liberals and conservatives alike—have reacted to the challenge. All are alarmed about the legality of the [Singapore] consecrations, but [few] have spoken with such vigor against the heretics and neo-pagans in your midst. This shows that the episcopate of your communion loves power more than truth.

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Anglican Implosion

What better evidence for the essential role of Pope or Patriarch in the structure of Catholic or Orthodox Christian faith is to be seen, other than in the current crisis witnessed by the questionable "consecrations" of these two "missionary bishops" to the USA?

"Missionary" is hardly a title to be used in a land which sees a multiplicity of Christian life and practice. It is not as if the USA is without a sufficiency of available bishops whose episcopal validity, Catholic or Orthodox, is unimpeachable.

The so-called "genius" of Anglicanism is in reality The Art of Ecclesiastical Ambiguity and the closing act is now being played on the worldwide stage.

Despite the fact that English-speaking Catholics and Orthodox alike owe much to the great work of past Anglican scholars, especially in the study of Patristics and the history of Christian Doctrine, it is now clear that the faith of the undivided church of the first millennium never really was the essential component of Anglican ecclesiology. Such faith has long since been abandoned where lucrative "born again" theologies better fit the bill; the increasing slide towards liberalism is a mere sideline.

The **Book of Common Prayer** so cherished in the USA makes it clear [in] Article 21: "General Councils...may err and sometimes have erred." So why should this not include Nicea and Chalcedon?

Thoughtful Christians have to face a painful choice. The selection is between receiving a renewed biblical fundamen-

talism having its roots in the various opinions of 16th century reformers, or to live to the best of one's ability within the lifegiving sacramental parameters of the Apostolic Church, either Catholic or Orthodox, as the visible Body of Christ.

As a separated Christian Community that had lost communion with that body by an accident of political history, Anglicanism retained a volume of ecclesiastical integrity, but only while it could demonstrate that it was actively [pursuing] reconciliation with the historical church. Those days have long gone.

Now it seems to have a mission to itself for the purposes of self-preservation. It has served effectively towards the salvation of individual souls but as a community of faith it does not appear to be part of the divine plan for eternity. It is like a star imploding under the weight of its own gravity. The centre is gone and large fragments belong elsewhere!

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FRASER BARRON

I note [your recent reports marking] the passing of Fraser Barron. I would like to add a few comments concerning this true Christian and gentleman.

...In the past year Fraser's health began to deteriorate and frequent hospitalizations and treatments began to take their toll. Through it all, Fraser continued to attend church [at Ascension and St. Agnes, Washington, D.C.]. Near the end, he had to be assisted up the church steps and to the communion rail. He was often very sick in church, and his suffering was evident to those around him. Fraser only asked [to] survive through Christmas. Alas, this was not to be, as he went to greet his Maker on December 13.

It is important to note that this man literally dragged himself to church on Sunday. How many times do others find any excuse not to attend divine worship? Fraser certainly set the example for us all to live by. His staunch, traditional beliefs and...deep, deep faith in God should serve as a model for us all and...a rallying point for those fighting to maintain the traditional worship..."Well done, thou true and faithful servant."

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PART III: 1980-84



THE PUBLICATION OF *THE SEX ATLAS* by the church-subsidized Seabury Press rocked the Episcopal Church (ECUSA). Authored by Erwin J. Haerberle, the explicit and exhaustive work covered the entire range of sexuality and sex-related topics, complete with pictures.

THE FEDERATION OF INDEPENDENT EPISCOPAL PRIESTS, representing some 600 clergy and led by Fr. Roy Davis of Kentucky, vowed to maintain loyalty to the 1928 *Book of Common Prayer* and the historic doctrine enshrined in it.

THE EPISCOPAL URBAN CAUCUS was created by a gathering of almost 500 persons convened by the Church and Society Conference and the Urban Bishops Coalition, a group of some 50 ECUSA bishops formed in 1976. Keynote speaker Matthe Hopkins, a Chicago educator and community activist, told participants that they had been asked to join a "revolution." The Caucus's initial focuses included the arms race, energy, economic justice, parish development, and organization. Washington Bishop John T. Walker was a leading figure in the movement.

ST. JOHN'S CHURCH, SAVANNAH, Georgia, became the first Episcopal parish to denounce the 1979 General Convention's adoption of a canon claiming all parish property in ECUSA for the wider church. St. John's vestry asserted that passage of the canon, effecting a "revolutionary" change which restricted First Amendment liberties, was accomplished by stealth and without "due process of law" for ECUSA parishes.

ST. PAUL'S, GRAND RAPIDS, MICHIGAN left ECUSA to align with the Anglican Catholic Church (ACC), the main Continuing Church body resulting from the 1977 Congress of Concerned Churchmen in St. Louis. Western Michigan Episcopal Bishop Charles E. Bennison (Sr.) filed suit to claim St. Paul's property for his diocese.

THE ACC'S PROVINCIAL SYNOD approved more constitutional and canonical refinements, and established new diocesan boundaries for what were then eight dioceses or missionary dioceses; several new bishops also were chosen and installed.

IN A MOVE SUPPORTED BY THE ACC, the church's Canadian "missionary district" decided to organize separately as the Anglican Catholic Church of Canada, and select its own bishop—the Rev. Dr. Carmino J. deCatanzaro, known throughout the Anglican Communion for his scholarship.

TWO CONTINUING BISHOPS WHO DID NOT JOIN THE ACC, Robert Morse and Francis Watterson of the Dio-

ceses of Christ the King and Southeastern U.S., respectively, had instead held a synod to adopt canons for the "Anglican Church in America" (different from the present-day body of that name). Its existence appeared abnegated from the start, though, by a split developing between the two leaders.

THE FLEDGLING CONTINUING CHURCH SAW FURTHER CONFUSION with the creation of an "umbrella jurisdiction" by Bishop Francisco Pagtakhan of the Philippine Independent Catholic Church (PICC), a sister church of the Anglican Communion with ECUSA orders. Pagtakhan, who had helped consecrate the post-1976 Continuum's first four bishops in Denver, said the body—ultimately dubbed the Anglican Rite Jurisdiction of the Americas (ARJA)—was being formed for Continuing Churchmen dissatisfied with the ACC and the ACA and to help reunite the movement. Subsequently, PICC Archbishop Macario Ga disavowed Pagtakhan's involvement with the North American Continuers.

THOUGH ACC BISHOPS HAD AFFIRMED their acceptance of the range of churchmanship within classical Anglicanism, a further fragmentation occurred as representatives from two parishes that withdrew from the ACC voted to form the United Episcopal Church of North America (UECNA), to sustain low church interests. ACC Mid-Atlantic States Bishop Dale Doren subsequently left to become UECNA's first Archbishop.

ECUSA LEADERS WERE JARRED by news that the Roman Catholic Church had decided to permit certain groups of Episcopalians, including married clergy, to enter the Roman Church and maintain their "common identity," using some elements of Anglican liturgical tradition, albeit fully accepting Roman doctrine and authority. Under the plan (later called the Pastoral Provision), transferring

Anglican clergy could be reordained as Roman priests. The news was welcomed by the Pro-Diocese of St. Augustine of Canterbury, a group of some 65 Anglican/Episcopal priests and six congregations totaling just under 1,000 people, which was seeking some form of collective link with Rome.

WHILE THE MEDIA FOCUSED on the holding of some Americans as hostages in Iran, church leaders heard reports of increasing persecution of Arab Christians in the nation. The Anglican bishop there, H. B. Dehqani-Tafti, and his wife, were attacked by gunmen in their own home and forced into exile in England. The bishop's son was murdered. Anglican leaders called for Iran to safeguard its religious minorities.

THE LUSITANIAN CHURCH OF PORTUGAL and the Spanish Reformed Episcopal Church became full members of the Anglican Communion.

DESPITE WIDESPREAD OPPOSITION, violent "liberation" groups of the Council of Churches Program raised a record \$775,000 in new



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

He warned against arbitrariness and secrecy in the handling of church affairs, and that there was "rising...fear" among ACC members about "a breakdown of lawful procedures in several parts of the church." He said that while he viewed the ACC's constitution and especially its canons as "too complex," incohesive, and "burdened with archaism," he had formerly thought they were "basically sound" and could work, with effort. Now, he felt they were fatally flawed, turning ACC bishops into "a kind of episcopal politburo, ruled...by factionalism and purge..." He urged the adoption of key canonical amendments at the 1982 Provincial Synod to create a "sound and more simple structure" designed to sustain continued orthodox Anglicanism.

THE ACC COLLEGE OF BISHOPS, in turn, decided that a procedural flaw abnegated their election of Berry as chancellor the previous January. He was replaced with Floyd W. Tomkins Jr.

SEVERAL CONGREGATIONS announced they were leaving the ACC for other parts of the Continuum, with one parish citing the "inability to create a broad Church," and "rigid, autocratic...handling of everything" in the ACC.

+++++1982

"EMBRACING RELATIVITY will end for all time the religious imperialism that has far too often been a mark of evangelistic and missionary endeavors," declared Newark Episcopal Bishop John Spong. In separate comments, Spong said that the Church was in danger of being swept aside by a "critical and more sexually aware society." He said the Church had been prodded by women's ordination onto "the tip of an enormous new reformation."

THE BISHOP OF LONDON, Graham Leonard, scored Bishop Spong, Liz Canham, an Englishwoman serving as a priest in Newark, and the dean of St. Paul's Cathedral, London, for allowing Canham to celebrate the Eucharist at St. Paul's Cathedral Deanery, in violation of Church of England law.

LEGISLATION TO RELAX A BAN against foreign women priests holding services in England was launched by the C of E's General Synod, however.

IN OTHER ACTION, PLANS FOR A PROPOSED "COVENANT" with the Methodist, United Reform and Moravian Churches were defeated by the English Synod.

DR. ROBERT RUNCIE became the first Archbishop of Canterbury to publicly make his communion at a Methodist church.

THE FINAL REPORT of the Anglican-Roman Catholic International Commission (ARCIC) called for Catholics and Anglicans to reunite out of obedience to God's will, with the Bishop of Rome recognized as the "universal primate" of the Church. But the report also called for changes in the common understanding of papal authority and the way that authority is exercised.

THE REV. DR. SAMUEL VAN CULIN, a Hawaiian Episcopal priest, was appointed secretary general of the Anglican Consultative Council, succeeding Bishop John Howe of Canada.

THE REV. JAMES PARKER, the former rector of St. Mark's Episcopal Church, Albany, Georgia, and the divorced married man ordained a Roman Catholic priest in 1975, was under the aforementioned Pastoral Provision responsible for 60 other former ECUSA clergies were lined up to assist. Parker was by this time assisting Bishop John Spong and Bernard Law, who was named to handle similar petitions from ECUSA clergy, and develop terms on which previously affected Episcopalians could become "Anglican" members in the Roman Church.

LEADING SPOKESMEN and various gatherings were held to recall the Continuing Church movement to the unity perceived at St. Louis.

AMONG EFFORTS IN THAT DIRECTION, the ACC was expressing interesting in moving toward later, represented by Anglican Catholic Church (ACC) bishops of the American Episcopal Church, the Anglican Church of North America, and the Anglican Diocese of the King and the Southeastern United States. AEC and DCK were the first to respond positively.

A MERGER BETWEEN THE AEC AND AECNA was agreed, with the resulting body to retain the name the American Episcopal Church, and continue under the leadership of AEC Primus Anthony Clavier. However, AECNA member Walter Adams, two fellow prelates and a segment of the flock chose to carry on a separate existence.

THE CONTINUING MOVEMENT AS A WHOLE had grown to encompass some 250 congregations, 27 bishops, and some 15,000 members in the U.S. and Canada. Members saw their first religious order, a third order of women, the Greyfriars. The first building constructed for the Continuing Church cathedral—the AEC's St. Peter's Cathedral in Deerfield Beach, Florida—was consecrated on September 30; consecrated the next day as the pro-cathedral of the Diocese of Christ the King was St. Peter's, in Caswell, California. Not long after, the DCK also acquired a building in the Georgetown section of Washington, D.C. Continuing seminaries were operating, the ACC's St. John's, Liberty, New York, and DCK's St. Joseph of Ann, an Anglican Theological College in Berkeley, California. The movement was spreading beyond North America as the ACC saw growth into the Caribbean and later into Latin America, while the AEC linked with sister body of orthodox Anglicans in India, with the AECNA developing an



perceive the increasing creation of unnecessary barriers to the unification of all those who seek the continuation of Anglicanism." One objection, expressed earlier by DSW Bishop Robert Harvey, was that canons dealing with the authority of ACC's Metropolitan appeared to support an un-Anglican "supremacy" over "primacy."

A STATEMENT OF REGRET was issued by the ACC's College of Bishops, after the DSW voted a few months later to repeal its ratification of ACC's governing documents. The DSW set up a commission to study options for future affiliation.

ACC BISHOPS ALSO REAFFIRMED their "invitation for discussions at the earliest mutual opportunity," with the goal of "formal intercommunion" between the ACC, DSW, and other Continuing Anglican groups. In the interim, they declared that such informal intercommunion existed that, if needed, ACC members could make their communion at churches in other bodies sharing a similar orthodox Anglican ethos, and non-ACC Anglican traditionalists could be communicated at ACC altars. Signaling that it was considering reforms as well, the ACC appointed a special committee to study the church's constitution and canons and seek outside expert advice on them.

THE WOMAN CALLED "THE DRAGON LADY" of the Episcopal Church—TCC's founding editor, Dorothy Allen Faber—died at 58 of complications from systemic lupus. Her death was mourned by untold numbers of Episcopalians/Anglicans across the U.S. and beyond.

"CLAIMING OUR POWER" was the theme of the third national meeting of the Episcopal Church's Task Force on Women, held in Indianapolis.

THE EPISCOPAL GENERAL CONVENTION in New Orleans (September 5-15) authorized and approved texts for Hymnal 1982 and directed the Music Commission to "perfect the details of its work and complete the pew and accompaniment editions." In other action, the convention affirmed the biblical tithing as the "minimum standard of Christian giving"; approved poverty programs such as "The Next Step" and Jubilee Ministry; endorsed a bi-lateral freeze on the production of nuclear weapons and established a Joint Commission on Peace.

THE CONVENTION ALSO ESTABLISHED A RELATIONSHIP OF "INTERIM EUCHARISTIC SHARING" with three Lutheran bodies. The then-Bishop of North Carolina, William Weinbauer, who co-chaired part of the Lutheran-Episcopal dialogues which had begun in 1976, subsequently became the first Episcopal clergyman to share in a Lutheran eucharistic celebration.

A SOURCECUMENICAL NOTE was struck, though, when ECUSA's House of Bishops (HOB) chided the Philippine Independent Catholic Church for providing the Anglican Continuum with apostolic orders, and forbade HOB members from consecrating any more bishops for it.

SEABURY PRESS was sold to Winston Press of Minneapolis.

THE REV. BILLY GRAHAM was considered the most influential figure in America in a poll of editors of U.S. religious publications.

POINTING TO SUCH ISSUES AS ABORTION, TAXES, AND SCHOOL PRAYER, *U.S. News and World Report* said

that relations between church and state in America "are slipping into disarray and conflict as never before. In the view of clergymen and politicians, the 'wall of separation' that Thomas Jefferson hoped would protect religion and government from each other and assure freedom to diverse faiths is losing credibility—even as a hope."

IN AN UNPRECEDENTED ACTION, 100 theologians of the World Council of Churches Faith and Order Commission asked for Churches to respond officially to an ecumenical document on baptism, eucharist and ministry (BEM), to discern the extent to which they could agree on those matters.



EPISCOPAL PRESIDING BISHOP JOHN ALLIN joined nine other U.S. denominational leaders in charging *Reader's Digest* with "misrepresentation" in an article he said reflected a "biased and unfairly negative view of the World Council of Churches." The landmark August, 1982, article was titled "Which Master is the World Council of Churches serving... Karl Marx or Jesus Christ?"

NEXT ON THE FIRING LINE WAS THE NATIONAL COUNCIL OF CHURCHES. In a January, 1983 *Digest* article, "Do You Know Where Your Church Offerings Go?", the author, Rael Jean Isaac, cited charges that the NCC supports Marxist-Leninist movements. Leaders of 23 denominations complained to the *Digest's* editor about the article's "one-sided attack."

SHORTLY AFTER WASHINGTON BISHOP JOHN WALKER announced the success of efforts to get the National Cathedral out of a \$15 million financial hole, it emerged that part of the debt was cleared through the sale of several of the cathedral's art treasures—over the protests of the donor's family.

OF 605 WOMEN ORDAINED PRIESTS in ECUSA since 1976, 27 were serving as parish rectors. Bishop William Wantland of Eau Claire, Wisconsin, then the national chairman of the Evangelical and Catholic Mission within ECUSA, said the most recent statistics showed that between 30 and 40 percent of ECUSA dioceses did not have any female priests.

A KENYAN ANGLICAN BISHOP ACTED ON HIS OWN

The Church of England General Synod



to ordain Kenya's first woman priest. Dr. Henry Okullu, Bishop of Maseno South, said he had the full support of his own diocese. However, while the Kenyan Church had affirmed the principle of women's ordination, it had not authorized bishops to introduce the change. Not long after, the Diocese of Mount Kenya East rejected a proposal to admit women priests.

SOUTH AFRICAN ANGLICANS approved the training of women as deacons, a step short of approving their ordination. In other action, the Southern African Synod rejected a proposed covenant with the Methodist and Reformed Churches, after eight years of negotiations. Instead, a resolution calling for inter-church cooperation was passed.

THE CHURCH OF ENGLAND'S GENERAL SYNOD approved the draft "Ordination of Women as Deacons Measure," though final approval was not expected until November 1984 at the earliest.

"THIS DEBATE IS ABOUT THE END OF THE WORLD and about how we may best delay it." So said Stuart Blanch, Archbishop of York, during debate leading to the General Synod's call for a universal ban on the first use of nuclear weapons. The synod rejected unilateral nuclear disarmament by Britain, however. Upon his retirement in August, Blanch was succeeded by the Bishop of Durham, John Habgood.

A CONSERVATIVE MEMBER OF THE BRITISH PARLIAMENT assailed clergy for their part in "dismantling...the intellectual and emotional scaffolding of religious observance." Enoch Powell warned the national conference of the Prayer Book Society that "I suspect that we who maintain the Book of Common Prayer are fighting a wider warfare than we can know."

BISHOP JOHN A.T. ROBINSON, whose book *Honest to God* spawned the "Death of God" movement, died at 64. Reportedly, Robinson sometimes regretted the results of his writings in the early 1960s, but said in 1979 he was "glad to question the traditions of almost everything in theology."

A NEW INTERNATIONAL ANGLICAN PRAYER CALENDAR began. The London-based Anglican Consultative Council, and ECUSA's Forward Movement Publications, which had previously published separate prayer calendars, came together to publish *The Anglican Cycle of Prayer*.

THE ANGLICAN CHURCH OF CANADA'S NEW MARRIAGE SERVICE, approved by the church's General Synod in 1977, was declared deficient by the Synod's legal experts—though it was not immediately clear what would be done about the "thousands of couples" that had already been married according to the rite.

MEANWHILE, THE BOOK OF ALTERNATIVE SERVICES got the nod from the Canadian Church's General Synod, despite objections from several delegates about its "theological shift" with regard to the emphasis on sin.

THE CANADIAN CHURCH'S EXECUTIVE COUNCIL moved to downgrade the 1975 "conscience clause." The clause stated that no cleric or layperson in the church, including postulants, would be penalized or coerced because of their opposition to women priests. The Council said that, while the church still recognized individual conscience, those now coming to membership, office or ministry in the Canadian Church



Archbishop Louis Falk, the Anglican Catholic Church's first Metropolitan

"must...accept that the ministry of women priests must also be protected conscientiously as the expressed will of our church."

BISHOPS OF THE ANGLICAN CHURCH OF CANADA decided they would depose any of their clergy who

joined the Canadian Continuing Church. They said that clergy who had gone to the Anglican Catholic Church of Canada (ACCC) could return if they wished—unless they had been ordained to a higher order than they held when they left—and that any ACCC ordinand could not serve in the official Canadian province without undergoing conditional ordination.

EFFORTS TO CONSOLIDATE "EXTRAMURAL" ANGLICANISM CONTINUED, with mixed success. The American Episcopal Church (AEC) expanded, as most congregations within the Anglican Episcopal Church of North America (AECNA) ratified the 1982 merger with AEC, and the Diocese of the Southwest approved provisional union with the AEC later in the year. With those additions, the AEC now included over 70 congregations and 40 clergymen in the U.S. and Mexico, with undetermined numbers in India.

THE ANGLICAN CATHOLIC CHURCH (ACC) extended the intercommunion previously established with the ACCC to the remnant AECNA, following an "amity" agreement signed a few months earlier by bishops of all three churches. The AECNA thus seemed to move away from the relations of "amity and intercommunion" it had earlier forged with the Anglican Rite Jurisdiction of the Americas, which by this time itself was estranged from or disavowed by its founder, Bishop Pagtakhan.

IN 1983, THE CHALLENGE WAS COUNTING ten salient Continuing bodies—four larger and six smaller ones—in existence, three of which predated the 1977 St. Louis Congress. A number of causes for the divisions were cited by various commentators. These included disagreements over church polity—the method and character of church government—and residual conflicts over the Reformation and what signifies catholicity. In addition, some said the Continuers' zealous and self-sacrificing approach to the faith, together with some revolutionary tendencies among them which "prevented" efforts merely to continue classical Anglicanism. Others pointed to tactical errors, speculating, for example, that the divisions might have been avoided had the Continuum proceeded more slowly, delaying the consecration of its first bishop and adopting a "bare bones" set of governing documents in an indefinite period.

STILL, THERE WERE ANNOUNCEMENTS THIS YEAR OF NEW CONTINUING CHURCH PARISHES. There were 11 in at least 15 different venues all across the continent, from Alaska, and tiny Ethete, Wyoming, where a new Indian congregation was formed. The first s

was ordained in the Continuum, as the Rev. Ishmael Shepherd became a deacon to serve his congregation of Sioux Indians in South Dakota.

WITH OVER 100 PARISHES and 100 clergymen in some 35 states, the ACC had the largest U.S. membership (some 5,000 adherents), out of an estimated 20,000 Continuists in North America. The oldest pre-St. Louis body, the Anglican Orthodox Church, while small in the U.S., was believed to have large numbers of adherents overseas, many of them in India.

THE ACC CHOSE ITS FIRST METROPOLITAN. Archbishop Louis Falk, who had been serving as diocesan of the Missouri Valley, was instituted and enthroned October 17, during a Fifth Synod in Orlando that proved a harmonious break from the previous four ACC synods. Among other actions, the synod responded to concerns expressed about the powers of the Metropolitan by amending the canons to make clearer the restrictions of the office.

THE FIRST TWO CONTINUING CHURCH BISHOPS TO DEPART THIS LIFE were ACC's Bishop of the South, Frank Knutti, who died at 76, and ACCC Bishop Carmino deCatanzaro, who died unexpectedly in June.

TWO GROUPS OF FORMER EPISCOPALIANS in San Antonio and Las Vegas were received into the Roman Catholic Church as "Anglican Common Identity" congregations.

THE TWO LARGEST PRESBYTERIAN CHURCHES in the U.S.—the United Presbyterian Church in the U.S.A. and the mainly southern-based Presbyterian Church in the U.S.—voted to reunite after 122 years, becoming the Presbyterian Church (USA), with a total of 3.2 million members.

THE APPLICATION BY A MOSTLY HOMOSEXUAL DENOMINATION for membership in the National Council of Churches appeared unlikely to be approved, after NCC theologians failed to agree on whether the 30,000-member Universal Fellowship of Metropolitan Community Churches fit the NCC's definition of a church.

OVER 1.55 MILLION ABORTIONS were performed in the U.S. during 1980—up 54,000 from 1979, it was reported.

CONGRESS AND THE STATES could continue to hire chaplains to lead devotions for their legislative assemblies, the U.S. Supreme Court decided in a case involving the Nebraska legislature. Chief Justice Warren Burger, writing for the majority, reminded that: "From colonial times through the founding of the Republic and ever since, the practice of legislative prayer has co-existed with the principles of ...religious freedom."

IN OTHER FAITH-RELATED DECISIONS in 1983, the Supreme Court refused to review a lower court decision forbidding Lubbock, Texas high school students from holding voluntary prayer meetings on campus after

school; and upheld for the first time a state law providing a tax break for parents of children enrolled in parochial and religious schools.

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THE ISSUE OF AUTHORITY AGAIN EMERGED AS A "FUNDAMENTAL PROBLEM" between the Anglican and Roman Catholic Churches. Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, wrote that ARCIC I, the report of the Anglican-Roman Catholic International Commission, "left one completely in the dark as to the concrete structure of authority in the Anglican community."

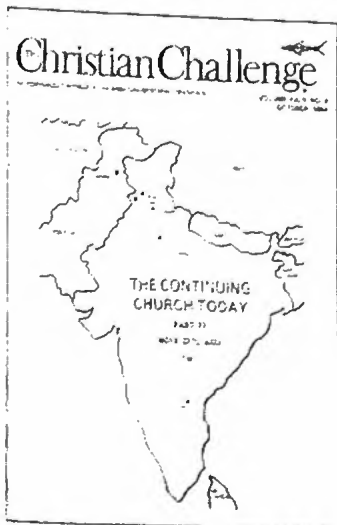
TWO LONG-SEPARATED, RIVAL BRANCHES OF ANGLICANISM—the "official," mainly Anglo-Catholic Church of the Province of Southern Africa (CPSA) and the Evangelical-leaning Church of England in South Africa (CESA)—took a conciliatory step toward each other with the consecration of a priest in the official Australian province as CESA's new presiding bishop. Dr. Dudley Foord, 60, became the first clergyman of the Anglican Communion to be regularly consecrated bishop for an Anglican jurisdiction not recognized as part of the Communion. The event came together following requests to Sydney Archbishop Donald Robinson that Foord be consecrated in his home diocese, where his family and friends could attend. With the necessary consents received, the service took place at St. Andrew's Cathedral, Sydney, with Dr. Robinson as chief consecrator, assisted by Australian Primate Sir John Grindrod, one CPSA prelate, and other Australian bishops.

THE BISHOP OF DURHAM, David Jenkins—whose July consecration at York Minister was followed by a lightning strike on the edifice which caused serious damage—reportedly described the resurrection of Christ as a "conjuring trick with bones" (though some later claimed that this was an incomplete quote which distorted Jenkins' meaning). In the first of many utterances that would rile traditionalists, Jenkins said in part that he believes God "works miracles through personal responses and faith," but was "bothered by what I call God and conjuring tricks. I am not clear that God maneuvers physical things." Not long after, he said he was uncertain about the Empty Tomb "as a literal, historical fact," citing "the alternative...plausible explanation that the disciples stole the body."

THE CHURCH OF ENGLAND'S GENERAL SYNOD agreed to start the long process toward admitting women to the priesthood. Promising vigorous resistance, the Church Union said that "the continued identity of the [C of E] as an integral part of the Catholic Church—East and West—[was] at stake." Subsequently, another organization, the Association for Apostolic Ministry, asserted that legislation to permit women priests would have to grant conscience protections for those theologically opposed to female priests, and provide proper "compensation" for those who consequently feel they must leave the C of E.

THE EPISCOPAL CHURCH OF BRAZIL approved the ordination of woman as priests.

"CHRISTA"—a bronze figure depicting a crucified female Christ—was displayed for 11 days at New York's Cathedral



"Christa," a work by Edwina Sandys, was displayed at New York City's St. John the Divine and has since surfaced at other ECUSA parishes.



of St. John the Divine. The figure is the work of sculptress Edwina Sandys, granddaughter of Sir Winston Churchill, who said the idea for it just "popped in my head." Later, however, she decided that "Christ as a symbol of sacrifice was an appropriate role for a woman."

A CONTINUING CHURCH JURISDICTION, the Diocese of the Southeastern U.S., dissolved, following word that its bishop, Peter F. Watterson, had decided to enter the Roman Catholic Church. Most of the congregations still remaining in DSEUS went to the Diocese of Christ the King.

CONSECRATED TO SUCCEED Bishop deCatanzaro as leader of the Anglican Catholic Church of Canada was Bishop Alfred Woolcock, who had served in his native England and the Middle East as well as in Canada.

THE AMERICAN EPISCOPAL CHURCH, then one of the three largest Continuing Church bodies in the U.S., adopted permanent canons to complete a two-year merger process with most of the Anglican Episcopal Church of North America (AECNA), and anticipate the addition of the Diocese of the Southwest, which ratified AEC's governing documents a month later. In other, perhaps surprising, action, the synod received an agreement from the ECUSA House of Bishops calling for ongoing dialogue to "explore ways and means whereby the tensions which now separate these two jurisdictions may be eased and greater understanding of our differences...reached."

THE REMNANT AECNA initiated the process of being received into the Anglican Catholic Church as the non-geographical Diocese of St. Paul the Apostle.

MEMBERS OF ST. PAUL'S ANGLICAN CHURCH in Grand Rapids, Michigan, lost the court fight for their church property. Under the leadership of Bishop Charles Bennisson, the Episcopal Diocese of Western Michigan retook possession of the church building and rectory from the orthodox congregation, which had left ECUSA three years earlier on doctrinal grounds. The group was replaced with a new Episcopal congregation, also called St. Paul's, which had been meeting elsewhere. The dispossessed congregants were led by the ACC's Bishop of the Midwest, William O. Lewis. The priest who led St. Paul's into the ACC, Fr. James Sharp, had been reordained a priest in the Roman Catholic Church.

THE EPISCOPAL BISHOP OF OKLAHOMA, Gerald McAllister, issued a "godly admonition" demanding that the traditionalist St. Michael's, Tulsa/Broken Arrow, turn over its books (despite a recent \$2,500 raise in parish support to the diocese), and that the property used by the parish be "bound forever" to his diocese. St. Michael's, however, did not own any real estate, but used facilities purchased and

owned by St. Michael's Church Foundation, a nonprofit Oklahoma corporation not under ECUSA authority.

THE FOUNDATION FOR ANGLICAN TRADITION was formed in Fairfield, Connecticut. The organization, backed by an international advisory council, published the (short-lived) *Seabury Journal*.

THE RT. REV. MICHAEL MARSHALL, a well known traditionalist, resigned as the Church of England's Bishop of Woolwich to develop the St. Louis-based Anglican Institute as a worldwide preaching and teaching ministry.

THE REV. MICHAEL BORDEAUX, 49, an English Anglican priest known for his help to oppressed Christians in communist countries, was awarded the 1984 Templeton Prize for Progress in Religion. Bordeaux founded the Keston College Center for the Study of Religion and Communism.

BISHOP DESMOND TUTU, general secretary of the South African Council of Churches, was notified of winning the Nobel Peace prize for his opposition to apartheid.

LEADERS OF THE (LUTHERAN) CHURCH OF SWEDEN WERE RATTLED by the formation of a "Free Synod," led by Bishop Bertil Gartner of Gothenburg, a staunch opponent of women's ordination, an innovation instituted by government action in 1958. The Synod's constituency also included those opposed to the "politicization" of church agencies, and the liberalization of church laws on marriage and divorce. Later in the year, Swedish Church leaders decided that only pastors willing to cooperate with female pastors should be ordained. Seven of the church's 13 bishops, including Gartner, said they were willing to defend their right to ordain traditionalist pastors in court.

THE "CONSCIOUS, PURPOSEFUL" DOWNING OF KOREAN AIRLINES FLIGHT 007 was "an act of murder" by the Soviet Union, declared the leader of U.S. Roman Catholic bishops, Archbishop John Roach of St. Paul-Minneapolis. Such direct attacks on "innocent human life" cannot be tolerated by the international community, he said.

LIBERATION THEOLOGY was condemned by the Vatican because of its link to Marxist principles. A report from the Congregation for the Doctrine of the Faith reminded that "atheism and the denial of the human person's liberty and his rights, are at the core of the Marxist ideology."

AN "EQUAL ACCESS" MEASURE was passed by the U.S. House of Representatives, allowing religious meetings in public schools. The measure was passed and signed by President Clinton.

CHRISTIAN BOOK SALES IN THE U.S. ARE EXPECTED TO GROW by 20-25 percent in 2000, a period when the economy is expected to be in a recession. The latter had thus begun to see a big change from the past.

Additional news items are available in the *Journal of the Episcopal Church*, 1000 17th St., N.W., Washington, D.C. 20036.

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ANGLICAN PRIMATES process down one of Oporto's narrow cobblestone streets at the start of a Sunday service at which they were joined by local members of the Lusitanian Church.

Photos by Auburn Traycik

Report/Analysis By Auburn V.F. Traycik With David W. Virtue

Primates' Communiqué Leaves ECUSA On The Hot Seat

THE WORLD'S 38 ANGLICAN PRIMATES have produced a mixed follow-up to the 1998 Lambeth Conference's orthodox sexuality resolution, albeit one telegraphing that the U.S. Episcopal Church (ECUSA) is *not* off the hook for its violations of the resolution.

The communiqué unanimously adopted by the provincial leaders at the end of their closed-door meeting March 22-29 in Oporto, Portugal, appears to give ECUSA a grace period of a year to come into line with the Anglican consensus on homosexuality, since the primates have decided to meet annually instead of every two years.

However, things are unlikely to quiet down between now and next March.

A headline there were already indications that liberal ECUSA bishops will ignore the primates' warning—*see Page 19*.

Meanwhile, Stanley Archbishop Harry Goringham—a key moderate-to-conservative voice—and several other conservative bishops sent the communiqué, via ambiguous language, to a number of bishops whose positions are more liberal. The Australian bishops here are particularly liberal, and the communiqué is a particularly explicit rebuke to the Australian bishops' decision to ordain openly gay ministers in 1999. (See *CHRISTIAN CHALLENGE*, 1/2000, p. 12.)

The communiqué also says that the primates have decided to meet annually, rather than biennially, as was the case before. The communiqué also says that the primates have decided to meet annually, rather than biennially, as was the case before. The communiqué also says that the primates have decided to meet annually, rather than biennially, as was the case before.

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ingly affirmed by the world's Anglican bishops at Lambeth. But one traditionalist leader felt that, when the document is "properly read, it will dawn on people as it seemed to dawn instantly for Integrity that [it] is not filled with good news for [the liberal] side.

"I think it's...a polite way of saying to ECUSA that we are not happy about what you are doing," said the Rev. Samuel Edwards, Executive Director of Forward in Faith, North America (FIF-NA). He noted that the communiqué "explicitly connects divisiveness [to what is happening in ECUSA], and not (for once) [to] the resistance of traditional Anglicans. This time they put the blame right where it belongs.

"That, combined with the studied reluctance of the primates to [issue] a wholesale condemnation" of the anomalous January consecrations of two U.S. priests in Singapore as "missionary bishops" for America "is not good news for the evangelist," Edwards said. "I think they're in a spot now."

Another leading conservative group, the American Anglican Council (AAC), also saw the communiqué as a "stern rebuke" of ECUSA and its liberal policies, which the primates had not "threatened" the unity of the Anglican Communion in a "profound way."

"This has been an initial," said Florida Bishop Michael Giddens, a member of the AAC Executive Committee. "The way the primate message is particularly directed at the General Convention approval this summer of a resolution that would allow to continue 'local order' (diocesan) to ordain or bless those in non-conforming relationships."

The communiqué also says that the primates have decided to meet annually, rather than biennially, as was the case before. The communiqué also says that the primates have decided to meet annually, rather than biennially, as was the case before.

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the Episcopal Church refuse to heed these warnings."

This was publicly confirmed by at least one primate, speaking individually after the meeting. Rwandan Archbishop Emmanuel Kolini sees the communiqué as expecting dioceses and provinces to uphold Lambeth's sexuality resolution, and leading to or even effecting excommunication if they do not.

"We love them (American Episcopalians) and we want to keep them in the community," commented Kolini, a participant in the Singapore consecrations. But while there must be patience, that does not mean compromise, he said.

"Politeness does not mean hypocrisy. We will try to be gentle, to be loving, but at the same time you have to be firm."

If ECUSA wants "to belong to the Communion, they have to [reform]. But it is their choice," he said.

The Communiqué

In their book, *Way of Faithfulness*, published before the Portugal meeting, Archbishops Goodhew and Maurice Sinclair of the Southern Cone outlined reasons they believe that the homosexual debate has such a far-reaching impact as to present a serious and immediate threat to unity in the Anglican Communion.

Their conclusions seemed borne out in the primates' communiqué. Though it covered concerns about human survival and extreme privation in various parts of the Communion—Third World debt was again a focus, for example—the bulk of the document deals with topics stemming from divisions over homosexuality. It shows signs of a fierce struggle between the primates.

Encouragingly, the primates say in their message that they found "convergence" on the priority of evangelism and on Scripture's "decisive authority" among Anglicans.

The document notes differing views, though, on whether disagreements over sexual ethics impact the integrity of the church's mission. It also is somewhat schizophrenic on whether or how these disagreements bear upon communion relationships.

Significantly, though, the communiqué raises the question of "what would be sufficient grounds for a complete and definitive rupture of communion between provinces in the Anglican family?"

The primates say they "recognize that the progressive adoption of certain policies may result in a complete rupture of communion with some other provinces, or, conversely, in the complete rupture of communion by the withdrawal of some"

provinces. They recall that "divisions, such as exist since the reception of Lambeth's resolutions, exist in many parts among provinces." "[G]iven necessary conditions, a complete and definitive rupture of communion... [is] the legitimate but only a "normal and public" expression of the true pain of the Lambeth [quadrilateral] scripture-creeds sacraments historic episcopate) would place a province or provinces outside the Anglican Communion."

Then the document switches gears, pointedly noting the "great concern in many parts of the Communion" that the sexuality resolution overwhelmingly adopted at Lambeth 98

has been "rejected" in some Anglican dioceses. (One informal survey counted 59 ECUSA dioceses that are acting or advocating stands at odds with the resolution.)

"Such clear and public repudiation" of sections of the resolution speaking against the ordination of active homosexuals or legitimization of same-sex unions, "and the declared intention of some dioceses to proceed with such actions, have come to threaten the unity of the communion in a profound way," the communiqué continues.

"We strongly urge such dioceses to weigh the effects of their actions, and to listen to the expressions of pain, anger and perplexity from other parts of the Communion," it says. "We urge all bishops to recognize that further public actions of the kind mentioned...strain the reality of mutual accountability in a global Communion..."

Citing scriptural bases, the primates also say they plan to exercise "fraternal rebuke" when they see in each other "failure or unfaithfulness."

Switching gears yet again, the communiqué hurtles toward a conclusion with a long paragraph on listening to the experience of homosexuals.



THE ARCHBISHOP OF CANTERBURY, Dr. George Carey, greets fellow Anglicans during the "peace" at the Sunday service in Oporto, held in a converted gymnasium in order to handle the large congregation that turned out.

The Backdrop

Hopes for a substantive response from the Primates' Meeting to decades of unchecked liberal revisionism in ECUSA have been building among conservatives almost since the end of Lambeth '98.

It was there that western liberals—long in control of Anglicanism's levers of power—were stunned by an orthodox resurgence spearheaded by prelates from thriving global South provinces.

On the most widely reported topic at Lambeth, sexuality, the attending prelates resoundingly reaffirmed that sex is licit only within lifelong heterosexual marriage. While assuring homosexuals of their welcome in the church and that they would "listen" to their experience, the bishops said that homosexual practice is "incompatible with scripture."

For the liberals, the aftershocks continued, as a group of global South primates and archbishops began responding to petitions for help from a U.S. coalition called the First Promise Round Table, comprised of leaders from the (Evangelical) First Promise movement, the traditionalist FIF-NA, and other conservative ECUSA groups.

Relying on Lambeth resolutions asking the primates to play a greater role in ensuring unity and mutual accountability among Anglican provinces, the group of African, Asian and South American prelates, representing about a quarter of the provinces, asked the Primates' Meeting to address the "urgent" situation in the American Church.

Several potential solutions were discussed as foreign prelates consulted and met twice with U.S. conservatives over the past year, the last time in Kampala, Uganda; proposals included the creation of a separate province for faithful Episcopalians.

By the time of the Primates' Meeting, though, several of the same prelates—who had visited the American Church at the invitation of Episcopal Presiding Bishop Frank Griswold—had recommended that ECUSA start alleviating its problems by permitting alternative episcopal oversight, or "flying bishops," for parishes at theological odds with their bishops. The same proposal had been made as well by the American Anglican Council, but suppressed by Griswold and other liberal bishops.

This idea was taken further in **Way of Faithfulness**, wherein Archbishops Goodhew and Sinclair outlined a process that could lead to suspension of communion with erring diocesan bishops in ECUSA, and the recognition of new, orthodox leaders for their dioceses.

Though few informed sources expected the Primates' Meeting to venture very far down such a new road in Portugal, it appeared possible if not probable that the primates, a majority of whom are conservative, would take some initial steps likely to include a call or provision for alternative episcopal oversight, and a strong statement of guidance to ECUSA.

The resulting communiqué contains guidance in the form of a strong warning of a potential rupture in communion and its attendant consequences. But it offers only a weak reference to extended episcopal oversight, amid a fair amount of language comforting to liberals.



IRISH PRIMATE Robin Eames (left), American Primate Frank Griswold, and Southern African Primate Njongonkulu Ndungane process at the start of the Sunday service.

The Context

The limited results seem to stem from several factors particular to this meeting.

One was that conservatives had lost the element of surprise that characterized Lambeth. This time, officials and spin doctors linked with the liberal-leaning Anglican Consultative Council (ACC), which plays a key role in organizing and conducting the meeting, were well

prepared. The meeting agenda was tightly-packed, with several pre-planned addresses by disarmingly eloquent speakers, and limited time to just "sit around and talk," according to one informed source.

The meeting also was in a state of lockdown. It was not open to the press or public, and most of the time the primates were sequestered in the seminary where they met, ate and slept in phoneless rooms. So these and the two or three other reporters on hand in Oporto were left with the homogenized dispatches from Anglican Communion News Service unless they found ways to get some inside information (which these writers did).

While it appears that, on one level, the privacy was appreciated by the primates, on another there were strong hints that some primates felt they were being "handled," even manipulated, by the ACC. It also is easier to "handle" 38 prelates than the some 740 who were at Lambeth.

The one glimmer of light in the virtual blackout of real news was a press conference following a packed Sunday service attended by primates and local members of the Lusitanian Church, which is marking 20 years as part of the Anglican Communion.

There, the meeting's official spokesman, Irish Archbishop Robin Eames, revealed (*inter alia*) that "dignified anger" had surfaced during the primates' discussions of the homosexual issue.

This jibed with rumors that day that the conservative primates had regrouped and were determined to circumvent the meeting's roadblocks, in order to pursue the next phase of the orthodox recovery begun at Lambeth.

The push and pull they faced was evident, though, when Archbishop of Canterbury George Carey spoke in his sermon earlier that day of waiting for answers.

Pivotal to their struggle, it appeared, were the extraordinary January 29 consecrations in Singapore of two U.S. priests, John Rodgers and Chuck Murphy, to give episcopal care and comfort to beleaguered faithful congregations in America.

On one hand, there were hints that some conservative primates felt reluctant to take a harder line in Oporto because they did not want to be too closely identified with the anomalous rites.

The consecrations of the two Americans, principally performed by Archbishops Kolini of Rwanda and Moses Tay (now retired) of South East Asia, had been opposed by others within the "core" group of nine conservative leaders, who wanted to

bring their concerns about ECUSA first to the Primates' Meeting. Sources said the Singapore event thus chipped away at what had been a "rock-solid coalition" of primates ready to hold ECUSA's feet to the fire in Portugal, and had a slight scattering effect on their objectives for Oporto.

Tay and Kolini saw the Singapore rites as a needed "interim" step, not only to help embattled orthodox Episcopalians, but to encourage the primates to seriously address a longstanding "crisis of the Christian faith" in ECUSA. The consecrations, they said, were undertaken to help recover the unity "violated by the unrebuked ridicule and denial of basic Christian teaching." The two primates called particular attention to the "12 Theses" of the ultra-liberal former Bishop of Newark, John Spong.

Despite any misgivings among them about the Singapore event, though, the conservative primates apparently worked hard in Oporto—had to work hard—to forfend an outright condemnation of the consecrations in the final communiqué.

One usually reliable source claimed that, after drafting committee members removed language condemning the consecrations during one day's session, they found that the wording had been restored in revised text delivered to them overnight by ACC staff. When the issue was raised the next morning, ACC General Secretary, Canon John Peterson, reportedly said it was too late to change the text—a notion rejected by the primates.

In the end, the communiqué endorsed Archbishop Carey's statement on the matter, which withholds recognition of the episcopal ministry of Rodgers and Murphy, but suggests it might be recognized through discussions between the three provinces involved (ECUSA, Rwanda, South East Asia). The primates added their "hope that in future no steps, damaging to our mutual trust, will be taken."

Conservatives also may have been handicapped in Oporto by what was missing. Sources said that conservative U.S. bishops had been urged to ask the Primates' Meeting in writing for intervention in ECUSA from outside, but did not do so.

Then, the meeting was jarred in its final days by a claim from Bishop Griswold's wife, Phoebe, that she had had a painful encounter with a conservative or conservatives, apparently from the U.S., during or after the Sunday service. Reportedly, the person or persons confronted Mrs. Griswold and told her that her husband was destroying the church.

In addition to these writers and a couple of other reporters, there were perhaps some 15 American conservatives in Oporto during the meeting, but diligent inquiries among them uncovered no such encounter with Mrs. Griswold; the two encounters we learned had taken place involved only civil exchanges, and both were said to have been initiated

RWANDAN ARCHBISHOP Emmanuel Kolini talks to CHALLENGE and other reporters after the Primates' Meeting.



by Mrs. Griswold.

Whatever may have happened, though, Mrs. Griswold's allegation apparently evoked a wave of sympathy for her that made it hard for conservatives to take a firmer line.

As the meeting drew to an end, reporters waited for word of the closing press conference Archbishop Eames earlier said would be held to discuss the final communiqué, which he predicted would say "something definite."

The press conference never took place. Instead, journalists first learned (rather haphazardly) that the communiqué could be picked up at the seminary around 9 p.m. on Tuesday, March 28. Even this was preempted, though, when officials sent the communiqué out on the Internet an hour or two earlier.

When these two writers tried to catch up with some of the primates at the seminary after the close of their meeting the next morning, we were told that most of the primates already had been spirited away by bus to make their flights home. Archbishop Kolini was the only primate who made himself available to reporters later that day.

"Enough Rope"?

While most U.S. conservative leaders view the Oporto result as a net step forward for the orthodox cause—even if a bit smaller one than expected—there's no question that reactions to the outcome among conservatives generally have been as mixed as the communiqué itself.

One conservative activist said the communiqué "could have been worse, but was unusually bad."

"It's not very spicy," said a longtime observer, comparing the document to any number of other vacuous statements by Anglican leaders over the years.

Archbishop Goodhew and four Australian colleagues commended parts of the communiqué, but said they could not identify "any real pressure" in it "to reverse or at least halt practices previously believed by the Church to be spiritually destructive."

They added that they are "troubled" that the Singapore action, "albeit somewhat irregular" and "prompted by desperation over many years, is criticized while the adoption of unbiblical and sub-Christian sexual ethics is allowed to be considered as a matter which does not challenge the integrity of the Church."

Expressing their great disappointment with "what has been said thus far," the Australian bishops said they "have not failed the Church."

Some electronic comments seemed to think that the communiqué "did not answer" that question.

Their tears were affirmed by Archbishop Khotso Mokohe, who hoped that the few liberal Anglicans who hoped the Primates' Meeting had "halted or slowed the creative ascendancy" of the ultra-liberal ascendant.

But the ultra-liberal ascendant, though, it is not...

ALL TOGETHER NOW: The Communion's 38 primates sit as a group for photos following the Sunday service.



Griswold who felt the heat in Oporto, despite his recent denials that any "crisis" exists in ECUSA.

Complaining that the eyes of Anglicans were focused on his church, Griswold said: "I find it troubling that sexuality took a disproportionate amount of time, given the more drastic concerns of poverty, world debt and genocide."

One conservative official felt Griswold's apparent unease was more than warranted.

Summing up the views of many, he maintained that the communiqué "packs a bigger punch and threat of more to come than might first be obvious; and the next time around the effects of Singapore will be much less in evidence to dissipate orthodox unity."

Describing the document as a "solemn warning," he said it "needs to be read in the context of a decision by the primates to meet more regularly. This indicates the resolve of the primates to keep the affairs of all parts of the Communion under closer review."

LATE NEWS: REBUFF OF WARNING INVITES FURTHER ANGLICAN UNRAVELING

ECUSA Bishops Won't Stop Ordaining Gays, Griswold Says

The *Los Angeles Times* reported April 5 that Episcopal Presiding Bishop Frank Griswold—speaking less than a week after the Primates' Meeting—had said that ECUSA bishops who have been ordaining homosexuals as priests would continue to do so, despite the possibility of schism in the church.

Commenting at the end of a five-day Episcopal House of Bishops meeting in California, Griswold said it would be "unrealistic" to think that any diocese would alter its present direction "in the light of anything that has happened, either here or in Portugal."

Griswold also seemed to acknowledge the likelihood of a further break-up of the church. He said that the two U.S. priests earlier consecrated in Singapore as "missionary" bishops for America, John Rodgers and Chuck Murphy, eventually "could very well be the beginning of another breakaway church."

It is highly unlikely that this summer's Episcopal General Convention will force any change in the course described by Griswold.

Reaction to Griswold's comments from foreign primates had not yet begun to be registered at this writing. But his remarks will almost certainly—and likely galvanize—leaders who were called that only a week ago that they had to take the word of the PB for the moment, that he would try to restrain the liberal, and give them time to show that he could do it.

Further, he added, "the emphasis upon saying that the disagreements on sexuality do not necessarily amount to a complete and definitive rupture of communion makes it clear that this is nonetheless the risk taken by those who break the existing practice, discipline and mind of the Communion."

"The biggest hole I see," he said, is "the lack of any explicit commendation of alternative oversight in the U.S."

Archbishop Kolini reportedly believes that most of the other primates share his view that the communiqué constitutes a potent admonition against ECUSA's liberal homosexuality policy.

He termed the document "a wonderful message sent to the Anglican Communion" as well as "all Christians, to keep unity but affirm the apostolic teaching and tradition," with the cross at the center of it all.

"The primates have given Mr. Griswold enough rope to hang himself," concluded one veteran observer. "The question is, will he do that before the primates meet next year?"

At deadline, it appeared that he would need far less than a year to do so. Early reports from the Episcopal House of Bishops meeting in California had Griswold saying that ECUSA would continue its "local option" policy on gay ordinations and blessings. If so, some international leaders may view the grace period extended in Oporto as abruptly terminated. Sources included the *Post and Courier* (Charleston, SC), *Church Times*, *The Church of England Newspaper*



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Here follows a salient, abridged, portion of the communiqué:

...During our meeting two issues emerged as points of particular convergence.

First, Primates reporting from around the world on their work and their hopes unanimously underlined the priority of evangelism for their provinces, together with a deep sense of their responsibility to and for the whole social environment in which they find themselves. All agreed in giving priority not simply to the proclamation of the gospel in words but to the 'holistic evangelism' that looks to transform the whole person.

Second, in a session on the use and authority of the Bible, there was an equally unanimous witness to the unique role of Holy Scripture in realizing such a transformation, and a shared acknowledgement of Scripture's decisive authority in the life of our Communion.

It was in this context that we approached the deep problems arising from conflicting teaching and practice in relation to sexual ethics in different...parts...of the Communion.

For some, new life in Jesus Christ, the movement from darkness to light, necessarily involves the recognition that homosexuality is part of the brokenness of human life which needs to be healed by the power of the Gospel. Consequently, integrity and effectiveness in evangelism will require a clear stand on issues such as homosexuality. So, the differing views expressed or implied in the practice of other Provinces are experienced as actively hurtful to and undermining of mission.

For others, even if they share a traditional interpretation of Biblical ethics, this should not be identified as the question on which the Church's integrity depends. In their situations mission would be held back in a context where the Church is seen to be too concerned with sexual matters...

We recognize the seriousness and sincerity behind both concerns, and the shared desire to be faithful to scripture and to strengthen our unity in Christ.

We believe that our call to faithfulness and unity makes demands on our life of interdependence in several ways:

We expect to see in one another a worshipping life, gratefully celebrating the sacraments given by the Lord Jesus and publicly proclaiming the Word of God in scripture.

We expect to see a passion to share the unique Good News of Jesus Christ...

We also expect that, when we see in each other what we believe to be failure or unfaithfulness, we will be prepared for plain speaking and fraternal challenge (Mt 18:15-17; Gal 2:11; Eph 4:25). We expect to see one another listening to each other. But we also look for a mutual respect and a willingness to preserve the bonds of communion that reflect the unity we share.

It is deeply difficult to balance the expectations flowing from each other with the expectations of our churches. But we recognize the need to find an answer to a common in the name of the Lord Jesus. It is precisely the question of what would be sufficient grounds for a complete and definitive rupture of communion between Provinces of the Anglican family. We recognize that the Province's adoption of certain policies may result in severely impaired communion with some other Province or Provinces, as has already happened in relation to the ordination of women. We believe that the

unity of the Communion as a whole still rests on the Lambeth Quadrilateral: the Holy Scriptures as the rule and standard of faith; the creeds of the undivided Church; the two Sacraments ordained by Christ himself and the historic episcopate. Only a formal and public repudiation of this would place a diocese or Province outside the Anglican Communion.

We believe that the disagreement over sexual ethics and differences in the reception of Lambeth Resolution 1.10 that clearly exists within and among the Provinces does not necessarily amount to a complete and definitive rupture of communion. However, it has caused very great concern in many parts of the Communion that the Lambeth Resolution 1.10 which was overwhelmingly adopted by bishops at Lambeth '98 has been rejected in some dioceses of our Church. Such clear and public repudiation of those sections of the Resolution related to the public blessing of same-sex unions and the ordination of declared non-celibate homosexuals, and the declared intention of some dioceses to proceed with such actions, have come to threaten the unity of the communion in a profound way. We strongly urge such dioceses to weigh the effects of their actions, and to listen to the expressions of pain, anger and perplexity from other parts of the Communion. We urge all bishops to recognize that further public actions of the kind mentioned above strain the reality of mutual accountability in a global Communion, where what may seem obvious and appropriate in one context may be harmful and unacceptable in another.

Nevertheless, Resolution 1.10...also calls on us all to listen to the experience of homosexuals in the Church...Such listening does not prejudge the outcome for the Church. But a careful, patient and pastoral process must be encouraged...

It is precisely because of our commitment to this mutual and collegial ministry that we noted with deep concern the recent consecrations in Singapore intended to provide extended episcopal oversight for Anglicans in the USA who, for various reasons, believe that their pastoral needs and theological commitments are not provided for by the Episcopal Church...Despite the strength and sincerity of these feelings, such action taken without appropriate consultation poses serious questions for the life of the Communion.

The Archbishop of Canterbury's letter of 17th February 2001 to the bishops of the Communion expresses a view that is endorsed by this meeting...It is also our view that any issues of extended oversight should be fairly and openly dealt with within a Province's structures and procedures in the light of the Province's pastoral care for all its members. We believe that a process of dialogue and reconciliation concerning any such issues should be undertaken by the bishops consecrated in Singapore in consultation with the Primates of the three Provinces. We are in hope that in future such issues will be taken up in a spirit of mutual respect and understanding. We also believe that the Primates of the three Provinces should be challenged to find ways of strengthening the bonds of communion between the three Provinces and the wider Anglican family. We recognize that the Province's adoption of certain policies may result in severely impaired communion with some other Province or Provinces, as has already happened in relation to the ordination of women. We believe that the

FOCUS

Parish Accepts Bishop's Invitation To Leave

Acting on a recent suggestion of its bishop, a large Evangelical parish in Virginia has left the Episcopal Church (ECUSA) and aligned with the Anglican Church of Rwanda.

The March 2 action by the thriving Church of the Holy Spirit, Roanoke, to become the second U.S. parish under Rwanda's wing again highlighted problems in the American Church that were due to be discussed by Anglican primates at their late March meeting in Portugal.

It was last fall that Southwestern Virginia Bishop Neff Powell suggested that Holy Spirit consider leaving ECUSA in light of its longstanding dissatisfaction with some policies and actions of the diocese and the national church. There were differences on such issues as issues as homosexuality, abortion and the authority of the Bible.

The congregation of some 600 worshippers responded by refusing to pay the last half of its \$7,000 pledge to the diocese for 1999 and declining to participate in January's Annual Council while it considered its options. In February, Powell in turn notified the church that he considered it "separated" from ECUSA.

He gave the congregation until Palm Sunday, April 16, to meet eight "expectations" by which it could "rejoin" ECUSA. They included such things as apologizing to the previous bishop for "uninviting" him to make his annual parish visitation in his last year as bishop; restructuring worship services to be "consistent with the rubrics of the **Book of Common Prayer**"; giving up the parish's use of the titles "deacon," "elder" and "pastor" for some church personnel; giving a "fair share" financial pledge to the larger church; and turning over the deed to Holy Spirit's property to the diocese.

Following a congregational meeting and a vestry vote, the vestry notified Powell that it could not meet the expectations and considered the relationship severed. The rejection included Powell's demand for the property deed, which is held by an independent foundation not controlled by the congregation.

The rector, the Rev. Quigg Lawrence, credited Powell for "reaching out to us" over his three years as bishop. He said Powell had "visited us" and "tried to love us and understand us."

Powell said that it was "a clean break" that he sensed was "just about inevitable." He reiterated what he had written to the congregation before, that if he decided to leave, "it will be sad, but you will go with my blessing."

After the years of unresolved differences, Lawrence also expressed relief at the apparent conclusion of the relationship. "I'm thinking that now that we have amicably separated, everybody's life can get back to normal. And I'm excited about working with the church in Rwanda." Holy Spirit also has a sister parish under Rwandan oversight, St. Andrew's, Little Rock (AR).

There were some loose ends, such as Lawrence's status as a priest in ECUSA; at this writing he had not resigned his ministry therein. Powell refused to transfer Lawrence's credentials to Rwanda unless Lawrence was planning to move there,

HANG ON, GEORGE

The Archbishop of Canterbury, Dr. George Carey, turns 65 in November, and some were expecting him to announce his retirement then. But Queen Elizabeth II, the Supreme Governor of the Church of England, is said to have asked Dr. Carey to stay on at least long enough to take part in her golden jubilee celebrations in 2002. The Queen, who

meets the Archbishop regularly for chats over tea at Buckingham Palace, is preparing to commemorate the 50th anniversary of her ascent to the throne after her father, George VI, died in 1952. Her coronation was on June 2, 1953. Dr. Carey is said to have become particularly close to the Queen, who reportedly admires his honesty, faith and steadfastness under attack. Legally, Dr. Carey is entitled to stay until he is 70, which would take him to 2005, although the date under discussion is 2003. That would give his successor enough time to prepare for the next Lambeth Conference of the world's Anglican bishops in 2008. (*The Times. The Church of England Newspaper*)



but the African church accepted him as a priest, anyway.

Any visit by a Rwandan Anglican bishop to the parish would almost certainly evoke protests from liberal Anglican leaders who would see it as a breach of the 1998 Lambeth Conference's "boundaries" resolution, though a number of their dioceses are already in violation of Lambeth's orthodox sexuality resolution.

Source: *The Roanoke Times*

Orthodox Baltimore Parish Faces Down Maryland Bishop

By David Virtue

The 154-year-old Mount Calvary Church in Baltimore—at odds with Maryland Bishop Robert Ihlhoff over his stand on homosexuality and women's ordination—is set to fight a civil and ecclesiastical battle with church officials to retain its property and assets rather than pay its episcopal assessment to the Diocese of Maryland this year.

"We have had enough," said the Rev. William Ilgenfritz, the rector, and a member of the Council of Forward in Faith, North America (FIF-NA).

When Ihlhoff became bishop, Ilgenfritz said, "we thought we could make some headway and find compromises. He promised he would not vote to make women's ordination mandatory at the [1997] General Convention and then betrayed us by doing so. He then came to the parish and vestry and said that if they wanted him to vote for the consciences of orthodox bishops they would have to accept his liberal positions on gay issues." Ihlhoff, he said, told the congregation that contemporary Anglicans know more than the Church Fathers about sexuality.

"We disagreed, saying that the historic understanding of

PARISH Continued from previous page

become an independent parish, the second is an alliance with Forward in Faith. We must be prepared to make that decision."

"We are heartened by the fact that the recent consecrations in Singapore have made everyone realize just how heterodox the vast majority of Episcopal priests and bishops really are," Ilgenfritz said. "They cannot hide that fact any longer. The world's bishops and primates know it. We will not be silent. We have just cause and we will fight for everything that is rightly ours. The truth of the Gospel, the historic Faith is on trial here, not just our parish. And we will prevail."

ARCHBISHOP Continued from previous page

province—the southern half of England—and in his own diocese. What little time he had left was taken up with work on ecumenical affairs and interfaith issues, and with study and reflection.

Not surprisingly, the Archbishop gets up at 6:30 or earlier,

Bennison Says Cleric Can "Marry" Lesbian Couple

By David W. Virtue

Pennsylvania Episcopal Bishop Charles E. Bennison has told a rector in his diocese that he can go ahead and "marry" two lesbians in his parish.

Bennison even gave the Rev. John R. Francis of St. Paul's Episcopal Church, in the Chestnut Hill section of Philadelphia, guidance on how the service should be conducted.

Gay marriages have no legal standing in Pennsylvania, no formal approval in the Episcopal Church, and are strongly opposed in the wider Anglican Communion.

Sources close to Francis, a revisionist priest, say he considers the issue one of "prophetic leadership" and feels "morally obligated" to go forward with the "marriage" of the two (unidentified) women who requested the rite.

Francis asked for the full support of the vestry, which has met twice to consider the matter but (at this writing) had not made a decision.

At least four vestry members oppose the idea of a same-sex "marriage" for reasons that include theology and timing.

On two successive Sundays, Francis addressed the issue with the 350-member congregation at the church's two services.

Congregational reaction has been mixed, with some fearing a split in the parish.

One member, Nicholas Coste, wrote church warden Arabella Pope to complain that the announcement about this subject was made in front of children of all ages.

Pope responded by saying that "we have been accused of making decisions behind closed doors without listening to the voice of the parish. We did not want the blessing of same-sex unions to be 'inflicted' on the parish by the vestry. It came before us unasked."

The Rev. John Francis did not return calls, and Bishop Bennison had no comment.



Bennison

and often stays up well after midnight, writing speeches and answering e-mails. He takes one weekend off every six weeks.

But it is not just the growing workload that has made the review necessary. The need for a re-examination of the Archbishop's role became more apparent with the recent anomalous consecration of two conservative bishops in Singapore to serve as missionary bishops in America. Although he has declared he cannot recognize them, Dr. Carey is virtually powerless to resolve the dispute surrounding them.

Lambeth '98 shared the view that some expansion in the Archbishop's role might be needed. Noting that the Archbishop is often called upon to render assistance to Anglicans outside his own province, the Conference invited Dr. Carey to appoint a commission to consider the "exceptional circumstances and conditions" under which he might exercise an "extraordinary" pastoral ministry "with regard to the internal affairs" of another province, in order to maintain communion within that province and beyond.

At the meeting last year of the Anglican Consultative Council, the Archbishop appealed for the ability to speak with authority for the whole Communion on international issues.

"Whether we like it or not, political leaders and other church leaders look to the Archbishop of Canterbury," Dr. Carey told ACC members in Dundee. "Unless we speak together as primates and submit to one another in communion, we will lose the respect of other churches."

"The opportunity to serve as Archbishop of Canterbury is immensely rewarding and challenging," Carey said recently. "One of my priorities is to seek to ensure that the Church and communion I lead are as effective and responsive as they can be on behalf of those they seek to serve. The functioning of my own office is an important part of that commitment and I believe this review is prudent and timely."

Ingham Warns Clergy Not To Rebel Against Pro-Gay Trends

In a sign that American Church rifts over gay issues are spreading into Canada, liberal Bishop Michael Ingham of Vancouver has warned conservative clergy in his diocese he thinks may try to secure alternative episcopal oversight for their parishes.

Many Anglicans in Vancouver are upset about Bishop Ingham's efforts to make the church more tolerant of homosexual practice. His diocese, New Westminster, is considering whether to bless gay and lesbian unions, which have not been sanctioned by the Anglican Church of Canada or its bishops.

This has led to "rumors of conversations by some in the diocese about 'alternative episcopal oversight,'" which bother Bishop Ingham. So in a February letter, he warned Vancouver clergy who may be thinking along these lines that he will not allow conservative parishes to be served by other bishops.

"Dioceses are not political entities of those who agree on certain issues," Ingham contended. "We have not chosen each other, we have been chosen by God. Our task is to remain together and to act justly for His sake." He said the diocese should deal with contentious issues through discussion, not political action.

Archdeacon Neil Gray of St. Paul's Church in Vancouver, an ally of the bishop on homosexual issues, also maintained that plans to seek an alternative bishop are being quietly mapped out by conservative leaders in the diocese who think Ingham is separating himself from biblical authority on the

issue of same-sex unions.

At least one leading conservative cleric in the diocese, the Rev. Ed Hird, denied that his or any other parishes are ready to seek an alternative bishop. But he thought such moves could not be ruled out if the diocese becomes more inclusive of practicing homosexuals.

Source: *National Post*

Canadian Church Faces Financial Ruin

The Anglican Church of Canada (ACC) faces the possibility of bankruptcy, according to a discussion paper being circulated among the church's leaders.

The paper, *Planning for the Future*, looks at the grim financial prospects for the ACC posed by major court costs and settlements with former students—indigenous Canadians—who allege they were mistreated or abused at residential schools run by the Anglican Church and other church bodies through the 1960s. Several hundred cases across Canada are at various stages of legal action.

Last year, the Supreme Court in British Columbia found the ACC General Synod and the Anglican Diocese of Cariboo jointly liable to pay 60 percent of an undisclosed amount of damages to a student who was sexually abused 30 years ago at St. George's Indian Residential School in Lytton (BC). The federal government, which financed the residential schools, is liable for 40 percent of the damages. That ruling is now having deep ramifications for other cases.

Archdeacon Jim Boyles, ACC's general secretary, said the church is mounting an appeal of the British Columbia case, but was not sure when it would be heard.

"In the Lytton school situation there are seven other claims that are moving forward in the courts," Boyles noted. "They may be set for trial in the spring." Combined with other cases pending in southern Saskatchewan, there are about 300 cases altogether, involving about 1,200 plaintiffs, he said.

Apparently additional to these is a class action lawsuit recently filed against the Anglican and United Churches and the federal government. Hundreds of former students who say they were sexually abused while two Vancouver Island schools were in operation could be part of the suit. The ACC ran St. Michael's Residential School in Alert Bay from 1921-1969. The United Church ran Alberni Indian Residential School from 1891-1973. The federal government funded both schools.

The Presbyterian and Roman Catholic Churches in Canada, which also were involved in the government's residential school program, face litigation as well. About 130 residential schools were financed by the government and run by churches for almost a century.

Two years ago the Canadian press reported that the government and the churches which had been involved in the program could have to pay out up to \$1 billion (Canadian—U.S. \$700 million).

The document being circulated among committees of ACC's General Synod also will be discussed at a May meeting of the church's General Council.

Boyles said that the ACC continued its normal way of budgeting for 2000, but indicated that the Council will consider whether, in light of the progress of litigation and settlements, changes need to be made before the General Synod meets in July 2001.

According to *Anglican Journal*, the discussion paper out-

Lambeth Watch

Here are some of the latest actions in Episcopal churches relevant to the 1998 Lambeth Conference's concluding resolution.

THE NEW BISHOP OF NEWARK, John Crossberger, who succeeded the notorious John Spang on February 1, said in his inaugural address that he will support rites for homosexual couples living in a "faithful, committed, and non-sponsorial relationship." He said he plans to form a liturgical commission to bring a proposal on same-sex rites before the next General convention. (Spang is presently returning to Harvard University.)

A SELF-IDENTIFIED LESBIAN has become the first female dean of Trinity Cathedral in Cambridge, the first pastor of the cathedral, and the first of its Rt. Rev. Francis Lind. AF will extend beyond the cathedral parish to the cathedral Bishop's Office. She leads a church of 1,000 members and has a special program at the neighborhood St. Paul's Episcopal Church.

A MAJORITY OF 200 DELEGATES TO A SPECIAL CONVENTION OF THE BISHOPS OF THE PROVINCE OF CANADA met in March to follow the moral authority of Lambeth 1990 on issues involving human sexuality and human dignity. They did agree with Lambeth 1990 on the primacy of marriage.

THE CONVENTION OF THE EPISCOPAL DIOCESE OF EL CAMINO REAL, California, meeting in January, adopted a resolution asking General Convention to do steps to meet its call by blessing committed, faithful, same-gender relationships. It was headed by Bishop.

THE BISHOP COUNCIL OF THE DIOCESE OF TEXAS, meeting in February, rewording, rejected the resolutions calling for the blessing of same-sex marriages and the ordination of persons who are homosexuals, according to an Anglican Bishop Charles Payne reportedly told the some 200 lay and clergy delegates that he is "categorically opposed" to the "lesbian/gay" agenda. However, he continued his call for the diocese to focus on mission and evangelism, and not to get bogged down in divisive issues.

NEW HAMPSHIRE BISHOP DOUGLAS THEUNER has affirmed that the ordination of homosexuals is an "option" under the Episcopal Church's (ECUSA's) constitution and canons. Theuner was expressing his perplexity about comments on the Singapore consecrations which focus on the issue of authority, or lack of it, in ECUSA. In Theuner's view, "there has always been one binding authority" in ECUSA, the constitution and canons, "democratically effected by clergy and lay people acting in concert." He said that: "Quite appropriately, those opposed to the ordination of gay and lesbian people have made numerous efforts to pass a canonical bar to such ordinations. All of those efforts have failed. The option remains available. When I take or act upon positions which are not in accord with the General Convention's resolutions I always make it clear that that is the case. Furthermore, I believe that if such positions or actions are not clear violations of the canons they are allowable, no matter how much some might regret them..."

Sources included *The Living Church*, *The Burlington News*, *Rocky Mountain News*, *The Fayetteville Observer*, *Episcopal News Service*

lines options for the future of national work, including eliminating or decentralizing most of the ACC's national mission work to a bare-bones structure."

Boyles "is a possibility, but it is not our preferred option," he said. "We are going to do all we can to avoid bankruptcy," he said that bankruptcy would require a restructuring of the church by dioceses and

ecclesiastical provinces.

The ACC and other church bodies involved have been in negotiations with the Department of Indian Affairs and Department of Justice about participating in alternative dispute resolution processes, Boyles said. "The government has invited us to be part of some of those processes."

The federal government also has been approached about limiting the ACC's financial liability. ACC's assets "come nowhere near the amounts that are claimed from the church," Boyles commented.

Though financial concerns loom large, however, he said "our primary goal as a General Synod is in the area of healing and reconciliation for those who have been damaged by the residential schools."

Sources: *Ecumenical News International, Canadian Press*

Sudan Decides Leadership, Female Ordination Questions

The General Synod of the Episcopal Church of the Sudan recently elected a new Archbishop, and agreed that dioceses could decide whether to ordain women as deacons, priests and bishops.

In February, the Rt. Rev. Joseph Marona was elected to lead the Sudanese Church, for which he has been acting Archbishop since the death of Bishop Daniel Zindo in a car accident in October 1998. Bishop Zindo had been acting Archbishop since the retirement of Archbishop Benjamin Yugusuk in February 1998.

Bishop Marona has a distinguished academic background, has written several books, and translated the scriptures into his own Baka language. After graduating from Yei Teachers Training College in 1958, he worked as an Arabic language primary school teacher, and continued his career while in exile in Uganda between 1966 and 1973.

Returning to the Sudan after the Addis Ababa Peace Agreement, Marona was ordained in 1982, and two years later became the first Bishop of Maridi in southern Sudan, where he

has been based ever since.

In a country divided by civil war, the Sudanese Church must travel to neighboring Kenya to hold its General Synods.

The new Archbishop at once identified the primary task as being to reconcile a torn church in a torn country, saying this could only be done by making the way they worked together as a church in the north and south visible at every moment.

The Synod also passed a resolution saying it that it sees "no theological reason why women should not be ordained." It gives "discretion to each diocesan bishop with the agreement of the diocesan synod as to when to introduce the practice."

*THE U.S. TREASURY DEPARTMENT is said to have announced a series of economic sanctions against Sudan's state-owned oil companies after a government commission on religious freedom recommended strong action against the African country. According to *Episcopal News Service*, the department said U.S. citizens or companies can no longer engage in trade or conduct financial transactions with Sudan's Sudapet Ltd. or with Greater Nile Petroleum Operating Company Ltd. under a 1997 order that imposes sanctions on Sudan as a sponsor of terrorism. The U.S. Commission on International Religious Freedom wants the sanctions also to apply to efforts by any company to raise money on U.S. stock markets that would benefit Sudan, but the Treasury Department has not acted on those recommendations. Sudan's mainly Arab Islamic government, based in Khartoum, is under U.S. sanctions both for allegedly exporting terrorism and abusing Sudan's Christian minority. Recently, over 200 religious and national leaders formally asked President Clinton to take a visible, potent stand against the genocide in the Sudan, recommending certain steps to that end, and many members of Congress subsequently sent a similar letter to Clinton, according to the Institute on Religion and Democracy.

S. African Primate Sees Bible As Guide, Not Law

The Anglican Primate of Southern Africa recently stated the homosexuality has served more than any other contemporary issue to illustrate the differences between Anglicans worldwide.

The homosexual matter has highlighted divergences in theological method, the use of scripture, and approach to authority in the church, said Archbishop Njongonkulu Ndungane.

For his part, Ndungane acknowledged the primacy of scripture, but stated that the Bible "is a guide to life, not a law book."

During his keynote speech to a three-day conference on biblical authority for Anglicans today, held at Church Divinity School of the Pacific, he argued that authority is "not synonymous with power." He referred to a 1948 Lambeth Conference resolution that said, "Authority is grounded in the life of the Trinity and all other authority is secondary," and that authority is "distributed interactively between scripture, reason, tradition, the creeds, ministry, (and) the witness of the saints." No one body or organ is charged with maintaining sacred doctrine. "Indeed," he asserted, "it is a moot point whether there is any such thing called 'doctrine' in Anglicanism."

While declining to "rehearse" the debate at Lambeth in 1998, Ndungane asserted that those at the Conference who considered homosexuality a "sinful or, at best, lamentable condition pointed to scripture as self-evidently clear." He contended, though, that biblical texts were seldom examined in their context.

The archbishop also criticized the failure to look to sources other than scripture, such as "reason, tradition, culture and, most

NIGERIAN LEADER PRAISED

THE RETIREMENT OF NIGERIAN ANGLICAN PRIMATE JOSEPH ADETILOYE (pictured) has disappointed Lagos State Governor, Bola Ahmed Tinubu, who said the revered cleric had yet to see the fulfilment of his dream for a democratic Nigeria. During Adetiloye's farewell visit to Tinubu, the governor extolled the bishop's brave struggle against military despotism. While others were trading off Nigeria by collaborating with coupists, Tinabu said, Adetiloye stood out, and he (Tinabu) had been a beneficiary of his courage. The Most Rev. Peter Akinola, Bishop of Abuja, Nigeria—a graduate of Virginia Theological Seminary—has been elected to succeed Adetiloye as Nigeria's primate. Akinola is described by one commentator as a strong man of faith, centered in the Gospel. (*IPM News (Lagos)*)





LONGEST SERVING BISHOP TO RETIRE

AFTER 25 YEARS AS THE BISHOP OF CHICHESTER, Eric Kemp (pictured)—the longest-serving and oldest diocesan bishop in the Anglican Communion—will retire next January at the age of 85. (He was appointed before the mandatory retirement age for bishops was lowered in the Church of England.) The traditionalist prelate outlasted his closest rival, Bishop Spong, by over a

year. He and other Anglo-Catholics are hoping he will be succeeded by another traditionalist. Kemp, a husband and father of five, is also an ecclesiastical lawyer. Prior to his consecration he took a leading part in unity discussions between the C of E and the Methodist Church. He has remained committed to Christian unity, and is currently writing a book on the subject. In 1998 he was made a Canon of Honor of Chartres Cathedral in France, becoming the only Anglican bishop given such a position by a Roman Catholic diocese. (*The Church of England Newspaper*)

significantly, experience.” and the apparent assumption of Lambeth’s right or even obligation to make a pronouncement on the issue, without “consultation of the wider church (or) debate with local congregations on their experience.”

Sources: *Episcopal News Service, Anglican Communion News Service*

Synod Backs Creed Change

The Church of England has adopted a version of the Nicene Creed shared by no other Church.

The new creed, agreed by the General Synod, contains a key revision in the section referring to Christ’s incarnation. The change pivoted on the correct translation of the Greek preposition *ek*, which can have a variety of meanings in English, including “by”, “of” and “from.”

The relevant text from the 1980 *Rite-A Alternative Service Book* (ASB) reads “by the power of the Holy Spirit he became incarnate of the Virgin Mary.”

However, the bishops proposed that, in *Common Worship*, which will replace the ASB in December, the prepositions “by” and “of” should be jointly replaced by a single word, “from.”

The text will now read that Christ was made incarnate “from the Holy Spirit and the Virgin Mary.” The change has important theological implications, the Synod heard, with some contending that it properly connoted Mary’s more active role in Christ’s incarnation.

During the debate, however, several speakers, most of them laypersons, warned that the bishops risked sowing “doubt and confusion” among ordinary parishioners by changing a text familiar to all worshippers.

Robert Leach, a delegate from the Guildford Diocese, said: “I regret this vote, as we are changing doctrine. It is important we say what we mean, not something that is just academically correct.”

Others warned that the C of E was rejecting versions of the Creed that were known and understood throughout the English-speaking world—a move that would damage the church’s

wider mission.

In the Synod’s vote adopting the new creed, a total of 56 lay members cast opposing votes.

The 1662 *Book of Common Prayer* remains the C of E’s official, albeit less-used, liturgy.

Source: *The Daily Telegraph*

“Section 28” Compromise Rejected By Lords

Britain’s House of Lords recently nixed a compromise that some hoped would end the battle over government moves to repeal “Section 28,” a regulation which forbids the promotion of homosexuality in schools.

Under an agreement earlier reached between government ministers and bishops from the Church of England and the Roman Catholic Church, it had appeared that Section 28 would be scrapped, but that teachers would be required to promote the benefits of marriage and the traditional family unit.

Ministers had agreed to insert a clause into the Learning and Standards Bill, setting out the moral, health and social issues which should be covered by the guidance for young people.

The churches were not insisting on any specific warning to teachers about supporting homosexuality. One senior source had said: “The Church’s position is that there is not a moral equivalence between marriage and stable relationships of another kind. We believe that that will be signalled in the guidance.”

Family campaigners were unhappy, fearing that the guidelines would not prevent a stream of material promoting homosexual behavior in schools.

However, the House of Lords rejected the compromise, and the matter has been returned to the House of Commons, with the government again saying it will get rid of Section 28 outright.

“We’re waiting to see what the government’s next move is,” said one informed orthodox observer in England. “But some believe the matter may be quietly dropped.”

“The irony is that no one has ever had to invoke Section 28 to tell a school to stop doing anything.” Most schools were obeying the regulation even before it became law, he noted. However, he said the regulation had become a political football.

Sources included *The Daily Telegraph*

C Of E Bishops May Lose Ten Seats In Lords Reforms

Leading religious figures from faiths other than the Church of England will be given places in the House of Lords under controversial proposals for reform unveiled earlier this year.

While the seats held by C of E bishops remained at 26 in reforms made thus far in the Lords, the recommendation, from the Wakeham report on the future of that House, will give representatives of the Jewish and Muslim faiths an automatic right to be appointed as members. Roman Catholics will be eligible for the first time and Sikhs and Hindus could also be allocated seats, according to British newspaper reports.

The move, which is in line with the Prince of Wales’s wish to be “defender of faith” rather than “defender of the faith” should he become king, is likely to mean that the 26 seats in the Lords now held by Anglican prelates—two archbishops and 24 bishops—will be reduced to about 16.

The committee will recommend that about 100 peers should be elected to the Lords out of a membership of more than 650.

However, following recent reforms, which removed most



PRINCELY PATRONAGE

THE PRAYER BOOK SOCIETY received a big boost recently when the Prince of Wales (pictured) agreed to become its patron. His decision will encourage traditionalists who wish to preserve the 1662 *Book of Common Prayer*—still the Church of England's official liturgy, but supplanted in much of the C of E by more modern services au-

thorized for use. While the Prayer Book has nurtured Anglicans for centuries, the 1980 *Alternative Service Book* is due to be replaced by another updated volume, *Common Worship*, this December. The Prince has long been a staunch supporter of Cranmer's work, once describing it as a "glorious part of every English speaker's heritage." At the same time, he has expressed dislike for the "politically correct" forces which he once accused of sweeping away the church he loved. The Society also announced that its new president, succeeding the late Lord Charteris of Amisfield, is to be Viscount Cranborne, the 53-year-old son of the 6th Marquess of Salisbury. Chaired by Anthony Kilmister, the Prayer Book Society has some 16,000 members—among them the author P.D. James, the MP Frank Field, and the Bishop of London, Richard Chartres. (*The Daily Telegraph, The Church of England Newspaper*)

hereditary peers from the Lords, some observers predict that it could be ten years before British Prime Minister Tony Blair institutes further changes in the House.

In addition, the law preventing the English sovereign from being or marrying a Roman Catholic, the 1701 Act of Settlement, is to remain in force, at least for now. Calls for changes in the Act had come recently from the newly formed Scottish Parliament. But Blair, while acknowledging the need to respect "strongly held views" on the subject, said the law is too difficult to amend.

A surprise supporter of amending the Act of Settlement was the Archbishop of York, David Hope, who also startled many by calling for a change in the coronation oath, in which the monarch promises to uphold the Protestant religion.

Under the present system, the sovereign must be in communion with the Church of England and must swear to preserve the established C of E and Church of Scotland. But changing the coronation oath could pave the way for a monarch who is Roman Catholic or part of another Christian denomination.

"I should be far happier with the oath being a promise to uphold the Christian faith rather than only the Protestant faith. The more partisan approach of earlier times needs to be reconsidered," Dr. Hope, a traditionalist, said in part.

"We're living in a different age and a different climate and

the arrangements should reflect that," Hope said. He argued that some "accommodation is necessary, bearing in mind the warm relationships between Roman Catholics and other churches in this country."

Hope said it was not his wish that the C of E should be disestablished, though the reforms he supports would lead in that direction.

In addition to England's increasing religious pluralism, supporters of retaining the C of E's established status also find little help in the church's flagging attendance figures for claiming that Anglicanism truly remains the national religion. Sources: *The Sunday Times (London), Catholic Herald*

Carnley Is Choice For Australian Primate

An archbishop and theologian, Peter Carnley of Perth, has been chosen as the new primate of the Anglican Church of Australia (ACA).

Due to be installed in April, Carnley was selected on the fourth ballot by a panel consisting of all diocesan bishops and 12 clergy and laity elected by the General Synod. He has been acting primate since the retirement of Dr. Keith Rayner, Archbishop of Melbourne, in November.

In an interview just after his election, Carnley said the church had to address falling attendance figures: churchgoing in the ACA dropped 5 percent in the 1990s. "We have to get into the modern world and find new ways of communicating to [it]. We need to address the question of electronic communication and market the Gospel in new ways," he said.

A 62-year-old husband and father who holds a Cambridge doctorate, Carnley says he adheres to "dynamic orthodoxy," though he is generally identified with liberal Anglicanism. He was the first bishop to ordain women priests in Australia—before women's ordination had been approved by the ACA General Synod. In contrast, he thought the recent consecrations of two conservative American priests as bishops in Singapore were "wicked."

He considers the empty tomb a sign but not a proof of the resurrection. He also believes that a theory of the atoning death of Christ should appeal to Christ as a perfect sacrifice replacing the imperfect sacrifices in the Jewish Temple, rather than the notion of penal substitution—the execution of an innocent man in the place of sinners.

In addition to his primary role, Carnley is involved in ACA panels preparing reports for the General Synod on human sexuality and women bishops; the latter issue is due to be considered by the Synod in 2004.

On an international level, he has served on the communion that drafted the Virginia Report dealing with "instruments of unity" in the Anglican Communion, and on the Eames Commission that set guidelines for handling differences in the Communion over women's ordination, particularly female bishops.

According to one report, the Archbishop has "never knowingly" ordained a noncelibate homosexual, and dislikes the use of the term "homosexual marriage," preferring to discuss "friendship." He said that the boundaries of friendship and the limits of touch need to be carefully explored.

He is firmly opposed to lay presidency but believes that the church at large needs to continue discussion on the matter. Reacting to word of ACA's new leader, *The Sydney Morning Herald* suggested that Carnley would do well to remain

ber that the primate's job would have gone to Sydney Arch-bishop Harry Goodhew, an Evangelical, had not some elec-tors been deterred by his compulsory retirement upon reach-ing age 70 in March next year.

The Herald noted that, in the recent election, which took three hours compared to one for Carnley's predecessor, Goodhew received more votes than any of the other candi-dates in the first and second ballots.

In the third ballot, Carnley pulled ahead, but not by a wide enough margin to secure election. When Brisbane's Archbishop Peter Hollingworth dropped out, a fourth and final ballot was held in which Carnley beat Goodhew by 24 votes to 17.

"There is, in other words, a strong body of opinion (both conservative Evangelical and Anglo-Catholic) which would have preferred another person in the job," the newspaper wrote. "Carnley can put that behind him, but only if he quickly draws the right lessons from the result about how he should approach his primatial duties."

On Carnley's keynote issue, declining church numbers, the newspaper pointed out, too, that it is "the liberals...who are experiencing the steepest decline in church attendance. Na-tionally, Anglican congregations are shrinking, but in Sydney, one of the few dioceses that still refuses to ordain women priests and one which has led the charge in the worldwide Anglican Communion against legitimizing same-sex mar-



FALK HAILED

THE LEADERSHIP AND PERSEVER-ANCE of Archbishop Louis Falk within the Anglican Continuum na-tionally and internationally was lauded at the meeting of the Trad-itional Anglican Communion's (TAC) international College of Bishops in Portland, Oregon, last fall. "We are a Church and Communion and you are our hero," Bishop John Hepworth of

the Anglican Catholic Church in Australia told Falk, TAC's primate. "Heroes of myth and legend dream the dream and then rise above them to implement them. You formed a vision of a global communion of orthodox theology and faith and then you implemented it. Others have been en-couraged to join in the dream. You preside as an elder brother and we have seen you respond and turn into our Father in God in whom we can confide." Bishop Gayai Hankin of the Church of the Torres Strait (a group of is-lands off the northeast coast of Australia) said the dreams of faithful Anglicans in his region became reality through Falk's leadership. Bishop Samuel Prakash of India told Falk: "You understand us all and accept us all in brotherly love." Bishop Robert Mercer, who shepherds the Anglican Catholic Church of Canada, praised Falk as tenacious and tough, filled with patience, sympathy, tact and love. Arch-bishop Falk has been a leader in the Continuum since the early 1980s. He helped spearhead the formation of TAC, which, in addition to the venues cited above, includes ad-herents in the U.S., South America, South Africa, Ireland and England. Also during Falk's tenure as TAC primate, a communion relationship was established between TAC and the Church of England traditionalist organization, Forward in Faith. (*The Messenger*)

Continuers Get Royal Thumbs Up (Of Sorts)

By the time the Anglican Continuum's 1999 General Convention of the Church of the Torres Strait met in Cairns, Queensland, in a manner of speaking.

Last fall, Her Majesty Elizabeth II, on behalf of her representatives, the Governor-General of Australia, and the Anglican Catholic Church in Australia, a part of the Trad-itional Anglican Communion (TAC), presented its petition by her Australian Commonwealth government and nation to enjoy the same rights and privileges granted to all other recog-nized religious denominations in Australia. ACC's sister TAC body in the region, the Church of Torres Strait (CTS), also was recognized.

"Denominations are recognized in Australia especially when the Commonwealth Government allows them to solemnize marriages under Australian law. This recognition has many legal consequences," wrote *The Messenger*, TAC's Australian-based newspaper.

riages and ordaining practicing homosexuals, the churches are bursting at the seams." Sources also included Anglican Media Sydney

Health Concerns Nix ACC Prelate's U.S. Return

The Rt. Rev. Brother John-Charles, FODC, who had accepted a call to come back to America from Australia to lead the An-glican Catholic Church's Diocese of New Orleans, now says health concerns prevent him from taking on the job.

The 79-year-old prelate, the former Anglican Bishop of Polynesia (among other episcopal posts) and former dean of ACC's Holyrood Seminary in New York, recently informed the ACC College of Bishops that he has experienced increased difficulty in walking due to serious arthritic degeneration of bones in both ankles. This difficulty, he wrote the College, "is not going away and the possibility of being unable to walk very much is...real. I feel that, with very great personal sacri-fice and a genuine sense of loss, I must decline the See of New Orleans."

The College had tapped Brother John-Charles when the New Orleans diocese was unable to elect a bishop to succeed the late Archbishop M. Dean Stephens; the choice was unenthusi-astically ratified by the dioceses' clergy and congregations.

The Trinitarian said the College and diocese's staffs are currently consulting on the next steps for the diocese.

Hearing Delayed In Brockton CB

The Episcopal Diocese of Massachusetts' decision to evict Anglican congregants it evicted from the diocese last year were due back in court March 13. The case concerns judgments on who owns the parish property.

Attorneys for the diocese and St. Paul's Episcopal Church, startled, however, have agreed to settle the case up to now scheduled for trial. The settlement, which is on the board of the diocese, will not affect the historic Episcopal Church's standing in the diocese. The hearing will not take place.

EPISCAPUTII

It was just a short time ago that the Rev. James MacKenzie bowed out as bishop-elect of the Episcopal Diocese of Eastern Oregon, after saying he had exchanged "inappropriate" e-mail with four women over the past two years.

Now—just eight days before the Rev. Robert Trache was to don his miter as Episcopal bishop of Atlanta—the diocese cancelled his consecration, citing a broken trust.

The unanimous decision was "a result of very recent discoveries of lack of disclosure in personal financial and family matters," the diocese's six-member standing committee said. The committee said it was "no longer confident in Trache's ability to function as bishop of Atlanta."

Trache (pronounced Tray-she), of Richmond (VA), declined through representatives to make a statement about the committee's decision, according to the *Atlanta Journal-Constitution*.

While not elaborating on all the reasons behind the cancellation, the Rev. Richard Callaway, standing committee president, said Trache exhibited "lapses in good decisionmaking."

The Atlanta paper learned that Trache and his wife had filed for Chapter 7 personal bankruptcy on January 20.

Court records in Richmond reportedly listed Trache's assets at less than \$18,000 and his outstanding debts at more than \$122,000, mostly to credit card companies. His annual salary as bishop would have been \$110,065, including a housing allowance, according to *The Washington Post*.

"Bankruptcy is not something we can talk about."



The Rev. Robert Trache

The 128-year-old St. Paul's withdrew from the Massachusetts diocese four years ago, largely due to the diocese's support for the ordination and blessing of those in homosexual relationships. In early 1999, the diocese obtained a preliminary injunction from the Superior Court of Plymouth County, giving it control of St. Paul's building. The parish subsequently filed a countersuit against the diocese to recover its property. Meanwhile, the congregation has been holding part of its worship each Sunday on the lawn outside its historic church building.

Bid To Block Parish Powers Fails In Washington

By Robert Stowe England

At a late January convention, the leaders of the Episcopal Diocese of Washington, D.C. failed to persuade delegates to accept proposed changes to local canons that would eliminate some of the powers of parishes and their vestries.

Unconvinced by claims that the proposal was a routine editorial correction, the convention rejected a motion to delete diocesan Canon 26, which states that parishes and their vestries have the "power to make all rules and regulations respecting temporal government and support of their respective parishes."

Canon 26 also expressly states that the powers of parishes and vestries within the District of Columbia shall include "the rights and powers" provided to parishes in Maryland by the Maryland Vestry Act. That statute establishes that vestries hold title to the property of parishes and that vestries have the right to sue and be sued. (The Washington diocese encompasses some

Callaway said. "The issues are not so much what has gone on, but how [Trache and his wife] handled the decisions they made and how they were disclosed to the body of the faithful. Anyone—any priest or any bishop—can have family problems, can have marital difficulties, can have financial problems. Those are not the kind of things that disqualify someone."

But he characterized the problems as "personal stuff" of "the kind that...overwhelms people in their lives."

Atlanta Bishop Frank Allan delayed his retirement by a week, leaving office March 12, but the standing committee will run the diocese until an interim bishop can be called in. The diocese will have to begin a new process to elect a bishop.

Bishop Allan said he was "deeply sorry for what both the Traches and our diocese are going through at this time, but I also know that this is a strong and resilient diocese."

Trache, 52, was elected bishop last October, from a field of seven finalists. A graduate of Harvard Divinity School, and ordained a priest in Virginia in 1977, he served parishes in Virginia, North Carolina, and Massachusetts before becoming rector of St. James Episcopal Church in Richmond in 1994. Shortly after starting his ministry there, the church was heavily damaged by fire when a bolt of lightning struck its 200-foot steeple. He spearheaded a campaign that raised more than \$5 million for the \$10 million reconstruction effort. Several who know him well regard him as a cleric of considerable skill, talent and heart.

Trache, however, will not resume his ministry at St. James, which is already in a search process for a new rector, officials there said. "We're just shocked and surprised and saddened" for the Trache family, said Lilo Ukrop, senior warden.

Maryland parishes.)

Without the protections in Canon 26, church vestries within the District of Columbia would no longer have the same claim to the title of parish properties that Maryland vestries have.

Negative reaction to the proposal, which transcended the conservative/liberal party lines often evident at diocesan conventions, resulted in a rare landslide defeat for Bishop Ronald Haines. Convention delegates voted by a margin of 121 to 84 to return to the Committee on Constitution and Canons its proposal to delete Canon 26 and change Canon 25.

The vote also signaled the increasing impact at the diocesan convention of the American Anglican Council of Washington, Inc. (AACW), a conservative/traditionalist group formed in 1995 to defend orthodox faith and oppose the liberal agenda of Bishop Haines and Suffragan Bishop Jane Dixon. The group, chaired by its founder, George Hooper, meets monthly at St. Alban's, Washington, in the shadow of the National Cathedral.

AACW Vice President Bradley Hutt, a lay delegate from Christ Church, Clinton (MD), who made the motion opposing the canon changes, was beaming after the vote. "This is an important victory for us, our biggest...so far," he said.

The motion was seconded by AACW President David Bickel of All Saints, Chevy Chase (MD). Bickel, who is an attorney, was the first to flag the proposed canon changes as imperiling vestry rights and powers.

The diocese's recommended changes emerged from a committee that included Chancellor JoAnn Macbeth, Vice Chancellor Robert Watkins, as well as former chancellor David Booth Beers, who also advises Presiding Bishop Frank Griswold.

The report on the proposed changes provided to delegates stated that powers granted to parishes in Canon 26 were incorporated in proposed revisions to Canon 25. Committee Chairwoman Sandra S. Choate repeated this claim during the convention, further asserting that powers of parishes were also defined and protected by the national canons. "We're just eliminating a redundancy," she said. Hutt disputed her claims.

The titles of the two canons, as some delegates noted, suggest that they cover different subjects: Canon 25 is about parish by-laws and Canon 26 is about rules and regulations of the parish.

"The framers of the canons thought it important enough to create a separate and distinct canon for each matter and we believe they should remain so," said Hutt. Several delegates spoke in favor of Hutt's motion to return the proposal to the committee, and none voiced opposition to it.

The interim rector of Christ Church, Clinton, the Rev. Noreen Seiler, who formerly served on the Committee on Constitution and Canons, agreed with Hutt and others that the proposed deletion of Canon 26 "is not a minor editorial change," but rather a "substantive" one.

Though it failed, the diocesan bid to change the canons in this area may, however, be part of a larger effort to undercut the Maryland Vestry Act, which liberal Episcopal leaders could view as blocking a 1979 national church canon claiming ultimate ownership of all parish property by the diocese and wider church. *TCC* recently learned that the Maryland legislature had approved a change to the Vestry Act for Episcopal parishes in the Diocese of Easton, raising questions about the impact of that action on Maryland parishes generally. Canon lawyers are investigating the alterations enacted, and *TCC* will provide more on this story as information becomes available.

Washington's convention also passed diluted versions of two other resolutions sponsored by members of AACW.

A motion on Anglican unity proposed by the Rev. Theodore Lewis, the Rev. Dr. Edmund Ilogu, interim rector at St. Luke's, Bladensburg (MD), and Bickel, sought to affirm the diocese's membership within the worldwide Anglican Communion and recommend ways to promote unity and avoid schism.

Lewis, who introduced the resolution, said it was inspired the Archbishop of Canterbury's calls for dioceses and bishops around the world to refrain from unilateral acts before there is a consensus in their favor within the Anglican Communion. In the Washington diocese and elsewhere in ECUSA, bishops have ordained noncelibate homosexuals and sanctioned same-sex unions, innovations which lack express national church approval and contravene the stance of the 1998 Lambeth Conference.

A successful amendment put forth by the Rev. Ben Shambaugh, rector of St. John's, Olney (MD), reduced the resolution finally approved to the simple statement that the convention "recognizes that participation in the Anglican Communion is an essential part of our identity...and that accordingly we have a vital stake in the continued life of the Anglican Communion."

The convention also passed a gutted version of a related resolution sponsored by Rev. Stephen Arpee, vicar of Church Without Walls, and other lay delegates. It had recommended that Episcopal bishops seriously consider a recent document (first called the Jubilee Bishops Initiative) authored by Pittsburgh Bishop Robert Duncan, proposing a number of steps—including alternative episcopal oversight—to help hold the church together and prevent intervention in ECUSA by overseas bishops alarmed by its doctrinal drift. To date, Duncan's effort has been rebuffed by Presiding Bishop Griswold and

leading liberal bishops.

Accepting changes proposed by the Rev. Richard Downing of St. James, Capitol Hill, the convention adopted a resolution stating only that the convention "acknowledges that our Presiding Bishop has called us to a season of Jubilee, a time of freedom and release, and deep dialogue among our people."

***THERE'S BEEN ANOTHER TWIST** in the case of the (Anglo-Catholic) Church of the Ascension and St. Agnes, Washington, which, in a recent vestry vote, suddenly ended its long-time affiliation with the orthodox Episcopal organization, Forward in Faith, North America (FIF-NA) (formerly the Episcopal Synod of America). Now, the rector, Fr. Lane Davenport, who spearheaded the disaffiliation despite the assistance he had received from FIF-NA in the past, has announced that Quincy (IL) Bishop Keith Ackerman—a prelate aligned with FIF-NA—will visit the parish April 30 to preach, celebrate and confirm. The visit, which reportedly had been in the works for months, will take place with the permission of Washington Bishop Ronald Haines, who has opposed the notion of a "flying bishop" in the past. Haines also has backed two forced visitations to Ascension by Washington Suffragan Bishop Lane Dixon, who, perhaps not inconsequentially, is on sabbatical.

Griswold, Pope Discuss Christian Unity

Episcopal Presiding Bishop Frank T. Griswold, new co-chairman of the Anglican-Roman Catholic International Commission (ARCIC), and his wife, Phoebe, paid a formal visit to Pope John Paul II, during a visit to Rome late last year.

The two leaders discussed the future of Anglican-Catholic relations, and "how the pope's ministry could be 'a ministry of service' to those outside the Roman Catholic Church—how it could be a gift to the wider Christian world," Griswold said.

The question bears upon the ARCIC document issued last year, *The Gift of Authority*, which raises the possibility of a role for the Pope as the chief bishop of the two churches. The



Pope John Paul II greets Presiding Bishop Frank Griswold at the Vatican late last year. (Episcopal News Service photo courtesy of L'Osservatore Romano)

ANGLICAN WORLD BRIEFS:

THE DAUGHTER OF A LEADING CAMPAIGNER FOR WOMEN PRIESTS has been appointed to a post that makes her the most senior woman cleric in the Church of England hierarchy. Canon Vivienne Faull, Vice-Provost of Coventry Cathedral, has been named Provost of Leicester, "the ecclesiastical equivalent of managing director of a large company," as *The Times* put it. She is considered likely to become the C of E's first woman bishop when the church allows female prelates, as most observers expect it to do eventually. Married to a doctor, Canon Faull, 44, also has served as director of the Christian rock festival Greenbelt, and chaplain of Clare College, Cambridge.

POLITICIANS WHO BELIEVE THEIR PERSONAL LIVES DO NOT IMPINGE ON THEIR ROLE AS DECISIONMAKERS are deluding themselves, the Archbishop of Canterbury said recently. Dr. George Carey said: "The question reasonably arises in the public mind, why should we have confidence in someone in public life who cannot be trusted not to cheat in their private life?" Many MPs have said that their private lives have no bearing on their public duties. Dr. Carey termed such a view "untrue and hugely destructive." According to British newspaper reports, the remarks came in a lecture on Spirituality and Morality in Public Life at the University of Essex.

AN ANGLICAN BISHOP WHO DECLARED THAT HAVING CHILDREN should be regarded as a basic duty of marriage has been criticized by groups which represent childless couples, say British media reports. The groups said that remarks by the Bishop of Rochester, Michael Nazir-Ali, added to "the suffering of involuntarily childless couples," who often kept their infertility a secret. Writing in *Rochester Link*, Nazir-Ali had scored married couples who decide not to have children as "self-indulgent" and "incomplete." He said it was vital that the Church continued to teach couples that children were an intrinsic part of Christian marriage, and "not an optional extra." However, he acknowledged that some couples could not have children, or should not have them, such as if they were too old, or had a history of "genetic disease" in the family. But he said these were exceptional circumstances. A husband and father himself, the bishop voiced his concerns, he said, because the church needed to be seen taking a moral lead in matters of "personal, sexual and family morality." He recently spoke in the House of Lords against the Government's plans to scrap Section 28, the law prohibiting local authorities from promoting homosexuality.

A GAY RIGHTS LEADER HAS SAID THE ARCHBISHOP OF CANTERBURY SHOULD APOLOGIZE for the Church's "crimes against queer humanity" throughout history. English gay activist Peter Tatchell told Dr. George Carey in December that his millennium address should express sorrow for these "crimes," which Tatchell claimed include "genocide," "two millennia of Christian homophobia," and the incitement of "prejudice, discrimination and violence against queers." He contended that: "For over 1,800 years, Christian churches have 'sponsored a Holocaust...organizing the mass murder of queers.'" In his letter to Carey, Tatchell, leader of the gay group Outrage, said the church "still preaches a gospel of sexual apartheid, arguing that homosexuality should not be accorded

document carried forward the panel's work on authority in the Church, published in *The Final Report*.

At an ARCIC meeting several months ago in Canada, Griswold, who co-chairs ARCIC with Roman Catholic Bishop Cormac Murphy-O'Connor, acknowledged that much of the initial reaction to the panel's recent report has been negative and "emotional." But he challenged the churches to look at the "quite significant nuances" in the text. He said Anglicans must consider what kind of papal authority they might accept, while Roman Catholics must consider what role laypeople might have in governing the church in synods.

The report is not meant to be the final word in a discussion, but "leaven in the dough" toward the vision of a future reality, Griswold said.

While in Rome, Griswold also met with senior Vatican officials for informal conversations. Topics included the concept of lay presidency—the celebration of the Eucharist by Anglican laypersons. The innovation was approved last year by the Australian Diocese of Sydney but ultimately vetoed by its Archbishop, Harry Goodhew, who said the change would impair relations with other Anglican provinces.

The meetings took place at the Anglican Center in Rome, where Griswold installed Bishop John Baycroft of the Anglican Church of Canada as the center's new director and presided at a meeting of center's board. Baycroft is an experienced ecumenist who participated in earlier dialogue between Anglicans and Roman Catholics.

"We talked about the center's new role, about its future program, and explored ways by which it could become a place of meeting between the Roman Catholic Church and Anglicans around the world," Griswold said.

Sources: *Episcopal Life*, *Episcopal News Service*, *Anglican Communion News Service*

Popular Bishop Named To Lead English, Welsh Catholics

The Vatican has chosen Bishop Cormac Murphy-O'Connor, who has played a leading role in the Roman Catholic Church in England and in ecumenical dialogue, as the new leader of 4.1 million Catholics in England and Wales.

The appointment of the 67-year-old bishop as Archbishop of Westminster, London, ends eight months of suspense about who would succeed Cardinal Basil Hume, who died last June. He can serve seven years before he must offer to retire.

A leading Catholic publication, the *Tablet*, recently described Murphy-O'Connor as "everyone's favorite bishop, human, genial, collaborative, imposing."

His significant role in international church dialogues is capped by that as co-chairman, since 1982, of the Anglican-Roman Catholic International Commission.

Nonetheless, he has a hard act to follow. Cardinal Hume enjoyed immense popularity and managed to win the respect of both conservatives and progressives within his church. He was widely admired for his humble, pastoral approach to his ministry.

In a statement, Bishop Murphy-O'Connor, who has been Bishop of Arundel and Brighton for 22 years, warned against the temptations of Mammon and promised to promote relationships with other churches and faiths.

Noting the diminishment of Christian practice in England and Wales in recent years, he said: "I think it goes without saying that I would want to cooperate with my Anglican and Free Church friends in every way that is open to me to bring



TUTU BOOSTS UNITED RELIGIONS

THE FORMER ANGLICAN ARCHBISHOP OF CAPE TOWN, DESMOND TUTU (pictured), has backed the "United Religions Initiative" (URI) promoted by California Episcopal Bishop William Swing. Due to be more formally launched this June, URI is envisioned as "a permanent assembly...encom-

passing all religions, spiritual movements, and indigenous traditions" that would promote "cultures of peace, justice and healing for the Earth and all living beings." In the foreword to Swing's book, *The Coming United Religions*, Tutu joins Swing in discounting ideas that Christ is the only way. He writes: "Our home is heaven where God is. On earth we learn how to discover home, and each faith leads its adherents homeward. We must learn here how to live together among those with whom we will spend eternity. How can we arrogantly claim that ours is the only way and not learn to remove our shoes as we stand on what others consider to be holy ground, where they catch their glimpse of the Eternal, the Inscrutable, the Holy, the Compassionate, the Gracious One? May the Initiative described in this book succeed for the sake of all believers!"

the good news of the Gospel to people today. I recognize too the place of other faiths and the need to dialogue and cooperate together."

In response to attempts to classify him along political lines, Murphy-O'Connor said: "If by a liberal you mean someone who is open to all new things that come along, then I am not. I am a Catholic bishop who respects the traditions of the church. If by a conservative you mean someone who is a rigid fundamentalist, then I am not that either. I am a man of the church."

The Archbishop of Canterbury, Dr. George Carey, warmly welcomed the Vatican's choice of a man he held in "great esteem." He said he was "delighted" last year to mark Murphy-O'Connor's longtime dedication to forging better ecumenical relations by awarding him the "the first Lambeth doctorate in divinity to a Roman Catholic bishop since the Reformation!"

Incidence Of AIDS Among Priests Stuns Catholics

Hundreds of Roman Catholic priests across the U.S. have died of AIDS-related illnesses, and hundreds more are living with HIV, reports *The Kansas City Star*.

It appears that Roman priests are dying of AIDS at a rate at least four times that of the general U.S. population, according to estimates from medical experts and priests and an analysis of health statistics by *The Star*. Based on that data, the newspaper calculated that at least 400 priests have died of AIDS-related causes since the mid-1980s.

The deaths are of such concern that most dioceses in the Roman Church now require candidates for the priesthood to take an HIV-antibody test before their ordination.

For the nation's 60 million Catholics, served by 46,000 priests, the revelation goes to the heart of church discipline, which expects priests to be celibate, and doctrine, which teaches

Continued at top of next page

the same moral or legal status as heterosexuality...An apology is long overdue for the suffering inflicted on queers by the church." There were no reports of Carey's response.

***THE FIRST FRENCH-SPEAKING ANGLICAN PARISH IN QUEBEC** has been inaugurated. More than 95 percent of the population in the vast Anglican Diocese of Quebec is French-speaking, and yet for over 200 years there hasn't been a francophone Anglican parish in this part of Canada. The conventional wisdom was that French speakers were Roman Catholics, and attempts to evangelize among the French-speaking population were discouraged. However, things are changing with the start of the Parish of Tous les Saints (All Saints), which has grown out of a group of francophone Christians from several denominations who have met together over the last ten years. The parish roll contains more than 70 names, and Tous les Saints may be Quebec City's only growing Christian community. Since the 1970s English-speaking Anglicans have been leaving the province, and the Roman Catholic Church is experiencing a decline in its numbers. Tous les Saints has a number of Roman Catholics among its members. "It's a place where they're welcome and feel cared for," said the new parish's first rector, Canon Pierre Voyer. The congregation has been holding its services in the cathedral in Quebec City, but will soon move into the adjacent, but previously unused, All Saints chapel; a complete refurbishment of the aptly-named chapel is underway so that it can become the parish's permanent home. - *Anglican Journal/Anglican Communion News Service*

***ARE YOU COLD WEATHER CLERIC?** If so, Bishop Chris Williams may be looking for you. Unable to find priests in Canada to minister in his part of the country, Bishop Williams has advertised in England for clergy to fill nine vacancies in the Anglican Communion's largest diocesan territory—the Diocese of the Arctic. The jurisdiction covers four million square kilometers, give or take, one third of the land area of Canada, Williams said. "It consists of what is now the Northwest Territories, plus the new [Inuit] territory of Nunavut and what is known as Nunavik—the Inuit part of Northern Quebec." There are 51 congregations, with 30 of them traditionally having full-time clergy. "The rest of them have been ministered to by a priest resident in a nearby community. But all of the congregations have very strong lay leadership," he said. Among serious challenges to ministry in the Arctic is a range of serious social problems, such as teen suicide, alcoholism and drug abuse. Then there's the weather, and the fact that communities are isolated from each other, Williams said. "[For] the majority of them, the only way in or out is by air. So for a large part of the time they are working in isolation." Things have improved with time, though. When Williams first came to the Arctic 40 years ago as a newly ordained priest, a supply ship arrived with mail only once a year. Now, he said, parishes were serviced two or three times a week. Perhaps surprisingly, Williams' advertisement got a number of responses in England, and at least two applications at last report. - *Ecumenical News International*

ANGLICAN USA BRIEFS

***THE DIOCESE OF NORTH CAROLINA BECAME THE FIRST EPISCOPAL DIOCESE IN THE SOUTH TO**

AIDS Continued from previous page

compassion and forgiveness but also that homosexual relations and "safe sex" practices are wrong in God's sight.

In a nationwide confidential survey of 3,000 priests by *The Star*, two-thirds of the more than 800 responding praised the church for offering care and compassion to priests with AIDS. Often, the church covers medical costs, gives them a place to live and cares for them until they die.

Most priests, however, said the church failed to offer an early and effective sexual education that might have prevented infection in the first place. Two-thirds said sexuality either was not addressed at all or not discussed adequately in seminary. Three of four said the church needed to offer more education about sexual issues.

Bishop Thomas Gumbleton of the Archdiocese of Detroit said gay and heterosexual priests were never really taught "how to handle their sexuality, their sexual drive," in order to maintain celibacy, and that was "a major failing."

IN THE WAKE OF DISCLOSURES ABOUT HIV-INFECTED Catholic priests, it was revealed that at least 25 Church of England priests have died from AIDS-related illnesses in the past ten years. The church has maintained an "official silence," but senior clerics broke ranks to reveal the deaths for the first time, reported *The Times* of London. Among 10,000 Anglican clergy in England, the incidence of AIDS-related deaths is about ten times higher than in the general population. Clerics accuse the church of "burying its head in the sand" and of refusing to recognize the scale of the problem. Malcolm Johnson, the Bishop of London's adviser for

elect a black bishop when it chose a Baltimore priest to lead its 33,000 adherents. The Rev. Michael Curry, elected from among six candidates at the annual diocesan convention, is to be consecrated June 17 to succeed Bishop Robert Johnson, who is retiring. Curry, who has led St. James, Baltimore, for 11 years, is considered to hold a moderate to liberal theological position, reports *The Associated Press*.

***THE EPISCOPAL DIOCESE OF MICHIGAN HAS ITS FIRST AFRICAN-AMERICAN BISHOP.** The Rt. Rev. Wendell Gibbs, 45, was elected last October and consecrated recently to succeed Bishop R. Stewart Wood this October. Gibbs, who will shepherd some 35,000 Episcopalians in 97 congregations in Metro Detroit and as far away as Hillsdale and Lansing, says he wants to be active in ecumenical work in the area. On the secular side, the bishop hopes for invitations "to sit down with the governor, some legislators and perhaps community leaders to see where the church can be of service and help in our civic responsibilities." A former Roman Catholic monk, Gibbs, who moved from Cincinnati, said he will identify specific plans after he has been in Michigan longer. But helping the downtown Detroit turnaround is already on his mind. "It's a great city that has a lot of potential," he said. "I long to watch the downtown area redevelop and become a vibrant place again." - *The Detroit News*

***MORE THAN \$50,000 IN DONATIONS MEANT FOR THE EPISCOPAL DIOCESE OF MASSACHUSETTS WAS ALLEGEDLY PILFERED** by a janitor at Boston's Cathedral Church of St. Paul over a period of nine months. "It looks like people would send in donations from all over the state and it would be one for him, one for the church," said an investigator, speaking on condition of anonymity.

pastoral care and counselling and one of the few openly gay clergy, estimated that the C of E has at least 1,400 gay priests. The AIDS disclosures came as the church braced itself for the publication of *Easter*, a novel by Michael Arditti, which paints an "uncomfortably realistic" portrait of homosexual intrigue among Anglo-Catholic clergy in a part of London. A London priest, Mike Way, said: "This book reveals and lays bare a complex reality. While the church claims to be teaching and preaching the truth, it has blind spots and is unable to deal with the truth about itself."

Depart With Dignity? In Two Churches, Separation Over Gay Debate Gains Appeal

The National Assembly of the Presbyterian Church (U.S.A.), will be asked to consider a series of resolutions in June declaring that an unbridgeable chasm exists within the denomination over the ordination of gay clergy.

One measure asks the assembly to declare that the 3.6 million-member church has "two mutually exclusive theologies" on the Bible, causing an "irreconcilable impasse," especially on whether to ordain homosexual clergy.

A second proposed resolution would authorize a process to allow liberal Presbyterians who support gay ordinations to leave the denomination, with their church property.

It appears that the Presbyterian assembly also will see more

"We're over \$50,000 on him so far." Antonio Capellan, 32, of East Boston was arrested February 2 by detectives from Boston's white collar crime unit and the office of Suffolk County District Attorney Ralph C. Martin II. He allegedly confessed to stealing checks from the Tremont Street cathedral. According to police, Capellan had been taking the checks since May and depositing them in an account opened for him by his grandmother at an East Boston bank. Church officials only discovered the problem when one of the checks was returned cashed but endorsed with an unofficial stamp. - *Boston Herald*

OF GENERAL INTEREST:

***"PEOPLE ARE LIVING IN CHURCHES AND SCHOOLS** because their homes have been washed away. Never in my 50 years have I seen anything like this." So said Pastor Zimba of the Association of Evangelicals in Mozambique, of the catastrophic flooding in the nation. AEM is working with the Mozambique government, the United Nations and International Red Cross in the distribution of food, seeds, clothing and roofing materials to homeless villagers; other Christian aid agencies also are getting involved in relief efforts to the disaster victims. - *The Church of England Newspaper*

***THE WORLD BANK AND A GROUP OF 150 SENIOR CHRISTIAN LEADERS** from 20 African nations announced March 10 that the Church and Bank plan to work more closely together to fight poverty and spur economic and social development in Africa. The agreement, unveiled at the end of a week-long poverty consultation near the Kenyan capital, chaired by the Anglican Archbishop of West

wrangling over the issue of same-sex unions. Following an ecclesiastical court's liberal interpretation of an earlier ruling, the two proposals, announced by a group of conservative Presbyterians in Pennsylvania, were deemed "offensive" by some liberal church members. But the supporters of the measures say they are not trying to resolve the division, but rather that deep division already exists.

Even conservatives, however, had yet to reach a consensus on the call for separation, one report said.

Meanwhile, a California Methodist minister says he will support the United Methodist (UM) national legislative body to lift its ban on gay marriages and make it clear that ministers who disobey it will be punished—or let those who want to be upheld leave the church with dignity.

The Rev. Greg Smith of Hope UM Church in Santa Ana outlined his plans after Methodist officials decided it was necessary not to bring charges against 68 ministers who blessed a lesbian wedding to protest their church's prohibition against same-sex unions.

The January 1999 ceremony was attended by 1,500 guests and a total of 92 Methodist ministers. Only 68 were named in a formal complaint because the rest were outside the jurisdiction of the California-Northern Nevada Conference, in which the rite took place.

Church investigators reportedly decided that the charges were not serious enough to merit a trial under UM law, though one UM minister was recently defrocked and another suspended for presiding at same-sex union ceremonies.

Africa, marks the first time the Bank has partnered at a regional level with the Church. Through the new partnership, the Bank and Church will focus on other development issues ranging from governance and conflict resolution to gender equity and post-conflict reconstruction. The Bank will "break the conspiracy of silence on AIDS" and will be preparing for this special year of the Jubilee by encouraging Church leaders to place poverty on the continent's international agenda and build on an existing commitment to relieve the debt of the world's poorest countries. - *Africa Now*, Ontario

***AT A SOLEMN SERVICE OF MASS** in St. Peter's Basilica in Rome, Pope John Paul II asked God to forgive 12 by begging God's pardon for the sins of his church over the past century, especially those which caused division and suffering. At the same time the Pope reaffirmed his faith in the Church. "This apology also covers the sins of the relationship of Christianity and society in the past century, the Service of Truth, although the Pope did not mention it—omitted—and the Church's responsibility for the 'evils of today,' according to the Pope's spokesman. The apology is based on the document of the Second Vatican Council which always remains holy. - *Ecumenical News-International*

***A LONGSTANDING CONFLICT BETWEEN THE ORTHODOX AND EASTERN CATHOLIC CHURCHES**—also referred to as Greek Catholic church—has been renewed. The Vatican is threatening to heighten ecumenical talks with the Vatican and the Orthodox prepare to resume talks. The very existence of the Greek-Catholic church is at stake. - *Continued*

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N.C. PARISH LEAVES ECUSA

The vestry of St. Andrew's, Morehead City, North Carolina has broken from the Diocese of East Carolina and the U.S. Episcopal Church (ECUSA), chiefly over differences regarding the authority of scripture.

The booming parish led by the Rev. C. King Cole, which now calls itself St. Andrew's Anglican Church, has aligned with one of the two American priests consecrated bishop January 29 in Singapore, Chuck Murphy, and Archbishop Emmanuel Kolini of Rwanda, who helped consecrate Murphy.

A statement by Cole and St. Andrew's Senior Warden, Dr. Richard H. Wray III, states that the church is separating from the diocese and ECUSA because the Episcopal Church "has drifted away from what over 80 percent of Christians believe: the truth of the Holy Bible and the tradition of the church regarding right and wrong in human behavior. We are standing with the vast majority of Christians around the world, including the Anglican Church."

St. Andrew's claims to have a tight legal hold on its church property.

Bishop Clifton Daniel III said he was "deeply saddened" by the parish's withdrawal, while also saying he did not believe it possible for a congregation to leave the diocese "on the vote of their vestry." He indicated his "continued support" for those St. Andrew's congregants who may not support the decision to leave.

Source: *Virtuosity*

NEW "FLYING BISHOP" NAMED

The Rt. Rev. Martyn Jarret, who has been serving as Bishop in Burnley, is succeeding the retiring Bishop John Gaisford as the "flying bishop" ministering to traditionalist parishes in the Province of York.

A member of the Society of the Holy Cross, the new Bishop of Beverley pledged to build on a recovery of confidence in mission among Anglo-Catholics, which he attributed to his predecessor.

Jarret is married, with two daughters and one grandchild. Source: *The Church of England Newspaper*

HOLLOWAY SETS RETIREMENT

The ultra-liberal primus of the Scottish Episcopal Church, Richard Holloway, will retire at the end of October, according to *The Living Church*.

He cancelled an earlier plan to retire due to his upset over the 1998 Lambeth Conference resolution on sexuality.



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Signposts

Though We Be In Heaviness Thoughts On Good Friday

By James V. Johnson, Jr.

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." - Psalm 42:11

WE ARE NOT TO EXPECT the sunshine of joy all through this vale of tears. Comfortable states and joyful feelings, though sweet and delightful, are not always most profitable. Were we always on the mount of joy we would surely forget that we are strangers and pilgrims on earth, and be for building shrines and tabernacles of rest in this polluted place and loudly proclaim about how good it is to be here.

It is the glory of a Christian to live by faith in Jesus, to judge of his love more from the Word of Truth than by sense and feeling. Even when we are under dejection and our souls are disquieted, to hope and trust in God, to check and rebuke one's self for doubts and diffidence, is the real exercise of faith. Faith supports the soul and lifts it above the views of carnal reason and the suggestions of sense.

Those of us who believe are to steadily abide by the Word of Truth. Even though we be in heaviness for a season we are

persuaded that shortly we shall rejoice in and praise God even for this gloomy dispensation, concluding from the Word of God's grace and faithfulness, that Jesus "is the health of my countenance, and my God." This is the very joy of faith. Such was the sweet experience of David recorded in the 42nd and 43rd Psalms for our instruction.

The emotional state of your soul may vary, but the foundation of God's love stands sure, his promises cannot fail; the Word of Truth, the oath of God, is engaged for the strong consolation of all "who have fled to Jesus for refuge." (*Hebrews 6:18*).

You may meet many things from within and without to cast down, distress, and disquiet you; but you are called to look to Jesus, not to stagger at the promises through unbelief; but like the father of the faithful, "against hope to believe in hope." Not to consider your own corrupt nature, its proneness to evil, its enmity to grace, so as to give up your hope. There is always reason for humility, but no reason for casting away your confidence in Jesus. Even though you may sink to the deepest hell, in your own personal view, yet, through the righteousness of Jesus, salvation is procured for the hell-deserving.

Encourage your soul to hope in Him, and so shall you glorify Him. *"I will bless the Lord at all times, his praise shall continually be in my mouth. My soul shall make her boast in the Lord."* (*Psalm 34:1-2*).

...See from his head, his hands, his feet, Sorrow and love flow mingled down. Did ever such love and sorrow meet, Or thorns compose so rich a crown?

Were the whole realm of nature mine, That were a present far too small: Love so amazing, so divine, Demands my soul, my life, my all. - Hymn 337, Hymnal 1940

James V. Johnson Jr. is a candidate for Holy Orders in the Anglican Church in America.



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The Afterword

Truth Or Consequences After Oporto

WE HAVE THE ADVANTAGE, or disadvantage, of writing this editorial just before the magazine goes to "bed." So we take our reading as the Primates' Meeting has just concluded, and as the first signs of ECUSA leaders' reactions to it come into view.

Unfortunately, the first sign we see says, "Wrong Way."

The ink is barely dry on the March 28 communiqué from Oporto, where the world's 38 primates managed to make one thing plain to the U.S. Episcopal Church: keep violating the historic Christian teaching on sexual morality ringingly reaffirmed at Lambeth '98, and ECUSA will risk its continued recognition and standing within the worldwide Anglican Communion.

Some will contend that there already is ample provocation—years of it, in fact—to have begun suspending communion with wayward ECUSA bishops before now.

But one informed source maintained that the primates restrained themselves in Oporto because ECUSA Presiding Bishop Frank Griswold said he would try to restrain his fellow liberal bishops. The primates "felt that they had to take the word of the P.B. for the moment," and "give him time" to do what he pledged to do. Hence the primates' decision to give ECUSA a warning ticket now and check back in a year.

Given Griswold's unhappy looks and verbal squirming in Oporto, we thought we were probably in for a year of that now-you-see-it, now-you-don't kind of shell game that ECUSA leaders play when they want to deflect heat and attention but keep doing what they please. (It's all in the wrist.)

The problem is, the shell game doesn't work very well anymore. Simply put, the other primates have got ECUSA's number on gay ordinations, same-sex blessings and "local option." There is precious little wiggle room.

Thus it is that we now seem to have one of the few unambiguous statements uttered by a liberal Episcopal leader in years. More astoundingly, it came in less than a week since the Primates' Meeting ended.

With admirable swiftness and clarity, Bishop Griswold has effectively said (according to *The Los Angeles Times* and *Associated Press*) that liberal ECUSA bishops don't give a flying fig about the Church's historic teaching, the unity of the Communion, or what brethren in other parts of the Anglican world think, they're going to keep on ordaining active homosexuals.

Local option will be continued, said Griswold, adding that it is "unrealistic" to expect dioceses now permissive of homosexual practice to change course on the matter "in the light of anything that has happened, either here or in Portugal."

It's hard to imagine a more in-your-face posture.

Mind you, there are hints that some bishops may be startled by Griswold's remarks, since the recent HOB meeting in California does not seem to have given much time to the primates' communiqué, if early reports are indicative. Nonetheless, we see no reason to doubt that the presiding bishop has made soundings among his liberal colleagues on the subject, and

has accurately reported his findings.

Which necessarily raises the prickly question of whether the P.B. was already well aware in Oporto of what he made known only a week later. Serious questions are raised if he asked fellow primates for time to do what he already knew could not be done.

Whatever the case may be, the embarrassment at Lambeth Palace must be overwhelming. Weeks earlier the Archbishop of Canterbury had come to the defense of Griswold on the Singapore consecrations, and likely hoped and expected in return that Griswold would help bring ECUSA more into sync with Lambeth's sexuality resolution.

Instead, ECUSA—if indeed it holds to the course Griswold described—seems to have virtually guaranteed the turmoil and fragmentation at home and abroad that Archbishop Carey has appeared desperate to forfend.

For in effect, Griswold and his liberal colleagues have called the Communion's bluff. The choice for the conservative majority among the primates—as well as for likeminded ECUSA bishops in the AAC, FIF-NA, *et al*—is to roll over, or to back up the warnings in the Oporto document with the consequences for not heeding them.

It appears that Griswold and his co-religionists believe they are shielded from being written out of the Communion by the communiqué's amazing contention on the subject.

Consider, though, that Episcopalians and Anglicans generally have been living with "impaired" communion on various matters, intra- and inter-provincially, for years already. With the rapid-fire rebuff of the primates' admonitions by liberal ECUSA prelates, the final snap of broken communion is almost audible.

We believe the primates will act, must act, in the coming months. At least nine of them have pledged to do so. We hope and pray that they can act with as large a consensus of the primates as possible, supported by conservative and traditionalist ECUSA bishops, and that individual primates can be discouraged from taking steps not supported by the majority of their colleagues.

Our optimism about events to come rests in part in knowing why the foreign primates are likely to be galvanized by Griswold's revelations.

Canon Bill Atwood of the international Ekklesia organization explained it this way: "Imagine the council of elders in a village singling out one of the men by name and saying that he is causing anguish to the whole village by his behavior. For Africans (indeed for Asians as well) the shame of the rebuke would be sufficient to change the offender's behavior. I think that is what they expect at a visceral level, if not intellectually. It is unthinkable that a member of the 'village' (especially a brother in Christ) would continue that which is causing anguish to the village and offend the elders."

Griswold's bold remarks after the HOB meeting indicate that—to their peril—he and his fellow liberals have not understood this.

One African archbishop said recently, "If this is not quickly corrected, rest assured our response will be neither gentle nor polite." Another said "ECUSA is ensuring that this will erupt in great anger."

For the entire Anglican Communion now, The Choice has come home to roost: unity or truth? The Communion should have both; it doesn't. But it will not recover the first without the second.

As the communiqué implies, convictions have consequences. There are times when the integrity of conviction can be borne out only by action, and this, clearly, is one of those times.

A.F.T. and D.W.V.

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

Orange County

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

COLORADO

Denver

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

CONNECTICUT

Ansonia

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

DISTRICT OF COLUMBIA

Church of the Ascension and St. Agnes

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

FLORIDA

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

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

Pompano Beach/Lighthouse Point St. John the Theologian

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

GEORGIA

Atlanta

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

MARYLAND

Bladensburg St. Luke's Parish

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

MINNESOTA

St. Louis Park (Minneapolis) Anglican Church of St. Dunstan

(*Anglican Church in America*)
4241 Brookside Ave.; Sun HC 8:30a (MP 1st Sun); HC & SS 10a; (Nursery care 10a); Tues 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 Barger, 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

OREGON

Bend

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

PENNSYLVANIA

Philadelphia

Church of St. James the Less
(*Independent/FIF-NA*)
3227 W. Clearfield St.; Sun Low Mass 8a, Sung Mass 10a; (Summer Low Mass with Hymns 9a); Weekdays Masses: Tues & Thurs 6p; Wed 10a; 9a; Sat 9:30a; American Missal/1928 BCP; The Rev. David Ousley; 215/229-5767

Rosemont

The Church of the Good Shepherd
(*Episcopal Church/FIF-NA*)
Lancaster and Montrose Avenues; Sun 8a Low Mass, 10a High Mass, Nursery 9:45a, Sunday School 10:45a, Adult Forum 11:45a; Weekday Holy Eucharist: Mon-Fri 12:05p, Wed 7a, Thurs (with healing) 6p, Sat 9a; Daily Offices: Morning Prayer, Mon-Fri 9a, Sat 8:30a; Evening Prayer, Mon-Fri 5p; Organ Recital and Choral Evensong 7p on 1st Suns of Feb, Mar, May, Nov; The Rev. David Moyer, rector; 610/525-7070; fax 525-7514

SOUTH CAROLINA

Florence

Anglican Church of Our Saviour
(*Anglican Catholic Church*)
Parkwood Presbyterian Church, Pamphlo 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 Days HC noon; 1928 BCP; 915/837-7463

Dallas (Far North)

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

Midland

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

Terrell

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

VIRGINIA

Arlington

Church of St. Matthias
(*Anglican Church in America*)
3850 Wilson Blvd. (Wilson Blvd. Christian Church); Sun HC 9a; The Rev. Siegfried Runge; 301/963-5726; 703/243-9373

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, 17335 International Blvd.; contact the Rt. Rev. Jon Lindenaucr, 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 Matsqui (off Moon Bay and Pitt Meadows); Parish Information, 604/878-3276; the Rev. Michael Shier, 604/951-3733