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"while claiming to be an observant Jew, [he] has been misrepresenting and falsifying to the American people the teachings of the Torah against partial birth infanticide, against special privileges and preferential treatment for flaunting homosexuals, and against religious intermarriage of Jews." Rabbi Joseph Friedman, a spokesman and participant in the rabbinical court, said that Lieberman "violated our sacred Torah by his Senate votes uphold-

ing partial birth infanticide and legitimizing homosexuality, which abnormal and unhealthy behavior the Torah strongly condemns as sinful and immoral." A beth din is comprised of three Talmudists who may convene to consider sanctions when there is a question about how a person has conducted himself in regard to Jewish teachings. Although the decision represents the opinion of the rabbis who convened the beth din and the Jews they speak for, it does not necessarily mean Lieberman will be unwelcome in other Orthodox Jewish synagogues. - *Catholic News Service*

***GAY ORGANIZATIONS ARE CONTEMPLATING A BOYCOTT** against America Online, following the disclosure by *Gay.com*, a homosexual online service, that AOL founder and chairman, Steve Case, made several large donations to Christian organizations which have links to "ex-gay" (homosexual healing) ministries affiliated with Exodus International. According to an Exodus release, the online magazine, *Salon*, reported that Van Nostrand, a systems manager for a Boston hospital, has launched a campaign calling on gay and lesbian AOL members "to dump their accounts *en masse*" as of January 1, 2001. Exodus North America director Bob Davies defended the right of the Cases to make donations to evangelical churches linked to Exodus. "Even the gays themselves admit that AOL has been fair to their gay and lesbian employees and online members," he said. Davies also termed it "hypocritical" for the gay community to criticize a Christian businessman like Steve Case for giving donations to Christian causes. "That's like protesting when gay businessmen give money to gay causes and organizations. It's ridiculous." - *Virtuosity*

***REASSURING:** Prominent religion writer Gustav Niebuhr says there will never be a shortage of good stories on his beat. The United States "is an enduringly religious country," says Niebuhr, who covers religion for *The New York Times*. "Americans are always rediscovering their faith and the ways faith interacts with society." Over the summer, Niebuhr collected an award in recognition of his reporting from the Presbyterian Writers Guild, which chose Niebuhr, 44, as "Distinguished Writer of the Year." - *Ecumenical News International* ■

THE Christian Challenge.

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to work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Declaration of 1886-88
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Backtalk

“IRREGULAR”?

Last month when I withdrew from the Diocese of Colorado and came under the episcopacy of the Rt. Rev. John Rodgers and the Province of South East Asia, my former bishop, the Rt. Rev. Jerry Winterrowd, sent me a pastoral directive chastising my decision to serve under a bishop who was “irregularly ordained.”

Now, as the Episcopal Church has approved “Called to Common Mission” with the [Evangelical Lutheran Church in America] and, thereby, suspended the ordinal and the constitution and canons to accommodate their clergy, I ask the question, “Do you still want to talk to me about irregular ordinations?”

The regularity of ordination, all of a sudden, does not, in truth, appear to matter.

*(The Rev.) Dennis Garrou
Anglican Church of St. Philip the Evangelist
Cortez, Colorado*

“DROPPING OUT, DROPPING IN”

I just finished reading the [November] article which you wrote concerning the unfolding events swirling around ECUSA and the rest of the Anglican Communion. As one who has been involved in trying to be faithful in the midst of the widespread apostasy within the Episcopal Church, I found your work to be clear and balanced in such way as to inform those not familiar with the internal workings of the Anglican Communion.

I am privileged to be rector of St. Andrew's by the Sea in Destin, Florida [one of the parishes noted in the article as having left ECUSA for the Anglican Mission in America]. I watched God move in a profound way within the congregational family as the unanimous vote was taken by those present at a parish meeting on August 27. It is a joy to walk in faith alongside such spiritually mature men and women. Many of them had spent their whole lives in Destin and most had experienced life-changing encounters with the Lord within the facilities they and their families had built. Yet they walked away from them knowing that they were called to more than buildings in the service of the Lord.

One update. As of [November 1 we had] brought aboard 22 new members and 706 previous members [had] made written requests to be received into St. Andrew's by the Sea Anglican Church.

To my knowledge, only two previous members have made a decision to stay with the new congregation worshipping at our old facilities. One additional lady is worshipping from time to time in both congregations. The rest of the 60 who identify themselves as the con-

tinuing congregation of St. Andrew's by the Sea Episcopal Church have never been members and are composed mostly of folks from neighboring Episcopal churches who have felt called to support a continuing Episcopal presence in Destin. They have been supplemented thus far by people and choirs from congregations as far away as Pensacola. Local clergy are taking turns leading Sunday worship.

We at St. Andrew's Anglican have been praying that God's Word will be boldly preached and the sacraments rightly celebrated in our old facilities and that people's hearts will be touched who were not drawn to our style of worship. What matters most in the midst of everything is that people everywhere come to know Jesus as their Lord and Savior. May everything thought and said and done in both congregations glorify God. And may the Lord continue to prosper your work for the Kingdom.

*(The Rev.) Mike Hesse
hesseme@gnt.net*

OPEN LETTER TO THE ARCHBISHOP OF CANTERBURY Time For “Firm Stand”

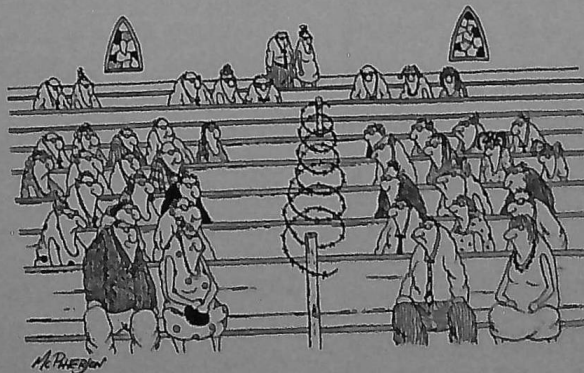
Some time ago, I received a letter from you stating your position on sexual immorality within the church. I keep that letter as a cherished possession, and it hangs in my office where it can be seen daily. In it you took a gospel-oriented and biblical stand for scripture and the long-held traditions of the Anglican Communion and the Church of England.

It is certain that I, although a layman of some standing within the church, and an evangelist who has traveled the world leading people to a relationship with Christ Jesus, have no right to either advise you or forecast what is about to happen within this communion. However, having loved this church, having loved you and always being one of your supporters, and having spent 77 years in a world which is not the world into which I was born, please listen to the ruminations of an old, I hope wise and faithful, Christian.

The Anglican Communion no longer belongs to “Western Civilization” alone. The bulk of Anglican Christians lives outside of the western world and does not think like we do. Having spent many years in Africa, South America and other Third World countries evangelizing, it is readily apparent to me that “we” do not “run” the Anglican Church any longer. It also seems to me, that this situation has turned out remarkably well for the sake of the gospel!

Why? Because we of the western world have become slack in our faith...Because our church buildings are empty and becoming more so...Because we...consider theological degrees and biblical criticism to be more important than the simple child-like faith taught by Jesus...Because, we no longer believe that Jesus Christ is the only begotten Son of God and the only way to the Father...

Because our bishops are denying the vows that they swore before God and the Congregation at



THOUGH A COMPROMISE HAD BEEN MADE, THERE STILL SEEMED TO BE SOME TENSION BETWEEN PEOPLE WHO WANTED SERVICES TO BE HELD AT 9:30 A.M. AND THOSE WHO WANTED THEM AT 11:00 A.M.

consecration...Because the world is dying and sick and a savior and we are too embarrassed to mention the Name Jesus in polite company, because we might be called "mentalists"...Because, we of the western world have on the culture of modern society which says, "If it feels do it"...

George, the time...is imminent, when you must take a firm and unequivocal stand for the gospel. It is hard to have a "central corridor" and "keep everybody happy." Not even Jesus keeps everyone happy. Having run a company with a budget of \$640 million each year and having thousands of employees, I soon learned "to do what is right in the sight of God" and anything else will fall in to place.

Give such great confidence that you are a Christian who is willing to pay the price" to uphold the faith, to acknowledge the supremacy and authority of the Holy Scriptures, in spite of consequences.

The time has reached its fulfillment. You must take a firm stand for the Gospel of Christ, now! This is the hour of decision. Waiting longer will tear this communion to shreds.

The chances are that I will enter those wonderful gates because you do, and, [when you come, too] Dear Brother, I will come to you and throw my arms around you and hear our Lord Jesus. Well done, George, my Good and Faithful Servant."

Lee A. Buck
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WOMEN'S ORDINATION

Note: The letter from the Rev. John Campbell below was edited mainly by a recently circulated paper—briefly noted in the last issue—by Dr. Peter Moore, dean of Trinity Episcopal Church for Ministry, titled "Why Godly Women Can Have A Voice in the Ordained Ministry: An Evangelical Argument." But we think readers who have not seen this paper will find Mr. Campbell's comments relevant to the general subject of women's ordination.

*
Set aside, I believe that the ordination of women is not compatible with Scripture, but actually called for, once the development of scriptural thought is grasped." - The Very Rev. Peter Moore

Am I compelled to kick in my three cents [on this]. Their fruits ye shall know them."
Is there a "Liberal" church that does not ordain women? Isn't it *sine qua non* of apostate churches? Is it any wonder that some began agitating for ordination the day after women's ordination was approved?

Can we really believe that the early church was "sexist," that it repressed the apostles and Jesus' "true teachings" regarding the ordination of women, even changing "Junia" to Julian? Do alarm bells go off when people must say that the Bible is in order to defend their position? So there is a textual problem in some copies of Rom. 16; must we view such irritants through Herbert Marcuse's glasses?

Are advocates of women's ordination left to explain why there is no militant feminist movement inside the Church until it appeared one outside of it. If nothing else, the New Testament is clear that we should not follow the world, but be bold to lead it.

As to [the attempts of some Evangelicals] to prove women's ordination from the New Testament, I have seen Liberals "prove" from Scripture that buggery is an acceptable practice for Christians as well. The Bible is a wax nose in the hands of some; hence the Anglican insistence upon some recourse to tradition when Scripture is silent. Granting for the briefest moment that the Bible is ambiguous about the topic at hand, we ask for [Dr.] Moore and others to argue from Anglican tradition to prove their point. (Moment's up!)

For further reading, I suggest **Recovering Biblical Manhood and Womanhood**, edited by John Piper and Wayne Grudem. Crossway Books, Wheaton, IL 1991.

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SWEDISH COMPARISONS

Those committed to the liberal revisionist agenda will find the March 2000 statistics about attendance in the (Lutheran) Church of Sweden instructive. For far longer than western Anglican provinces, the Swedish Church has had to suffer the imposition of liberal policies, such as the ordination of women, as a result of its (now-former) status as the state church.

I was originally informed that some 260,000 Swedes claim to attend the Church of Sweden weekly, but it turns out that this is the number of those who claim to worship at *any* church weekly, and that only 130,000 say they attend the former State Church. (The population of Sweden is some 8.8 million, of whom some 7.6 million purport to be members of the Church of Sweden—an astonishing figure, compared with those who actually attend.)

An exhaustive survey carried out by *Kirkans Tidning* demonstrated that 50,000 Swedish Lutherans regard the ailing Bertil Gaertner (b. 1924), Bishop of Gothenburg from 1970-1991 and the last "orthodox" bishop in the Church of Sweden, as "their" bishop, whose views they share.

All this makes it likely, as one informed Swedish source concludes, that a clear majority, perhaps a very strong majority, of the regularly-practicing members of the Church of Sweden (rather than a third of them, as he first thought) are opposed to everything that the "bureaucratic establishment" of the church stands for, including the ordination of women.

This, he concludes, is why the bishops and the church bureaucracy in general, have to be so uncompromisingly "hard" on women's ordination opponents, who are now totally excluded from ordination and (for those already ordained) from promotion of any sort in the ex-state church (not only to become bishops, but to move to another benefice).

Even more to the point, though, is that, not only has liberalizing the church alienated a large number of its formerly-active members, it has done nothing to convince more Swedes to become active churchgoers.

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News Of The Weird

YOU BET YOUR ASH: It's definitely a switch from an urn or columbarium. Yes, now you can not only gaze on your deceased loved ones frequently, they can even give your decor a little help. That's because Bettye Jane Brokl of Biloxi, Mississippi, has found a way to use human ashes in paintings.

Brokl admits that her cutting-edge memorials aren't for everyone. You have to be into the arts and unique sorts of things. But the work is "done with dignity and taste. The mourning process is not disturbed," asserts Brokl, a former financial planner and self-taught artist, who has patented her process of sealing ashes under glass.

According to *The Associated Press*, about six tablespoons of ash are sprinkled on the artwork, and the abstract painting is then placed in ornate frames. Brokl only recently began selling the paintings outside of Mississippi, but business is definitely picking up.

It all began after Brokl's mother died in 1996. "She had donated her body to science, and for two years I went without closure," Brokl said. "So when I got the ashes back, I kept a cupful and buried the rest in Kentucky. I did some abstracts and incorporated my mother's ashes and gave it to family members. It feels good to have her here, and I take her everywhere I go."

FEELING WEIRD WITHOUT HIS WONDER BRA: A judge in Brockton, Massachusetts ruled that a 15-year-old boy who was barred from school for wearing girls' clothing—including padded bras, wigs and high heels—can return to class. The student, identified in court records as "Pat Doe," can also wear any clothing or accessories that any other male or female student may wear, Judge Linda Giles said. The school may appeal.

According to *The Associated Press*, South Junior High School had forbidden the boy to attend school in female dress, calling it disruptive; he had also been suspended three times for using the girls' restroom after being warned not to. A school attorney said the student upset parents and students and led to confrontations with classmates. The school referred him to a therapist, who in 1999 diagnosed him with gender identity disorder. The therapist said requiring him to wear boys' clothing could harm his mental health.

Judge Giles—who is a lesbian, according to *AP*—ruled that the prohibition amounts to "the stifling of a person's selfhood merely because it causes some members of the community discomfort." She added that students need to be exposed to differences at an early age to learn tolerance. Giles had earlier refused the school's request that she recuse herself from the case because of her sexual orientation.

And if her name sounds familiar, it should: Giles is the same judge who handed St. Paul's, Brockton, a first-round defeat in its ongoing struggle with the Massachusetts Episcopal diocese over St. Paul's property. It was largely over the diocese's pro-gay policies that the congregation had left the jurisdiction—a fact diocesan lawyers carefully pointed out to Giles.

AFTER ALL, YOUR HOUSE IS OUR HOUSE: Here's an interesting quote (sent to us by a reader) from the minutes of

the Washington (D.C.) Diocesan Council. They state "a concern at the number of parishes facing problems brought on, at least in part, by deferred maintenance...[V]estries are reminded," they said, "that maintaining the physical plant with which they are entrusted is part of their fiduciary responsibility." After all, said the reader, the liberal diocese hardly wants to take over church property that is run down. "Perhaps," he said, "we can mount a non-violent resistance movement: don't make repairs, don't mow the grass...and then see how eager the diocese is to go into court to take the property."

MORE PAST WEIRDNESS: Continuing our review of odd stories unearthed while compiling our currently-running historical series, here are a few reminiscences from the late 1980s and early 1990s:

*IN 1988, THERE WAS AN ATTEMPT TO ESTABLISH A ONE-WOMAN ORDER OF NUNS—consisting of one transsexual—in the Diocese of Los Angeles. The former Michael Clark, who had a sex change during military service in 1975 (which is amazing enough), later turned to religion but was rejected by sisterhoods all over the nation. But, wearing a blue and white habit of his/her own design, 49-year-old Joanna Michelle Clark became Sister Mary Elizabeth when she took the veil and vows of poverty, celibacy and obedience during a service presided over by the Rev. Robert Boyer at St. Clement's-By-The-Sea Episcopal Church in San Clemente. The "order" was nixed by the acting Episcopal Bishop of Los Angeles, but the man elected as Bishop of Los Angeles shortly thereafter, Fred Borsch, indicated he might have given the matter more thought.

*YOU CAN HARDLY BLAME HIM. Imagine being fired just as your career as assistant embalmer in a Dallas funeral home was taking off. So what did the 24-year-old, cast-off employee do? He set fire to the funeral home, then drove all the way to Virginia, where he torched two churches as sacrifices to the ancient Egyptian god Osiris. He was arrested after breaking into a another church, but that was okay; he said his god was "well pleased" by the sacrifices.

*THEN THERE WAS THE CHURCH OF THE MOST HIGH GODDESS, whose rites definitely looked wrong to a California court. At issue were the "religious" activities of Mary Ellen Tracy, a claimed follower of the ancient Egyptian goddess Isis. A federal judge ruled that the rights of Tracy—who accepted cash to share her carnal knowledge with thousands of male "parishioners"—had not been violated when she was arrested for prostitution. ■



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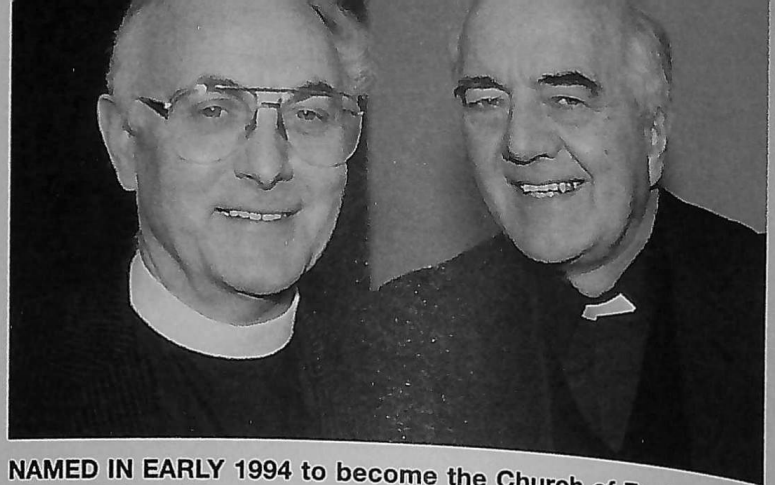
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AS THE FIRST ORDINATIONS OF WOMEN PRIESTS in the Church of England loomed, it was announced that Archdeacon John Gaisford of Macclesfield, 59, and Archdeacon John Richards of Exeter, 60, would be the first provincial episcopal visitors—"flying bishops"—to parishes and clergy opposed to female priests, under the 1993 Act of Synod. Both would serve as suffragans under one of the two Archbishops: Gaisford as Bishop of the revived northern see of Beverley, and Richards of Ebbsfleet—a "sandbank" off the Kent coast where Augustine is said to have landed in 597 A.D.



NAMED IN EARLY 1994 to become the Church of England's first "flying bishops" for parishes and clergy opposed to women priests were Archdeacons John Gaisford (left) of Macclesfield, and John Richards of Exeter. Photo: Nick Spurling

THE FINAL MEETING OF THE EAMES COMMISSION (The Archbishop of Canterbury's Commission on Communion and Women in the Episcopate) was keenly aware of divisions among Anglicans and even themselves over women's ordination, but still tightened the screws a bit for those who disagree with the innovation. Asked to suggest further pastoral guidelines to help hold the Communion together, the commission said, in effect,

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•1962 To 2000•

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

fect, that a woman bishop or priest should be accepted by all as "canonically" ordained within her own province, even when she visits a province that does not accept female ordination.

CANONS AUTHORIZING WOMEN PRIESTS were promulgated by the C of E's General Synod February 22. Members arriving for the amending of ecclesiastical law were confronted outside Church House, Westminster, with a mock funeral procession for the C of E organized by the Anglo-Catholic group, Ecclesia. Protesters prayed "for those who have killed forever the Catholic claims of the Church of England..." Ecclesia's leader, Fr. Francis Bown, urged that Ecclesia members join the Missionary Diocese of England and Wales, a part of the international Anglican Catholic Church.

MEANWHILE, "THE TRADITIONAL CHURCH OF ENGLAND" (TCE) also was launched February 22 as part of the Traditional Anglican Communion, which grouped Continuing Churches in several nations. By year's end TCE was claiming some 750 members, including nearly 50 clergy, holding services at several venues around the nation.

THE DAY AFTER THE SYNOD MEETING, it was reported that some 700 C of E clergymen and seven retired or suffragan bishops had indicated they would seek unity with the Roman Catholic Church. More than 100 clergy were said to have left already for Orthodoxy, Continuing Anglicanism, or elsewhere. At the same time, prominent traditionalist and environment minister John Gummer, and *Sunday Telegraph* editor Charles Moore, added to high profile defections from the C of E to Roman Catholicism, following upon those of the Duchess of Kent and the undersecretary for employment, Ann Widdecomb.

ANOTHER LOSS to the English Church during 1994 was the Rev. Dr. David Samuel, former director of the (Evangelical) Church Society, which in 1993 made a forceful but unsuccessful legal challenge to women priests in the C of E. A lone English cleric, the Rev. Paul Williamson, took up the Society's cause, repeatedly (but also unsuccessfully) attempting to block women priests through court action. At the end of 1994, he was saying he would appeal his latest defeat.

APOSTOLIC ORDER in the C of E took a radical turn March 12 in Bristol Cathedral, as 32 women deacons became the English Church's first female priests. The ceremony banned objections normally allowed in the service, altered liturgy and scripture readings for the feminized setting, and called on the Catholic Church to follow England's lead. The Bishop of Bristol, Barry Rogerson—who ordained the women, assisted by a suffragan and 170 male priests—cleared opponents from the cathedral, and protest demonstrations were limited to the city center. However, Roman Catholic proponents of women priests and homosexual activists were allowed to demonstrate outside the cathedral. Present for the "rapturous celebration" within the cathedral were around 1,100 persons.

IN A KIND OF GOLD RUSH, C of E bishops had ordained over 1,300 other female deacons as priests by year's end—paralleling the number of women priested in the U.S. Episcopal Church (ECUSA) over the previous 17 years.

SEEING SIMILARITIES IN THE TWO STRUGGLES, England's Lesbian and Gay Christian Movement invited all 4,000 members of the (by-then-disbanded) Movement for the Ordination of Women to join its campaign.

FORMER BISHOP OF LONDON GRAHAM LEONARD, 73, became a Roman Catholic priest April 23. Cardinal Hume indicated that Leonard was afforded conditional ordination, rather than reordination, based on the "very full documenta-

tion" he produced showing the involvement in his original ordination of Old Catholic bishops, whose orders were recognized by Rome. The Old Catholic Union of Utrecht is in communion with the Anglican Communion. Some observers, however, asserted that Leonard's case was hardly exceptional, since Old Catholic bishops had participated in Anglican consecrations since the 1930s.

C OF E ANGLO-CATHOLIC BISHOPS MET to discuss growing concerns over divisions and departures among orthodox Church of England clerics who felt their episcopal spokesmen had let them down. Traditionalists were upset that none of their representative bishops exercised his right to disallow women's ordination in his diocese. In London, the number of Anglican clergy attending informational meetings with Cardinal Basil Hume had doubled to nearly 200. By the fall, nearly 225 clergy had gone to the Roman Church.

THE TRADITIONALIST FORWARD IN FAITH (FIF) organization made it clear that it means business during a September national assembly. There, some 550 delegates representing some 30,000 C of E clergy and laity extended moves toward a parallel church, called for a more adequate system of alternative episcopal oversight, and adopted a hardline statement on communion and a code of practice dealing with the advent of women priests. The documents described a situation of "impaired" communion within the C of E and called on members to avoid sacramental sharing and certain other types of involvement with women priests as well as bishops or clergy who support them. "Sacramental doubt is the basis of our problem," said FIF Chairman, Fr. John Broadhurst, referring to the fact that women priests (and thus their sacramental ministrations) officially remained an unsettled question within Anglicanism.

LEADERS OF THE EVANGELICAL REFORM GROUP IN THE C OF E, meanwhile, demanded the appointment of more likeminded bishops, hinting that "alternative structures" might otherwise result.

IN ACTION ELSEWHERE ON WOMEN'S ORDINATION, a shortfall in the House of Clergy nixed women priests in the (Anglican) Church in Wales. The Anglican Province of Central Africa again turned back a bid for female deacons; the province's liberal leader, Archbishop Walter Khotso Makhulu, said he would continue pressing for them. But the Scottish Episcopal Church, which had approved female priests in June 1994, saw its first 46 such clerics ordained December 17 in cathedrals around the nation, with the Bishop of Edinburgh, Richard Holloway, first at bat.

THERE WAS RELIEF when it emerged that the controversial David Jenkins was to be succeeded as Bishop of Durham by a prelate who believes in the Virgin Birth and physical resurrection of Christ. But Bishop Michael Turnbull, formerly of Rochester, himself caused an outcry when it was reported that he had pled guilty 26 years earlier to "gross indecency with another man in a public lavatory." Turnbull, who is married, indicated the incident was

isolated and not repeated, and denied that he was homosexual. A short time after his enthronement at Durham, though, Turnbull called for a review of the church's attitude toward homosexuals.

A MEETING CALLED "ESSENTIALS '94," which drew over 700 persons to Montreal, helped orthodox Anglicans forge a cooperative network in the increasingly liberal Canadian Church. The gathering, which was addressed by the Archbishop of Canterbury, among others, adopted the "Montreal Declaration of Anglican Essentials."

THE VERY REV. JOHN L. PETERSON, dean of St. George's College, Jerusalem, and residentiary canon of St. George's Cathedral, was named the next secretary general of the Anglican Communion, succeeding Canon Samuel Van Culin.

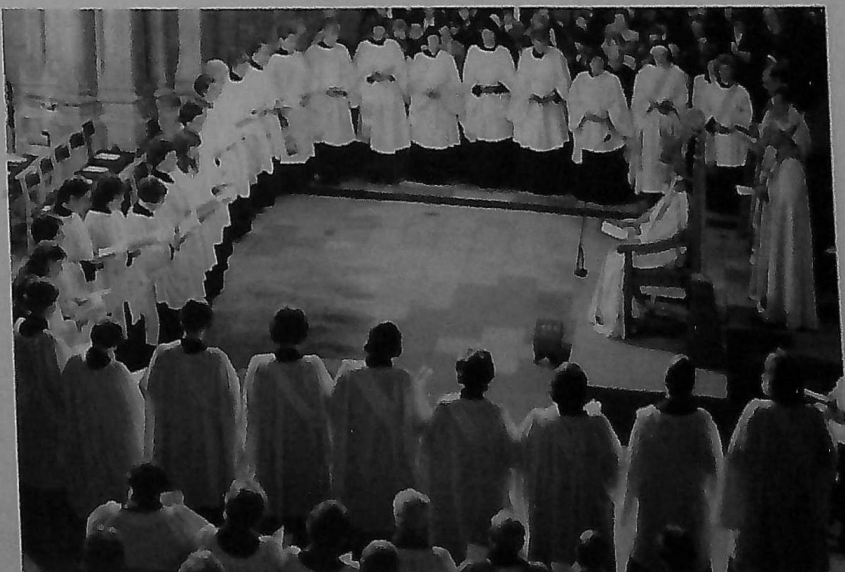
BISHOPS OF THE TRADITIONAL ANGLICAN COMMUNION (TAC), one of two international Continuing Anglican groupings, met by invitation with a top ecumenical official at the Vatican May 6. During the one-and-a-half hour "introductory, exploratory" meeting with Bishop Pierre Duprey, Secretary of the Pontifical Council on Promoting Christian Unity, TAC bishops from the U.S. and Canada, led by TAC Primate Louis Falk, discussed with Duprey current conditions in England, and TAC's origin, status, concordat, and theological stands.

IN THE LARGEST TRANSFER EVER TO THE CONTINUING CHURCH, some 50,000 members of South Africa's Xhosa nation (tribe) previously aligned with the Anglican Communion formalized intercommunion with the Anglican Church in Southern Africa-Traditional Rite (ACSA). The agreement looked forward to full union within three years with ACSA, a part of the TAC. Led by Bishop Robin Connors of the U.S. as episcopal visitor, ACSA was formed after the "official" Church of the Province of Southern Africa (CPSA) approved women priests in 1992. The Xhosa Anglicans had been members of the Order of Ethiopia, a parallel jurisdiction incorporated into CPSA. The TAC Xhosa group renamed itself *Umzi Wase Tiyopiya* (the Home of the Ethiopians).

ESTIMATES OF CONTINUING CHURCH MEMBERSHIP WORLDWIDE rose to around 150,000, with the lion's share of those in or linked to the TAC, based reports from TAC leaders.

OF THE "SEPARATED" TRADITIONAL ANGLICAN BODIES not self-identified as Continuing Churches, the fast-

THE BISHOP OF BRISTOL, Barry Rogerson, presides, and 32 deacons line up in Bristol Cathedral March 12 to become the C of E's first female priests.



red to be the two-year-old Charismatic Epis-
(C). What began as a group of three Evangelical
churches in California and Arizona in 1992 had
le 100 congregations and some 31,000 ad-
and overseas, mostly through the affiliation
ismatic congregations. However, CEC also
tract disaffected U.S. Episcopal Church
nd parishes.

PRELATE of the Anglican Catholic Church
v. James O. Mote, 72, resigned as bishop or-
ese of the Holy Trinity (western U.S.) after
of service in that office.

OVER CONTROL OF THE PROPERTY
mond, Virginia, an Episcopal-turned-Con-
arish, ended when a circuit court judge af-
e's, not the ECUSA diocese, had title to the

THREE-YEAR WAIT AFTER LEAVING
congregation of St. Mary the Virgin, Arling-
eived into the Roman Catholic Church, and
he Rev. Allan Hawkins, ordained a Roman
astoral Provision" approved by the Vatican
was the sixth Episcopal parish to become a
ngregation using a modified Anglican lit-
diocese of Fort Worth did not litigate for St.

SO. MOTE, 72, one
lates consecrated
st-1976 Continuing
s bishop of the An-
urch's Diocese of
ter more than 16



YEAR SAW AN
THE BITTER

the traditionalist St. John's, Quincy (IL),
nalist Episcopal diocese. Quincy officials
en ended, talks by which the parish hoped
wal from the liberalized national church
diocese and a minority faction in St. John's
legal battle to retain the parish's some \$6
nd money. In further developments during
mbers resolved to continue seeking terms
der the new bishop, Keith Ackerman; out-
o Edward MacBurney inhibited St. John's
nton, for abandoning or intending to aban-
of ECUSA; St. John's voted to affiliate
urch in America; and Fr. Clanton also re-
ministry and was received into the ACA,
ereafter resigned as rector under an earlier
n the vestry.

T ALSO LOOKED LIKE CONSENT for
Ackerman, a traditionalist, as Bishop of
held by the wider Episcopal Church. Simi-
Ackerman's co-religionist, Bishop Jack Iker
gh, a late turnaround produced sufficient
ng committees and bishops for Ackerman
e 29.

ONE OF ECUSA'S FIVE REMAINING TRADITIONAL-
IST DIOCESES, Fond du Lac, Wisconsin, was lost during the
year, however. Though regarded as an Anglo-Catholic, the Rev.
Russell Jacobus—the Wisconsin rector elected to succeed
Bishop William Stevens—acceded to the diocesan standing
committee's prior request that the new bishop allow women
priests, even if he did not ordain them himself.

ECUSA'S GENERAL THEOLOGICAL SEMINARY in New
York decided to open its housing to "committed" homosexual
couples (but not unmarried heterosexual ones) who had written
approval from the bishops of students or clergy involved.

NAVAJOLAND EPISCOPAL BISHOP STEVEN
PLUMMER—who had taken a paid one-year leave of absence
and undergone therapy after admitting an affair with a teen-
age boy—was reinstated June 1. Reports indicated that the
members and Council of the Navajoland Area Mission were
divided on the bishop's return, but that Plummer had the sup-
port of Presiding Bishop Edmond Browning and ECUSA's
House of Bishops.

CONTROVERSIAL FORMER ROMAN CATHOLIC
PRIEST MATTHEW FOX was received into ECUSA by Cali-
fornia Bishop William Swing. Fox, founder of the Institute for
Culture and Creation Spirituality, was scored in his former church
for blending New Age philosophies with Roman Catholicism.

"THE RENAISSANCE OF THE DIVINE FEMININE" was
celebrated at a four-day bash at San Francisco's Grace Cathed-
ral. Some 800 persons honored "her" under some of "her" an-
cient names—Kali Durgi, Hindu goddess of transformation;
Tara, the Tibetan goddess of compassion, etc.

MEETING AT THE GENERAL CONVENTION in Indi-
anapolis, the Episcopal House of Bishops bypassed proposals to
canonically oblige clergy to maintain historic sexuality teach-
ing, approving instead a pastoral "study" that was widely scored
for leaving the church in "ambiguity and confusion" on the sexu-
ality issue.

AN AFFIRMATION OF ORTHODOX SEXUALITY DOC-
TRINE, signed by over 100 active and retired bishops, was ini-
tially appended to the study. But then Newark Bishop John
Spong asked for the same privilege for his Statement of
Koinonia, in which an initial 55 bishops signaled that they would
support the ordination and union of those in "faithful" homo-
sexual relationships. In the end, both statements were moved
into the minutes of the House.

THE HOUSE OF DEPUTIES, meanwhile, rejected a pro-
posed moratorium on the blessing and ordination of those in
same-sex relationships. The convention also resolved to study
the theological and pastoral aspects of developing rites for same-
sex unions.

A SURPRISE RESOLUTION, adopted as the convention was
winding down, acknowledged that Episcopalians opposed to
women's ordination "hold a recognized theological position in
this church." But the resolution was mixed. It called for a com-
mittee to discuss how traditionalist *as well as* female clergy could
be ordained and minister in every diocese. The convention also
agreed to a separate canonical amendment prohibiting barriers to
ordination based on sexual orientation, gender, or other factors.

A PROPOSAL TO REDUCE THE PRESIDING BISHOP'S
TERM from 12 to nine years was accepted by the convention,



IT WAS PROBABLY ONLY A LULL in House of Bishops proceedings at the 1994 General Convention, but the bishops certainly seemed to be going in different directions at the convention, especially on the sexuality issue. Photo: Episcopal Life

International Bishops Conference was temporarily suspended.

"I DECLARE THAT THE CHURCH HAS NO AUTHORITY WHATSOEVER to confer

priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful," said Pope John Paul II. The strong impact of his apostolic letter, *Ordinatio Sacerdotalis*—deemed just short of "infallible"—was felt not only among liberal Catholics, but in Canterbury, where Archbishop George Carey questioned the statement's implications for future dialogue between the two churches.

THE VATICAN DECIDED, though, that girls could join boys as altar servers, assisting priests at Mass.

BISHOPS OF LONG-DIVIDED NORTH AMERICAN EASTERN ORTHODOX CHURCHES, meeting in Pennsylvania, took a significant step toward overcoming ethnic divisions and forging a united Orthodox Church—though the move got a chilly reception from Ecumenical Patriarch Bartholomew in Istanbul, considered the "first among equals" by Orthodox around the world.

IN THE WAKE OF AN UPROAR OVER THE 1993 RADICAL FEMINIST "Re-Imagining" Conference in Minneapolis, the Presbyterian Church USA (PCUSA), the largest financial backer of the conference, faced losses of at least \$3.7 million. Delegates to PCUSA's 1994 General Assembly passed resolutions distancing the church from the feminist confab, and barred ministers from blessing same-sex marriages.

A NEW EVANGELICAL MEN'S MOVEMENT, "Promise Keepers," launched by college football coach Bill McCartney, was booming.

RELIGION-ON-LINE was gaining ground among those who traveled the information superhighway through services like Prodigy and Compuserve.

REPORTS OF WHAT WAS LATER DUBBED THE "TORONTO BLESSING" began to emerge. New phenomena which originated in a Toronto church showed up in several Church of England Charismatic churches, where worshippers manifested "distinctly unusual symptoms" such as hysterical laughter and animal noises. There was debate over whether the manifestations were a genuine movement of the Holy Spirit.

POPE JOHN PAUL II was revealed in 1994 as an author, recording artist, poet and finally *Time's* "Man of the Year," matching only one other Pope, John XXIII, in receiving the honor. In 16 pages of coverage on the life, thought and world role of the 74-year-old leader of nearly a billion Roman Catholics, *Time* called John Paul "a moral compass for believers and nonbelievers alike."

THE BEST OF GREGORIAN CHANTS swept to the top of the Spanish pop charts, selling more than 250,000 copies of the CD produced by the Benedictine monks of Santo Domingo de Silos.

but calls to move the church headquarters out of New York City, and to consider creating a unicameral General Convention, were defeated. The deputies' attempt to set up committees to consider other restructuring proposals was rebuffed by the bishops, who effectively endorsed streamlining already underway at the national level. The "Shaping Our Future" group that had advocated the restructuring ceased during 1994, after just over a year of existence.

POINTING TO THE *KOINONIA* STATEMENT, the traditionalist Episcopal Synod of America (ESA) declared that pro-homosexual ECUSA bishops had placed themselves outside the household of faith, and called for financial withholding from their dioceses.

AND ANY HOPEFUL INTERPRETATIONS conservative Episcopalians may have put on General Convention's handling of the homosexual issue were soon dashed by a panel appointed to review charges filed against Michigan Bishop Stewart Wood for ordaining an active lesbian priest. Presaging the 1996 decision in the Righter case, the panel of bishops dismissed the charges against Wood, claiming that church law contains no ban on ordaining homosexuals. The panel reportedly made no reference to the witness of Holy Scripture, and a bishop's promise in his consecration to uphold the same.

BISHOP WOOD LOST OUT, though, this time at the appellate level, in his legal bid for the property of Mariners' Church, Detroit, an independent traditional Anglican parish that was formerly associated with the diocese.

MONTHS AFTER NEGOTIATIONS FOR IT APPEARED TO HAVE FAILED, the Episcopal Bishop of Pennsylvania agreed to let seven orthodox congregations receive alternative episcopal oversight in return for full payment of the parishes' diocesan assessments for the episcopate. Bishop Allen Bartlett tapped the retired Bishop of Quincy, Donald Parsons, to minister pastorally and sacramentally to the so-called "Seven Sisters"—all members of the traditionalist ESA. The parishes had felt increasingly alienated from the liberal diocese, notably by Bartlett's willingness to ordain practicing homosexuals. It was the first ongoing arrangement for alternative episcopal care in ECUSA.

WALTER BOYD, widely respected Episcopal Church Press Officer from 1970-83, died after a stroke.

GEORGE CORNELL, RELIGION WRITER for *The Associated Press* for 47 years, and an Episcopalian, died at age 74.

THE OLD CATHOLIC UNION OF UTRECHT'S German Church voted to grant women "the same access to the ordained ministry as men," even though Union bishops had agreed in 1991 to wait upon a joint decision on women's ordination. Subsequently, the German Old Catholic bishops' membership in the Union's

THE BISHOP OF LONDON, David Hope, publicly revealed a gay group's implicit threat to "out" him as a homosexual, as part of a campaign aimed at forcing acceptance of the gay lifestyle in the Church of England. In painful remarks exposing the threatening letter given to him by OutRage leader Peter Tatchell, the unmarried, 54-year-old Hope said that his sexuality was "ambiguous" but that he is "happy and content" in the celibate life he had chosen. The Anglo-Catholic bishop scored the OutRage campaign as seemingly "based almost totally on rumor, unattributable sources, and of an intimidatory nature."

THE MEETING OF THE WORLD'S ANGLICAN PRIMATES, taking place at that time in Windsor, expressed strong support and affection for Hope. But the primates themselves issued a pastoral letter that sounded an uncertain note on homosexuality.

MEANWHILE, THE RT. REV. DEREK RAWCLIFFE, a retired British bishop who was married for ten years, revealed his homosexuality and called for church blessings of gay couples.

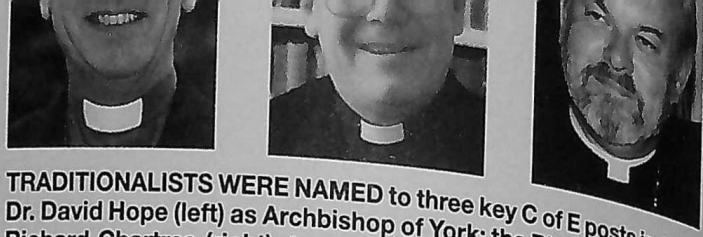
ENGLAND'S REFORM GROUP sought a clear statement against homosexual behavior from Evangelical bishops, noting that some of them had given way on women's ordination, a change previously rejected by Evangelicals on the grounds of headship. It also advanced its contingency plans for internal secession if the Church of England accepted openly gay ordinands.

ENGLAND'S LESBIAN AND GAY CHRISTIAN MOVEMENT reacted angrily when the Archbishop of Canterbury rejected claims that C of E bishops were preparing to accept a more lenient church policy on homosexual practice.

IN AMERICA, ANOTHER PRESENTMENT (set of formal charges) was filed against another Episcopal bishop who ordained an active homosexual. But this time it was signed by ten Anglo-Catholic and Evangelical diocesan bishops who saw it as the only remaining way to address "the breakdown of church order." No other measures taken to date had stopped ordinations of active homosexuals in violation of Episcopal Church (ECUSA) teaching on sexual morality, which they said had been repeatedly affirmed in General Convention and House of Bishops statements over a period of 17 years. Former Newark Assistant Bishop Walter Righter, by then retired, was charged with violating his ordination vows and teaching erroneous doctrine when he knowingly ordained a practicing homosexual, Barry Stopfel, a deacon in September 1990. The charges were filed on the eve of the expiration of the five-year statute of limitations; four other bishops involved in more recent gay ordinations also faced possible charges.

EPISCOPAL PRESIDING BISHOP EDMOND BROWNING saw the presentment as disruptive and warned that those among the presenters "who will not permit the ministry of ordained women in their dioceses" could likewise be charged and tried.

IN HIS ANSWER, Bishop Righter denied he had violated his ordination vows, or contravened church doctrine or canons, contending that neither expressly proscribes the ordination of active homosexuals. He asserted that General Convention or bishops' statements are not part of church doctrine. Besides, he said, dozens of other bishops had ordained noncelibate homosexuals. (Pennsylvania Bishop Allen Bartlett did so, in fact, around this same time.) Righter called the prospect of a trial "outrageous," but a sufficient number of ECUSA prelates, at least 76, voted to



TRADITIONALISTS WERE NAMED to three key C of E posts in 1995: Dr. David Hope (left) as Archbishop of York; the Bishop of Stepney, Richard Chartres (right), to succeed Hope as Bishop of London; and Canon Edwin Barnes, principal of St. Stephen's House, Oxford, as the third "flying bishop."

proceed to trial in the case. Liberal bishops quickly dubbed it a "heresy" trial, a term not used by the presenters.

MEETING FOR A PRE-TRIAL HEARING DECEMBER 8 in Hartford, Connecticut, the Court for the Trial of a Bishop agreed with attorneys for both sides that it should first determine whether the case involved a doctrinal matter, as the presentment contended. Meanwhile, the presenters lost a bid to remove or challenge the impartiality of four bishop-judges who had previously supported gay ordinations in word and/or deed.

MASSACHUSETTS EPISCOPALIANS were "deeply shaken" by the suicide of their 61-year-old bishop, David E. Johnson, on January 14, just weeks before he was to start a sabbatical prior to retirement. His wife, Joyce, had already moved to the couple's new home in Kansas when Johnson ended his life with a single rifle shot. It soon emerged that the bishop had been battling depression in recent years, and that he had had several extramarital affairs with adult women.

AN ACCOUNTING FIRM'S PROBE charged that Ellen Cooke, who had resigned as ECUSA's treasurer January 31, had misappropriated \$2.2 million in church money, largely to fund a lavish lifestyle for herself and her family, between 1990-95, while the church was making cutbacks due to budget shortfalls. The loss was said to be the largest ever of any national church body where embezzlement was charged.

COOKE EXPRESSED "deep remorse and regret" and pledged to make restitution. But she complained of the "pain, abuse and powerlessness" she felt as a laywoman in her top church job, wherein her \$125,000 annual salary was second only to the presiding bishop's, and she had "absolute control of auditing and reconciliation functions of the treasurer's office." It was, in fact, due to repeated complaints during Cooke's eight-year tenure about her "domineering" working style that it was revealed that Presiding Bishop Edmond Browning had asked her to resign in December. Cooke's resignation in January was explained by saying that her husband, a priest at a New Jersey parish, had accepted a call to a McLean, Virginia parish (which he left three months later).

UP UNTIL THEN, though, Cooke had enjoyed strong support from Browning, who, along with some others who knew her, saw her as extremely competent and above reproach, despite claims that she was often tardy or incomplete in her financial reporting. However, it also emerged that Browning had been warned about Cooke's possible malfeasance over a year earlier, and did nothing. Cooke's claim to have earned an economics degree from Georgetown University also was found to be fraudulent. "A failure of accountability created this scandal," asserted the Rev. Todd Wetzel of Episcopalians United.

SOME CONSERVATIVE GROUPS, WHICH SAW A LINK between ECUSA's shifting morality and the mismanagement that

led to the former treasurer's theft, launched a campaign calling for Browning's resignation; one group, Concerned Clergy and Laity of the Episcopal Church, made its case in newspaper ads. But Browning refused to quit two years before the end of his 12-year term, saying his leadership still had "very broad support."

BROWNING ALSO CHIDED CONSERVATIVES for spending time and money to chronicle the mishaps of his tenure. One group, AWAKE, had detailed these problems in a booklet titled *The Catalog of Concerns*.

BY YEAR'S END, ECUSA had recovered or was in line to recover most of the \$2.2 million stolen by Cooke, but filed two civil suits to obtain the remaining balance. Meanwhile, retired certified public accountant and Episcopalian Stephen Duggan of Ridgewood, New Jersey, was named as ECUSA's new treasurer.

AS ONE FINANCIAL SCANDAL was being resolved, though, church officials were forced to start probing new allegations about ECUSA's Church Pension Group. Among numerous red flags raised in an article by David Virtue was a big jump in the Group's overall expenses. These allegedly included a compensation package for Church Pension Fund (CPF) President Alan F. Blanchard that was nearly double that of his predecessor, who had retired just four years earlier. The story also contended that Blanchard had spent significant sums on transportation by limousine and the Concorde. While admitting that the article contained some "troublesome" things, Blanchard said it had many factual errors and incorrect infer-

ECUSA WAS ROCKED by the revelation that former national church treasurer Ellen Cooke (pictured) had stolen \$2.2 million in church money.



ences. Other pension officials noted that CPF assets and clergy pensions had increased substantially.

AN ECUSA COMMITTEE THAT WAS SUPPOSED to seek ways for both female and traditional clergy to minister in every diocese instead proposed a canonical change to make any active opposition to women's ordination illegal for bishops, clergy and even laypersons who hold church offices or serve on church panels. Heavily pushed by Washington Suffragan Bishop Jane Dixon, the committee's narrow vote favoring adoption of the canonical mandate for women priests by the 1997 General Convention was intended to bring just four remaining no-go dioceses to heel, and to begin breaking up scattered parochial bastions of orthodoxy still hanging on in liberal dioceses. Outraged traditionalist leaders called for the appointment of another panel to more adequately fulfill the committee's charge, which was based on a '94 General Convention resolution.

IN SHORT ORDER, THOUGH, ECUSA'S House of Bishops voted 8 to 1 to back the demand for churchwide acceptance of women priests.

MEANWHILE, BISHOP DIXON, eager for the policy change, visited one Washington parish objecting to women priests and notified three others that she would visit them in 1996. A short time earlier, Dixon had also ordained a noncelibate lesbian.

ECUSA'S SECOND FEMALE DIOCESAN, and fifth woman bishop, was elected. The Diocese of Rhode Island tapped

the Very Rev. GERALYN WOLF, dean of Christ Church Cathedral in Louisville, Kentucky.

THOUGH HE HAD SUPPORTED THE CHANGE, the Archbishop of York, John Habgood, stepped into retirement with a haunting belief that Anglicanism had moved too swiftly in ordaining women priests. "If the bishops had been allowed to set their own pace, we might have avoided some of the traumas," said Dr. Habgood, 68. "As it was, we were pushed by the rest of the church"—starting way back in 1971 with a disputed statement by the Anglican Consultative Council.

ONE YEAR AFTER THE FIRST WOMEN PRIESTS WERE ORDAINED in the Church of England, a survey found the church still "polarized" over women priests, and that some clergy who left the church as a result were leaving the ministry altogether.

TRADITIONALISTS WERE, HOWEVER, BUOYED by three key appointments during the year. In the first, London's Dr. Hope was named to succeed Archbishop Habgood at York. As such, Hope was seen as providing a representative counterpoint to Archbishop George Carey, a strong supporter of women priests.

THEN, CANON EDWIN BARNES, the principal of St. Stephen's House, Oxford and a member of the strong Forward in Faith (FIF) organization, was tapped as the third and last "flying bishop" to minister to women's ordination opponents. The new Bishop of Richborough, a suffragan see in the Canterbury province, was consecrated July 20 in Westminster Abbey.

FINALLY, THE BISHOP OF STEPNEY, RICHARD CHARTRES, 48, a supporter of the traditional prayer book who had not ordained women, was the surprise choice to succeed Dr. Hope as Bishop of London, the C of E's third ranking see. The former chaplain to Archbishop Runcie and a suffragan for just three years, Chartres said he would continue Hope's policy of not ordaining any priests, delegating the job to suffragans, as well as the diocesan arrangements Hope made for the diocese's two "integrities" on women priests. London has a high number of both Anglo-Catholic and female clergy.

BUILDING UPON THE AVAILABILITY OF THE "FLYING BISHOPS," FIF had worked to link parishes and clergy opposed to female priests as a distinctive orthodox entity. At this point, some 250 parishes which had registered with FIF were considered part of the "shadow" church.

FIF'S NEW ALLIANCE WITH SCANDINAVIAN COUNTERPARTS in other Reformation state churches also was facilitated in 1995 when the C of E's General Synod overwhelmingly approved the Porvoo Agreement. The pact brought the C of E, along with Anglican Churches in Scotland and Ireland (which had earlier ratified the agreement) into full communion with the Lutheran Churches in Norway, Sweden, and Estonia. The agreement was still pending in Finland and Denmark. Some traditionalists took a dim view of the Porvoo Agreement, contesting claims that the participating Lutheran bodies had apostolic continuity in the way Anglicans have historically understood it. But the Agreement did serve to legitimize the relationship between orthodox Scandinavian Lutherans and English Anglicans.

THAT ALLIANCE WAS VISIBLE when Anglican and Lutheran delegates met for the second International Synod of Northern European Churches in London in October, a gathering followed by FIF's second National Assembly. With women's ordination and other revisionist trends confronting all the represented church bodies, both the Synod and FIF were cooperat-

"PROMISCUOUS GENES"? That's what the Bishop of Edinburgh, Richard Holloway, said God gave men and women—meaning, in his view, that the Church should go easier on adultery.



ing to ensure the continuance of orthodox life through the erection of church structures parallel to but distinct from the churches of which they were officially a part.

MORE NOTABLY, THE INTERNATIONAL SYNOD voted to begin "a process of convergence in the Faith and Order of the undivided church." The Synod decided, without dissent, to set about restoring the original vision of Luther and Cranmer, of a church both Catholic and Reformed, with a common faith and life, and common orders unchanged since the Apostles' time.

MEANWHILE, FIF ALSO DECLARED ITSELF TO BE IN COMMUNION with the Traditional Anglican Communion, an international fellowship of Continuing Churches, which had already affirmed the relationship.

THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA (CPSA) approved female bishops, even though less than half of its 23 dioceses had ordained women priests since CPSA authorized them in 1992.

THE ANGLICAN CHURCH OF AUSTRALIA'S General Synod took the first steps toward women bishops, while also authorizing **A Prayer Book for Australia**, a large new set of "liturgical resources," after extensive amendments and negotiations between Anglo-Catholics and the (Evangelical) Diocese of Sydney.

THE DIOCESE OF SYDNEY voted to submit its controversial legislation to allow laypersons (men or women) to celebrate the Eucharist to the church's top legal body, the Appellate Tribunal, for its opinion; the diocese later deferred a third reading of the legislation until 1996.

THE ANGLICAN CHURCH OF CANADA'S GENERAL SYNOD telegraphed a new openness to homosexuals, affirming the presence and contributions of gays and lesbians in the church and agreeing to "deepen and extend" a three-year-old study of homosexuality.

THE (ANGLICAN) CHURCH OF IRELAND'S GENERAL SYNOD decided to allow divorced people to remarry in C of I churches, if they follow a defined procedure, though clerics could still refuse to perform a marriage for a divorced person or persons. Also during the year, Ireland voted—by a fraction of a percentage point—to end a 70-year ban on divorce.

AN INTERNATIONAL GATHERING which met in North Carolina to review the Anglican Communion's Decade of Evangelism at midpoint found several liberalized western provinces declining, but a number of global South provinces experiencing remarkable growth.

THE BISHOP OF EDINBURGH, Richard Holloway, evoked astonished protest by saying that, for the human race to survive, God gave us "promiscuous genes" that urge us to sow our seeds...as widely as possible," and that the church should have more understanding of those who have simply "followed their instincts." Archbishop Carey said that "adultery is a sin."

THE CHURCH OF ENGLAND'S POPULAR "NINE O'CLOCK SERVICE" (NOS) in Sheffield—famed for its high-tech, experimental "rave" worship geared to attract young people—was shut down, following allegations of sexual misconduct against the Rev. Chris Brain, NOS' charismatic former leader.

BRITAIN'S HOUSE OF COMMONS Social Security Committee issued a scathing report on the Church Commissioners' multi-million pound losses on "foolish" property speculation, recommending wide-ranging changes to the historic body.

A SPECIAL COMMISSION led by the Bishop of Durham, Michael Turnbull, unveiled a proposal to centralize and streamline the Church of England's administration, with key features including a new executive council with wide-reaching powers and a stronger role for the church's two archbishops.

THERE CONTINUED TO BE BOTH GOOD AND BAD NEWS about what hurdles or conditions would be faced by clergy leaving the C of E over women priests and seeking ordination in the Roman Catholic Church. At this point, some 200-300 Anglican clergy had made the switch. Among them during 1995 was the Rev. Peter Geldard, who as leader of the General Synod's Catholic Group and (earlier) the Church Union, had proved himself a force to be contended with.

AT ABOUT THE SAME TIME, retired Fort Worth Bishop Clarence Pope, the former leader of the traditionalist Episcopal Synod of America, followed through on earlier-announced plans to become a Roman Catholic. Within months, though, Pope rejoined his Anglican brethren, saying he felt he had "abandoned a constituency that depended on me," and that he could not deny his earlier ministry by undergoing ordination anew.

THE 970-MEMBER PARISH of St. Thomas, Malverne, New York, and its rector, the Rev. Craig Bates, left ECUSA *en masse*, citing its drift away from Scriptural truths toward moral and theological relativism. The congregation became the Church of the Intercessor within the Charismatic Episcopal Church (CEC). In a creative twist, the congregation kept meeting in the same church building under terms of a rental agreement with St. Thomas' vestry, which had not yet resigned from ECUSA. It later moved to new worship space.

SOME 180 OF 200 MEMBERS of Holy Trinity Episcopal Church in Spokane, Washington, left to join the Antiochian Orthodox Christian Archdiocese. The parish's rector, Robert Creech, who became an Orthodox priest, scored ECUSA's practice of women's ordination, and said that "crucial doctrines," such as the Resurrection and Virgin Birth "no longer seem binding" in ECUSA. The Episcopal diocese prevailed in its legal bid to retain Holy Trinity's property, though it allowed the departees a cash payment from the sale of a house owned by the parish.

THE REV. LOUIS E. TRAYCIK, a prominent figure in the Continuing Anglican movement and former editor of *THE CHRISTIAN CHALLENGE*, died unexpectedly February 8 at 47, after suffering an aortic aneurysm.

THE ANGLICAN CHURCH IN AMERICA'S (ACA) House of Bishops voted 8-2 to accept with regret the formal resignation of the Most Rev. Anthony F.M. Clavier as Archbishop of the Eastern United States, submitted after he learned that church officials were investigating allegations of sexual misconduct against him. Clavier had cited concerns about due process in his case.

HOWEVER, ACA BISHOPS voted by a slimmer majority (6-4) not to accept a subsequent letter from Clavier rescinding his resignation. (Clavier had, however, already left his Florida office and home, and his family.) The letter reiterated his consistent denials of any misconduct and said he intended to fight the charges, though none had been formally lodged, nor were any filed later, in light of Clavier's resignation.

THE CANONICALLY-REQUIRED SIX MONTHS WAS ALLOWED in the event that Clavier wished to challenge actions taken in his case. In a July 10 letter from a North Carolina address, however, Clavier confirmed his initial resignation from all ACA offices, and ACA's House of Bishops acted to depose him. In his letter, Clavier spoke of suffering a "burn-out" earlier in the year, and expressed regret for the "pain and confusion" his resignation caused among ACA members. For many years a key as well as controversial figure in the American Continuum, the Yorkshire-born Clavier also was instrumental in building a global fellowship of Continuing Churches with some 125,000 adherents.

THE ABSENCE OF CLAVIER, who had also led the ACA's Diocese of the Eastern U.S. (DEUS), meant that the diocesan standing committee became the ecclesiastical authority until a new bishop was elected. A bitter dispute over certain of the DEUS committee's actions soon arose between the committee and ACA leaders. Resistant to all reconciling efforts, the dispute ultimately led to the separation of over half of the diocese's congregations from the ACA. That group elected DEUS Suffragan Bishop Walter Grundorf as its leader, and later took the name Anglican Province of America.

THE COLLEGE OF BISHOPS of the Anglican Catholic Church (ACC), an international Continuing Church body, issued a major statement on church unity. It included an outline of why ACC bishops believed that their immediate obligations in terms of achieving greater unity within the Continuum were limited to only two other jurisdictions, the United Episcopal Church of North America (UECNA) and the Anglican Province of Christ the King.

MEANWHILE, CONTACTS BETWEEN THE ACC and the Orthodox Church in America (OCA) developed into formal dialogue, with the appointment by both bodies of commissions to continue the talks.

AN ACC PRELATE, Bishop A. David Seeland, who sued for control of the property of St. Mary's, Hollywood (CA), after it voted to leave the ACC in 1993, lost his appeal of the California Superior Court's earlier summary judgement in favor of the parish. St. Mary's aligned with the ACA.

RESPONDING TO WARNINGS that the ACC must act to

ST. MARY OF THE ANGELS, Hollywood (CA) remained beyond the reach of ACC Bishop A. David Seeland, who lost his appellate bid to gain control of the property after the parish left the ACC for the ACA.



avert a "worse shortage of clergy than now exists," the ACC's Provincial Synod voted to begin funding a churchwide clergy pension plan.

ENACTING A TIDAL WAVE OF CHANGE despite some protests, the UECNA's convention abolished two dioceses and two missionary districts to unify the church into one entity, apparently following a drop in the number of UECNA parishes. It also elected the Rev. Stephen Reber, 57, of Statesville, North Carolina, as presiding bishop, succeeding John Gramley, who had been in semi-retirement due to declining health.

POPE JOHN PAUL II railed against the "culture of death" and defended the "value and inviolability of human life" in a new encyclical, *Evangelium Vitae* (The Gospel of Life).

NEW HOPE FOR ECUMENICAL EFFORTS was generated by another papal encyclical, *Ut Unum Sint* ("That They May Be One"). The document was noted for its openness to the possibility of finding a new way to exercise the papal primacy in a future reunited Church.

IN YET ANOTHER EFFORT BY THE POPE to take stock of the past to prepare for the new millennium, he issued a 19-page letter to the women of the world. While upholding Rome's stand on issues like women's ordination and abortion, the letter celebrated women's gifts, and supported equality for women in the workplace and at home.

THE LIBERAL "WE ARE CHURCH" MOVEMENT, which called for radical reform in the Roman Catholic Church, showed surprising strength among Catholics in Austria and began spreading to other parts of Europe.

THE FINAL DOCUMENT from the United Nations-sponsored Fourth World Conference on Women in Beijing, China, was said to affirm the rights of women, including their "reproductive rights," while calling on governments to end various evils affecting the lives and opportunities of women, including violence against them, sexual harassment, prostitution, and pornography.

OPPOSITION TO THE PATENTING OF HUMAN EMBRYOS, genes and cells, as well as genetically engineered animals, was registered by ECUSA Presiding Bishop Browning and dozens of other religious leaders. They were disturbed by the U.S. Patent Office's decision to allow such patents.

IN A DRAMATIC SWITCH, Norma McCorvey, known to America as Jane Roe of the 1973 *Roe v. Wade* decision, left the Dallas abortion clinic where she worked and became pro-life after converting to Christianity and being baptized.

MOVES TO NORMALIZE PEDOPHILIA began in the American Psychiatric Association. Redefinitions in a new APA manual implicitly viewed pedophiles as healthy unless distressed over their abuse of children.

THE FINDINGS OF A "GAY GENE" RESEARCHER at the National Cancer Institute were placed under investigation, after an independent effort could not corroborate Dean H. Hamer's widely publicized 1993 study, hailed as a promising breakthrough in proving a genetic basis for homosexuality. ■

An Extraordinary Visit

Primates To Be Asked To Restore Order In The Communion, Archbishop Says In Pennsylvania

Special Report By The Editor

IT WAS STANDING ROOM ONLY at Good Shepherd, Rosemont, Pennsylvania, November 26 as primates and prelates representing half a dozen Anglican provinces made an unprecedented confirmation visit to the orthodox parish, in response to what they see as a "pastoral emergency" facing faithful Episcopalians.

During an Evensong service rich in traditional Anglican faith, liturgy and music, three of the six visiting bishops confirmed or received over 85 young people and a few adults from Good Shepherd and five other faithful local parishes, all of which are without the care and oversight of an orthodox bishop.

The confirmations, witnessed by some 700 persons, were performed by Archbishop Patrice B. Njojo of the Congo, who also preached the sermon in French with an interpreter; Archbishop Maurice Sinclair of the Southern Cone (southern South America); and Suffragan Bishop Raymond G. Smith of Sydney-Liverpool, New South Wales, Australia.

Other prelates in attendance included the Bishop of Mt. Kenya South, Peter Njenga, representing the province of Kenya; the Bishop of Namirembe, Samuel Ssekade, representing Uganda; retired Quincy (IL) Bishop Edward MacBurney; and a Continuing Church prelate, Archbishop Herbert Groce of the Anglican Rite Synod in America.

Present among congregants further back in the pews—wearing his purple cassock and pectoral cross—was one of the main reasons the foreign bishops were visiting: ultra-liberal Pennsylvania Episcopal Bishop Charles Bennison. He was a spectator at the event, and mingled with worshippers before and after the service. Although he earlier described the archbishops' interference with his authority to confirm a "canonical crisis," he decided to go along with the visitation to avoid conflict and "maintain the unity" of his some 70,000-member diocese.

Bennison, who (*e.g.*) supports the ordination and blessing of those in homosexual relationships and thinks the church can rewrite the Bible, is representative of what the visitors see as a widespread suppression of orthodoxy and the orthodox within the U.S. Episcopal Church (ECUSA).

Episcopal Presiding Bishop Frank Griswold rejects this assessment, recently insisting that ECUSA is "thoroughly orthodox."

Yet Griswold was front and center when his 37 fellow primates (provincial leaders) sternly warned ECUSA about its liberal sexuality policies last March.

The warnings were rebuffed, though, by ECUSA's General Convention in July, which gave unprecedented support to sexually-involved homosexual or unwed heterosexual couples; it also decided to take further coercive action against three remaining dioceses still resisting women priests, another violation of international Anglican policy. The number of parishes leaving ECUSA has risen since then, and some overseas leaders worry that ECUSA's heterodoxy will spread to other provinces.

The visiting foreign prelates are part of a developing international coalition of conservative leaders attempting the unheard-of within Anglicanism: They hope to convince the unhealed Meeting next March to tackle "disorder" in the Anglican Communion generally and ECUSA in particular; meanwhile, they think extraordinary "episcopal visitations" in America are necessary, involving "the crossing of diocesan boundaries in appropriate circumstances."

But the November 26 "crossing" was first and foremost a worship service, with participants using "their august presence, not rhetoric, to challenge the authority and policies of American prelates," as *The Philadelphia Inquirer* put it.

Njojo gave a thoroughly gospel-based sermon. "Today, God is calling you and me to follow Him, so that at the end of this world we might gain eternal life," he said. He prayed that God would "give the Holy Spirit to those about to be confirmed."

One of the few spoken acknowledgements that this was an unusual service came from Archbishop Sinclair, who called it a "historic occasion." He thanked Bennison for his "generosity."

Bennison, as earlier noted, had taken the controversial edge off the event, and made the best of an uncomfortable situation for himself, by deciding to welcome Sinclair and the other bishops, after Good Shepherd's rector, Fr. David Moyer, had already invited them to come without consulting Bennison. The bishop even invited clergy and confirmation candidates diocesanwide to take part; it appeared that some of the former, but none of the latter, were present.

There were, however, strings attached to his cooperation. The bishop wants clergy at five traditionalist parishes in his diocese to receive him "hospitably" for his next regular episcopal visitations—something that has not happened so far, and is unlikely to happen in the future.

Good Shepherd and four other orthodox Pennsylvania parishes aligned with Forward in Faith, North America (FIF-NA), of which Moyer is president, see Bennison as a false teacher and refuse his episcopal visits; the bishop was even denied Holy Communion at one of the parishes, St. John's, Huntingdon Valley, when he joined in worship there one Sunday. A sixth parish, St. James the Less, Philadelphia, has left ECUSA altogether. None of the parishes have forgotten, moreover, that Bennison reneged on a pre-election pledge to continue a "flying bishop" arrangement they had under the previous diocesan, Bishop Allen Bartlett.

BISHOP BENNISON mingles before the service.





ARCHBISHOP NJOJO of the Congo (at left) and Australian Suffragan Bishop Raymond Smith of Sydney-Liverpool (at far right) each confirm candidates at Good Shepherd Nov. 26; at center, Archbishop Maurice Sinclair of South America (left), accompanied by the parish's rector, Fr. David Moyer, reads a statement.

Tackling "Disorder"

Bennison declined to join in a press conference following the service. But Archbishop Sinclair spoke to reporters about proposals conservative leaders began preparing at an August meeting in Nassau to put before Anglican primates in March.

For Sinclair, it was only the latest chapter in an ongoing endeavor. The Archbishop began expressing concerns about ECUSA at least three years ago. He helped formulate key orthodox proposals for the 1998 Lambeth Conference. He was among those who consulted with conservative U.S. and foreign leaders in various venues around the world, and continued trying to restore theological cohesion in the Communion at the last Primates' Meeting in Oporto, Portugal.

Though he saw limited progress there, Sinclair, while always self-effacing and polite, retains a focused, steady determination to alleviate the oppression of orthodox Episcopalians, and the imbalance of authority within Anglicanism which led to it.

Sinclair believes there must be "direct talking and direct proposals" considered at the next "critical" Primates' Meeting at the Kanuga Conference Center in North Carolina.

The proposals, he indicated, will address the American situation, but—first—lay the ground rules for the primates to exercise the enhanced responsibility that Lambeth '98 requested they take on, to help ensure unity among historically autonomous Anglican provinces.

"The [issues] are not resolvable in the U.S.," he noted. "So...we want to go on building a consensus of primates that will preserve a historic sexual ethic," maintain open "open reception" (i.e., prevent coercive measures on women's ordination), and agree on steps to ensure "that these standards are restored throughout the Communion."

A decision is needed, he said, on which way the church is going to move, and how it is going to minister to people.

If the primates do agree to "act in a decisive way," determining procedures for "exercising special responsibility," and "seriously" addressing U.S. problems, "this will create a whole new situation," he believes.

"We're not thinking in terms of parallel structures," he added, but rather of addressing and alleviating "disorder in the Communion."

While acknowledging that the primates wield no binding authority over a given primate or province, Sinclair said authority might be exercised in the Communion through the in-

roduction of "appropriate sanctions in the event that godly admonition [is] refused."

Asked if that could mean excluding a primate from the larger body of primates, Sinclair said that, "What we are touching on is a patient and pastoral process which avoids the premature severing of relationships, but recognizes realistically that, if there is a refusal to accept godly admonition on essential issues, then inevitably...there is suspension of communion."

Queried on the subject, Sinclair could not predict whether Anglican Mission in America Bishops John Rodgers and Chuck Murphy would be recognized as a result of this process.

Asked about "flying bishops" for orthodox U.S. parishes, the Archbishop said, "There is a very strong case for flying bishops as an interim measure...But this is clearly not the whole solution...We want together to discover God's way and be united in a witness to Christ which is effective in the modern world."

Sinclair said the proposals to be put before the primates will be set forth, with supporting essays by a team of scholars, in a book, **To Mend The Net**, to be published by the Ekklesia organization in January.

"There is no desire to act prematurely, but neither do we want to evade real issues," he said. "An international organization does need decisionmaking at an international level. It is rather sentimental to imagine that it doesn't."

Sinclair sees movement toward "a maturing in the Anglican use of authority" in the Communion, but said that that could not go forward in Oporto because "we didn't have the ground rules." If such rules can be put in place at Kanuga, then they can be implemented, he said.

Asked if, in the meantime, he envisioned further visitations in ECUSA such as that at Good Shepherd, he said, "I think we will go step by step."

Fr. Moyer described the visitation at his parish as "fantastic. It went beyond all expectation; we are thankful to God for the support we have from the international community." ■

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FOCUS

Kolini Scores ECUSA, Defends Singapore Consecrations

Rwandan Anglican Primate Emmanuel Kolini has sent strong replies to Episcopal Presiding Bishop Frank Griswold and two other U.S. prelates who wrote him to protest the two "missionary" bishops now ministering to disaffected American Episcopalians.

In essence, Kolini, a principal consecrator of "Singapore Two" Bishops John Rodgers and Chuck Murphy last January, told the three bishops that concerns for the historic faith, and brethren being persecuted for upholding it, come before those for geographical boundaries.

As Kolini put it: "We see that a departure from the tradition, teaching and faith of the church has occurred in [the Episcopal Church (ECUSA)] without repentance by the church and without discipline."

In an October 17 reply to Griswold's May 4 letter, Kolini wrote in part that, in Rwanda's constitution and canons, the "primary obligation" of the province's House of Bishops is to "defend the faith and biblical authority as the supreme rule and ultimate standard of Faith and practice. This is our guiding principle in all matters."

Kolini told Griswold that the province he (Griswold) leads "has come to bear the likeness of [former Newark Bishop] John Spong who, in his twelve theses, has denied and denigrated our Lord and Savior Jesus Christ..."

"Toleration and even celebration of Spong and others like him as bishops within ECUSA strains the ability to have meaningful communion and genuine unity with other Christians who have adhered to the Word of God and its demands."

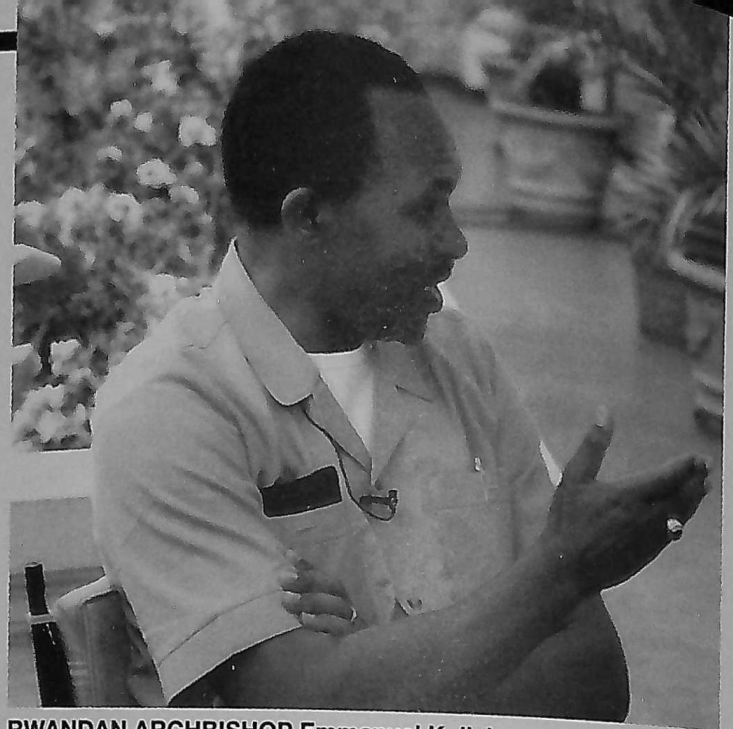
Kolini noted that the Primates' Meeting had warned last March in Portugal that "The ordination of gay priests and blessing of same-sex unions threaten the unity of the Communion in a profound way."

"Yet," he said, "the ECUSA House of Bishops continues to condone this practice in contravention to the spirit of Oporto as well as [to] the 1998 Lambeth Conference resolution on Human Sexuality (1.10).

"The actions of ECUSA bishops and diocesan conventions in rejecting the spirit of the Anglican Communion as expressed in the Lambeth resolution as well as their consecration vows to 'guard the faith, unity and discipline of the Church' have necessitated the consecrations of the missionary bishops," Kolini stated.

"In our view, this vow is properly ordered in that the faith comes prior to unity, and the faith of the Church in these matters has been expressed in the Lambeth resolution...Our understanding of unity requires a common faith or else that unity is fragile and superficial."

Kolini said he and other Rwandan bishops are "not dividing the Communion but rather calling back and providing refuge to those who are otherwise leaving the Communion in order to seek unity with...Christians [elsewhere] with whom they share real unity. The missionary bishops are an expression of our concern for the unity and witness of the...Communion grounded in the historic faith..."



RWANDAN ARCHBISHOP Emmanuel Kolini

"We are keeping these faithful Christians within the fold of the Anglican Communion...until the differences can be resolved rather than seeing them continue to depart due to the actions of the ECUSA bishops and General Conventions to marginalize them." Rwandan bishops "believe that these suffering brothers and sisters have a Divine right to protection by caring Shepherds who share their faith.

Moreover, "[w]e believe that faith does not recognize geographical boundaries," continued Kolini. "The first responsibility is to the local church, but not in isolation, as we belong to one another through Christ as an ecumenical community of faith. Wherever the faith we share is questioned we feel responsible to respond either positively or negatively by challenging whatever challenges the faith."

Murphy's status as a bishop of the province has been ratified by Rwandan bishops as "valid," and the need for his missionary ministry in the U.S. "is apparent, given the reality that we have witnessed in parishes leaving ECUSA in the past several months," the Archbishop wrote.

He encouraged Griswold to share his concerns about the ministry of Rodgers and Murphy with those two prelates directly, and "attempt to find a way forward."

Kolini covered part of the same ground—with some additional jabs—in his October 20 letter to Episcopal Bishops Clifton Daniel of East Carolina and Neff Powell of Southwestern Virginia.

"You request that I discipline Bishop Murphy for his actions in receiving and confirming within the geographic boundaries of your diocese without your permission," Kolini wrote the two American prelates.

"I would ask as regards the discipline of bishops, why you and other bishops of the American church never called for the discipline of John Spong for consistently violating the canons and constitution of ECUSA with respect to ordinations and in failing to 'guard the faith, unity, and discipline of the Church.' The concern for discipline and order would be more persuasive if there were an established history of...concern [in] the American church for discipline of bishops," Kolini stated.

"The arguments you put forward concerning the polity and integrity of the ECUSA and the Anglican Communion are concerns I share," the Archbishop went on. He said it was "only after much prayer and reflection" that he and (now former) South East Asian Archbishop Moses Tay, and their

respective provinces, undertook the consecration of Murphy and Rodgers.

"It is interesting," Kolini continued, "that you cite the `consistent historical stance of the Lambeth Conferences' as authoritative in your letter, while diocese after diocese in the ECUSA passes resolutions rejecting [Lambeth's sexuality resolution]..."

"In the spirit of Oporto, we are encouraged to dialogue with those with whom there are differences," Kolini reminded Powell and Daniel, "and I would commend you to Bishop Murphy for such discussion. I am unable to find grounds for discipline or inhibition of Bishop Murphy based on the allegations contained in your letter."

Primates Urged To Affirm Historic Doctrines

The Anglican Communion's 38 primates have been urged to affirm traditional doctrines by the Synod and some 8,000 Anglicans in the prominent Diocese of Sydney, Australia.

The motion in support of "Doctrine and Principles of the Anglican Church" passed on a voice vote during the final session of Sydney's Synod. It calls on primates (provincial leaders) to affirm fundamentals of the Anglican faith—such as the uniqueness of Jesus, his substitutionary death, his bodily resurrection, and the sufficiency and authority of the Bible, and to reject advocacy of homosexual practices and heterosexual immorality.

In seconding the motion, Deaconess Margaret Rodgers said it would support Archbishop Harry Goodhew in his active ministry with conservative leaders throughout the Communion.

Goodhew has been calling for a broad-based international conservative coalition to back proposals asking Anglican primates to deal substantively with the American Church's serious deviations from the Anglican consensus. The motion also comes in the wake of a stir in the Anglican Church of Australia (ACA) over some of the theological views of the ACA's new primate, Archbishop Peter Carnley.

In much the same way as Sydney's standing committee recently declared support for missionary episcopal ministry in the U.S. Episcopal Church, the motion provides reassurance to Christian people overseas "that they have firm Christian support and fellowship in the gospel of Jesus Christ from the people of the Diocese of Sydney," Ms. Rodgers said.

The wording of the motion, approved after some debate, was substantially the same as a petition presented to the Synod during its opening session. The petition was signed by over 8,000 parishioners representing around 70 parishes within the potent Sydney diocese, which encompasses about a third of the ACA's members.

In other action, Sydney delegates considered the need for alternative episcopal oversight in light of forthcoming legislation to allow women bishops, expected to come before the ACA's General Synod in July 2001.

Sources included *Church Times*

IN MEMORIAM: The Rev. Dr. E.W. Trueman Dicken

Traditional Anglicans in England, North America and beyond are mourning the loss of a staunch defender of historic faith and order, and an enduring friend of the Continuing Anglican movement.

The Rev. Dr. E.W. Trueman Dicken of Bourton-on-the-Water, Gloucestershire, England, who died October 26 at age 80, was a "brilliant theologian and writer," as one bishop put it, and a man full of Christian warmth, wisdom and good humor.

He was active in the formation of the Cost of Conscience group in the years preceding the Church of England's vote to ordain women priests in 1992, and the subsequent launching of Forward in Faith (FIF).

FIF's *New Directions* further described Dicken as a "distinguished scholar, whose works influenced a whole generation of students and ordinands."

Dicken also provided a welcome ministry of guidance and frequent presence to the North American Continuing Church, long before most of his English co-religionists realized the existence of this now-international movement of "separated" Anglicans.

"Trueman Dicken was perhaps the first in England really to grasp what was going on among Episcopalians and Anglicans in the U.S. and Canada, and to see the absolute need for a stand to be taken 'this side water' while there still remained any firm ground on which to take it. As such, he became champion, friend and sage advisor to Canadian and American Continuers from the outset. We'll never have better," said the Most Rev. Louis Falk, primate of the Traditional Anglican Communion (TAC).

Bishop Robert Crawley of the Anglican Catholic Church of Canada (ACCC) recalled first meeting Dicken at the 1977 Congress in St. Louis which launched the Continuing movement, and further encounters with him in England which in-



Dr. Dicken

fluenced events in the Continuum. These included the decision of Bishop Robert Mercer, formerly of Matabeleland, Zimbabwe, to come to the ACCC (which Mercer now leads), and the composition of the 1994 concordat establishing a communion relationship between FIF and TAC.

Dicken also penned a longtime column, "In England Now," in *The Rock*,

the journal Crawley edits, which was hugely popular among readers. (Fellow English traditionalist, Fr. Francis Gardom, took up the column when Dr. Dicken could no longer continue it.)

"The Second World War saw Eric William Trueman Dicken as a military intelligence officer in North Africa, the Middle East and Austria," wrote Bishop Mercer in his account of Dicken's life. "After demobilization, he read an honors degree in modern languages at Oxford, and then took a first in theology. He later earned a D.D. from Oxford, a far-from-commonplace distinction...After ordination, he ministered as a country parson in the Diocese of Southwell, and then as lecturer in moral theology at Nottingham University."

In the 1960s, Dr. Dicken endeavored to harmonize the teachings of St. John of the Cross and St. Teresa of Avila in his book, *Crucible of Love*. He wrote several smaller books also.

"Though Fr. Dicken was a person of wide ecumenical sympathy," Mercer noted, "he never felt...less of a catholic, for being Anglican. He was glad of our own tradition and stuck to the Prayer Book.

Continued On Next Page

No Ultimatum, But Griswold Remains In Tight Spot

In a fascinating series of electronic postings, Archbishop of Canterbury George Carey has denied that he issued an ultimatum to Episcopal Presiding Bishop Frank Griswold, but evidently *not* denied that he sees Griswold as faced with choosing between certain unappealing alternatives.

It all began with a report by the *Virtuosity* electronic news service, operated by Stateside journalist David Virtue, titled "Carey to Griswold: Allow Flying Bishops or Face Schism."

This was followed a few days later by a more detailed report by George Conger, independent of *Virtuosity's*, in *The Church of England Newspaper* (CEN); it was titled, "US Church leader warned: reform or face schism."

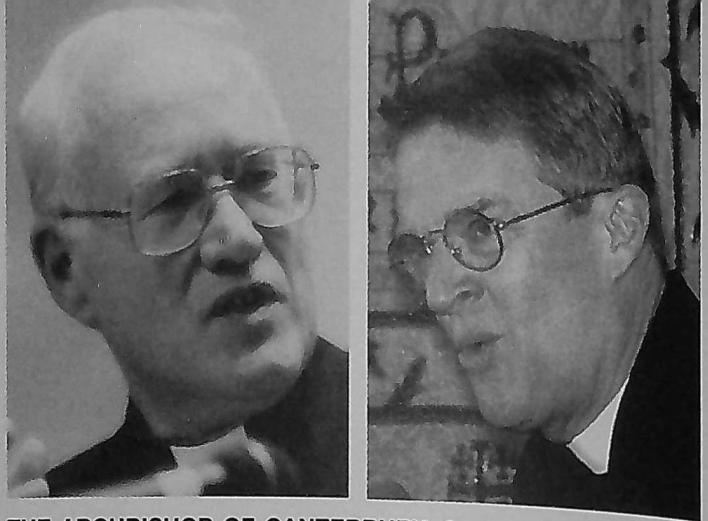
While Virtue's story carried more of a sense that Carey had thrown down the gauntlet for Griswold, both stories made similar assertions: that the Archbishop had said that three choices confront Griswold if ECUSA did not reform: do nothing and see schism in the American Church, allow an English-type system of flying bishops, or see the creation of a second Anglican province in the U.S.

Both reports indicated that these comments emerged in discussions between some conservative U.S. diocesan bishops and Dr. Carey; Conger specified that these occurred in London before and after July's Episcopal General Convention, which gave unprecedented support and recognition to sexually-involved homosexual or unwed heterosexual couples. Several sources said that the Archbishop was deeply unhappy about this further denunciation of the international Anglican consensus on sexuality, and the defections of parishes from the Episcopal Church (ECUSA) which followed it. According to Conger, Carey warned that ECUSA was headed for a "crack-up."

About a week later, James Rosenthal of Anglican Communion News Service (ACNS) circulated an electronic post acidly denying the *Virtuosity* story, employing harsh comments supposedly uttered by Dr. Carey, but made no mention of the more detailed CEN report.

Following a query by Virtue to the Archbishop's office, the ACNS posting was abruptly removed from the Anglican Communion's website.

Virtue reported that Archbishop Carey, through his press officer, Arun Kataria, had said that the "Urgent Notice" put out by



THE ARCHBISHOP OF CANTERBURY, George Carey (left), and Episcopal Presiding Bishop Frank Griswold

Rosenthal regarding the *Virtuosity* report did not come from his (Kataria's) office and he had little knowledge of its contents.

"Jim Rosenthal's statement is rather impenetrable," Kataria wrote. "It is quite unclear exactly what 'allegation' or 'story' is referred to. I am sorry to know that this has caused confusion."

Subsequently, a statement from Lambeth Palace, circulated not by ACNS but *Episcopal News Service*, reiterated a February comment by Dr. Carey, in which the Archbishop wrote that: "Although the 1998 Lambeth Conference suggested developments in the role of the primates [Anglican provincial leaders] acting collegially, we have no authority to impose our will on any province."

This was taken as an implicit denial that any ultimatum was issued by the Archbishop to Bishop Griswold. However, as earlier noted, it apparently was not meant to deny that Carey believes Griswold is in a tight spot, limited to choices that he will find unattractive.

Indeed, Conger had reported that these options, as enumerated by the Archbishop, were shared in a letter to Griswold from American bishops who had met with Carey, and also in a separate memo prepared by Lambeth Palace. The existence of the memo has not been confirmed, but the letter has been seen by several sources (but not released to the media). Both Conger and Virtue stand by their claims about Carey's assessment of Griswold's situation.

And while other Anglican primates cannot compel ECUSA to conform to the global Anglican consensus, they can take other actions; one proposal (from Archbishops Maurice Sinclair of the Southern Cone and Harry Goodhew of Sydney last year) would ask primates to suspend communion with erring Episcopal bishops and recognize new, orthodox leadership for their dioceses. Nigerian Archbishop Peter Akinola, the leader of Anglicanism's most populous province, also has said the primates cannot force ECUSA to do anything, but has talked about sending a bishop or chaplain to minister to alienated Nigerian and other Anglicans in the U.S.

In the wake of the two initial reports, Dr. Carey's rejection of any hint that he is getting tough with ECUSA did not play well at all among conservative commentators on line. However, one English source, an orthodox member of General Synod, told TCC he believes Carey sees ECUSA as in "the final stages of decline," and that, while he does not believe the Archbishop would advocate extraordinary action in response to it, he doubts that Dr. Carey would block decisions on that score by a majority of the primates.

DICKEN Continued from previous page

"He had a heavy and wide correspondence," added Mercer, who recalled consulting with Dicken on various matters on behalf of bishops of the Church of the Province of Central Africa.

"A good sense of humor is supposed to be a sign of a first-rate mind. In Dr. Dicken's case there could be no doubt of it," Falk said. He recalled Dicken approaching issues under debate with "Lewis-like tenacity...He simply would not let go of the issue until...it had been thought through thoroughly, without recourse to slogans or wishful thinking..."

"We shall miss him. I shall miss him. Never was a rest better earned. *Serve bone et fidelis, intra in gaudium Domini tui.*"

Dr. Dicken is survived by (among others) his wife, H el ene, who herself is a writer and spiritual director.

A memorial service was held November 6 at St. David's Church, Moreton-in-Marsh: a requiem was being planned.

May he rest in peace and rise in glory! - Ed. ■

Penn. Leader Stuns With Blast Against Bennison

By David W. Virtue

Pennsylvania Episcopal Bishop Charles E. Bennison is disconnected, out of touch, and dishonest, and if it continues the diocese will suffer, says the outgoing president of the diocesan standing committee, the Rev. Louis Temme.

Speaking at the 217th annual diocesan convention, the rector of Philadelphia's prestigious Trinity Memorial Church startled the bishop and delegates by tearing into the ultra-liberal Bennison in a prepared statement. The statement was the more surprising in that it came from a liberal cleric.

Likening the diocese to a raft heading towards the rapids, Fr. Temme told the convention that, after two years of Bennison at the helm, "we are not a team and the raft is drifting as the first rapids are starting to loom ahead. We don't know where our guide's commands will lead us, and some are beginning to doubt his leadership."

Visibly embarrassed, Bennison did not respond.

Temme said that, as he listened to the voices of the diocesan family, "[c]omplaints and anger are frequently heard, disappointments and disillusionment are often expressed, and morale is being jeopardized.

"Lay and clergy members of various committees and groups, including the Standing Committee, have had difficulty developing effective relationships with our bishop," he said. "Despite Bennison's unflinching public optimism and charming demeanor, these developments must be just as unsettling for him," said the urban rector, who has lived through four bishops going back to Bishop Oliver Hart.

"My biggest fear for our future is contained in a single word—disconnect." People are "working at fundamental cross purposes."

Temme said the bishop had failed to "speak honestly" about the situation in the diocese. Many had an "inability to be heard" and there "is evidence that some are pulling back energy and financial commitment from our diocesan life. If this sense of disconnect is allowed to become a permanent reality our journey together will suffer," he said.

Since the beginning of his tenure as diocesan bishop two and a half years ago, Bennison has managed to alienate every theological group in the diocese—first the Anglo-Catholics, then the Evangelicals, and now his co-religionists, the liberals.

Bennison ended any tolerance he might have enjoyed from Pennsylvania parishes aligned with Forward in Faith, North America (FIF-NA) when he "renege[d]" on a pre-election promise to maintain the "flying bishop" arrangement they had under Bishop Allen Bartlett, said David Rawson, a member of Good Shepherd, Rosemont, and FIF-NA's national chancellor.

The some half dozen FIF parishes want nothing to do with Bennison, whom they consider a false teacher. Among other things, Bennison thinks the Church can rewrite the Bible, and supports gay ordinations and blessings, and the ordination of women.

Bennison had also threatened to close down 15 inner-city parishes because he believed them to be financially weak, then withdrew his plan when protests erupted in the diocese at large.

The bishop recently took a series of hits from clergy in the Merion Deanery, who told him that his plans for missionary growth in the diocese were unworkable, despite tens of thousands of dollars spent renting the huge Mann Center in Philadelphia for a lavish launching of the diocesan initiative. They



Bishop Bennison

said the bishop's growth plans for the diocese were not mutual and not owned by all the parties.

They also scored Bennison for taking excessive liberty in speaking out on sexuality issues. They specifically told him not to press his "sin of heterosexism" resolution at the upcoming General Convention. The bishop did anyway, though it failed.

Bennison faced another humiliation as a group of foreign primates and bishops prepared to descend on his diocese November 26 to take

part in a service of Evening Prayer and Confirmation at Good Shepherd, Rosemont, in response to what they have deemed a "pastoral emergency."

In view of the fact that any hostile reaction to the visit by Bennison would have strengthened the conservative bishops' claim, he ended up welcoming the overseas bishops and intended on being present for the service at Good Shepherd.

It appears, though, that Bennison's continuing role as Bishop of Pennsylvania faces a greater threat within his own diocese than from anyone outside it.

Atlanta Bar On Rites Disappoints Lesbian Priest

The Rev. Marion Kanour, priest-in-charge at St. Bartholomew's, Atlanta, says she is "deeply disappointed" by the diocesan standing committee's "pastoral directive" that the parish halt plans to offer same-sex blessings—at least until a new bishop is elected.

A compromise was reached in the case October 19, when the Diocese of Atlanta's Standing Committee agreed that the 1,100-member St. Bartholomew's could celebrate a liturgy of renewal of baptismal vows and a form of commitment to Christian service. But that falls well short of what St. Bart's was planning.

An October 10 letter from the committee to Kanour stated that, despite what were described as "giant strides" made at July's Episcopal General Convention in Denver, the convention "did not give us the freedom to develop liturgies or have blessings of same-sex unions." An eighth resolve, calling for the preparation of rites for same-gender blessings, was dropped from Resolution D039 as finally adopted.

But Kanour—herself a lesbian in a "long-term, committed, monogamous relationship"—disagrees with the standing committee's interpretation of D039. She pointed out that the resolution states "the support of the church for committed relationships outside of marriage and...the values to which the church will hold all committed relationships accountable." The resolution's sixth resolve, she noted, "states that the church is aware priests will move ahead of the church to bless unions outside of marriage."

In fact, Kanour agrees with conservatives who believe that D039 "opens the door for such blessings," a fact which has caused some of them to leave the Episcopal Church (ECUSA) for the Anglican Mission in America. "I regret that the standing committee differs in its interpretation," she said.

As briefly noted in the last issue, St. Bartholomew's pub-

shed guidelines for same-gender blessings at the parish which closely paralleled those for holy matrimony.

Shortly after the guidelines were issued, though, parish leaders were called to meet with Atlanta's standing committee, which vetoed the parish's plans.

"The Standing Committee will not change the established policies of the Diocese of Atlanta now or at any time during this interim period," said the letter to Kanour.

"You are directed by the Standing Committee, acting as the ecclesiastical authority of the Diocese and in consultation with Assisting Bishop Robert G. Tharp, to cancel the proposed celebration [in late October] and further to refrain from the public blessing of same-sex unions. This is a pastoral directive. You acknowledged in our meeting that you would follow our directive. We sincerely believe that you will."

"We feel called to this pastoral action," said Kanour. "I pray that next bishop of Atlanta will authorize what the standing committee cannot bring itself to allow."

Source: Episcopal News Service

C Of E: Push And Pull Over "Flying Bishops" Increases

The Church of England's 1993 Act of Synod, which provided "flying bishops" for parishes and clergy opposed to women priests, is getting a lot of attention these days, as a new group targets it for repeal, and two other established groups seek to strengthen and extend it.

The Group for the Rescinding of the Act of Synod (GRAS) was launched in late October, with support from the Modern Churchpeople's Union, which argued that ample time has been given to "discernment" ("reception" or testing) of the priestly orders of women. As of the launching, GRAS' goals of repealing the Act, and gaining approval for women bishops, had been supported by nearly 2,000 Anglicans. No motion to rescind the Act has yet come before the English General Synod, however.

A GRAS spokesman, the Rev. Chris Bard, insisted that ordained women "are accepted by all but a small minority." The Act of Synod is "undermining" and "damaging...the priestly ministry of women and those who wish to receive it. It is institutionalizing fragmentation within the church; it prevents those with opposing views from working out their differences."

The Act also sets up a situation that is "theologically incoherent," said the Bishop of Ludlow, John Saxbee.

Christina Rees, chairwoman of National WATCH (Woman and the Church) also said the Act is "cementing attitudes and behavior that discriminate against women."

The Rev. Geoffrey Kirk, secretary of Forward in Faith (FIF), which is theologically opposed to women priests, felt GRAS supporters are "simply wasting their time. What they really object to is the provision in the Women Priests Measure which allows people to refuse [the ministry of female priests]." GRAS would thus need to get the Act as well as the original measure rescinded to meet its goals, he said.

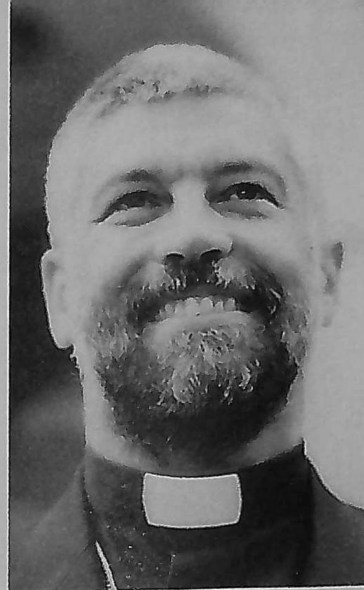
Over 1,000 C of E parishes (out of some 11,000) have in fact voted not to accept the ministry of women priests, of which some 350-400 have adopted an additional resolution calling for the ministry of a flying bishop, formally called a provincial episcopal visitor (PEV). "Tens of thousands of laypeople and hundreds of priests...look to the PEVs as their chief pastors," the "Flying" Bishop of Richborough, Edwin Barnes, wrote recently.

FIF parishes were challenged at the organization's seventh annual National Assembly in London this fall to consolidate

Traditionalist Named To Chichester

THE RT. REV. JOHN HIND, 55, Anglican Bishop in Europe and a strong opponent of women priests, has been named to succeed the traditionalist 85-year-old Eric Kemp as Bishop of Chichester. Kemp, the Church of England's longest-serving bishop, retires at the end of January. Supporters of women's ordination expressed their "disappointment" at the announcement—though Hind, while refusing to ordain

women priests himself, has made it possible for women to be ordained in his present diocese. But the choice of Hind was welcomed by Anglo-Catholics in the C of E, who had earlier called attention to the fact that no traditionalist bishops had been appointed in the church for five years, despite pledges of non-discrimination; thus, a lot was riding on the appointment to Chichester, which had been a traditionalist stronghold during Dr. Kemp's 26-year tenure.



their position so as to prevent any repeal of the 1993 Act. Fr. Kirk urged the FIF parishes which have not yet done so to pass Resolution C, requesting the ministry of a PEV.

And in his closing address, FIF Chairman, Bishop John Broadhurst, reminded that the Act held the C of E together after it had been divided by the legislation that permitted women priests, and without it, we "not only cannot, but will not live with the rest of the Church of England."

The FIF assembly further reminded—unanimously—that the advent of women bishops in the C of E would make the Act of Synod "unworkable," necessitating the establishment of a "free province" of the C of E.

New C Of E Synod Appears—Surprisingly—"Less Liberal"

Both Evangelicals and Anglo-Catholics appear to have strengthened their position in the Church of England's General Synod during recent elections for the body's next five-year term, though, for the first time, the Synod includes a number of openly gay clergy.

The election of practicing homosexual priests—a blatant contradiction of global and local Anglican policy—will likely embarrass Archbishop of Canterbury George Carey, and could undermine his leadership across the Anglican Communion, suggested *The Daily Telegraph*.

There was about a 45 percent change in membership of the C of E's General Synod, and *The Church of England Newspaper* judged that the body was "less liberal" overall than before.

Significant gains were made by conservative Evangelicals, mainly in the House of Laity, but also in the House of Clergy. The Catholic Group also gained some seats in the new Synod, and stands in the low hundreds.

The Rev. Stephen Trott, a traditionalist from Northampton re-elected to the Synod, said: "The Catholic Group is some 10-15 percent stronger this time," and some solid Evangelicals also have been elected, raising prospects for "some dependable working alliances on issues such as divorce, homosexu-

At the same time, the assembly resolved to stress its positive beliefs, its "joyful acceptance of the faith received from the Fathers and proclaimed in the Catholic creeds."

Rejecting Defecting Bishops

Meanwhile, the C of E group, Reform, called for the Act of Synod to be extended to give protection to Evangelical churches which reject the authority of liberal bishops on "first-order" issues such as homosexuality.

Both the Bishops of Worcester, Peter Selby, and Swindon, Michael Doe, have publicly taken revisionist stands on homosexuality, for example. The most recent defection was that of Doe, who gives strong support for blessing same-sex unions in his book, **Seeking the Truth in Love**, published in November. Doe attacked the Lambeth Conference position that homosexual behavior is anti-scriptural, and even questioned the English House of Bishops' statement banning gay relationships among clergy.

"We can no longer pretend that there is 'marriage' and there is 'sodomy'—the world has moved on and the Church needs to move on as well," argued Doe.

At its mid-October national conference, Reform overwhelmingly backed a call for an Evangelical PEV, in contrast to last year's conference, in which conferees defeated moves to create a system of alternative episcopal oversight.

The new chairman of Reform, the Rev. David Banting, vicar of St. Peter's, Harold Wood, in Essex, also signalled a change in the organization's approach by calling on Reform members to work with other Anglican Evangelicals in pursuing their goals.

"Many Evangelical churches are thriving and doing so within dioceses whose leadership is faithful to the Bible," said Banting of the C of E situation. "However, there are exceptions, and if the Church of England is to be thoroughly reformed," then provision for faithful parishes must be made. Thus, the conference "voted that we should now seek an alternative Evangelical bishop who can provide oversight until the problems are resolved."



"Flying Bishops"? No Way, Some Aussie Bishops Say

The Church of England has them, and the 1998 Lambeth Conference supported a form of them, but Anglican bishops in the Australian province of Queensland say there's no way they will approve "flying bishops," or alternative episcopal oversight, for women priest opponents in their territory.

The Queensland bishops were "of one accord" in opposing the provision, said Archbishop Peter Hollingworth after a week of provincial meetings in Brisbane.

"It would dismantle the church," he said of the move, which is being examined at a national level following a resolution at last year's General Synod. The provision of flying bishops for parishes opposed to women's ordination also is being sought by the Forward in Faith-Australia organization.

But Hollingworth said: "We will be resisting it in this Province...if they (FIF) members think they will get a crack at it here, they won't."

He claimed the Church of England's experience with flying bishops had been "a disaster."

The Queensland province takes in the dioceses of Brisbane, Rockhampton, North Queensland and the Northern Territory.

***BISHOP JOHN HEPWORTH**, leader of the Anglican Catholic Church in Australia, a Continuing Church body that is part of the Traditional Anglican Communion, reported to Forward in Faith's recent assembly in London on the methods he said were being used by bishops of the "official" Anglican Church in Australia to intimidate opponents of women priests. In four states, he said, clergy lost their pensions if they were licensed by a bishop such as himself. ■

Sources: *Focus (Brisbane)*, *Church Times*

ality and women bishops." The new Synod term started in November.

A leading liberal, Nicholas Henderson of the Modern Churchpeople's Union, said he believed the Synod elections spelled the further marginalization of the liberal position in the C of E, though the church's acceptance of women's ordination hardly leaves liberals out in the cold.

Notably, though, there was a rise in the number of women in the House of Laity (not in the Clergy).

A survey by the Lesbian and Gay Christian Movement (LGCM) disclosed, however, that 13 clergy in Synod, most of them openly practicing homosexuals, would campaign for the ordination and marriage of those in gay relationships.

An LGCM-commissioned independent analysis of Synod candidates' election addresses also discerned no solid majority among clergy or laity in the new Synod for retaining the church's teaching on homosexuality.

The study found that 21 percent of the Synod's clergy are sympathetic to a change in the teaching, 38 per cent are neutral and prepared to "listen," and 25 percent are hostile to change. The rest made no mention of sexuality. Hostility was greater among the laity, with 39 per cent opposed to any softening of Church teaching on sexuality. Only eight per cent were deemed sympathetic to the homosexual lobby.



Members of the English General Synod in the body's distinctive circular meeting hall in London.

LGCM reportedly plans to intensify its campaign in the new Synod, starting with an offensive against "homophobia." ■

"Tender" Meeting Between Queen And Pope

Without a doubt, years of ecumenical dialogue have eased but nowhere near eliminated the divisions which persist between Roman Catholics and Anglicans, divisions that are both historic and more recent.

Progress toward unity has been damaged latterly, from the Roman viewpoint, by women's ordination within Anglicanism, and from the Anglican viewpoint, by this fall's Vatican document *Dominus Iesus*, which implicitly viewed the Anglican and other church bodies as "deficient."

But a far different reality seemed to prevail when Queen Elizabeth II of Great Britain visited Pope John Paul II at the Vatican October 17. It was by all accounts a very warm meeting, with the Queen—who at 74, "remains sprightly," and "bright-eyed"—showing "tender concern" for the aging, ailing Pope, "as a doting daughter might treat an elderly father," wrote Alan Hamilton in *The Times* of London.

Though their encounter had ecclesiastical relevance, the Queen, accompanied by the Duke of Edinburgh, came primarily not as Supreme Governor of the Church of England, but as "one head of state paying a courtesy call on another during this millennium year of the Christian faith." (The Pope is the head of Vatican city state, as well as leader of the Roman Church.) As the 36th head of state so far this year "to pay her respects to the Vatican," she was "accorded the Holy See's full panoply of ceremony, involving Swiss Guards, coveys of cardinals and a tour of some of the finest domestic interiors in the world."

During the 24-minute meeting, the two leaders exchanged greetings, gifts and letters, which (*inter alia*) mention briefly, in positive terms, the relationships between the Anglican and Roman Catholic Churches.

The Pope said in his letter: "Relations between the United Kingdom and the Holy See have not always been untroubled; long years of common inheritance were followed by the sad years of division. But in recent years, there has emerged between us a cordiality more in keeping with the harmony of earlier times and more genuinely expressive of our common spiritual roots. There can be no turning back from the ecumenical goal we have set ourselves in obedience to the Lord's command."

In her letter, Queen Elizabeth stated: "One of the themes you have set for this Jubilee year is reconciliation between different cultures and faith communities. In a Christian context I am pleased to note the important progress that has been made in overcoming historic differences between Anglicans and Roman Catholics—as exemplified in particular by the meeting of Anglican and Roman Catholic bishops in Canada this year. I trust that we shall continue to advance along the path which leads to Christian unity."

As their time together was ending, the Pope, whose left hand often shakes due to his Parkinson's disease, "grasped the Queen's right hand with both of his and shook it warmly. When he released his grip the Queen's own hand was shaking, whether from emotion, nervousness or the strength of his grasp," Hamilton wrote.

"Queen and Pope are unlikely to meet again. But they appeared to have left relations between their churches in a better state than they have sometimes been. And down the labyrinthine corridors of the Vatican later [that day] breezed the whisper that the Queen's personal concern for a frail and elderly man had been noted." ■

Sources also included *Ecumenical News International*

FLYING BISHOPS continued

The plan was based on a discussion paper by Dr. Roger Beckwith of Latimer House, who argued that the Archbishops would "rather see Evangelicals embracing the concept of PEVs...than engaging any further in irregular ordinations and confirmations."

Interestingly, though, the Reform conference heard from one of the "Singapore Two" bishops, Dr. John Rodgers. His remarks caused the Bishop of Lewes, Wallace Benn, to comment that: "The situation in the U.S. has gone a lot further than here and, please God, we will not follow suit."

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

Holloway Retires With Only "Minor Regrets"

The Scottish Episcopal Church's way-out liberal primus, Richard Holloway, retired—appropriately, one supposes, on Halloween—with no regrets about any of the radical stands he had taken during his tenure, and with only "minor regrets" for his language.

"I don't regret being passionately in favor of women's ordination. I slightly regret having called the opponents 'miserable buggers', because it's haunted me for years," he admitted.

Chances are that conservative Anglicans feel more haunted by Holloway and his radical notions. About five years ago, for example, the bishop declared that God gave men and women "promiscuous genes," and the Church should go easier on adultery. In his 1999 book, *Godless Morality*, Holloway said religion should not feature in debates on ethics. He urged more tolerance towards sexual promiscuity, sodomy between priests and sadomasochistic behavior. He also argued for gay marriages, the legalization of cannabis, and that heroin should be available to addicts on prescription. He rebuffed the resulting calls for his resignation.

Having found the 1998 Lambeth Conference a lacerating experience marked by "theological primitivism," he is thankful not to have to attend any more meetings of Anglican bishops, though he will miss the "irreverent tendency" of some of his colleagues. He has been unhappy, though, with trends in the Anglican Communion towards a more imposing role for the primates, and the Archbishop of Canterbury.

Although he has often voiced his impatience with the Church, Holloway said he will miss its mixture of "high-octane neurotics and highly wonderful saints." He said he had every confidence that the Scottish Episcopal Church would "continue to carry out its vocation as almost a kind of alternative voice for an open and generous kind of Christianity in Scotland. And that certainly is going to be needed," he said.

A former Anglo-Catholic whose theological pendulum swung to the opposite pole, Holloway describes himself, in his early ministry—part of which was spent in the U.S.—as being "theologically conservative and socially radical."

"My first book was an attack on the kind of theology I myself now write," he remarked. "It is one of the deepest ironies of my life that I have ended up, in my 60s, as the kind of bishop that I despised when I was a priest in my 30s."

Clearly, though, we haven't heard the last of Richard Holloway. True to form, he was due to give the keynote speech at an early December conference in Toronto, Canada titled "Loving Justice—Celebrating Queer Holiness."

The bishop also remains Professor of Divinity at Gresham College, and a Fellow of the Royal Society of Edinburgh, and is in process of completing his 21st book.

Sources included *Church Times*

BISHOP RICHARD HOLLOWAY, seen here at a small protest rally following passage of the 1998 Lambeth Conference's sexuality resolution.



Different Approach Expected From Holloway's Successor

Scottish Episcopal bishops have unanimously elected the Bishop of Aberdeen and Orkney, Bruce Cameron, to succeed the church's controversial primus, Bishop Richard Holloway.

Cameron will remain head of his diocese, but be considered first among equals on the church's bench of bishops.

Upon his election, Bishop Cameron expressed feelings of trepidation, but said: "I believe our future lies in continuing to be an open and inclusive church; a church prepared to engage with each other on difficult questions with frankness and at times controversy, but always in love and respect. A church [which] like Jesus had a passion for justice for those alienated through poverty, prejudice and persecution; and, above all, a church that is rooted in a spiritual pilgrimage seeking ways of understanding and worshipping God."

He said that, where such a vision is shared, the church should work with other organizations, denominations and faiths.

He added that he hoped his some 50,000-member province will retain its "spirit of laughter, for there is nothing worse...than...Christians without a sense of humor."

Among issues facing the church is that of women bishops, still seen by some as divisive, though the innovation will be supported by Cameron, who guided through Synod the legislation for women priests in 1993-94. Cameron also has liberal leanings on the homosexual issue. But traditionalists and Evangelicals apparently are more comfortable with Cameron, who says he has always sought ways for church members of different views to live together.

"I think he will be kinder and more understanding," said Canon Len Black, acting chairman of Forward in Faith-Scotland. "We are looking forward to rebuilding bridges."

Canon Black knows that women bishops will eventually come, but is confident that, under the new primus, those who cannot accept them will feel less marginalized.

Cameron was born in Glasgow, the son of a baker, in 1941. He graduated from Edinburgh Theological College in 1964. He was diocesan and provincial youth chaplain from 1969-75, as well as being chaplain of St Mary's Cathedral, Edinburgh. Later, he served in the Livingstone ecumenical team, before being consecrated bishop in June 1992.

His wife, Elaine, administers the Christian studies program in the continuing education department of Aberdeen University. They have two sons, who are students.

Sources included *The Church of England Newspaper*

Britain Now Society Of Atheists, Carey Says

The Archbishop of Canterbury declared October 27 that Britain had become an atheist society in which people looked to medicine to provide them with eternal life rather than religion.

In his gloomiest spiritual portrait of the country since taking office, Dr. George Carey said: "A tacit atheism prevails. Death is assumed to be the end of life, bleak though that thought is."

He said "modern assumptions" had abandoned the Christian teaching that "death is not the end but the door through which life in all its fullness comes to us."

Addressing a congregation at St. German's Cathedral on the Isle of Man, Dr. Carey said that most people no longer believed in eternal life and desperately sought to postpone death by medical means.

"Once people who felt fed up or mildly depressed, as we all do at times, talked to their neighbors, to their older relatives or to their parish priest. Today they go to their GP."

"Only a society that has lost real hope" could imagine that doctors can cure all ills and delay death forever, he said.

Since taking office in 1991, noted *The Daily Telegraph*, "Carey has often warned of the loss of a common morality in society but has never described it as atheist. This new attack on what he sees as an increasingly secular society reflected Dr Carey's recent more aggressive style of preaching. More determined than ever to get his message across at a time when attendance at Church of England Sunday services has dropped below one million for the first time, he does not wish to be remembered as the Archbishop who nursed a dying Church."

In his address, he said that, despite "massive changes," religion had survived and there was growth in churches in Africa, the Far East and "signs of real life" in Europe. Setting out a "battle plan" for the Church, he directed Anglicans to be present "seven days a week in our communities" and reach out to the faithless. He said the situation was so serious that it demanded "the mobilization of the whole Church of God for service." Lay people, as well as clergy, had to fight to restore "authentic Christianity."

Quoting Prof. Jurgen Moltmann, the eminent German Reformed theologian and author, Carey said: "A church that cannot change becomes a fossil church. It becomes an unimportant sect on the edge of a rapidly changing and progressive society. Men and women run away from such a church. Only the old, the tired and the resigned retain their membership."

He said it was wrong for Christians eagerly to maintain "what we have cherished in our past" and added that the church needed to find new opportunities.

***DO MORE TO GET YOUR MESSAGE ACROSS** at the national level, top British television bosses have urged the C of E. A media summit at St. George's House, Windsor, dealt with both what the church could do better, and what the media could do better, in providing coverage of church matters. Media moguls, including Mark Thomson, the BBC's director of television, said that the church has to be more pro-active and confident in presenting its message to the media. They encouraged church leaders, including the Bishops of Durham and Liverpool, to find better communicators to convey church news in a language that is understandable. More needs to be done to forge a church-media partnership at the national level, the parties agreed. Media officials also reassured church leaders of their commitment to promote creative programming with religious

ment. The meeting appears to have positively addressed fears at the BBC was marginalizing religion.

Spong Assails C Of E

The man who lost 43.5 percent of his diocesan flock during 20 years as Episcopal Bishop of Newark has chastised the Church of England for a decline he says is due to the church's backward attitudes.

Newark's disastrous loss in baptized membership during the term of Bishop John Spong was nearly double the membership decline (23.4 percent) seen in the Episcopal Church at large during the same period, according to a recent report by Washington-area journalist and orthodox leader, Robert England.

Nonetheless, during a recent month-long visit to Britain, the now-retired Bishop Spong—who two years ago capped his constructionist career by trashing creedal beliefs—asserted that part of the C of E's decline comes from treating women as second class citizens.

And as Spong made clear in his jabs at African Christians in 1998, any church that is not up to speed with Spong is by definition unenlightened.

"The church in Britain is way behind the United States," Spong was quoted as saying in *The Guardian*. "It seems to spend a lot of time keeping the one million people who do attend its services happy without reaching out to the 50 million who do not." Only two things keep the C of E together, he said, its pension fund and its clerical outfits.

"The statistics are all downward. Archbishop of Canterbury called this the silly decade of [evangelism] in 1990. We are not attracting more people into church, the result was fewer people than ever attending its services.

"Part of its problem is the church's attitude to women," Spong said. "It is still preoccupied with supporting those who do not like women priests, while not worrying about affronting the women who do attend its services.

"I don't see how you can treat women as second-class citizens in the 21st century," he said, adding to that his apparent credo: "If you have biblical reservations you should do what the Mormons do and get yourself another divine revelation to get things changed."

Spong, 69, whose many revisionist causes have included flagging support for the ordination of women and homosexuals, now spends part of his time writing a column for an online sex magazine, *ThePosition.com*. Despite his many public assaults on orthodox Christianity, including unauthorized ordinations of active homosexuals, Spong has never suffered anything more than a mild censure from his colleagues in the Episcopal Church, a use of Bishops, in which he retains voice and vote.



Bishop Spong

Parish Feels Betrayed By Diocese's Silence On Cleric

Some parishioners at St. Luke's Episcopal Church in Chelsea, Massachusetts, feel betrayed by leaders of their diocese, whom they believe knew of, but did not reveal, past allegations against a man they called as rector three years ago.

Now, the Rev. Charles Virga, 53—who had once been seen as a godsend by parishioners—faces allegations by another priest at St. Luke's that he improperly diverted \$126,727 in church

funds to himself, and auditors hired by the diocese are scrutinizing parish records.

Moreover, parish finances are now in such poor shape that St. Luke's lost its independent status, and is now under the direct control of Massachusetts Bishop Thomas Shaw. The diocese has had to infuse the church with \$100,000 to cover outstanding debts, according to *The Boston Globe*.

Shaw also took the opportunity to appoint all new lay leaders for the parish as part of what diocesan attorney George H. Kidder called a general "housecleaning." The Rev. George A. Lambert, the associate rector who suggested Virga acted improperly, also was replaced, even though Kidder said there was no sign that Lambert had done anything wrong.

The *Globe* said that Virga turned to the priesthood in the late 1980s, entering seminary after his nationwide network of group homes and facilities for the mentally retarded collapsed amid allegations of substandard care and financial wrongdoing.

In 1993, Virga was ordered to repay Ohio \$1.5 million and to serve five years' probation after pleading no contest to theft charges.

That same year, federal prosecutors in Boston alleged that the priest tutored another group home operator in Massachusetts on the best method for obtaining kickbacks.

In addition, Virga, who at the height of his success drove a Jaguar and owned a home in affluent Duxbury, was fined in 1990 by a Massachusetts Superior Court judge for providing inadequate care to mentally retarded patients on Cape Cod, and barred from operating a health care facility in the state ever again, the *Globe* story said.

Despite this history, Virga was one of two candidates suggested by the diocese for the vacant rector's job at St. Luke's, according to members of the parish team that voted to call the priest. And he carried with him impressive recommendations from high-ranking Episcopal leaders—including former Episcopal Presiding Bishop Edmond Browning, who knew the priest from his anti-racism work and "held him in high regard."

"I was hoodwinked," said William Carafa, who served on the search team. "I would have been extremely skeptical if I knew his background."

Virga, who is no longer at the parish and works at a Catholic high school in Brockton, declined comment and referred questions to his attorney, Richard C. Driscoll Jr. of Brockton.

Driscoll reportedly said records gathered by Virga indicate that he did nothing inappropriate and that it is the church that owes money—\$29,045—to him.

Driscoll said the priest used some unwise accounting procedures, but can document how all of the money in question was spent on church programs.

Virga resigned from St. Luke's in May, shortly before being questioned by Bishop Shaw and members of his senior staff. He also offered to resign from the priesthood, but the offer was not accepted by Shaw, according to Kidder.

Virga's critics contend that he won the support of key diocesan leaders by successfully portraying himself as a victim. Virga has said his past problems were the result of media and political vendettas.

While diocesan leaders may not have been aware of all of the problems in Virga's background, both Suffragan Bishop Barbara Harris and Canon Edward Rodman, an influential senior member of the diocesan staff, were familiar with the priest's legal difficulties in Ohio, the *Globe* said. In fact, Virga was ordained in Michigan in 1991 because the leaders of the Massachusetts diocese refused to do so, citing the charges in Ohio, according to court testimony.

And even Shaw had some knowledge of Virga: he had dismissed him from his job as director of a church youth camp in 1990, not due to suspicion of illegal activities, but because he was spending money too quickly as he tried to expand the camp's mission, according to Kidder.

Shaw did not object to Virga's appointment in Chelsea, Kidder said, because he was recommended by members of Trinity Episcopal Church in Marshfield Hills, where he served as priest-in-charge from 1992-97.

ECUSA Rector Charged In Drug Distribution

An Episcopal priest in the Diocese of Washington, D.C. was arrested at his rectory October 31 with at least \$10,000 in drugs.

The Rev. Travers C. Koerner, 55, rector of St. Bartholomew's, Laytonsville, Maryland for the last two years, is charged with possession with intent to distribute a controlled dangerous substance, possession of a controlled dangerous substance, and possession of drug paraphernalia. Police say the case involves the county's biggest seizure of methamphetamine in five years.

Koerner's bond was set at \$2 million "full cash," meaning he must post the entire amount, rather than the usual ten percent.

The priest, who is at the center of a cross-country investigation involving local and federal law enforcement agencies, was already awaiting trial in November on a similar charge in Arlington County, but was not suspended or dismissed by Washington Bishop Ronald Haines until after his second arrest.

According to *The Washington Times*, Bishop Haines was aware of Koerner's arrest March 14 on a charge of possession with intent to distribute methamphetamine in Arlington County, said Daphne Gerig, a spokeswoman. Koerner reportedly told Haines he had been framed.

After that, the bishop "was keeping an eye on him, but not looking over his shoulder," Gerig said.

She said the diocese did not dismiss Koerner after his first arrest because he has not been convicted, he had no known prior criminal history and there were no complaints of problems from St. Bartholomew's congregants.

Koerner had undergone a criminal background check, but the diocese does not require employees to take drug tests, Gerig said.

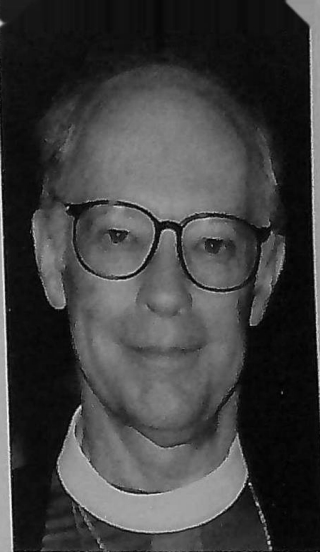
Haines relieved Koerner as rector of St. Bart's, and began the process of deposing him, following the priest's November arrest and confession to him that he was a drug user. Koerner admitted to the bishop that "he had brought shame upon the parish and was heartily sorry for what he had done," said the Rev. Canon Ted Karpf, a spokesman for Haines, according to *The Washington Post*.

Bishop Haines was said to be working with leaders of St. Bartholomew's to decide a way forward.

While methamphetamine or "speed" is typically a young person's drug, police cited signs that Koerner was a user: investigators found needles in his home and "unbelievable" needle marks on his body, said Sgt. Kirk J. Holub, supervisor of the Montgomery County police interdiction unit.

Based on the amount of drugs seized and its origins in Southern California, police also believe Koerner is a member of some type of drug organization. "He has access and connections," Sgt. Holub said.

Police investigation in the case continues. Finance investigators will audit the church's books to see if anyone has been raiding parish accounts.



Bartlett To Assist In Washington

THE RETIRED EPISCOPAL BISHOP OF PENNSYLVANIA, Allen L. Bartlett, will serve as Assisting Bishop in the Diocese of Washington, D.C., alongside Suffragan Bishop Jane Dixon, while the diocese searches for a new diocesan. The present diocesan, Ronald Haines, surprised his flock a few months ago by announcing that he would resign at the end of 2000. Dixon announced that Bartlett will serve in Washington from January 2, 2001 to June, 2002,

when a new bishop is due to be consecrated; Dixon also will retire in 2002. Bartlett is, of course, a liberal who has ordained active homosexuals, but, during part of his tenure in Pennsylvania, was the only bishop in the American Church to allow orthodox parishes an ongoing system of alternative episcopal oversight. (*Washington Diocese*)

San Joaquin Sends Money, Missionaries Overseas

A new diocesan program which calls for sending missionaries to parts of the world lacking any Christian presence or activity was announced by the Rt. Rev. John-David Schofield during the 41st annual convention of the Episcopal Diocese of San Joaquin, held at St. James Cathedral, Fresno (CA).

Schofield explained that the concept for the missionary endeavor came from diocesan representatives to the New Wine-skins Conference earlier this year. "The Lord's plan (for San Joaquin) came into focus," he said. "We were to support, and become involved in, missionary outreach in areas...of the world where no Christian work was being done."

During the coming year, the diocese will send clergy to Nepal, Pakistan, and Laos. In addition, youth leaders being trained as counselors in Youth Quest, another diocesan initiative, may join the clergy for missionary stints later in the year.

One of the first missionaries will be the Rev. Sam Vongsant, who will return to his native Laos after being gone from that

Nevada Elects Woman Bishop

The Diocese of Nevada has elected the Episcopal Church's eighth female bishop.

Elected on the fourth ballot during October 13 voting, the Rev. Katharine Jefferts Schori, 47, is assistant rector of Good Samaritan, Corvallis, Oregon, a pastoral counselor in hospice work, and a philosophy instructor at Oregon State University.

Schori, who will succeed the late Bishop Stewart Zabriskie, holds an M.Div. from Church Divinity School of the Pacific; a B.S. degree in biology from Stanford; and an M.S. and Ph.D. in oceanography from Oregon State University. She is married, with one child.

Assuming that the required consents are obtained from the Episcopal Church's diocesan standing committees and bishops, she will be consecrated in Las Vegas on February 24. ■

Sources: Anglican Communion News Service, *The Living Church*

country for 25 years. Vongsant has already translated the *Book of Common Prayer* into Laotian.

As part of its outreach, the diocese will also send \$53,000 to "wonderfully orthodox dioceses in Africa," said Schofield. The money will be sent in the name of the national church, with the diocese reducing its payment to the national church by that amount.

The bishop acknowledged the departure of many people from the Episcopal Church (ECUSA) due to "decisions made by last summer's General Convention." But he said he is "quite content to be obedient to Jesus and his word as a member of [ECUSA], particularly because I know that [foreign] primates...throughout the world are monitoring us carefully."

Schofield is, however, aligned with the traditionalist Forward in Faith, North America, which endorses the

Bishop Schofield

creation of a separate orthodox province of the Anglican Communion in America.

A resolution stating support for Episcopalians who have joined the Anglican Mission in America failed, though, on a divided vote, with clergy favoring it and lay delegates rejecting it.

Schofield said the diocese will be helping parishes and missions prepare to help double the size of the diocese's membership in the next five years, keeping pace with population growth projections in California's San Joaquin Valley.

Source: *Episcopal News Service* report by Dick Snyder

Convention Cheers Iker

The Episcopal General Convention just decided over the summer to send enforcers into the three dioceses holding out on women priests, and already Fort Worth Bishop Jack Iker has had an unofficial visit from the new president of the House of Deputies, George Werner.

Iker, who has declined to ordain female priests due to his convictions, directs women from his diocese seeking ordination to the neighboring Diocese of Dallas, where they may be ordained by Bishop James Stanton, an Evangelical who accepts female clergy. But that arrangement has not satisfied the lib-

Continuing Church Initiated In Japan

A Continuing Anglican Church has been launched in Japan, following the ordination of women as priests in the "official" Anglican province in the nation, *Nippon Sei Ko Kai*.

The new church, *Nippon Kirisuto Sei Ko Kai* (The Traditional Anglican Church in Japan), is based at Nagasaki, and led by Fathers Immanuel J. Furukawa and Ambrosios N. Furutake.

Leaders of the small body have petitioned for membership in the Traditional Anglican Communion (TAC), led by Archbishop Louis Falk of the U.S. as primate. The TAC will provide episcopal and pastoral oversight if no orthodox Japanese bishop is prepared to do so.

In a declaration initiating the new body, reference was made to *Nippon Sei Ko Kai's* 1998 General Synod, which adopted

eral-dominated General Convention.

Any feelings of isolation Iker may have had, though, were likely alleviated when 180 delegates at his November diocesan convention rallied behind him, giving him a standing ovation.

David Williams, 55, of St. Andrew's, Fort Worth, said that: "When the task force comes to [Fort Worth], we should treat them to lunch at the best place in town," he said. "Then we should give them a...ticket out of town."

There's a good chance the diocese can cover the ticket, too. During the convention, it celebrated the success of its first-ever capital campaign, which raised nearly \$3.9 million. The money is being used for a new diocesan center, a church camp and starting new churches. The diocese has 55 congregations in 24 counties, and 20,000 baptized members, up 1,300 from 1996.

"We are up in every category: membership, attendance and giving," Bishop Iker said. "It just goes to show that a traditional, conservative diocese can grow and succeed even in the current climate of the church."

Source: *The Dallas Morning News*

Landmark Continuing Parish Sees Major Expansion

The year 1997 "marked the beginning of the real renaissance of St. Mary's. We stopped just holding the line and began to grow."

So said the Rev. Stephen Wallsteadt of St. Mary's, Denver, a church that has run with conspicuous diligence the race set before it, since becoming the first parish to leave the Episcopal Church following its 1976 approval of women priests and a new prayer book. The congregation became part of the Anglican Catholic Church (ACC).

Under the leadership of the Rt. Rev. James O. Mote, St. Mary's rector from 1957-92 and Bishop of the ACC's Diocese of the Holy Trinity from 1978-94, the solidly Anglo-Catholic parish fought a long, brave battle with the Episcopal Diocese of Colorado over the church property. Though unsuccessful in court, the parish reached a financial settlement with the diocese enabling it to retain its church building.

In 1997, the parish paid off the remainder owed to the diocese, and the church was consecrated by the late Most Rev. M. Dean Stephens, assisted by Bishop Mote. The congregation now totals more than 400 souls.

And now, after seven years of planning and raising money, St. Mary's has broken ground for its new Parish Center.

three resolutions opening the way for the ordination of women priests, "placing [its] own theology of holy orders before the priesthood set up by God Himself. [It] raised high the banner of congregationalism and took the *Nippon Sei Ko Kai* down another road contrary to the apostolic tradition of the Holy, Catholic Church," the declaration stated.

It said the new body's response would be based on the words of the Nicene Creed, adding that, in order to "preserve the holy apostolic tradition" and faith "we have determined to commence this walk." The new body would "succeed to the heritage of the Church and would obey and protect the Chicago-Lambeth Quadrilateral...."

Initially, the Japanese Continuing Anglicans will rent existing churches and halls for worship, and clergy will seek secular employment to supplement their incomes.

Source: *The Messenger*



ST. MARY'S, Denver

The building replaces earlier structures north of the main church, and will house an enlarged Lady Chapel, library, church hall, classrooms, offices, and kitchenettes.

The ceremonial groundbreaking this summer followed a Solemn Pontifical Mass and Procession of the Blessed Sacrament. The choir, acolytes, clergy and congregation joined Bishop Mote as he turned the first shovelful of earth just north of the old buildings, which were to be demolished in mid-September. Construction of the new center was scheduled to begin by October.

"This is not just an achievement for each of us," but the start of a new life and ministry for St. Mary's, said Fr. Wallsteadt, rector of St. Mary's since 1993, in a picnic after the ceremony. "God will lead us on our journey."

Wallsteadt credited the Rev. Kenneth P. Vinsel III, curate at St. Mary's since mid-1997, for much of the parish's growth. "Father Vinsel has been outstanding in teaching and youth work," he said.

St. Mary's Youth Group really began to grow in 1998, Fr. Wallsteadt said. Under the direction of Andrew and Corrine Van Dyke, parish young people have a busy schedule of community volunteering, money raising, assisting in parish events, and parties. They have helped in the temporary relocation of parish offices and classrooms in preparation for construction of the Parish Center. A youth center is planned in the renovated Clergy House basement, through the joining of three classrooms.

Cost of the new building is estimated at \$1.2 million. Contributions have already provided almost all of the new center's furnishings.

In addition to Frs. Wallsteadt and Vinsel, St. Mary's clergy staff includes the Rev. Canon Philip A. Nevels, curate emeritus; and Deacons John McCamey and John Woolley.

Source: *The Trinitarian*

Texas Baptists Defund National Church Seminaries

In a strong reaction to conservative control over the national Southern Baptist Convention (SBC), consolidated over the last 21 years, more moderate Texas Baptists have voted by at least a 3-to-1 margin to cut \$4.3 million of next year's funding for six top SBC seminaries.

Delegates ("messengers") at the Baptist General Convention of Texas, meeting in Corpus Christi October 30, also amended the convention's constitution so that churches outside of Texas could affiliate with the nation's largest Baptist state convention. However, the 6,664 messengers defeated a motion that would have cut all funding for SBC agencies.

The actions came after the June national assembly of the 15.8 million-member SBC adopted what a Texas report called "creedalism" and conservative views, such as a ban on female pastors, in a revised version of the Baptist Faith & Message. The changes downplayed "the priesthood of believers" and "soul competency"—Baptist ideas that promote freedom in Bible belief, the report asserted. Visits by Texas delegates to the six af-

Continued on next page, right column

Ecumenical, Internal Troubles Over Women Priests Hound Old Catholics

The Roman Catholic Archbishop of Utrecht says that the selection of an ex-Roman Catholic priest to lead the Old Catholic Union of Utrecht adds an "extra problem" to relations between the two churches, but that the larger difficulty is women's ordination in some Old Catholic bodies.

Adriaan Cardinal Simonis was speaking of Fr. Joris Vercammen, a Belgian who was consecrated in July as the Old Catholic Archbishop of Utrecht (in the Netherlands), succeeding Archbishop Antonius Jan Glazemaker. His election was a clear contest between a liberal (Vercammen) and a conservative, native-born Dutch Old Catholic priest Fr. Jacob Spaans, the Dean of the Utrecht Chapter. Born in 1952, Vercammen was ordained in the Roman Church in 1979, and became Old Catholic in 1988.

Old Catholics reject papal infallibility and certain other positions upheld by Rome, though Old Catholic orders have been (until recently) recognized by Rome.

The some 400,000-member Union of Utrecht is officially in communion with Anglicanism, with one notable exception: the Polish National Catholic Church (PNCC) in North America, the Union's largest body, broke communion with the Anglican Churches in Canada and America, as well as the Church of England in 1992, over women's ordination, and now is estranged from several European Old Catholic bodies which have moved to ordain women in the absence of a consensus on the issue. The PNCC has broken communion with Old Catholic churches in Germany, Austria, Holland and Switzerland over the innovation.

The significant percentage of ex-Roman Catholics in leadership of European Old Catholic churches seems, in fact, to have catalyzed the movement of these bodies to accept female ordination.

According to a Dutch e-mail newspaper, Cardinal Simonis said the opening of the priesthood for women in Old Catholic churches is an "insuperable problem" in the search for church unity, and that the Old Catholic Church had become a protestant body. "That is very tragic," Simonis was quoted as saying.

ANGLICAN WORLD BRIEFS

***TANZANIAN ANGLICAN BISHOPS** have issued a statement acknowledging the seriousness of the AIDS epidemic, and calling on the church to increase its response by taking "a more active role in education, prevention and care." The statement, which outlined several specific ways the church could help, followed upon a conference on the epidemic, and a public statement on the same subject by South African Anglican bishops. Tanzania has 1.3 million people living with HIV/AIDS, over 8 percent of its population. Sub-Saharan Africa has 24.5 million cases and the epidemic shows no signs of slowing down. - *Episcopal News Service*

***THE ANGLICAN CHURCH OF KENYA** will allow widows and widowers in Nyanza Province to remarry in the church after establishing the HIV/AIDS status of the late husbands. Spokesmen said the move was aimed at discouraging wife inheritance and at curbing the spread of the lethal virus among citizens. Sixty percent of beds at health institutions in Homa Bay District are occupied by HIV/AIDS patients. The Nyanza Provincial Medical Officer of Health, Dr. Ambrose Misore, said the percentage might increase next year if residents do not change their moral behavior. He said AIDS awareness is almost 100 percent in the area while there are zero rate behavioral changes. - *East Africa Standard*

***A REPORT ENCOURAGING FAITH HEALING** while trying to stem departures from official guidelines for "deliverance," or exorcism, was considered by the Church of England's General Synod in July. *A Time to Heal*, the C of E's first report on healing for 40 years, calls for healing ministries to be an integral part of each parish church, as a gospel imperative, while guiding parishes and clergy on the conduct of a responsible healing ministry. The report questions the use of New Age therapies, such as the energy healing system Reiki, and even yoga. It states that Christians may be "compromised" by using some holistic therapies because of the spiritual forces that are unloosed. The report also reiterates current House of Bishops guidelines on deliverance, amid reports that the incidence of exorcisms has increased nation- and worldwide. There were reports that some exorcisms had taken place without the required permission of the bishop. "Deliverance is part of the ministry of healing, but a small part, and it needs particular expertise," said the Bishop of Reading, Dominic Walker. The Church generally finds few cases of possession by the devil it regards as genuine. However, the spiritual healing aspect of the Church's work has, in the past ten years, moved into the mainstream. The C of E's new **Common Worship** liturgies, which came into use during Advent, include for the first time a healing service with an element of deliverance. The Bishop of Chelmsford, John Perry, said the evidence that faith healing works was "overwhelming." Faith healing is not a substitute for traditional medicine, he said, but might complement it. - *Church Times/The Times/BBC/The Church of England Newspaper*

***LELAND FRANCIS HILLIGOSS**, a founding father of the Continuing Anglican movement, has been formally

BRIEFS Continued on Page 29

BAPTISTS Continued from previous page

fectured seminaries also led to the conclusion that the schools' trustees "almost exclusively reflect the narrow attitude of doctrinaire fundamentalism."

The \$4.3 million diverted from the SBC seminaries will be given to three Texas Baptist schools. A further c. \$1 million diverted from SBC agencies also will go to Texas-based projects. More than \$17.5 million will still go to the SBC foreign and continental mission boards next year.

A few weeks earlier, former President Jimmy Carter also disassociated himself from the SBC, a symbolic though influential gesture.

The Rev. R. Albert Mohler, president of the Southern Baptist Theological Seminary in Louisville, Kentucky, said that what the Texas report derided as creedalism was no more than the kind of confession of faith that seminary professors had been required to sign since 1859.

"Without a confession of faith, there is no legal or disciplinary procedure for accountability," Mohler said.

He said "doctrinaire fundamentalism" was "a reckless charge" and shows the Texas panel "has demonstrated that it will not identify with the conservative convictions held precious" by Southern Baptists.

Sources included *The Washington Times, Episcopal News Service*

Marriage—A Movement Whose Time Has Come (Again)

Christian Declaration Issued

Some key national religious leaders have joined in supporting a first-of-its-kind "Christian Declaration on Marriage," issued November 14 at the U.S. Catholic bishops' fall conference in Washington, D.C.

The main point of the declaration is to commit churches to offering practical assistance to couples in building and sustaining strong marriages, to "[reverse] the course of our culture."

The declaration warns of the adverse social impact of high rates of divorce, cohabitation, and non-marital births, coupled with a decline in the marriage rate. Signers pledge to uphold "God's first institution—marriage."

The declaration defines marriage as "a holy union of one man and one woman, in which they commit to build, with God's help, a loving, life-giving, faithful relationship that will last for a lifetime."

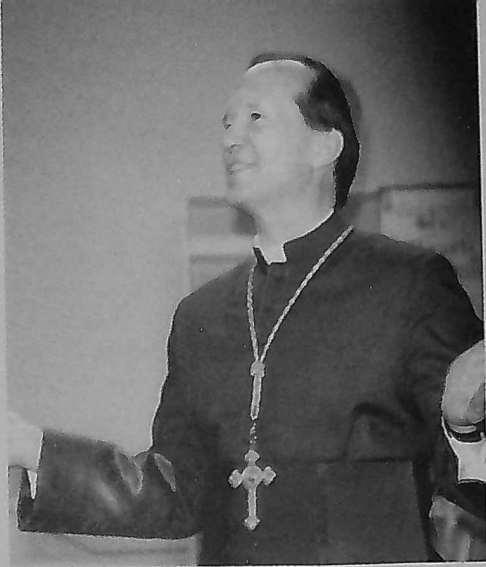
Earlier in the day, about 200 protesters blasted the Roman Catholic Church's stance on gay rights, demanding that the church stop "spiritual violence" against gay, lesbian, bisexual and transgendered members. About 100 protesters were arrested after they blocked the entrance to the National Shrine of the Immaculate Conception. The protest was sponsored by three advocacy groups: Soulforce, Dignity/USA and Equal Partners in Faith.

The marriage declaration was signed by Bishop Anthony O'Connell of the National Conference of Catholic Bishops, Richard Land of the Southern Baptist Convention, and Bishop Kevin Mannoia, president of the National Association of Evangelicals. It also has been endorsed by leaders of Evangelical renewal groups within several mainline denominations.

The one major hitch in the otherwise-positive move occurred, however, when Robert Edgar, general secretary of the U.S. National Council of Churches, signed, and then unsigned the declaration, saying that he favors "gay marriages."

"This Year Shall Be Unto You A Jubilee"

THE TRADITIONAL-IST BISHOP of the Episcopal Diocese of Quincy, Illinois, Keith Ackerman (pictured), probably surprised not a few members of his flock by announcing recently that debts owed by parishes to the diocese



were forgiven, in light of the Jubilee call articulated in *Leviticus 25:8-17*. "My beloved friends in Christ: As of today, your debt has been forgiven. This is Jubilee. Not only do we respond to God's call in this Jubilee Year, but we rejoice in His free gift of salvation," Ackerman said. But with this release came a challenge. Quoting *Luke 12:48*, Ackerman said, "To whom much is given, much will be expected." We, as a Diocese, are now eager to see how this trust investment in you will be used to glorify God. Now that you have had this burden removed, we wait with joyful expectation to see what you will do this year to extend the Kingdom of Christ." His hope is likely well placed; during his remarks he recounted the tremendous response made by Quincy parishes to his call last year to repair and improve their church buildings, to make them more welcoming for new disciples.

The declaration, however, says nothing directly about homosexuality. Its drafters also had been told by an NCC representative that all but one of the NCC member bodies (which include the Episcopal Church) define marriage as the union of one man and one woman, making Edgar's action starkly unrepresentative of NCC constituency.

The incident caused leaders of various denominational groups aligned with the Association for Church Renewal to conclude that Edgar had revealed the NCC's true stand on this critical issue, and to question NCC's current efforts to make common cause with conservative Christians.

"Marriage Movement" Principles Adopted

Yet Edgar and his associates appear likely to be left behind in what seems to be a growing groundswell of ecumenical/social support for reversing the divorce culture.

The Christian Declaration on Marriage followed the issuance over the summer of "The Marriage Movement: A Statement of Principles," signed by some 100 religious, academic, political and civic leaders.

Columnist Mike McManus, one of the signatories, and co-creator (with his wife) of the acclaimed "Marriage Savers" program that is being implemented in a growing number of venues in the country, offered some excerpts of the 23-page statement, edited by Maggie Gallagher of the Institute for American Values, including the following:

"We come together because the divorce revolution has failed. When marriages fail, children suffer. For many the suffering continues for years. For some it never ends. Nor has the divorce revolution reliably delivered on its promise to adults of greater personal happiness...Despite the tripling of divorces since 1960, the percentage of persons in intact and happy marriages has declined.

"We come together because the unwed-childbearing revolution has failed. It has not led to greater equality for women, but

Continued at top of next page

BRIEFS Continued from Page 28

installed as a lay canon within the Anglican Catholic Church in Australia (ACCA). Hilligoss, a former U.S. citizen, attended the historic 1977 Congress of Concerned Churchmen in St. Louis, the springboard for a movement to continue historic Anglican faith and order apart from the "official" Anglican Churches in the U.S. and Canada that had turned away from it. Continuing Anglicanism subsequently spread to many other parts of the world. Hilligoss, meanwhile, settled in Australia with his wife (now deceased), and presently attends St. Anne's Parish, Hobart, Tasmania. In elevating Hilligoss to the office of lay canon, ACCA leader, Bishop John Hepworth, cited Hilligoss' efforts and determination to continue the faith and heritage of the Anglican Way.

ANGLICAN USA BRIEFS:

***BISHOP STEVEN CHARLESTON**, president of Episcopal Divinity School in Cambridge, Massachusetts, was among featured speakers at an August meeting of over 1,000 homosexual, bisexual and transgendered individuals, their families and friends. They met in Chicago to proclaim their rights to full inclusion in religious institutions through the Welcoming Church Movement and the Witness Our Welcome Conference (WOW2000). The conference was the largest-ever gathering of Christians strategizing and working together across denominational boundaries to effect full inclusion of people irrespective of their sexual orientations. Similar aims motivate the Welcoming Church Movement, a grassroots effort being made in churches throughout the U.S. and Canada. Over 1,000 churches have already declared themselves "Welcoming." - *Gay Today*

***NEW YORK EPISCOPAL BISHOP RICHARD GREIN** recently announced that he and his wife, Joan, have begun a trial separation after 40 years of marriage. The bishop, a liberal, is due to retire next year. - *Virtuosity*

***THE REV. ROBERT ORR**, the former rector of All Hallows Episcopal Church in Wyncote, Pennsylvania, who was convicted last year of possessing and disseminating child pornography, will get another chance to prove his claims that he was framed by a parishioner. A panel of judges said the trial court erred in not permitting the parishioner, John Ralston, to testify about private discussions Fr. Orr said he had with Ralston. At the time of the trial those discussions were ruled to be protected by priest-penitent privilege, and the jury never heard about them. - *Virtuosity*

***SOME ORTHODOX EPISCOPALIANS AND CONTINUING CHURCH MEMBERS** have joined forces in Arizona. The purpose of the "Arizona Resistance" group is to share resources and ideas, extend ministries insofar as possible, provide mutual support and prayer, discuss pressing theological problems, and coordinate resistance to "the spreading apostasy." In addition to Episcopal and Continuing Church members, a spokesman, Jeff Medkeff, writes that participants include "several individuals who are in the process of becoming associated with the Anglican Mission in America." The goal,

Continued on Page 32

MARRIAGE Continued from previous page

the feminization of parenting and poverty.

Marriage is a universal human institution, the way in which every known society conspires to obtain for each child the love, attention and resources of a mother and father.

"We come together to pledge that in this decade we will turn the focus on marriage, reducing divorce and unmarried childbearing."

The statement argues that "renewing a marriage culture" is a reasonable and reachable goal. "The history of American progress is the history of confronting entrenched social problems once considered inevitable," it says. "Slavery, racism, poverty, pollution, drunk driving, sexism, tobacco use—in each case, Americans proved that when a social practice, big or small is wrong, or destructive, the correct response is not fatalistic acceptance, but action.

"Strengthening marriage is a legitimate public goal. It protects the well-being of children. Divorce and unwed parenting generate large taxpayer costs. Marriage is a unique generator of social and human capital, as important as education in building wealth. Married adults live longer, healthier, happier and more affluent lives than adults who don't marry or stay married."

The paper also notes the emergence of a visible "marriage movement; a diverse and growing group of leaders are organizing new initiatives to strengthen marriage." Cited among these are the Coalition for Marriage, Family and Couples Education, which is drawing increasing numbers to its Smart Marriages conferences and is active on several other fronts; and the aforementioned "Marriage Savers" program "that has helped 5,500 clergy in 125 cities organize Community Marriage Policies and Covenants. For these programs, clergy agree to require engaged couples to undergo four months of marriage preparation, en-

courage marriage enrichment and intervention programs such as Marriage Encounter, Family Life or Retrouvaille, create stepfamily support groups, and train lay mentor couples to help engaged couples, newlyweds and troubled marriages."

Some states have moved or are moving as well to strengthen marriage and deter divorce through public school instruction, new programs, or "covenant" marriage laws, which give couples the option of avoiding no-fault divorce laws, or unilateral divorce, responsible for 17 percent of the overall increase of divorce.

The statement includes concrete suggestions for married couples, parents, clergy and governments.

"We seek nothing less than to rebuild the shattered dream of lasting love and to pass on a healthier, happier and more successful marriage culture to the next generation," the statement says. "Toward this end, we pledge our time, our resources and our intellectual and moral energy."

For a copy, or to join the list of signatories, see www.marriage-movement.org.

Sources included *The Associated Press*

"Moral Schizophrenia" Seen In Voting Results Around U.S.

While America waited amid chaos and legal wrangling for the final results of its presidential election, Prison Fellowship's Charles Colson provided a nice round-up of election results around the country on other issues of interest to orthodox Christians.

What Colson found was "a pattern of moral schizophrenia." In Colorado, for example, voters turned back a proposal requiring just a 24-hour waiting period before abortions could be

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performed. But in Maine, an initiative that would have legalized physician-assisted suicide failed narrowly.

"In Oregon," Colson wrote, "a measure prohibiting public school instruction that promotes homosexual behavior was defeated by the voters. Yet, in Nebraska and Nevada, measures banning same-sex marriage were passed."

And in Vermont, many legislators who voted for the statute that made Vermont the first U.S. state to recognize homosexual unions were tossed out of office. "Republicans committed to opposing the new law made major gains in both branches of the [state] legislature—even taking control of the lower house," Colson noted.

"On school choice issues, moral conservatives took a beating." California and Michigan rejected proposals to establish school vouchers. And in Washington state, an effort to establish charter schools was defeated—"a huge blow to parental choice and a victory for the teachers' lobby."

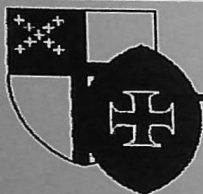
In Colorado and Nevada, voters approved laws allowing use of marijuana for medicinal purposes. "And even voters in South Carolina, South Dakota, Colorado, and Virginia—conservative states—passed measures in favor of legalized gambling.

"On a happier note," Colson wrote, "17 of 22 pro-life candidates supported by the Susan B. Anthony List won their races." Most Evangelicals in Congress also were reelected, he said.

Guide Navigates Legalities Of Biblical Teaching In Schools

A recently released guide shows how students can be taught about the Bible in public schools without breaking the law.

Endorsed by everyone from Christian educators and Jewish groups to school boards and unions, *The Bible and Public Schools: A First Amendment Guide*, was prepared by The Freedom Forum's First Amendment Center at Vanderbilt University



FOUNDATIONS

Reporting the news of Anglicanism's largest traditionalist organization, Forward In Faith, North America. Edited by William Murchison; published ten times a year. **Send \$19.95 to: FIF-NA, 6300 Ridglea Place, Suite #910, Fort Worth, TX 76116.**



Traditional Anglican 1549 - 1928 Book of Common Prayer

A small congregation with mortgage free Church, parish hall, kitchen and classrooms in growing NW Arkansas adjacent to UofA is seeking a priest. The man sought will be growth experienced and have some income and health coverage. Church will supplement income until growth provides both adequately. Send letter/resume to:

Jim Barrack, Senior Warden
St. Gabriel's Episcopal Church, UEC
1803 W. Emma Ave.
Springdale, AR 72762

in Nashville and the National Bible Association. It encourages an "educational" rather than devotional approach to the Bible in schools.

The guide lays out a middle ground between those who want Bible courses in schools to promote faith and those who prefer that God is never mentioned in the classroom.

It hews to the Supreme Court ruling that public schools may teach students about the Bible if it is "presented objectively as part of a secular program of education." The guide thus encourages schools to offer courses in the Bible as literature, to explain the role of religion in political and social movements such as abolition, temperance and civil rights, and to expose students to the basic ideas of the world's major religions. It also steers schools away from more controversial Biblical history, saying that would require "a great deal of preparation and sophistication."

The history and stories of supernatural happenings in the Bible "cannot be uncritically taught" as literally true, the guide maintains, and students should be exposed to a variety of religious and secular Biblical interpretations, it says.

"The First Amendment is not intended to make our schools a religion-free zone," said Charles Haynes, senior scholar at the Center.

"These are the articles of peace in our culture wars," said Warren Nord, a University of North Carolina philosophy of religion professor who consulted on the guide.

And Kim Colby of the Christian Legal Society said the guide will free school districts from the fear that offering any course related to the Bible results in controversy or litigation. "Most Christian parents understand that an objective teaching of the Bible is better than ignoring it or censoring it," she said.

NEW 2001/02 FCC DIRECTORY OF TRADITIONALIST PARISHES

The Fellowship of Concerned Churchmen announces the new edition of the **Directory of Traditional Anglican & Episcopal Parishes**. The FCC Directory is the most comprehensive reference guide of its kind. Richly illustrated, it lists more than 1,000 parishes in the U.S., Canada and worldwide, including those affiliated with all Continuing Church jurisdictions. Information includes parish location, service times, and clergy.

Much more than a reference source, this 250+ page directory chronicles the Anglican Communion's rapidly-expanding traditionalist movement.

Available: February 2001.

Price: US\$30 per copy (*ppd. in USA/Canada*). Overseas orders, add \$10 for shipping/postage. Or, become a member of the FCC and receive a complimentary copy. (*Annual dues: \$30 individual; \$40 family*)

Make checks payable to "Fellowship of Concerned Churchmen" and mail to: FCC, Attn. Jane Nones, 4800 Dupont Avenue South, Minneapolis, MN 55409-2326 USA.

For more information, call (612) 824-3933.



GUIDE continued from page 31

Courses on the Bible—still few but gaining ground—are being promoted by, among others, the North Carolina-based National Council on Bible Curriculum in Public Schools. The Council reported in June that there were elective Bible classes in 116 school districts in 29 states. To date, they appear to have given rise to only one successful lawsuit, which forced changes in a Florida school district.

***MEANWHILE, THOUGH LEGAL DISPUTES HAVE ERUPTED** in some parts of the U.S. over the posting of the Ten Commandments in government facilities or schools, sticklers on church-state issues have appeared unable (so far) to find fault with book covers citing the commandments, which some religious groups have been distributing to students around the country. The only objections that have arisen stem from the surprising news that Chicago public schools gave their blessing to groups distributing the book covers to students, as long as the material is handed out off school property and only to children who want it. Critics said the schools should have remained neutral on the subject.

BRIEFS Continued from Page 29

Medkeff said, is to form a statewide chapter of what Sydney Archbishop Harry Goodhew has called a broad-based conservative coalition. Medkeff says there is an open invitation Anglicans/Episcopalians in the Diocese of Arizona and Navajo areas to join up. He can be contacted at: medkeff@mindspring.com.

***THE TRADITIONALIST FORMER BISHOP OF MILWAUKEE**, Charles T. Gaskell, died September 14 in a Milwaukee hospital at age 80. A native of St. Paul, Minnesota, Gaskell was a graduate of the University of Minnesota and Seabury-Western Theological Seminary. After ordination, he served parishes in the upper midwest. He was dean of St. Luke's Cathedral in Orlando, Florida from 1971-73. He was elected as Milwaukee's coadjutor in 1973 and became its diocesan the next year, serving in that post until 1985. Gaskell's past service included that on the Nashotah House Seminary board of trustees, and on the executive board of the Anglican Fellowship of Prayer. He also was a member (*inter alia*) of the Evangelical and Catholic Mission (later the Episcopal Synod of America), the Confraternity of the Blessed Sacrament, and the Society of Mary. He is survived by his wife, Mabel, two sons, a daughter, several grandchildren and a great grandchild. - *The Living Church*

***GUY CONDON**, 46, an Episcopalian and president of Care Net, a network that provides pro-life crisis pregnancy care, died November 11 from injuries suffered in car accident. He was returning home to Virginia after giving a fundraising speech for the Capitol Hill Pregnancy Center in Washington, D.C. Condon was a graduate of Wheaton Graduate School in Illinois and Gordon College in Boston. He served as president of Americans United for Life before joining Care Net in 1993. Under his leadership, Care Net grew to a network of over 600 affiliated crisis pregnancy centers in North America. - *Presbyterians Week*

OF GENERAL INTEREST:

***THE RU-486 ABORTION DRUG** that will be sold in the U.S. will be manufactured in a factory operated by

***THE COLORADO BOARD OF EDUCATION** voted in July to urge schools to display "In God We Trust," the motto used on the nation's currency for more than a century, in an attempt to tackle a trend in public education of neglecting the nation's religious tradition, one board member indicated. The resolution was thought likely to spark a lawsuit.

Sources included *The Washington Post*, *The Washington Times*

—LATE NEWS— Montana Bishop's Case Heard

A court composed of nine bishops of the Episcopal Church, meeting in Minneapolis, heard arguments November 20 in the case of a fellow bishop accused of immorality and conduct unbecoming a member of the clergy.

The issue in the case is whether or not Montana Bishop Charles I. "Ci" Jones III—already found guilty of sexually exploiting a relationship with a female parishioner while serving as a rector in Kentucky almost 20 years ago—had already undergone sufficient discipline for his actions.

A decision is expected by the end of the year. ■

the government of the People's Republic of China. The Hua Lian Pharmaceutical Plant in Shanghai will manufacture the drug for Danco Laboratories, the U.S. patent holder. The RU-486 produced in that factory and two others is now used for about one-half of the estimated ten million abortions annually in China. Many of those abortions are forced on women under the government-enforced "birth-quota" program. Thus, Douglas Johnson, legislative director of the National Right to Life Committee, said the import of RU-486 from China "is both a public health issue and a human rights issue. It is a public health issue because China is a major source of impure drugs, and the FDA cannot possibly monitor a Chinese factory effectively. It is a human rights issue because Hua Lian Pharmaceutical is a major component of the Chinese government's population control program, which relies heavily on compulsory abortion." Some members of Congress were said to be looking into the matter. - *The Washington Post/The Washington Times*

***WITH BACKING FROM A DIVERSE COALITION** of churches and charitable organizations, Congress agreed October 30 to provide full funding for the U.S. share of an international initiative to write off the debts of some of the world's poorest countries. This agreement cleared the last remaining hurdle for the Foreign Operations appropriations bill to move to the President, who has indicated his support. Congressional negotiators nearly doubled—to \$435 million—the House's offer of \$225 million for debt relief, after considerable pressure from supportive lawmakers, religious leaders, and celebrities. Negotiators also agreed to allow the IMF to revalue part of its gold reserves for debt relief, worth about \$570 million to the program. "For the poorest countries, debt relief means more kids can go to school, more health clinics can deliver immunizations, and more farmers can get their goods to market," said Thomas H. Hart, Director of Government Relations for the U.S. Episcopal Church. The October 30 action will help finance an international debt relief arrangement reached among the G-7 last year. The agreement would relieve up to \$90 billion in debt for 33

Continued on page 34

Signposts

The Village Mite

David W. Virtue brings us this heart-warming story from a village in Nigeria, to which nation he recently traveled with friends from Anglican Frontier Missions. It is one of several amazing reports he brought back from this burgeoning Anglican province.

*

WE HAD PULLED UP TO A SMALL VILLAGE in south central Nigeria. Our host, Canon Asun, in company with the Bishop of Ibadan, Joseph Akinfenwa, wanted us to see not just the big and strategic churches in Nigeria, where thousands meet weekly, but small, out-of-the-way village parishes easily overlooked by a small band of visiting American Episcopal missionaries.

As we walked towards the village we were instantly greeted by a diminutive pastor in a western suit three sizes too large for his frame. With him were dozens of colorfully-dressed Nigerian women and children.

For many of the children it was their first sight of a white face, and they gazed with some awe at two of us who stood well over six feet.

But soon their awe turned to laughter and smiles, and later hymns, as they responded to our friendliness and obvious interest in how they lived and worshipped.

We walked about 200 yards from the edge of the road down a dirt path surrounded by lush green countryside. Small mud-made brown huts with corrugated iron roofs lined the path to the church.

What greeted us would confound and confuse any Western architect or parish expansion expert.

A small chapel made of bricks and mud and held together with little more than the prayers of villagers, stood neatly inside a half completed larger church with mud walls and no roof, looking for all the world like it was about to swallow up the smaller building.

The pastor was eager to show it to us. To him this represented numerical growth. When his growing congregation of villagers near and far began to fill his little church to overflowing and the collection plate also expanded by degree, his plan was simply to put a roof on the newer structure and knock down the smaller building inside. In this way no time would be lost and no Sunday service missed by erecting a whole new structure nearby. It seemed a stroke of genius, but definitely not the way things are done in the West.

As we clicked away with our cameras, the group of women and children suddenly burst into a native Christian hymn that resounded through the scarred walls and across the village and into the bush. At the conclusion, my colleagues and I, along with Canon Asun, burst into spontaneous applause. The Rev. Tad de Bordenave, director of Anglican Frontier Missions, brought greetings from the American Episcopal Church and briefly prayed for them. We then filed out of the church.

On the uneven front steps of the mud church an event occurred that will stay with me till my dying day. After photo-

graphs were taken we gathered around the pastor for departing prayers. The small pastor lifted up his eyes to heaven and in halting English asked God to carry us safely to our next destination. (With the roads in Nigeria almost unnavigable, that's a prayer worth praying.) The bishop then prayed and blessed the parish and its people.

Then, as we were about to leave, the pastor suddenly pulled a large envelope out of his pocket and handed it to Fr. de Bordenave to take with him.

Thinking it might be letters to post in the U.S. for local Nigerians, Tad politely thanked the pastor and opened the envelope in front of the assembled gathering.

To our great surprise, we found the envelope was stuffed with money. The pastor was giving his entire past month's collection to us as a gift for coming to see him.

I and my American companions were amazed, dumbstruck, even embarrassed. Here was a pastor and his congregation living in an impoverished village, who was giving us a month's collection from his people as his way of saying 'thank you' for our coming to see him.

Now we had a dilemma. Not to accept the gift would have been a cultural no-no (and Americans are masters of that), but we couldn't accept it, either. We looked for guidance from our host the bishop. He told us to remove a few notes and hand it back.

Tad carefully extracted 30 Naira (little more than 25 cents) and returned the envelope. The pastor accepted it with great solemnity, as though he had just received a million dollars and, bowing to us, handed the money over to his treasurer. We later learned that the money represented all the village had to buy fuel for cooking and heating for the coming winter.

I was still shaking as we got back into the car. In all my years of travel, I had never encountered such generosity and humility. This was the widow's mite writ large.

On my return to the U.S., I took my 10 Naira note (worth less than a dime), but priceless in the eyes of God, and framed it. It now sits on my desk, and every time I feel the need to whine about money or the lack thereof, I look at that small red note and think of that poor pastor in a nameless Nigerian village looking up at me with love in his eyes and a bundle of worn currency in a torn airmail envelope offered up in his gnarled hands. And I drop to my knees and confess my sin. ■



REGENERATION is a ministry in the Baltimore and Washington areas for men and women seeking to overcome homosexuality. Confidentiality is safeguarded in this Christ-centered support group-teaching program. Cost is reasonable, and no one is turned down for a lack of funds. For information, call 410/661-0284.

THE ORDER OF ST. ANDREW

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

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

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

The Afterword

Tough Love For ECUSA?

Statements by one of five foreign leaders at Rosemont, Pennsylvania, November 26 give renewed hope that the jig may be about up for ECUSA, which has flagrantly ignored the stern warnings about its liberal sexuality policies issued by Anglican primates last March.

Indications are that there is a "growing conviction" among the primates that they must deal seriously with theological and moral disorder in the Anglican Communion, and that concrete proposals—prepared this time by a team of bishops and scholars linked with the developing "Nassau Coalition"—will be put before the Primates' Meeting next March.

The proposals, says Archbishop Maurice Sinclair of the Southern Cone, will seek to provide what the 38 primates lacked at their early 2000 meeting: guidelines for exercising the "enhanced" responsibility for ensuring Anglican unity that the last two Lambeth Conferences asked of them, as well as steps for dealing with ECUSA's ongoing deviations from the Anglican common mind.

The fact that these deviations were exacerbated by July's General Convention means that Episcopal Presiding Bishop Frank Griswold is likely to face a good deal of anger from his colleagues at Kanuga, NC next year.

But beyond that, the issues of Biblical authority, the primates' leadership role, and the limits to diversity within Anglicanism must be soberly confronted, the Nassau group believes. And

Sinclair thinks there is every hope that they will be.

It is clear that this will not be done lightly, and that final efforts will be made to persuade Griswold—and by extension many of his fellow ECUSA bishops—to turn from the error of their ways. But if such is not achieved then "suspension of communion" will occur. This, one assumes, would open way for orthodox believers in the affected areas to be provided proper pastoral care and oversight.

And in his own way, the English-born Archbishop Sinclair, a man of deep Christian faith, has raised the stature of this argument. His humble, pleasant, demeanor does not mask his conviction that order must be restored. Anyone encountering him will easily discern that his commitment to a recovery of orthodox belief and practice throughout the Communion has nothing whatever to do with power, personalities—his own or others'—or partisanship, and everything to do with the revealed truth of God. As such he has emerged as a leading spokesman for those seeking a restoration of Anglican unity.

One trusts that the main leader in that effort, though, will be—or should be—the Archbishop of Canterbury. Dr. Carey is quite right to eschew anything that smacks of force against wayward brethren; that is not really the Christian way. But surely more than warnings are needed—ultimately—to deal with what is in effect a *rejection* (and sometimes even persecution) of those loyal to the Anglican consensus, by leaders claiming to be part of the same church?

Inaction by Dr. Carey and his colleagues in the face of this will only make a mockery of their Communion (big C or little) by revealing that it is nothing of the sort. It will reinforce the message—already coming through too clearly—that anyone of virtually any viewpoint or practice may be an Anglican, so long as they wear the right vestments, of course.

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

BRIEFS Continued from Page 32

poor countries, while promoting transparency, better fiscal management, poverty reduction, and economic growth in those countries. The direct cost to the U.S. is \$920 million over four years for both bilateral and multilateral debt relief. The \$435 million approved in October represents this year's installment on the program. - *Anglican Communion News Service*

***THE U.S. CONGRESS** voted October 25 to lift restrictions on foreign aid to groups that support abortion overseas, on the condition that government aid not be released until the next president is in office. The measure, contained in a \$14.9 billion foreign aid spending bill, lifts a rule forbidding government-funded groups like Planned Parenthood from lobbying foreign governments on abortion issues or performing abortions overseas. Now they may do so with their own money and still receive U.S. aid for other support programs after February 15. Election time pressures apparently caused pro-life lawmakers to accept the provision, in the hope that restrictions would be reinstated by executive order under a Bush presidency. - *The Washington Times*

***TEEN BIRTH AND ABORTION RATES** in developed nations have fallen over the past 25 years, says a study of 46 countries. However, the U.S. still ranks among the highest of these countries for teen pregnancies, births and abortions, says the study, released earlier this year

by the Alan Guttmacher Institute. America's high ranking comes even as the U.S. teen pregnancy rate fell by 17 percent over the 1990s. The authors say "broad societal changes" involving work, family, and views about sex education are likely driving the overall declines in child-bearing. The study found that, in 18 countries, teen birth-rates fell by more than half between 1970 and 1995. Countries with the highest teen birthrates as of 1996 were Armenia, the U.S., the Ukraine, and the Eastern European countries of Georgia and the Republic of Moldova. The highest teen pregnancy and abortion rates were found in the Russian Federation. The U.S. rate was 54.4 births per 1,000 girls aged 15-19, while its teen abortion rate was 29.2 per 1,000 girls. On the low end, ten countries, including several in western Europe, had birth rates of less than ten births per 1,000 teens. Many of these countries have adopted a "safe sex or no sex" approach and strongly promote contraceptives; abstinence programs, used in some venues in the U.S., also appear to be effective. - *The Washington Times*

***NOT LONG BEFORE THE RECENT PRESIDENTIAL ELECTION**, a rabbinical court in Brooklyn, New York, took the unusual step of excommunicating vice presidential candidate Joe Lieberman, also one of Connecticut's senators. The New York Torah Court stated that Lieberman caused "grave scandal" for the Jewish religion because,

Continued on Back Cover

CHURCH DIRECTORY

CALIFORNIA

Carlsbad

St. Michael's-by-the-sea (Episcopal Church)

2775 Carlsbad Blvd.; Sun 7:15a MP, 7:45a, 9, 10:30a HC, 5:15p EP; Mon 8:30a MP, 5:15p EP; Tues 8:30a MP, 8:45a HC, 5:15p EP; Wed 6:45a MP, 7a HC, 5:15p EP; Thurs 8:30a MP, 8:45 HC, 5:15p EP; Fri 8:30a MP, 5:15p EP; Sat 8:30a MP, 5:15p EP, 5:30p HC. The Rev. W. Neal Moquin SSC, rector; 760/729-8901, fax 760/720-0737

Los Altos Hills

St. Luke's Chapel in the Hills (Christian Episcopal Church)

26140 Duval Way; First Sunday/Feast Days HC 10a; All other Sundays MP 10a; Sunday School all Sundays 10a; 1928 BCP; 650/941-6524

Los Angeles (Loz Feliz area)

St. Mary of the Angels Anglican Church

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

Orange County (Newport Beach)

St. Matthew's Church (Anglican Catholic Church)

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

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

DISTRICT OF COLUMBIA

Church of the Ascension & 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

MAINE

Portland

Old St. Paul's Parish Church Founded 1763

(Anglican Church in America)
279 Congress St.; Anglican Missal & 1928 BCP; Sun Low Mass 7a, Sun High Mass 10a; Wed Mass (1928) 5:30p; Thurs Mass (1928) 9a; Holy Days as scheduled; The Rev. Lester E. York, Rector; 207/828-2012, fax 207/541-3736; e-mail: oldsaintpauls@webmail.catholic.org; www.augustinian.net/stpls.htm

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, Wed HC noon; Thurs HC 6:30p; Fri HC 10a; all services 1979 BCP Rite I; The Rev. Michael Heidt; church phone/fax: 301/927-6466

Crownsville/Annapolis

St. Paul's Chapel

(Independent Anglican)
Generals Hwy (Rte 178) at Crownsville Rd; Sun 8a HC, 9:15a MP & SS, 11a HC; Wed 7a HC; Fri 7a HC & Bible Study; all services 1928 BCP; The Rt. Rev. Peter Compton-Caputo, rector; 410/544-8489; Chapel 410/923-0293

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

OREGON

Bend

St. Paul's Anglican Church

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

PENNSYLVANIA

Philadelphia

Church of St. James the Less

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

Rosemont

The Church of the Good Shepherd

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

SOUTH CAROLINA

Florence

Anglican Church of Our Saviour (Anglican Catholic Church)

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

TEXAS

Alpine

Holy Cross Anglican Church

(Independent)
N. 2nd at Brown; Sun HC 10a; Wed HC noon; Holy Days HC noon, 1928 BCP; 915/837-7463

Midland

St. Paul's Anglican Church

(Anglican Church in America)
2900 Princeton Ave., Sun HC 10:30a, SS 9:30a; 1928 BCP; The Rev. Dale Stinson; 915/699-4088

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, Oatlands

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

WASHINGTON

Seattle (Auburn)

King of Glory

(Christian Episcopal Church)
Chapel, Zion Lutheran Church; Sun 12:30p; contact the Rt. Rev. Jon Lindenauer, 253/838-6594

BRITISH COLUMBIA

Vancouver

St. Peter & St. Paul

(Anglican Catholic Church of Canada)
1649 Kitchiner St.; Sun 8:30a Sung Mattins, 9a Sung Mass; Thurs Mass 10:30a; ALSO Matsqui, Half Moon Bay and Pitt Meadows; Parish Information, 604/253-0447; the Rev. Michael Shier, 604/951-3733

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