

BRIEFS Continued from Page 30

server in 1997, just three weeks after the paper ran a front-page story about his ministry as a former homosexual to others struggling with homosexuality. At the time, Tim had worked for 14 months as a direct-sales supervisor. The newspaper says he was fired because of poor performance—although he had received a “commendable” job rating shortly before his dismissal. Tim claims that he was fired “because his supervisors were hostile toward his conservative Christian beliefs,” reported *The Washington Times*. The story said the Equal Employment Opportunity Commission (EEOC) represented Wilkins in federal court in a December 11 trial in Wilmington, (NC). The trial was continued until Jan. 22, 2001. The *Times* also quoted Ken Irvin, a family Research Council research assistant, as saying in a 32-page report that more and more people are losing their jobs or facing workplace hostility for opposing homosexuality.

**\*\*\*“IT’S ALL ABOUT SEX.”** That clarifying comment is offered by the lead character in *Showtime’s* new homosexual fantasy series, *Queer as Folk*. If nothing else, the statement is honest.” So wrote R. Albert Mohler, Jr., president of Kentucky’s Southern Baptist Theological Seminary, in his recent review of the program. Mohler described *Queer as Folk* as “the most offensive, pornographic, and morally revolting series ever to air on America’s television screens. The show is an avalanche of moral degradation—*Sex in the City* for homosexuals. Graphic homosexual sex scenes, constant sexual imagery, and obscene language are combined in a marathon of pornographic initiation into the homosexual lifestyle. The series is an American version of the British original,” Mohler continued. “Executive producer Tony Jonas explained, ‘We pushed this as far as we could go.’ That is an understatement. In the initial episode a 29-year-old executive has sex with a 17-year-old boy, initiating him into homosexual practices and the lifestyle. In the British version the boy was 15. The producers are betting that adding two years to the boy’s age will appease squeamish Americans. It will be fascinating,” Mohler concluded, “to see how Americans respond to the series. Graphic homosexual sex between a man and a teenage boy is a new low for America’s increasingly pornographic culture.” - *Thoughts & Adventures*

**\*AN INDIANA MAN HOSTILE TO ORGANIZED CHRISTIANITY** has been sentenced to 42 years in prison for arson attacks at more than two dozen U.S. churches in the mid- and late-1990s. Jay Scott Ballinger, aged 38, had confessed to attacks on more than 25 churches in at least eight states in the southern and midwest United

States. A self-described “missionary of Lucifer,” Ballinger faces further charges for five church fires in Georgia. - *Ecumenical News International*

**\*LIVING TOGETHER BEFORE MARRIAGE** is now nearly the norm for American married couples, a review of current research shows. More than 50 percent of marriages in 1994 were preceded by cohabitation, said Pamela Smock, a sociology professor at the University of Michigan’s Institute for Social Research. “This is quite a striking shift” from 1965, when only ten percent of couples lived together before marrying, she noted. Couples say they live together because they believe it increases their chances for a successful marriage. However, evidence suggests just the opposite. Living together before marriage “tends to be associated with lower marital quality and increased risk of divorce,” Smock said. - *The Washington Times*

**\*LIKELIKE, UNWED COHABITATION** by couples in England was found to be linked to unemployment, ill health, domestic violence and poor outcomes for children, said a recent report, *Marriage Lite*, by family researcher Patricia Morgan. Another report stated that more than half of all cohabiting couples in England who have children will split up by the time their first child is five years old, compared with just eight percent of married parents. Yet more than two-thirds of the 267,303 couples who married in 1998 lived together before the ceremony. The figures, from the Office for National Statistics, show that, while it is now more socially acceptable to have children outside wedlock, marriage still provides by far the most secure environment for children. - *The Times (London)/Church Times*

**\*AMERICA’S LAST BAN ON THE USE OF FETAL TISSUE IN RESEARCH** has been ruled unconstitutional by a federal appeals court in San Francisco. The 9th U.S. Circuit Court of Appeals said the Arizona law was too vague for doctors to know what type of medical experiments or scientific investigation on aborted fetuses was illegal. The law had been challenged by the New York-based Center for Reproductive Law and Policy, and two Arizona affiliates of Planned Parenthood later joined the suit. Congress lifted a ban on federally-funded research using fetal tissue in 1993. - *The Washington Post*

**\*A DESIRE FOR HIGHER EDUCATION WITH A HIGHER CALLING** is filling faith-based campuses across America. The 12 percent enrollment growth seen by schools with religious affiliations through much of the 1990s was about three times that of all institutions, according to the National Center for Education Statistics. - *Combined sources*

## THE Christian Challenge.

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# THE Christian Challenge

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- To resist false teaching within the Church
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**ON OUR COVER:** *Surrounded by thousands in the National Cathedral, ELCA Presiding Bishop H. George Anderson celebrates the Eucharist at an Epiphany service marking the start of full communion between ELCA and ECUSA.* - Challenge photo

# Backtalk

## UNANSWERED QUESTION

It is true that the Episcopal Church has been talking for many years about...homosexual relations, as the Presiding Bishop has suggested.

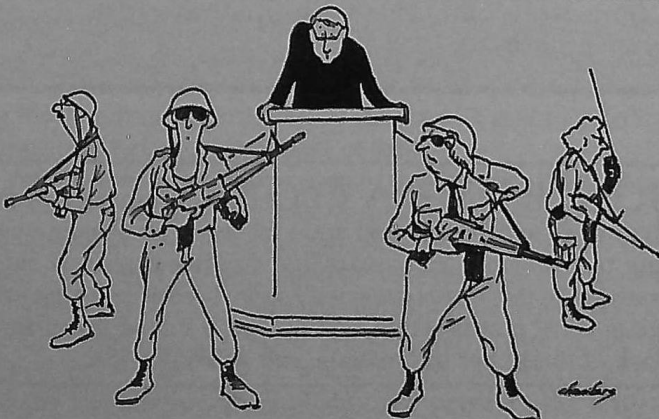
But it should be noted that the principal "learning" gained in this time has been the Homosexual Party's refining of their rhetoric. They have learned to increase their "positives" and reduce their "negatives," the repulsive effect of their rhetoric...Anyone with the necessary leisure is invited to compare the Gay Party's propaganda rhetoric at past General Conventions...with the more sanitized speech presented at [the most recent] one.

The fundamental question which a Deputy with a classical Anglican starting point would ask at that time is not answered today, so on this point there has been no real "learning." I am referring to the question of whether homosexuality is a condition determined by the genes, as, for instance, left-handedness, albinism, alcoholism, schizophrenia and others, or whether it is determined by environmental and developmental factors...

Frankly, as one who thought that the truth lay entirely in the latter position, and that therefore all homosexuals could—if they were properly motivated—return to normality, I have had to put my views on hold, because there is evidence that the genetic factor also has a role. On the other hand, for several decades there have been people who were convinced that evidence would be forthcoming—any minute now—that the whole matter is genetic—therefore irreversible. This evidence has not come up, and I doubt that (except for Bishop Spong) anyone is really certain that it will yet be brought forth.

The more reasonable view on this point today seems to be that some of the available evidence points to a possibility of reversibility, while other evidence suggests that this is not a universal likelihood. On a strictly scientific level, then, the final answer still eludes us.

What this situation calls for from those appointed to legislate therefore is to leave the legislation where it has always been, and suspend judgment until such time as there is a scientific consensus, because only a clear scientific finding would be grounds to revise the Church's constant position on an issue like this one.



You may have guessed I intend to address a controversial issue in the church today.

If the conservatives, when taken by surprise, have responded with some shrillness, it must be noted that the liberals, after many decades of trial and error in matters rhetorical, are pushing their views beyond what the hard evidence justifies at this time. In particular their rejection of the testimony of numerous witnesses who describe their passage from homosexual to heterosexual behavior with the help of psychological and spiritual counseling, should be a clear signal that they are today's shrill ones. They are shrill because their case is weak, and no one should be afraid of their label, "homophobic," for refusing their entreaties.

Moreover, as one who would like more clarity in the evidence before changing existing canons, I repeat once again my plea that the Homosexual Party should state clearly for all of us to read and judge, whether they would grant the same approval that they seek for themselves to other groups such as pedophiles. Most of us who are open minded, educated, classical Anglicans, believe the latter conditions to be pathological, but what we hear from the Gay Party is not reassuring.

Is there any human condition that can be labeled an aberration, or a mistake of nature, even though that condition visits uncommon hardships on the individuals so affected, without [at the same time] labeling oneself a "phobic"?

And if a "homosexual" gene were found tomorrow, would the Gay Party favor "gene therapy" to allow people to transform themselves into homosexuals—or vice versa?

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*Please see the Focus section for an update on the "gay gene" theory. - Ed.*

## DESMOND TUTU

*Ed. Note: Desmond Tutu, the former Anglican Archbishop of Cape Town, has in recent years become outspoken on behalf of homosexuals and supported controversial interfaith ventures like the United Religions Initiative. This letter refers to Tutu's participation in the syncretistic "God at 2000" conference in Oregon last year, noted on pages 23-24 of the November, 2000 CHALLENGE.*

As a South African Anglican the word that hits the spot for me [about Archbishop Tutu] is "grief."

Bishop Desmond has stayed in our home—we've laughed together—[and] when I became a Dean he sent a small gift to welcome us.

But all along, buried in denial, was this grief of knowing that he had swallowed the liberationist stuff, hook line and sinker, and had embraced, in the name of humanistic justice and human rights, a liberal theology that had no warrant in Holy Scripture. On one occasion, I tried, ineffectively, to challenge him privately, but he was too assured—too powerful.

Tutu—a universalist, soft on unnatural sex, and now it seems, linked to the disastrous theology of folks like Marcus Borg [of the Jesus Seminar]. Tutu, internationally welcomed, everywhere feted, awarded all that the world can offer, yet...leading so many in his church, never mind the world, on a strange road unknown to either Jesus or the Apostles, and away from truth.



Unless the Southern African Anglican Church can firmly pursue an orthodox theology, rooted in Holy Scripture and not in the spirit of the age, we are in for the same sad conflict you Episcopalians are experiencing.

On one occasion I was accosted by another rather angry South African who said to me "Oh! you belong to Tutu's Church." Knowing I originally came from New Zealand, he went on, "Did you know there exists in New Zealand a tutu plant?"

"No" I replied, thinking he was about to have me on. But he said nothing more.

I went home and looked up the tutu plant. Sure enough, there it was. I can't remember the exact wording, but it said in effect "A plant that is poisonous to the flock" — referring of course to New Zealand sheep! It was funny I guess, but also incredibly sad.

Desmond is fun-loving, courageous, kind and full of good works. No better humanist exists today, but my grief lies in the sense of both outrage at his theology, and a good measure of guilt that one would dare to think badly of such a great man, whose contribution in trying to heal the horrors of apartheid remains unquestioned.

But then my mind goes back to another man, a great churchman, one Leslie Weatherhead, author, past president of the Methodist Church in England, widely acclaimed, who, towards the end of his life, wrote a final book expressing the view that Jesus was perhaps a spirit reincarnated many times.

These views reflected his disastrous drift into the occult. Epworth refused to publish it. I still have it in my library as a reminder that the mighty do indeed fall. And further reminded that unless we keep utterly faithful to that revealed by God in Holy Scripture we can drift so easily from the narrow road. Thank God I am not the Judge. How many times have I drifted? And graciously been brought back from the brink by the Saviour.

For me, there is only prayer and more prayer for these misguided men, Weatherhead, now beyond the veil, and Desmond Tutu for whom, surely, there is yet hope.

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## NEW PROVINCE

From A "Young Christian Traditionalist":

As a traditionalist...I viewed the consecrations of the two American bishops in Singapore with great interest. The consecrations sent a clear signal that the Episcopal Church in the United States has departed from the authority of scripture and holy tradition.

Because of [that] departure...two...groups, Forward in Faith and First Promise, have advocated forming a second Anglican province in the U.S. This new province would provide a spiritual home for faithful Anglicans tired of numerous [revisionist] innovations [within ECUSA]. The new province would also have good and godly bishops to...watch over [it].

While this new province generates [hope] for the faithful, I believe that it is imperative that we keep a few things in mind. One, that forgiveness be extended to those clergy and laity within ECUSA who are more liberal in their theological viewpoint. Secondly, that the bishops in this new province have the power to guard their flocks against "false doctrine, schism, and heresy," and...to discipline and excommunicate if necessary. This will be important to prevent the theological cancer that devastated ECUSA from creeping in and destroying the Church...

...[It also] may be a good idea to understand that the new province may not be an end in itself, but a step in a...process that [could] one day lead to the reunion with our Latin Rite Catholic and Orthodox Catholic brothers and sisters.

David Valentini  
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## CHILDLESSNESS

...I agree with much of what *THE CHRISTIAN CHALLENGE* writes, [but] as an African-American single woman, I suspect that Bishop Michael Nazir-Ali reflects his own culture rather than Biblical teaching [when he denigrates childless couples—*TCC*, April/May, 2000, p. 28]. Since he is of Middle Eastern origin, this does not surprise me at all...

While I am in agreement with his speaking out against homosexuality, Bishop Nazir-Ali is playing an incomplete hand with a marked deck when he refers to childless couples as "self-indulgent" and "incomplete"...God created *whole* men and women, not *half* ones!

Many...childless couples *and* single persons [known to me] are making invaluable contributions, [including] as surrogate parents to their nieces and nephews...often as the result of the deaths of married brothers and sisters. Many others are currently, or have been, working with children and young people in various capacities, *i.e.*, education, youth groups, mentoring, etc. [Mere] biology and sexuality do not a parent make!...

For reference, I suggest that Bishop Nazir-Ali re-read the Marriage Office (1928 BCP, second paragraph, p. 303,...the 1979 BCP, sixth paragraph, p. 429), [paying] specific attention to the sentences that refer to God's will in [married childbearing]. As a shepherd of his flock, he should know better....

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## Note To Readers

In order to bring you in this issue the full text of the important proposal to be considered by Anglican primates in early March, *TCC's* historical series has been temporarily interrupted. Barring unforeseen developments, the (almost-complete!) series will resume in the next issue.

**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.



# News of The Weird

**"ARE YOU SUFFICIENTLY 'WITH IT'** to be a priest or lay leader in the Episcopal Church at the dawn of the Third Millennium?" a California reader wrote to ask us recently.

"Here is a quick, one-question, pass-fail quiz to tell you the answer: An Episcopal parish is planning a midnight celebration to ring in the New Year. The festivities will center on one of the following themes: (a) The Feast of the Circumcision of Christ; (b) The life force; (c) The Feast of the Holy Name of Christ; (d) The Feast of Mary, Mother of God. If you answered (a), (c), or (d), report at once to Diversity Training Camp. You will be released when you have learned that pluriform truth is not a contradiction in terms. If you answered (b), go to the head of the class. You can be an organist, a Senior Warden, or a priest in the Episcopal Church of the USA."

The foregoing was, of course, not just an amusing reverie, but inspired by a real event: the announcement in the December 17 bulletin of a California Episcopal parish ("I have concealed the parish name to protect the guilty," our source writes) that the parish's "Divine Rhythm Society" would host an "All Night Dance Celebration" on New Year's Eve, for which the theme would be "the life force."

**IF YOU CAN'T BEAT 'EM...:** Reportedly, the Italian magazine *Civiltà Cattolica*, a Jesuit journal that is vetted by the Vatican, argued in December that prostitution was degrading to all involved, but would never be eradicated. Hence, the journal suggested the legalization of state-regulated brothels.

**BIG MAC ATTACK:** And here we thought only ECUSA pronounced its opinion (whether all members agree or not) on every subject imaginable, sacred and secular. But not even ECUSA has yet spoken out on fast food hamburgers.

Instead, it was the Roman Catholic newspaper *Avvenire* which recently tackled the empire-building of the McDonald's restaurant chain, declaring fast food to be fit only for atheists, or perhaps Lutherans (?). Munching a Big Mac with fries was the antithesis of receiving communion, and should be spurned by Catholics, declared *Avvenire*.

McDonald's, already bruised from clashes with employees, environmentalists, communists and gourmets, found itself accused of promoting selfishness. "The excommunication of the hamburger," as the newspaper *La Repubblica* described it. In a full-page attack, *Avvenire* denounced eat-and-run habits for lacking the communitarian aspect of sharing: "It is not Catholic. It completely forgets the holiness of food."

Yet McDonald's—which assured the citizenry that fast food refers only to fast service, not to pressure on customers to eat quickly—has defied earlier predictions that it would never catch on in Italy. Hugely popular with families and students, the chain now has 272 outlets and plans to almost double that number in the next two years, bringing Italy closer in line with France and Britain. All of which means that McDonald's—and the Lutherans—are probably not sweating the Catholic food police.

**PRE-MILLENNIUM WEIRDNESS:** Continuing our coverage of past weirdness, here are some more notations from the early 1990s, unearthed while doing our historical series:

**BUT IT'S THE THOUGHT THAT COUNTS:** Officials at the Chevy Chase Federal Savings Bank in suburban Washington were red-faced a decade ago when it was discovered that they had sent a letter to Washington's Luther Place Memorial Church, accepting Martin Luther for a gold card with a \$6,000 credit limit.

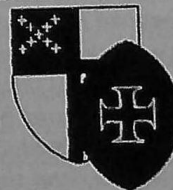
**ONLY IN CALIFORNIA:** In 1991, 30 people were baptized in a hot tub service in a suburban Los Angeles resort. The rite was conducted by the pastor of New Song Church, a 1,000-member Baptist group whose average age was 27 and which described itself as "the flock that likes to rock."

**BUT ONLY IF YOU SEND MONEY:** In 1992, an Oklahoma woman filed a \$40 million lawsuit against Texas evangelist Robert Tilton. The woman charged that Tilton was continuing to send solicitation letters to her dead husband promising that God would restore his health.

**PASSING...OUT:** It was only when one of our unsuspecting readers turned to pass the peace at his Episcopal parish in New York State about a decade ago, that he realized the church was peppered with numerous male transvestites—"men, but some were dressed as women," as he put it. In the sea of unfamiliar faces, he did spot one he had seen before: on television as spokesman for a homosexual group. "I suppose I should have expected something when, in bold letters, the bulletin stated that ALL Christians are welcome to join us in receiving Holy Communion," the reader wrote. "Some [men] dressed as women did go up and receive the sacraments. Needless to say, I did not go to the coffee hour...after the service."

It was the last time he attended the parish. He learned later, however, that the rector had earlier informed the vestry that this group of "cross-dressers" would be meeting in the rooms upstairs in the parish house, and—by the way—would redecorate it.

**FEMINIST INEVITABILITY:** A 1992 book by Australian "scholar" and Anglican Dr. Barbara Thiering claimed that Jesus was the married father of three, who later divorced and got remarried to a female bishop. ■



## 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, 2905 Lackland Rd., Suite D, Fort Worth, TX 76116.





## Proposal For The Exercise Of Enhanced Responsibility By The Primates' Meeting

Archbishop Drexel W. Gomez and  
Presiding Bishop Maurice W. Sinclair

*The following is the full text of an important proposal that a group of conservative Anglican primates (provincial leaders) has asked colleagues to consider at the Primates' Meeting March 2-9 at North Carolina's Kanuga Conference Center.*

*This timely proposal presents practical suggestions for addressing issues of unity and authority that have arisen due to violations of the global Anglican consensus by individual provinces. It is contained in a book newly published by the international Ekklesia Society, **To Mend the Net: Anglican Faith and Order in Renewed Mission**. The book is edited by two primates, Presiding Bishop Maurice Sinclair of the Southern Cone, and Archbishop Drexel Gomez of the West Indies and the Bahamas, supported by other primates and assisted by a small team of bishops and scholars. Copies of the book have been sent to all Anglican primates.*

*The book offers the 38 primates something they lacked while discussing the U.S. Episcopal Church's revisionist policies on sexuality and other matters in March 2000: suggested ground rules for exercising the "enhanced responsibility" that successive Lambeth Conferences asked them to assume, to help ensure unity among historically autonomous Anglican provinces. (The relevant 1998 Lambeth resolution is cited in the text published here.)*

*Alongside the proposal, contained in the book's preface, **To Mend the Net** includes six supporting essays focusing on The Virginia Report on communion among Anglicans; Eames Commission reports on handling differences over women's ordination among Anglicans; authority in the Communion; limits of Anglican diversity; and the place of the formularies and the doctrines of Scripture and the Holy Trinity in The Virginia Report.*

*The book's proposal, which follows, outlines a series of steps to assist an erring province toward repentance and acceptance of orthodox Christian faith and morals. These range from an initial request not to allow changes viewed as beyond the limits of Anglican diversity, to godly admonition, to observer status for the non-cooperating province or diocese in question. If there is no repentance, it also suggests how a province should be disciplined, which, for the sake of the Gospel, could ultimately include suspension of communion with that province, and the establishment of a new province in that region.*

*The book's proposal is therefore one which could help effect a new dynamic, a new balance in the Communion that its supporters hope will repair and strengthen Anglican unity.*

*Those desiring to obtain the full book, **To Mend the Net** can order it for \$10 per copy from the publisher, the Ekklesia Society, 1415 Halsey Way, Carrollton, Texas 75007; phone 972/446-2267. Overseas buyers desiring a single copy to be sent by air mail can purchase the book from the Society with \$16 in U.S. currency. Single copies to be sent to the Society with dresses can also be purchased with a cheque in the amount of ten pounds sterling from the Rev. Dr. Peter Toon, P.O. Box 112850, Carrollton, TX 75011-2850, USA; 972/245-10. ptoon@ont.com; check payable to Peter Toon, please. Toon's office (the Prayer Book Society of the USA) will send the book by return post.*

+++

### (a) Preface

1.1 In the Gospel account, the sons of Zebedee were mending fishing nets when Jesus called them to follow him. A net formed part of the imagery Jesus used in his teaching on the Kingdom. Networking is a popular and creative part of the life of the Church today. But nets can be torn. This is an attempt on the part of a team of bishops and scholars to address the problem of a tear in the fabric of the Anglican Communion. If not mended in time a tear can get worse. What is written here has a note of urgency but is also inspired by hope. The Gospel teaches us that a mended net can contain a miraculous draft through the direction of the Holy Spirit and the power of the Risen Christ.

1.2 We here present a Proposal for the exercise of the **enhanced responsibility** that successive Lambeth Conferences have asked the Primates' Meeting to fulfil. The Primates are not singled out as the only instrument of unity nor with the idea that they have a monopoly of responsibility or authority. Rather it is because their meeting provides an authoritative and intimate centre, in touch with the full circle of Anglican membership across the world. The proposal challenges some approaches to the practice of provincial autonomy. It contemplates more active decision-making at [the] international level: even hard decisions. Because the development it suggests is quite substantial a careful account is given for the underlying reasons and justification. The supporting essays [printed with this Proposal in the book, **To Mend the Net: Anglican Faith and Order in Renewed Mission**] give a fuller explanation of these considerations.

1.3 It should be noted that as a team of writers we also in some degree reflect the comprehensiveness of the Anglican Communion. Some differences in emphasis will be detectable in the essays. We do however unite in the main points focused in the proposal. By applying our diversity to a common aim we humbly seek to model what we are commending.

1.4 The context in which we write is of a growing and changing family of member Churches bearing their witness in a world of accelerating change. What was three centuries ago a National Church is now a completely international and culturally diverse Communion of Churches. This growing ethnic diversity is matched and seriously complicated by some growing differences in doctrine, liturgy, discipline and moral norms. There is an unprecedented level of communication across the Communion, but we have to admit that this is not matched by mutual understanding.

1.5 In some degree the Anglican Communion reflects the anomalies of the modern world. Its centre of gravity in terms of membership has shifted South, but its centres of influence re-



main in the North and the West. It spans the huge contrasts in physical security and insecurity and in material wealth and poverty. One parish in North America may spend more money on a parking lot than the whole annual budget of an entire Province in Africa or Asia. There is some very generous sharing across the Communion but priorities in spending are mostly determined by those with wealth. At the international level staffing, administration, budgeting, and communications are in large part shaped and even controlled by representatives of the North. Access to large sums of money has a particularly distorting effect in the life of the Communion. These considerations do not negate the value of some vital work, but the Communion does suffer through this lack of balance in representation and influence.


**1.6** The gap that exists between the search for relevance in the North and physical survival in the South has a particular bearing upon two of the controversies that have threatened and are threatening to divide the Communion. The ordination of women may be seen as implicit in the Gospel of Christ or alien to it: something which in itself represents a serious dilemma. This ordination, though, becomes an intolerable problem for the Communion if it is imposed against conscience. Adoption of a new sexual ethic that places great emphasis on pleasure and individual fulfilment creates a crisis of conscience in the Communion whether this novelty is universally imposed or not. This new understanding of sexual ethics and the consequent practices of easy re-marriage and the ordination of active homosexuals and blessing of their partnerships has of course been promoted by the most influential section of the wealthiest of our member Churches. In particular, the ordination of active homosexuals and the blessing of their partnerships are opposed by Provinces with a less powerful voice and for whom the repercussions of such western trends add one more difficulty to witness in regions hostile to the Christian Faith. There has been some consultation about these matters at [the] international level, some mutual concern, but as yet no way has appeared of halting these novel and unauthorised ordinations and blessings. This is the case even though such experiment is devoid of Scriptural or historic precedent, lacking in majority support in the Communion and with totally unforeseen consequences not least for those it is intended to benefit.

**1.7** Since the Reformation Anglicans have consistently and rightly avoided an over-centralisation of authority. The new controversies and the new levels of diversity have, however, prompted a search for ways of maintaining the bonds that hold us together. Of especial importance among these have been *The Virginia Report* and the prior *Reports of the Eames Commission*, which related more specifically to the question of ordaining women to the presbyterate and episcopate. Our purpose here is to affirm and build upon the best emphases and intentions of these Reports. We recognise in them a strategy of time. Our concern too is to cherish communion and work to avoid unnecessary or premature ruptures. We welcome the very pointed and relevant questions that these Reports raise, but our supporting essays in **To Mend the Net** question aspects of their underlying theology, and the depth of diagnosis and the effectiveness of cure they prescribe. We would add that the strategy of time must work two ways: not only the avoidance of explosive reaction, but also the enablement of timely intervention.

**1.8** The current situation in the Communion makes it necessary to know how better to identify the limits of Anglican diversity and relate them to our classical Formularies. We need to

be clear as to what kind of new practices can be accepted into a process of open reception, how the necessary openness can be guaranteed, and how a proper collegiality among Anglican bishops can be restored when it is eroded or broken. Three recent developments, in particular, have brought this matter to a head. (a) The widespread refusal of dioceses, especially in the United States, to respond positively to the Lambeth '98 resolution on sexuality and (b) the recent decision of ECUSA's General Convention to monitor progress towards women's ordination in all dioceses and (c) its placing of non-marital sexual relationships alongside marriage for support by the Church. Such revision of the Christian ethic is unacceptable to a majority of Anglican Provinces and to an important sector within the member Church most affected by it. Should it go unchallenged by the Primates' Meeting, the immediate prospect is of a division within ECUSA, leading in its turn to a split in the Communion with the various Provinces lining up on the different sides.

**1.9** This prospect is cause for great alarm and a reason for prompt action. Care must be taken, though, not to fall into the trap of negative reaction. We see our current disputes and novel practices as highly divisive and very damaging to Anglican witness and a cause of dismay to our ecumenical partners. We recognise their tragic pastoral consequences for the sexually



**Since the Reformation Anglicans have consistently and rightly avoided an over-centralisation of authority. The new controversies and the new levels of diversity have, however...[made] it necessary to know how better to identify the limits of Anglican diversity and relate them to our classical Formularies.**

broken. Nevertheless, we also believe God is pointing his Church to a better way. Our difficulties can in fact drive us to develop a truly Anglican polity, which is fully adequate for an international Communion.

**1.10** Some may be tempted to imagine that democratic structures linked with democratic values will solve our problems. Instead we may be shown afresh that our unity requires much more than this: both truth and holiness of life. Our chief stumbling block is our own sin and our only remedy is salvation and sanctification wrought through Christ and his Spirit. We want to allow the authoritative Scriptures to speak into and redeem our Church and our world and we refuse to relativise or domesticate the Word of God. We are not trapped in a secular, unpredictable and fragmented process of change. We are instead set free to co-operate in an unfailing and universal purpose of God, perfectly revealed in his Son and through his Spirit, to which his prophets and apostles have given a clear, accessible and normative testimony.

**1.11** The proposal we present for the exercise of **enhanced responsibility** by the Primates draws upon these insights and concerns. We have no brief for placing legislative structures above our Provinces, but we do affirm the exercise of a form of local authority at the international level. That is, the Archbishop



ry, in cor on w die s are ops,  
has authority to call together the Bishops of the Communion, to withhold this invitation in specific cases and in extreme circumstances to suspend communion with a given Province or diocese. We propose a patient and pastoral exercise of this authority. The Proposal also faces the question of what is to happen when moral influence or godly admonition is refused. What we are recommending identifies practical procedures for repairing order but also points to the Spirit-inspired virtues and graces which are needed if this order is to be a bearer of life and thus a truer instrument of mission in the world.

## **(b) Enhanced Responsibility to be exercised by the Primates' Meeting.**

### **1. Introduction**

1.1 In common with all other Anglican ministers, the Primates are called to serve the mission of our Lord Jesus Christ in faithfulness and in truth. The **enhanced responsibility**, which successive Lambeth Conferences have asked the Primates to exercise, is thus a Gospel and a mission responsibility, to be undertaken in holiness of life. "Positive encouragement in mission" is placed first among the commitments Resolution III.6 of Lambeth '98 requires the Primates' Meeting under the presidency of the Archbishop of Canterbury to fulfil. In implementing this responsibility the Primates would, as envisaged in Lambeth '48, strengthen the bonds between Provinces binding them in a common loyalty to our Lord and Master and in an agreed purpose in world evangelism.

1.2 This proposal for carrying out what has been entrusted to the Primates retains this mission priority. As requested by Lambeth '98, this responsibility relates to "doctrinal, moral and pastoral matters." It addresses the question of "the limits of Anglican diversity" and makes provision for "intervention in cases of exceptional emergency." In doing so, it seeks to be true not only to a teaching and supervisory role but also to missionary obedience.

1.3 Christian mission ought also to demonstrate a true unity. The steps in the proposal, which follow, are designed to cherish unity and to deal pastorally with divisive issues. The appeal is to collegial loyalty, and mutual responsibility. The proposal does, however, squarely face what needs to be done in the event of this appeal being refused. Again a series of measures aimed to preserve unity are recommended, and suspension of communion is reserved only in the case of dioceses or provinces finally rejecting these overtures. The Primates' Meeting will thus fulfil its role as an instrument of unity alongside the other instruments of unity in the Communion. The proposal may indeed prove a means of moving "towards a maturity in the exercise of authority," as first anticipated by Archbishop Donald Coggan at Lambeth in 1978.

In making this proposal, we share the commitment of the Lambeth Resolution, which asks that these responsibilities be exercised "in submission to the sovereign authority of Holy Scripture and in loyalty to our Anglican tradition and formularies."

### **Resolution III.6 of Lambeth '98 Commitments of the Anglican Communion**

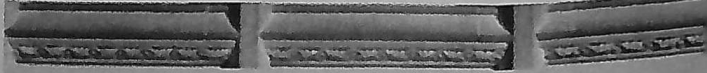
**Resolution III.6 of Lambeth '98  
Commitments of the Anglican Communion**  
The Conference, noting the need to strengthen mutual accountability and interdependence among the Provinces of the Anglican Communion:

"urges that encouragement be given to a developing collegial role for the Primates' Meeting under the presidency of the Archbishop of Canterbury, so that the Primates' Meeting is able to exercise an enhanced responsibility in offering guidance on doctrinal, moral and pastoral matters";

asks that the Primates' Meeting under the presidency of the Archbishop of Canterbury, include amongst its responsibilities positive encouragement to mission, intervention in cases of exceptional emergency which are incapable of internal resolution within Provinces, and giving of guidelines on the limits of Anglican diversity, in submission to the sovereign authority of Holy Scripture and in loyalty to our Anglican tradition and formularies.

### **2. Genuine Collegiality**

2.1 At a time, as recognised in Resolution III.6, when there is "the need to strengthen mutual accountability and interdependence among the Provinces of the Anglican Communion" the Primates must clearly set an example in genuine collegiality. We understand this in terms of respect and affection. Collegiality includes a commitment to discern together how in its essential integrity the apostolic message can be delivered and the apostolic task fulfilled in the widely different contemporary situations in which we serve. There must be the will to press ahead



**Genuine collegiality will normally require a minority to respect decisions supported by a majority of the Primates. The authorisation of significant innovations in doctrine, discipline or ethics...must, however, be supported by a consensus or a very substantial majority of primates.**

with the priorities that are fully agreed. In addition there needs to be the willingness on the part of the Primates to wait upon God and wait for one another especially where there is substantial disagreement as to what the Gospel requires. The discipline for acting promptly or waiting patiently requires personal holiness. Upon this virtue depends the ability of the Primates to work fruitfully together.

2.2 Genuine collegiality will normally require a minority to respect decisions supported by a majority of the Primates. The authorisation of significant innovations in doctrine, discipline or ethics even on an experimental basis must, however, be supported by a consensus or a very substantial majority of primates. Conscience informed by the Gospel must at all times be affirmed.

2.3 Both positive endeavour and necessary restraint are essential parts of working together of collegial ministry. An informed and thorough inter-cultural awareness is also required. Collegiality is broken when those from a dominant culture insist upon their innovative agenda against the insights and convictions of fellow Primates. Collegiality is similarly threatened when a particular Province/diocese allows local options, which have no proven legitimacy in its own context and very seriously prejudice mission in others.





**ANGLICAN PRIMATES** at their meeting in Portugal last year.

**2.4** If a breakdown in the collegiality of the Primates actually occurs there will be the risk of unprecedented divisions in the Anglican Communion. For this reason we seriously commend the kind of co-operation and restraint described above. In fact for unity in mission such discipline is not optional but essential.

### **3. The exercise of Enhanced Responsibility**

**3.1 Self Examination:** Human sinfulness and pride lie at the heart of disagreement and disunity in the Anglican Communion. Cultural, sociological or even theological differences also contribute to them. The Primates as a body and as individuals are subject to human weakness and sin. So they must approach the exercise of this greater responsibility in a spirit of repentance and in humility towards God and towards one another. The Primates must give a positive example if they are to give leadership that unites.

**3.2 Educative Role:** The Primates should further develop together a role which not only highlights opportunities in world mission but also the best Anglican theology that undergirds it. They should share a vision for stronger mutual support and accountability between Provinces. Further, while positively affirming the comprehensive nature of Anglicanism, the Primates should exercise a responsibility to specify the limits of diversity and the frame of reference of provincial autonomy.

**3.3 Advanced Sharing:** Making maximum use of annual meetings and contacts between meetings, Primates should share with each other news of major initiatives in mission which their Provinces contemplate. Before changes are implemented the Primates should inform each other of what is contemplated, especially adaptations to local culture, which may have widespread implications and repercussions.

**3.4 Preparation of Guidelines:** When in the judgement of at least a significant minority of the Primates these contemplated changes exceed the limits of Anglican diversity, then the Meeting should ask the Province(s) to refrain from implementing them. Conversation concerning such changes can continue but should not be pre-empted by unauthorised innovation. In the event of Province(s) or diocese(s) continuing the disputed teaching or practice the Primates' Meeting should prepare guidelines, which address the situation created and identify its remedy.

**3.5 Godly Admonition:** The Primates should communicate and commend the guidelines to the relevant Province(s) and or diocese(s) and ask for approval and confirmation of their acceptance. There should be a willingness for face to face meeting and discussion. The Primates would look for openness to

godly admonition but themselves exercise sensitivity to local issues and concerns. This step would be taken with a very positive intent.

**3.6 Observer Status:** If the guidelines are refused or if they evoke an unsatisfactory response, then the Primates' Meeting should recommend to the Archbishop of Canterbury that he offer observer status in international meetings (Primates or Lambeth Conference) to the non-cooperating Province(s) and diocese(s).

**3.7 Continuing Evangelization:** Parallel with the measure in 3.6 the Primates Meeting should recommend to the Archbishop of Canterbury that he authorises and supports appropriate means of evangelization, pastoral care and episcopal oversight in the affected dioceses or Province(s).

**3.8 New Jurisdiction:** In the event of prolonged and evidently permanent rejection of the guidelines, the following should occur. The Primates' Meeting should advise the Archbishop of Canterbury how best to establish a jurisdiction whose practice lies within the limits of Anglican diversity. This jurisdiction then would be recognised as a representative part of the Anglican

**The appeal is to collegial loyalty, and mutual responsibility...We understand this in terms of respect and affection...The proposal does, however, squarely face what needs to be done in the event of this appeal being refused...**

Communion. There would be the simultaneous recommendation that communion be suspended with the intransigent body.

**3.9 Primates' Commission:** A Primates' Commission should be called together for two specific purposes: to act in collaboration with the Archbishop of Canterbury in relation both to the furtherance of priorities in mission and the re-ordering of cases of disorder. The Commission would also be available to assist the Archbishop when called upon to mediate in a serious dispute or respond to an emergency such as caused by genocide or civil war. The approach of the Commission would be outward looking and positive, seeking to maximise the mission element and to engage only when required where the integrity of Anglican witness is threatened or actually broken. ■

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*Please see comment on the foregoing and on further developments in advance of the Primates' Meeting in "The Afterword."*





# Signposts

## The Real Common Worship Edited By Peter Mullen (Edgeways Books)

Reviewed By The Rev. Dr. Peter Toon

At Advent, the Church of England began using its *second* new liturgy in 20 years. The **Alternative Service Book** of 1980 became obsolete and was to be sent for recycling by many parishes. In its place is what is called **Common Worship**.

Happily, the classic 1662 **Book of Common Prayer** first published in 1549 remains the official Prayer Book and Formulary of the Church of England. **Common Worship** is simply an alternative to it without in any way replacing it.

I want to commend to all my friends in the U.S., Canada, Australia and elsewhere, a new book with the title: **The Real Common Worship**. It is edited by Peter Mullen, who is a parish priest at St. Michael's, Cornhill, in the City of London.

The book's purpose is to raise important and serious questions about this new C of E liturgy, and in doing so to raise a standard for the continuing relevance and usefulness of the historic and incomparable **Book of Common Prayer** in its English 1662 edition.

Amongst the contributors are the very well known, and the very competent and learned; they include, for example, the Prince of Wales, a longtime devotee of the work of Archbishop Thomas Cranmer, architect of the traditional Prayer Book.

Also, the biographer of Cranmer, Diarmaid MacCulloch, writes on the first **Book of Common Prayer** (1549) and the continuing place of the BCP in English literature. This is one of the finest essays ever written on this topic, in my view.

Well known sociologist David Martin writes on the social and cultural contexts in which revision of liturgy has taken place since the 1960s. This essay is filled with so many insights that a careful reader has to stop and ponder as he reads each page.

Ian Robinson—an expert on English prose and poetry and the author of **The Establishment of English Prose in the Reformation and the Enlightenment** (Cambridge University Press, 1998)—writes on the nature and quality of the supposed “contemporary language” espoused by modern liturgists. This is an essay to be read slowly and carefully in order to benefit from the profound learning that is behind it. My hunch is that Robinson knows more about prose and poetry and the English religious dialect than all the members of the liturgical commissions combined!

Then there are other important essays by Mr. A. C. Capey, who edits *Faith and Worship* for the English Prayer Book Society, and by Roger Homan, Professor of Religious Studies at the University of Brighton.

This book is a must for those drawn to the classic charms and excellence of the historic BCP, and seeking to uncover just how the modern liturgists have gone wrong by compar-

son. I am reading it for the second time and realize just much I can learn from it.

Here are the details of it: **THE REAL COMMON WORSHIP**, edited by Peter Mullen, is published by Edgeways Books, an imprint of The Brynmill Press Ltd., Den Harleston, Norfolk, England IP20 OAS. ISBN hard covers: 0 907839 64 9; ISBN paper covers 0 907839 67 website: [edgewaysbooks.com](http://edgewaysbooks.com). Send e-mail to order [sales@edgewaysbooks.com](mailto:sales@edgewaysbooks.com). If you order via a US/Canadian shop, please have the ISBN ready. The paperback sells for 11 pounds (about \$17.50).

Dr. Toon is president of the U.S. Prayer Book Society. ■

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## Christ Is Risen! A Festival of Faith

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An All-Day Celebration on  
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Registration Free; Donations Accepted

Schedule:

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Pontifical High Mass at 10:30 a.m.

The Rt. Rev. Jack L. Iker, Bishop of Fort Worth, Celebrant

Luncheon At Noon

Inspirational Addresses at 1:30 p.m.

The Rt. Rev. Jack L. Iker, Bishop of Fort Worth

The Rev. Geoffrey Kirk, Secretary, Forward in Faith/England

The Rev. David Moyer, President of Forward in Faith/North America

Evening Prayer and Benediction at 5:00 p.m.

Reception, BBQ and Awards at 6:00 p.m.

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## Report/Analysis By The Editor

SOME 3,500 BISHOPS, CLERGY AND LAYPEOPLE from all around the U.S. Episcopal Church (ECUSA) and the Evangelical Lutheran Church in America (ELCA) came together in Washington National Cathedral January 6 for an elaborate, stately Eucharistic service marking a significant ecumenical achievement—full communion between their two denominations.

"There is one Body and one Spirit," said ELCA Presiding Bishop H. George Anderson at the start of the three-hour Epiphany service blending elements from both church traditions.

"One Lord, one Faith, one Baptism," said Episcopal Presiding Bishop Frank T. Griswold.

In his sermon later, Griswold spoke of Episcopalians and Lutherans as interdependent "limbs and members of Christ's risen body, the Church," who are "knit together in the communion of the Holy Spirit.

"As we are rooted and knit together by the Spirit in fellowship and full communion, we are called to common mission," he said, echoing the title of the pact which effected the new alliance.

The result of a 31-year dialogue, the link between the 2.3 million-member ECUSA and 5.1 million-member ELCA officially began January 1 under the terms of *Called to Common Mission* (CCM), the concordat approved by both churches. Though the two bodies remain separate institutional structures, CCM recognizes theological agreement between the two and sets forth conditions for the interchange of clergy, and the sharing of sacraments, ministries and mission projects between them.

It was a culmination as well as a commencement, then, as the cathedral service began January 6 with a stunning musical introduction by the world-famous (Lutheran) St. Olaf Choir. Meanwhile, several processions involving almost 1,000 participants moved into place. The processions included representatives from all 65 ELCA synods and nearly three-quarters of the Episcopal dioceses in the U.S., as well as church officers and staff members, and ecumenical and international guests.

The pact "is a sign to a divided world that at least the [ELCA] and [ECUSA] can make common cause together," Bishop Griswold said in a press conference a day earlier.

Bishop Anderson also said he thought the new partnership may encourage church bodies that are working toward a fuller relationship. "It says it can be done, and when it is done there can be benefits and possibilities beyond the ones that we assume from the beginning," he said.

Some of the practical benefits of full communion, in addition to jointly funded mission projects, will be that a church of one denomination that needs a pastor can look to the other body as well as its own. An Episcopal parish in Maine last year became the first in ECUSA to call an ELCA pastor as its rector. The Rev. Daniel F. Martensen, ELCA's ecumenical officer, said he was currently aware of 15-20 possibilities for clergy-sharing between the two churches.

Anderson said he had already noticed discussions taking place between staff members of both bodies "about their common



ELCA PRESIDING BISHOP George Anderson communicates ECUSA Presiding Bishop Frank Griswold during the January 6 inauguration of full communion between their two churches. *Episcopal News Service photo*

## ECUSA-ELCA Full Communion Inaugurated In Cathedral Rite

### Major New Partnership Shadowed By Lingering Resistance, "Anomalies"

work, and the possibilities that lie ahead." Full communion "brings...the opportunity to discover gifts that each of the churches has [to] share with the other in the challenges that we face...in a very secular society," he said.

### Lutheran Opposition

Both leaders, however, faced questions about segments of their flocks which are not celebrating the new relationship. For both sides, concerns revolve around the role of bishops, which has been less prominent in ELCA than in ECUSA.

The resistance has been greatest in ELCA, which had a harder time getting a concordat passed. ECUSA resoundingly approved a 1997 pact, which ELCA rejected, and (in 2000) the revised concordat, CCM, which was narrowly approved by ELCA after sharp debate.

Opposition to CCM has continued, however, from a significant minority of Evangelical Lutherans, prompting further consultations between the two churches.

The opponents object to CCM provisions relating to the historic episcopate and the threefold ministerial order—a standard for Anglicanism but not for ELCA.

Until now, ELCA had a single order of ministry, with pastors chosen to serve limited terms as bishops. Pastors as well as bishops could ordain other pastors, and ELCA did not claim apostolic succession for its clergy, as ECUSA does.

All this changes under CCM, in which ELCA agreed to adopt a more Anglican form of ministerial order (which some of



world's 58 million Lutherans already follow). In future, bishops in valid succession will preside at all installations of ELCA bishops, and a bishop will preside at the ordinations of pastors (though pastors may be received from other traditions without reordination). ELCA also has agreed to explore the idea of deacons, which it has not had up to now.

The opposition, which sees these demands as a huge departure from Martin Luther's 16th century reforms, has spawned an organization, the WordAlone Network.

Mark Chavez, executive director of the Minnesota-based group, said, "By Word alone we mean the Word himself...Jesus the Christ," who mediates himself to believers through the gospel and the sacraments, which the *Augsburg Confession* says are the only bases on which agreement is needed for Christian unity. Rites, ceremonies and traditions instituted by human beings need not be the same everywhere for unity to exist, the Confession says.

WordAlone believes that CCM will end the equality of ministry—the "priesthood of all believers"—by recognizing bishops as a special order.

"No longer will Lutherans teach that all are equal in the eyes of God. Their children will now learn that some are more important than others," Roger Eigenfeld, president of WordAlone, was quoted as saying in one report.

CCM brings about "a false unity that requires abandoning core Lutheran beliefs," Chavez said.

The group's constituency includes some 220 congregations and 8,000 persons within ELCA, with potential for further growth: WordAlone reported that a recent independent poll showed that 73 percent of Evangelical Lutherans knew "little or nothing" about details of the agreement with ECUSA.

Asked about this, Bishop Anderson said that it could not be assumed that the agreement would be opposed by the uninformed. He said that the communion relationship had been "discussed very fully" in ELCA, but that he saw the need for further education to help church members "understand fully what...I believe God has done with our church in relation to another Christian body."

Anderson also said he wanted ELCA to address the concerns of those opposed to CCM, "first by demonstrating that...full communion...will not bring some of the fearful consequences that some of our folks are assuming." He said the church will work with opponents "to try to make this relationship one that they also will see as...ultimately for the good of the whole church...of Christ."

WordAlone board member Gracia Grindal, who teaches at Luther Seminary in St. Paul, Minnesota, told *TCC*, though, that her group's experience was that Lutherans who learn the facts about CCM end up opposing it. The Rev. Christopher Hershman, a WordAlone member from Allentown, Pennsylvania, estimated that about 50 percent of Lutherans who are informed about CCM object to it.

### Anglican "Anomalies"

Though less vocal, criticism of CCM from the Anglican side has revolved around a related issue: the temporary suspension of the Ordinal's preface, in order to allow current Lutheran clergy not ordained by a bishop in apostolic succession to function in ECUSA parishes. Some say the provision is at odds with the Lambeth Quadrilateral, which Anglican primates (provincial leaders) last year effectively said is binding on Anglican provinces. Even the Archbishop of Canterbury has expressed concern about the provision.



"I recognize that there is that sentiment among some," Bishop Griswold said in response to *TCC*'s question on the matter during the January 5 press conference. "But then I would say the larger anomaly is Christian disunion, and a lack of communion, and the lesser anomaly is in fact to...temporarily suspend the provisions of the Ordinal in order that something larger might occur and that we might enter into a fuller relationship. So I accept lesser anomalies for the sake of overcoming larger ones."

The "anomalies," however, may not be temporary. Not only does CCM allow some exceptions, about a third of ELCA synods have asked for flexibility in implementing CCM's ordination procedures. Last fall, ELCA's Church Council began considering "unusual circumstances" that would permit ordinations of its clergy by someone other than a bishop. Literature from WordAlone also indicates that the organization plans on preserving within ELCA a class of Lutheran clergy and bishops who have not submitted to CCM ordination demands linked with the historic episcopate. The group is setting up an internal structure called Lutheran Congregations in Mission for Christ.

For their part, Episcopal bishops declared last year that Lutheran clergy ordained after January 1 by someone other than a bishop could not preside at Episcopal eucharists. This understanding was endorsed by last summer's Episcopal General Convention.

However, John Brooks, ELCA Director for News and Information, told *TCC* that, while he had heard the ECUSA bishops' position on the matter "discussed as a possibility...I've not heard anyone say that that's absolutely the rule."

Brooks said that the ELCA Council has initiated a process of consultation on the question of exceptions, involving Griswold's office, bishops of both churches, and other ecumenical partners.

The Council also fielded for wider church discussion a "suggestion for a bylaw...allowing for the possibility of exceptions in the ordination procedures" upon the advice of several church officials. Based on reports at an April meeting, including from the Episcopal side, Brooks said the Council would decide whether or not to send the proposed bylaw to ELCA's General Assembly in August for a vote.

If a bylaw granting exceptions is okayed, an ECUSA source said it would not come back to the General Convention for approval, but rather be "an ELCA policy on the ordering of their ministry."

It would, however, create difficulties for the ELCA-ECUSA relationship, signalling that the Lutherans will have two categories of clergy, one for and one against CCM.

But some critics say that that bifurcation is being created anyway. While a provision for exceptions would seemingly bring





some relief for CCM objectors, WordAlone representatives said that opponents were already being ostracized by some fellow church members, raising fears that clergy and laity who do not fully support CCM will be denied positions or promotions in the church.

It is hard to pin down the actual extent of the opposition to CCM within ELCA, Brooks indicated, though he said it seems to have a more regional (mainly the Midwest and Pennsylvania) than national character.

However, the church "is concerned enough to talk about it," he said, adding that he hoped the various parties "would find a way to work it so that most people feel fairly comfortable with what we have done."

But he said these concerns would not stop the implementation of CCM, which had gone into effect a few days earlier.

"The celebration goes on," he said.

### "Celebration"

And indeed it did. The palpable feeling of warmth and good will among persons from the two churches present in the large cathedral congregation was enhanced by beautiful choral works ably performed by the aforementioned St. Olaf Choir and the Washington National Cathedral Choir of Men, Boys and Girls.

The choirs offered a range of high quality, mostly modern (19th and 20th-century) pieces which flowed together well, doing nothing to break up the worshipful atmosphere, as often happens in attempts to offer musical "diversity." There also was an excellent soloist, Deborah Ford. Accompaniment was provided by the Washington Symphonic Brass, organist Martin Jean, and pianist Deborah Bagby.

Musical offerings also included some hymn tunes shared by both churches as well as some particular to each.

The liturgy for the occasion may be subject to more mixed reviews. Episcopal spokesmen told us that the two churches had decided that joint services like this would generally use the liturgy of the host church, while the celebrant would be from the other church. According to the program, the liturgy included mainly texts from or adapted from the 1979 **Book of Common Prayer**, and also prayers from *Enriching Our Worship*, previously-approved supplemental liturgies which reportedly were used exclusively at the last General Convention.

Interspersed prayers were offered in several languages in addition to English, including Spanish, Lakota, Cantonese, Lettish (Latvian), and German.

the moment after a press conference the previous day.

Moments of high symbolism took place as the two churches' presiding bishops met at a baptismal font in the center of the nave to lead the congregation in a renewal of baptismal vows, and later, as Anderson, celebrant of the Eucharist, communicated Griswold.

It was only in Griswold's otherwise-exultant sermon that there was any indication of the loose ends remaining for the two bodies, *i.e.*, church members not yet on board with the communion agreement.

Hailing the rightness of affirming the two churches' new relationship in the context of the Eucharist, Griswold quoted Martin Luther in saying, "In partaking of this sacrament, all self-seeking love is rooted out..."

"Is it?" Griswold asked. "Or do we tend to emphasize our singularities in order to define ourselves over against one another—thereby feeding ecclesiastical self-love...?"

Later comparing the new Episcopal-Lutheran relationship to the journey of the wise men, he said: "If the Church in its many parts is to be an active sign and minister of reconciliation, it must live as a reconciled community; otherwise its preaching will be in vain. And so it is that we must leave home and follow the star. To be sure, there is room in our saddlebags for the *Augsburg Confession* and the **Book of Common Prayer**, but a great deal will have to be left behind, particularly attitudes and self-perceptions which keep us from joyfully welcoming one another as brothers and sisters in the communion of the Holy Spirit, and opening ourselves to the gifts of grace and truth to be found in one another's churches."

Asked about this later, WordAlone's Christopher Hershman wanted to know what other things Griswold wanted to be left behind.

A day earlier, Griswold had said he hoped that lingering "fears and anxieties" in either church "would be resolved over time through the living of the relationship"—much as they had in the case of women's ordination, he asserted.

"[T]hrough the actual experience of the ministry of ordained women, a great deal of anxiety simply faded away—not because anyone was argued out of something, but we simply lived into a new consciousness. I think that's really the way we need to look at this relationship," he contended.

Griswold and Anderson also agreed with the Rev. Canon David W. Perry, ECUSA's ecumenical officer, that "this is really just the beginning. It moves some distance but it's really a new beginning in terms of our life and witness together. In my opinion, that's where some of the tough stuff may emerge as well. We have to learn to...hear one another's priorities and issues and maybe hear those in a new way," said Perry.

He announced the creation of the Joint Coordinating Committee, a special panel that was to begin meeting soon "to assist in the identification of those issues which our two churches will be asked to...address."

Some think that future issues could include ECUSA's policies on homosexuality, which are far more liberal than ELCA's, though the latter is already in communion with another body liberal on the issue, the United Church of Christ, as well as with three other U.S. churches.

Sources also included *The Washington Times*, *The Detroit Free Press* ■



# FOCUS

## Some ECUSA-Turned-AMiA Clergy Face Deposition For "Abandonment"

Some Episcopal bishops have moved to inhibit and depose clergy who have transferred to the new Anglican Mission in America (AMiA) for "abandonment of communion"—even though the clerics are now part of foreign Anglican provinces with which the Episcopal Church (ECUSA) is officially in communion.

The Anglican archbishops of Rwanda and South East Asia, sponsors of the AMiA mission, and at least eight Episcopal bishops have scored the deposition actions as "without credible foundation" and uncanonical.

Episcopal Bishop Clifton Daniel III of East Carolina, for example, has deposed two priests who affiliated with the Rwandan province via the AMiA. The Rev. C. King Cole, rector of St. Andrew's, Morehead City, and his assistant, the Rev. John H. Grayson, were deposed following a six-month period during

which Daniel had inhibited them, based on a finding of abandonment. The conservative, 700-member St. Andrew's seceded from ECUSA in March last year, citing the church's theological and moral revisionism.

Episcopal Bishop Charles Duvall of the Central Gulf Coast has launched the same

process (under ECUSA canon IV.10.1), by inhibiting six priests in his diocese who recently decamped to the AMiA for "abandonment of communion." The priests are M. Scott Davis, Timothy R. Smith, C. Conlee Bodishbaugh, Michael E. Hesse, Robert L. Grafe, Jr., and Mark J. DiCristina.

Archbishops Emmanuel Kolini of Rwanda and Datuk Yong Ping Chung of South East Asia recently said such moves "are without credible foundation and will not be recognized" by their respective jurisdictions.

"We reject the notion that these members of the clergy have abandoned the Anglican Communion," the two archbishops wrote in a December 5 letter.

"In no case have we been shown evidence that any such person has renounced the doctrine, discipline or worship of the Anglican Communion. Each of these individuals remains in good standing as a member of the clergy of the Provinces of Rwanda or of Southeast Asia, under the episcopal oversight of our Missionary Bishops [Charles Murphy and John Rodgers]

and, through that association, a member in good standing of the Anglican Communion. We affirm the right and authority of these clergy to exercise their gifts and spiritual authority as ministers of God's Word and sacraments.

"These punitive actions demonstrate yet another dimension of the pastoral emergency that led to the formation of the Anglican Mission in America," the two primates continued. "We will neither accept nor recognize this use of the canons and structures of [ECUSA] to intimidate and silence orthodox voices and witness. We thank God for these clergy of conscience and welcome them warmly into the [AMiA]."

The two archbishops were supported in a recent statement which (by deadline) had been backed by three serving and five retired Episcopal bishops.

The U.S. prelates maintained that none of the clergy charged with "abandonment of communion" had taken any action to indicate the same. "The clergy have simply moved from the jurisdiction of one province of the Anglican Communion to another," they said. "Any attempt to depose clergy for such a movement is void on its face and contrary to the canons of this Church and the principles of Anglicanism."

The statement was endorsed by Bishops Terence Kelshaw (Rio Grande); Jack Iker (Fort Worth); Keith Ackerman (Quincy, IL); William Wantland (Eau Claire, WI-retired); Maurice Benitez (Texas-retired); FitzSimons Allison (retired-South Carolina); Alex Dickson (West Tennessee-retired); and Alden Hathaway (Pittsburgh-retired).

In a separate communication, Bishop Wantland, who is also a lawyer, said that the deposition actions against priests who had associated with another Anglican province were uncanonical and illegal unless the bishops imposing them were able to state that ECUSA is not in communion with those provinces.

He noted in part that the preamble of ECUSA's constitution declares that the church is a part of the Anglican Communion, a fellowship of dioceses and provinces in communion with the See of Canterbury. Rwanda and South East Asia are among the 38 provinces and extra-provincial dioceses in the Communion, he noted.

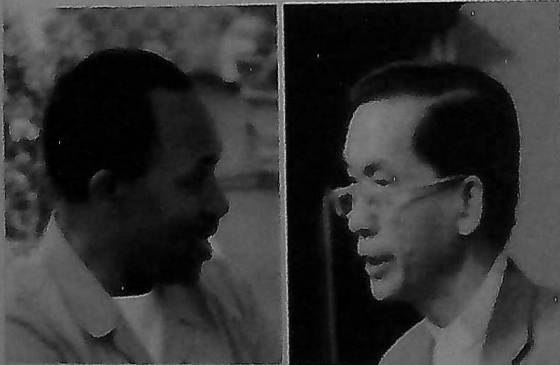
The AMiA came into existence when Rwandan, South East Asian, and retired ECUSA bishops consecrated Murphy and Rodgers as "missionary" bishops for the U.S. "Bishop Murphy has been incorporated as a Bishop of Rwanda, a member of the Rwanda House of Bishops, and a Rwanda Missionary Bishop to the [U.S.]. The same is true of Bishop Rodgers in regard to the Province of Southeast Asia," Wantland said.

AMiA was the response of the two foreign provinces to ECUSA's "refusal...to accept the resolutions of the 1998 Lambeth Conference," Wantland went on.

"While the Archbishop of Canterbury does not recognize the right of these two bishops to function in the U.S. without some agreement with [ECUSA's] Presiding Bishop...he has not denied they are bishops, or that they are members of their respective provinces," he pointed out.

Wantland said a priest may leave an ECUSA diocese for service in another Anglican Communion province "according to the canonical provisions of the receiving diocese. Such a priest is still a member of the Anglican Communion, and therefore in communion with the Episcopal Church." Such an action, said Wantland, "cannot, under the clear meaning of Canon IV.10, be a basis for abandonment of communion."

Wantland said an action that bishops may properly take in regard to clergy leaving the diocese for the AMiA, under Canon III.14.4(a), is to deny such clergy a license to function in part-



**ARCHBISHOPS** Emmanuel Kolini of Rwanda (left) and Yong Ping Chung of South East Asia warned U.S. bishops not to use unfounded deposition actions to "intimidate and silence orthodox voices and witness."



## Seven Continuing Anglicans Killed In Terrorist Raid

Seven members of the Anglican Catholic Church (ACC), a Continuing Church body, were among 43 persons slain in a terrorist raid November 23 in the Colombian village of Nueva Venecia.

The seven included a layreader and six vestry members of the mission of San Martin de Tours in the village.

According to the ACC's Bishop of New Granada, Victor Manuel Cruz-Blanco, whose jurisdiction includes Colombia, members of a paramilitary group styling itself the "Walter Usuga Company" lined up the seven men in front of the church building and gunned them down.

Killed were layreader Roque Parejo and vestrymen Evert Rodriguez, Nestor Acosta Suarez, Armando Acosta Suarez, Jose Francisco Alvarez Rodriguez, Armando Castillo and Dario Moreno Retamoza.

The seventh member of the vestry, Maria Garizabalo, was in Barranquilla, about 60 kilometers from Nueva Venecia, for medical treatment at the time of the massacre.

Mr. Parejo was in charge of San Martin de Tours, which has been without a priest for the last three years.

Before the slayings, the mission, founded in 1989, consisted of 85 adults and 163 children, said Bishop Cruz-Blanco. All of



**GRIEVING:** The ACC's Bishop of New Granada, Victor Manuel Cruz-Blanco

them, along with most of the residents of Nueva Venecia, are now refugees in Barranquilla. There, the ACC operates a resettlement program for persons uprooted by Colombia's long-running civil war, waged by Marxist guerrillas backed by powerful drug cartels and by para-

military groups such as the Walter Usuga Company.

Both groups were vying for control of Nueva Venecia, Cruz-Blanco said. When residents declined to take up arms, the Walter Usuga terrorists accused them of siding with the Marxists and killed them, he explained.

As a result of the massacre, some 700 additional persons have crowded into the Barranquilla resettlement center, Cruz-Blanco said, adding that food, medical supplies, clothing, shelter - and prayers for peace in Colombia - are urgently needed.

*The Anglican Missions Fund supports the ACC's refugee resettlement program in Barranquilla, Colombia. Checks payable to "Anglican Catholic Church" and marked "Anglican Missions Fund—Colombia" may be sent to: Anglican Catholic Church, P.O. Box 3187, Buffalo, N.Y. 14240-3187. ■*

Source *The Trinitarian*

ishes of that Episcopal diocese, something which all clergy not canonically resident in the diocese would need to function as priests therein.

### *Different Approach In Colorado*

Another tack, closer to Wantland's recommendations, has been taken by Colorado Episcopal Bishop Jerry Winterrowd, in the case of seven of his priests who aligned with AMiA.

Winterrowd issued transfer letters to the clergy, but also barred them from functioning as priests for any Colorado Episcopal parish. He said the seven priests have done "harm against the people that they had pledged to serve."

Letters dismissory issued by Winterrowd for the seven clerics, verifying that they were priests in good standing in his diocese, facilitates an official transfer of the clergy to one of the two provinces sponsoring AMiA, though those provinces were not requiring such documentation for clergy received on their behalf by Bishops Rodgers or Murphy.

In a December 7 letter to diocesan clergy, Winterrowd said the letters dismissory were issued "for pastoral reasons," to "preserve the orders of those ordained ministers leaving ECUSA" and thereby "maintain an avenue of future reconciliation."

But he also asserted that the foreign provinces' reception of clergy who would not be functioning within their territory was "highly irregular." Rather, he said that the clergy would serve in a program (AMiA) "designed to undermine the life of a sister Anglican church, ECUSA, within the latter's own jurisdictional boundaries." In backing this, he charged that the provinces had disregarded the "godly pleas by fellow Anglican bishops and primates," and contradicted "their own canons and policies."

"The program and irregularly-consecrated bishops of the AMiA have been recognized by neither the Archbishop of Canterbury personally, nor by the Anglican Communion at large," Winterrowd wrote.

*Continued on next page*

## Fifth Colorado Parish Flees ECUSA For AMiA

By David W. Virtue

With backing from 99 percent of its 170 members, the Episcopal parish of St. Nicholas, Littleton, Colorado has walked away from its just-expanded church building because, it says, the Episcopal Church (ECUSA) is no longer orthodox in faith and morals.

With just one dissenting voice, the congregation voted late last year to leave ECUSA and join with some 30 congregations now comprising the Anglican Mission in America (AMiA), the conservative network overseen by Bishops John Rodgers and Chuck Murphy and sponsored by the Anglican provinces of Rwanda and South East Asia. The Littleton congregation renamed itself New Hope Anglican Church.

The Rev. Ken Ross, 36, rector of the Evangelical parish, said it took him four of the six years he had been an Episcopal priest "to realize that ECUSA wasn't going to turn around. It wasn't easy," he said, but he "couldn't keep my head in the sand."

"Jesus does not call us to accommodation and survival but to mission and growth. The joy of being free of the growing apostasy of the Episcopal Church is greater than the pain of breaking away," said Ross, who is married with two sons.

Ross noted that ECUSA "has lost over 30 percent of its national membership while the U.S. population has grown by 70 million. The leadership of [ECUSA] has failed to uphold the truth of the Bible and the uniqueness of Jesus as the Son of God."

He said that General Convention Resolution D039 "was the final straw. Recognizing sex outside of marriage, either gay or straight, did it for us. No church in the history of Christendom has ever done that. The homosexual agenda will ultimately destroy ECUSA," Ross said.

Colorado Episcopal Bishop Jerry Winterrowd said Ross was a "talented priest" but described his actions as "immature and irresponsible."

*Continued on next page*



DEPOSITIONS continued from page 15

While releasing the clergy to the overseas provinces, the diocese was "registering the strongest protest against these provinces' misconduct against our communion in Christ," the bishop said.

One of the seven clerics, the Rev. Robert Bryan of Monument, said he and the other transferred clerics have no interest in serving in Colorado Episcopal parishes. But Bryan said he hoped that relations between the AMiA priests and their former bishop and colleagues would improve in future.

The clerics pulled out of ECUSA, followed by nearly all or some of their parishioners, after last summer's Episcopal General Convention decided that homosexual couples and unwed, cohabiting heterosexual couples should be supported in their efforts to live monogamous lives.

Sources included *The Associated Press*

COLORADO continued from page 15

The spate of losses of clergy and people from the diocese following the General Convention—held in Winterrowd's diocesan base of Denver—have provided a rare headache for a bishop who calls himself a "centrist," though if one Episcopal observer is correct, a centrist is "a revisionist in slow motion."

New Hope Anglican Church is meeting rent-free till May in the Colorado Christian University, though Ross hopes to buy back his flock's church building; there is a \$300,000 mortgage on it, with the diocese holding the note.

Ross built the parish from a group of 40 meeting in a trailer, to a congregation of 170, which finished an expansion on its church facility just a few months ago.

But the congregation made the virtually unanimous decision to leave ECUSA, after much pain, prayer and fasting, he said. "Ironically, it was the biggest givers who said we should leave. There was no hesitation. We couldn't stay," Ross said.

"The Lord provided incredible unity. When word got out a man from a non-denominational church sent...\$1,000 to help us."

Bishop Murphy traveled to Littleton late last year to receive New Hope Anglican Church into the AMiA, and to ordain some new priests. Bishop Rodgers also visited other Colorado AMiA clergy and people, and performed three ordinations, in December. The AMiA now has some ten clergy in the state.

## Moving Ahead In Atlanta

Shortly after the Diocese of Atlanta's Standing Committee foiled a parish's plans to bless same-sex unions, the diocese's convention passed a resolution moving Atlanta toward allowing the rites.

The standing committee's decision to block same-sex blessings at St. Bartholomew's, Atlanta, was based on its claim that Episcopal General Convention resolution D-039 did not authorize such ceremonies. St. Bart's rector, the Rev. Marion Kanour, herself a lesbian, had argued that permission for such rites was implicit in D-039.

The diocesan convention seemed to favor Kanour's interpretation when it met, noting that General Convention had commended for "pastoral care...non-married persons in committed, loving relationships."

It then "empowered" the diocese's Liturgy and Music Committee to "gather, study, and provisionally assess the theology of liturgies that bless various forms of non-married, committed, loving relationships," and to report to the 95th Council of the diocese their findings in order to "focus and inspire" Atlanta's continuing discussion."

## St. Andrew's Wins Round One In Property Battle

By David W. Virtue

A Superior Court judge has blocked an initial bid by the Diocese of East Carolina and its bishop, Clifton Daniel III, to recover the property of a North Carolina parish which seceded from the U.S. Episcopal Church (ECUSA) nearly a year ago.

The December 6 decision turning down the diocese's motion for summary judgment paves the way for a jury trial in the dispute involving St. Andrew's, Morehead City.

It is the first known recent church property case in which Episcopal authorities were defeated on a summary judgment motion—a request that the judge move directly to a ruling, based on uncontroverted facts of the case. The judge also ruled that the former congregation, which broke from ECUSA over its liberal revisionism, could continue to use the name St. Andrew's.

"We are thankful to have won the first step in this litigation," said Nelson Taylor, one of the attorneys for St. Andrew's rector, the Rev. C. King Cole, and other parish clergy and leaders.

"I am praying that it will establish a precedent that will be useful in property disputes," Cole said.

Charles Nalls, director of the Washington-based Canon Law Institute, who has been involved in the case from its earliest stages, also termed the ruling "a significant victory" entirely consistent with North Carolina law. "We look for-

## Former Treasurer Released

The woman convicted in 1995 of embezzling some \$2 million from the U.S. Episcopal Church (ECUSA), former church treasurer Ellen F. Cooke, was released from federal custody on January 1, 2001.

Preceding her release, Cooke was transferred to a half-way house in Norfolk, Virginia, on September 6 and then to home confinement on October 2, said Richard Russell, executive assistant at the Federal Prison Camp for Women in Alderson, West Virginia, where Cooke was incarcerated.

The Rev. Margo Maris of Portland, Oregon, who has acted as a pastor to the former treasurer during her confinement, said Cooke received a reduction in her five-year term based on her good behavior in prison.

Now 57, Cooke first entered the Alderson prison in August, 1996, following her guilty plea and conviction for embezzlement, transferring stolen money across state lines and tax evasion.

ECUSA later recovered all but about \$100,000 of the amount she had stolen, mainly through the sale of a home and farm belonging to Cooke and her husband, a now-former Episcopal priest, as well as from insurance claims and settlements with commercial institutions.

Cooke served as treasurer of the Domestic and Foreign Missionary Society—the national church's corporate body—and of General Convention from 1986 until January 1995, when she was asked to resign by former Presiding Bishop Edmond Browning. The embezzlement was discovered a month after Cooke's resignation. Some claimed that Browning had been warned about Cooke's possible malfeasance at least a year earlier.

Since resigning his Episcopal ministry, Nicholas Cooke is said to have opened a bookstore in Richmond, Virginia.

Source: *Episcopal Life*





ward to the trial phase of the case," which is scheduled for July 2001.

Cole said his congregation of over 700 has prospered since leaving ECUSA, and the parish has started two mission congregations, one in New Bern and the other in Wilmington.

"These are being run by highly gifted people who are faithful to the Scriptures, evangelistic in outreach and who want to stay a part of the worldwide Anglican Communion. We expect the New Bern congregation to reach over 300 in the next year."

Meanwhile, Bishop Daniel has formed another St. Andrews Episcopal parish in Morehead City, which meets in a local school. According to observers, the parish has about 20 members. Only a few of that group had been members of the original St. Andrew's.

## Summit Pursues Unified Faithful Anglican Witness

Over 50 conservative and traditionalist Anglican leaders from "official" and "separated" Anglican bodies in North America agreed to "Kingdom Norms" for relationship and cooperation at a summit held in Atlanta November 27-29.

The representatives of a spectrum of Anglican traditions came together at the summit to worship, pray, and discuss the possibility of common mission in the 21st century.

The event was prompted by a growing desire among many faithful North American Anglicans to find a way to bridge divisions that have prevented a unified orthodox witness to the Gospel of Jesus Christ, said a release from the meeting.

Among the attendees were representatives from two Continuing Church bodies, the Anglican Province in America and the Episcopal Missionary Church; the Reformed Episcopal Church (REC); the Canadian Anglican "Essentials" movement; parishes, dioceses and groups within the U.S. Episcopal Church (ECUSA); and the new Anglican Mission in America.

The American Anglican Council (AAC) and ACTS 29 coordinated the event, and sessions were chaired by Episcopal Bishops Edward Salmon of South Carolina and Robert Duncan of Pittsburgh, and REC Bishop Ray Sutton, dean of Cranmer House seminary in Shreveport, Louisiana.

Participants struggled over how to respond to their changing ecclesiastical landscape and to discern whether they could work together in common mission.

The meeting culminated with an agreement on a set of "Kingdom Norms," or relational principles, around which cooperation between orthodox Anglican groups in America will be guided.

"Our common allegiance is to Jesus Christ as Lord and Savior, and to the historic Catholic faith and morals," the Kingdom Norms

agreement begins, calling for commitment to "unity among orthodox Anglicans" despite differences over liturgy and women's ordination. The document also calls on participants to jointly develop mission strategies and challenge "false teaching."

"Women's ordination, Prayer Book, Anglo-Catholic versus Evangelical" are issues on which faithful Anglicans still differ, said Bruce Mason of the AAC. But "there is actually a sense now among many orthodox that these issues can to some degree be worked around for the sake of pursuing common mission.

"Probably our biggest struggle, however, was over the vastly different strategies of those who are committed to remaining in ECUSA and those who are in the process of leaving," Mason said.

The fact that representatives of the entire range of approaches were present, though, is "a positive first step...I was surprised by the overwhelming interest in the event," Mason told *TCC*.

At this point, the Kingdom Norms document is an indication of the participants' willingness to explore the possibility of common mission and ministry, said Mason. It remains to be seen whether the groups or bodies they represent can likewise "come together as American Anglicans."

"We came to the summit with many hopes, but without a clear expectation of what might result," said the REC's Bishop Sutton. "It is now clear that we have a difficult road ahead...But the Holy Spirit has challenged us to deal forthrightly about our disagreements and to begin to think differently about the future of American Anglicanism."

The group discussed holding an Anglican Essentials Congress in the U.S. at some future date. They also discussed mission strategies such as clergy recruitment, conflict mediation, mission among the least evangelized, and an effort to rebuild the marriage culture.

"We have only just begun this difficult conversation," said the Rev. Greg Brewer, summit spokesperson and rector of Good Samaritan, Paoli, Pennsylvania. "But we have a significant opportunity. Never before has such a diverse group of orthodox Anglican traditions in America sought to discern a way forward in common mission. We are eager to see where God is leading us."

*Continued On Next Page, Right Column*

## Gay Support Ministry Initiated In Michigan

The new Episcopal Bishop of Michigan has launched a ministry to those who experience "prejudice and oppression because of their sexual orientation and gender identity."

During a fall Evensong service at St. Andrew's, Ann Arbor, Bishop Wendell Gibbs commissioned the Oasis Ministry, modeled after the Diocese of Newark ministry of the same name. The service also celebrated "30 years of gay liberation in Michigan and marked the start of National Coming Out Week," noted the diocesan newspaper, *The Record*.

During the service, Gibbs read a letter of endorsement from his predecessor, Bishop Stewart Wood, and pledged his own support to the transgendered, bisexual, lesbian, and gay (tblg) community.

Based at St. Andrew's, Oasis aims to offer "reconciliation, education, liberation and hope to all who seek sanctuary, empowerment, justice and peace."

Oasis' staffperson, Ann Lovejoy Johnson, said the ministry also hopes to interpret the needs of tblg people to the wider church.

Neither the Michigan or Newark ministries are aimed at helping those seeking a way out of homosexuality.



## Double Jeopardy Claim Rejected In Bishop's Case

Montana Bishop Charles I. "Ci" Jones III has been judged by an Episcopal Church (ECUSA) court as subject to discipline for sexual misconduct in the early 1980s, while he was rector of a Kentucky parish.

The Court for the Trial of a Bishop issued its ruling December 8 in a 26-page document signed by all but one of its bishop-judges.

Jones had already been found guilty of immorality and conduct unbecoming a member of the clergy in an earlier ruling in the rare church court proceeding against a bishop.

In its December finding, the court rejected Jones' arguments that he had already been disciplined for the misconduct in 1993-94 by then-Presiding Bishop Edmond Browning. It pointed out repeatedly that the presiding bishop has no authority under church law to regulate the conduct of, punish, or impose discipline on, a sitting diocesan bishop.

That Jones chose to fulfill some of Browning's pastoral recommendations—Jones took a leave of absence for counseling—did not shield him from formal charges in the future, the court said. That he did not follow Browning's recommendations in full—choosing to resume his ecclesiastical authority after three months, for example, rather than the suggested year—shows that Jones was aware at the time that they were pastoral and not punitive in nature, the court added.

The court pointed out that the canons provide for what is known as "voluntary submission to discipline" at any time before a case is judged by an ecclesiastical trial court. Voluntary submission to discipline involves a written waiver by the accused bishop and an agreement to accept a sentence imposed by the presiding bishop. But Jones never agreed to a voluntary submission to discipline, the court said. Had he done so, his argument that the trial constituted "former jeopardy"—multiple proceedings and punishments for the same offense—might have had some merit.

The parties in the case—Bishop Jones, the Church Attorney, and the woman who brought charges against Jones—had until January 11 to comment on the sentence to be imposed by the court. Once those comments are submitted, all three had until January 22 to respond to each others' comments. A hearing on the sentence was set for January 30 at the office of the Lay Assessor to the Court in Charlotte, North Carolina.

According to the canons, three possible sentences can be imposed. The lightest sentence, a "public and formal reprimand," would basically tell the bishop "don't do it again." The heaviest penalty, deposition, would strip Jones of his ordained status and thus his episcopal office.

In between is a sentence of suspension, which, according to Title IV.12(13) of the canons, would allow Jones to retain "administration of the temporal affairs of the diocese," but would forbid him to act as a member of the clergy. For a bishop, that prohibition would include all congregational visitations. A suspension in Montana could be complicated by the fact that many congregations in the diocese are not full parishes but missions, which are more dependent on the bishop's authority.

The court could also choose to depose Jones, with an option for suspension if he resigns from office.

Any sentence imposed by the court can be appealed by Jones within 30 days, and would be "stayed" while the appeal was pending. An appeal would be sent to a Court of Review composed of nine bishops.

Source: Episcopal News Service

**BISHOP JAMES STANTON** of Dallas has stepped down as the AAC's president after four years, in preparation for a sabbatical. His successor is the Very Rev. Canon David Anderson of Newport Beach, CA.



*SUMMIT Continued from Page 17*

**\*DALLAS BISHOP JAMES STANTON** has stepped down as the American Anglican Council's president and chief executive officer after four years, in advance of his upcoming sabbatical. AAC's board recently chose as his successor one of its members, the Very Rev. Canon David Anderson, rector for 14 years of St. James, Newport Beach, in the Diocese of Los Angeles. Anderson said he is "fully committed to the AAC's vision of fulfilling the Great Commission and [building] the AAC into a powerful voice for transformation in the Episcopal Church." Among his other credits, Canon Anderson is a founding member of the AAC/LA chapter, and has served on the New Commandment Task Force, a diverse dialogue group seeking reconciliation in ECUSA. Other bishops transitioning off the AAC board include Florida Bishop Stephen Jecko and Central Florida Bishop John Howe.

Sources also included *Episcopal News Service, The Living Church*

## Same-Sex Rite Published In Canadian Diocese

When Vancouver Anglicans narrowly approved the blessing of same-sex unions in 1998, Bishop Michael Ingham supported the idea, but said he would hold off until further study and a subsequent vote produced a stronger consensus in the diocese.

Ingham has helped the "study" along in various ways, though—most recently by allowing the Diocese of New Westminster to publish on its website ([www.vancouver.anglican.ca](http://www.vancouver.anglican.ca)) a proposed liturgy for the blessing of homosexual unions.

The move made New Westminster the first Anglican diocese in the world outside the U.S. to produce such a rite.

Although the liturgy is not approved for use (yet)—the diocese is due to vote on gay blessings again this spring—its publication in December will lend further credence to some foreign leaders' claims that, left unchecked, American Church violations of Anglican policy will spread to other provinces.

The vast majority of the worldwide Anglican Communion considers homosexual practice at odds with scripture, and in 1997 Canadian Anglican bishops said they were not ready to bless same-sex unions or ordain practicing homosexuals. Bishop Ingham claims, however, that neither the Communion nor Canadian bishops can overrule a bishop's decisions about such practices in his own diocese.

"The idea is un-Christian, un-Anglican and illegal," Dr. Don Lewis, a professor of church history at Regent College in Vancouver, said in reaction to the same-sex rite.

Dr. Lewis said the Vancouver liturgy, if adopted, would contravene church law and fuel a deepening rift over sexual beliefs that threatens to divide the international church.

John Stackhouse, an Evangelical theologian who worships at an Anglican church, also thought approval of the gay rite could lead to a splintering of the diocese and ultimately the national church. Stackhouse noted the losses suffered by the (Protestant) United Church of Canada since it decided to ordain active homosexuals in 1988.



The Rev. Eric Beresford, an ethics consultant for the Anglican Church of Canada, said the rite may not be illegal, but would provoke a rare challenge in the church's ecclesiastical court.

Debate about homosexual marriage is increasing across Canada, with legal challenges to bids by homosexual couples to marry underway in Toronto, Montreal and British Columbia.

Vancouver's proposed rite is not claimed to be aimed at "marrying" homosexuals, but reportedly mirrors the traditional Anglican marriage rite. It omits the declaration that the couple is husband and wife, but ends with a familiar marriage blessing.

The rite also requires priests to register same-sex ceremonies, alongside traditional weddings, in parish books. And it requires the parish to offer ongoing pastoral support.

The liturgy is the result of two years of work in the Diocese of New Westminster.

Opponents say Bishop Ingham's diocese is being torn apart by the sexuality debate, and that conservative priests are afraid to speak against it for fear of losing their jobs.

But the Rev. Paul Borthistle, who chaired the team that wrote the same-sex liturgy, insisted that: "In the history of the Christian church, beginning from the first century, there is precedent for bishops to break new ground. Otherwise we never would have freed slaves, or ordained women," he said. "Somebody has to be the first to do something."

Sources: *National Post, Ottawa Citizen*

## Canadian Body Removes Last Of Sexual Strictures

Conservative watchers of the U.S. Episcopal Church (ECUSA) will no doubt find the latest developments in the United Church of Canada (UCC), that nation's largest Protestant body, of interest.

The UCC approved the ordination of homosexuals in 1988, and its General Council three years ago approved the inclusion of a same-sex blessing rite in the church's service book. Now, says *The Presbyterian Layman*, the Council has removed the church's last proscription against sexual behavior outside of marriage.

When the Council first okayed the homosexual union rite, it was for use by ministers at their discretion. But by the Council's November action, homosexual behavior is no longer regarded a sin, according to the *Layman* and other sources.

Therefore, a "struggling minority" of UCC members committed to scriptural authority now worry that liberal church leaders may be moving from *permitting* to *mandating* homosexual blessing ceremonies. Asked if ministers indeed remain free to refuse to conduct such services, UCC's general secretary said she would have to study the issue.

The UCC, "the progeny of mainline church mergers, was once the flagship of the ecumenical movement," the *Layman* noted. Now the increasingly liberal denomination "is in deep disarray," with "massive membership losses (more than 14 percent in 1999 alone)" and "dwindling financial reserves."

Drew University theologian Thomas Oden sees inward decay at the root of the denomination's apparently-pending institutional demise.

"The UCC is no longer properly to be called an ecumenical church," says Oden, "because of its own free decision to abandon key aspects of historical ecumenical teaching" and "its own Basis of Union...What has always and everywhere been believed by Christians about covenant sexual fidelity is not believed officially anymore by the UCCan leadership."

## Male-Turned-Female Vicar Returns To C of E Parish

The Church of England vicar formerly known as the Rev. Peter James Stone went back to work after a sex change November 28 as the Rev. Carol Ann Stone, with the church's okay.

Wearing a navy pencil skirt, floral scarf and black court shoes, the Rev. Carol Stone said at a press conference in Swindon—where she returned as vicar of St. Philip's, Upper Stratton—that she was "thrilled" with the operation.

The Suffragan Bishop of Swindon, Michael Doe (who recently took a revisionist stand on homosexuality in a new book), hosted the extraordinary conference in his drawing room.

It was the first public appearance of Miss Stone, 46, since she was given a three-month leave by the Bishop of Bristol, Barry Rogerson, for "gender redesignation." (Rogerson was not at the press conference due to his attendance at a World Council of Churches meeting.) All but four of the 80-strong St. Philip's also agreed to welcome their priest back as a woman.

Stone, who was ordained in 1979, said she had never had a doubt about returning to the ministry. She said: "I have only had two vocations in life. One was to be a priest and one was to be a woman." She said she had started praying to become a girl from the time she was a four-year-old boy.

After "a lifetime's personal suffering...I am thrilled to be me," she said.

But Stone admitted she had "mourned" the end of her former identity as Peter Stone. "It was letting go of the whole of my life. No one goes through this radical surgery lightly and I have done my own grieving."

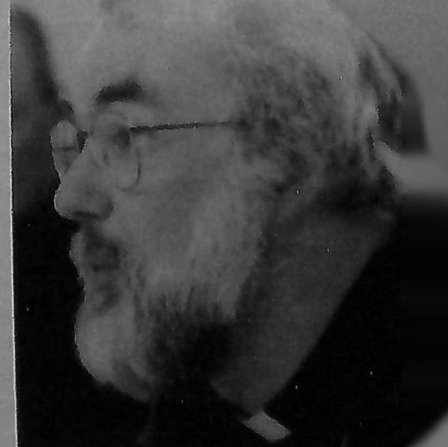
But she said her first reaction after she woke up from the operation was relief. "I thought, 'Thank goodness it is right now'."

She admitted that she was still "convalescing" from the operation and was suffering some pain and discomfort.

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## "Intense" Prayer Requested For Holy Land

STILL FEELING "GENUINE MORAL SHOCK" from a ten-day visit to the Middle East with 80 Welsh Anglicans late last year, Welsh Archbishop Rowan Williams (pictured) called on his flock to pray with "special intensity" during Advent for people of the Holy Land. He called for "prayerful dialogue" between representatives of the Jewish, Christian and Muslim faiths, and for world action "to stop the spiral of terror that is mounting among Israelis and Palestinians." He suggested that the UN could have a role in helping to keep the peace and foster the resolution of conflict in the region, perhaps by agreeing with Israel to charge a representative commission of religious leaders, local and international, to make proposals for the future of Jerusalem. "This is never going to be settled as a secular matter alone; and the signs are that on this matter it is by prayerful dialogue between the representatives of the faiths that progress just might be made. Such a move would have [the] committed support and prayer of millions of people," he said.





Tall and slim and wearing her chestnut hair in a neat bob, Miss Stone said she was still developing her "look." She chose not to wear a clerical collar during the press conference, but wore a gold cross prominently around her neck.

"It is time to live a normal life," she said. "After the initial novelty and excitement I want to get back to the bread and butter work of the church. I have a wonderful congregation, the best in the world, and they are full of love, encouragement and humor. I am very grateful."

She said that marriage "is not on my agenda. My agenda is to serve the people of Upper Stratton." She refused to say whether she was involved in a relationship.

As Peter Stone, Miss Stone was married twice and divorced twice, and has a daughter by the first marriage.

Source: *The Daily Telegraph*

## Women Bishops Legislation Released In Australia

Draft legislation for women bishops in the Anglican Church of Australia (ACA) has been released by the General Synod's Standing Committee in preparation for the ACA Synod meeting this July.

The bill, which is based on the 1992 church law for women priests, will, if passed, remove any legal doubt about the validity of consecrating women bishops, according to *Episcopal News Service*.

A prominent Anglican laywoman and journalist, Dr. Muriel Porter of Melbourne, chaired a working group which formulated the "clarification canon" with a view toward the concerns of both proponents and opponents.

The legislation provides for "low level" alternative episcopal oversight for clergy and parishes unable in conscience to accept the ministry of a woman bishop appointed or elected in their diocese.

According to one report, the proposal bypasses responses to an interim report which indicated that there was strong support in ACA for both "complete" alternative episcopal jurisdiction—allowing parishes to join another diocese—and for legislation to allow women bishops without alternative oversight.

The alternative episcopal ministry envisioned in the draft legislation would be diocesan-based and provincially-managed. A parish would be able to seek alternative oversight only with a high level of support among the incumbent and churchwardens as well as parishioners, voting at two specially-convened meetings. The formal request would then be passed by the diocesan bishop to the provincial bishops, who would together select a suitable bishop.

"This kind of approach was deliberately rejected" at the 1999 conference of Australia's Forward in Faith (FIF) group, noted the Rev. David Chislett, SSC, of All Saints', Wickham Terrace, in Brisbane. "From our point of view, it is seven years out of date," he wrote recently in England's *New Directions*. "It would have been welcomed in the case of women priests (it is not dissimilar to the arrangements that exist in England and Wales), but it fails to express the level of impairment in communion that will exist if women bishops become a reality. It is totally unacceptable."

He predicted that the proposed "clarification canon" on women bishops will be defeated at the July Synod, by a voting bloc consisting of a minority of liberals who have signalled that they are "not yet ready" for women bishops, most Anglo-Catholics and delegates from the (Evangelical) Diocese of Sydney.

## THE SUDAN: "There Is No Peace"

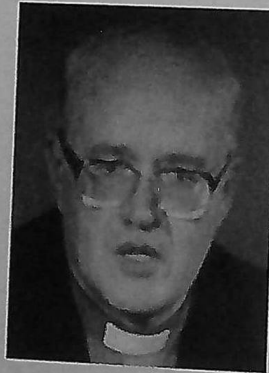
David Virtue interviews the Rt. Rev. Manasseh B. Dawidi, Anglican Bishop of Kajo-Keji, Sudan, who visited the Diocese of Bethlehem, Pennsylvania, led by Bishop Paul V. Marshall, during the diocese's "Share the Bread" celebration last year. Dawidi began his ministry in the Sudan in 1958, and has been a bishop since 1984.

**Mr. Virtue: Bishop, what is the current situation in the Sudan?**

Bishop Dawidi: The war is not ending in the Sudan. The genocide continues and thousands of Christians are dying for their faith. There is no peace; they [Muslims] are destroying the peace of the people in the Sudan. The peace belongs to almighty God and to Jesus Christ. We pray that God himself will bring peace to our people. The Sudanese president is not committed to peace. I am appealing to your president, to the Australians and other nations to bring it to an end. It must be brought to an end.

**What part of the Sudan are you from? And what sort of persecution are you seeing?**

I am from southern part of Sudan bordering on Uganda. [The persecution] is being done by the fundamentalist Islamic Government in Khartoum. They are taking our children as slaves and selling them for money. The militia gathers young children, the sons and daughters of all the Christians, and takes them to empty lots and waits for people to come and buy them back. President Omar Bashir of the Sudan is responsible for this.



**ARCHBISHOP OF CANTERBURY**  
George Carey issued a protest at deadline for this issue about the Sudanese government's continued bombing of civilian targets, including a Sudanese Episcopal cathedral destroyed in a December bombing raid.

**In the UN, the Security Council voted against the Sudan becoming a**

**member. How did you feel about that?**

I am glad they did not accept Sudan as a voting member. He [the president] is a murderer. He is killing his own people, he is violating human rights. He cannot and should not be seated in the UN.

**How many Episcopal bishops are there in the Sudan?**

I am one of 24 bishops and there are 24 dioceses in the whole country. We are all Evangelical. There are six in the North but the majority is in the South.

**How many have died?**

Two million [Sudanese] have been killed. And they are still being killed.

**What is happening with the oil cartel?**

The Canadians have come to exploit the oil and this plays into the hands of the present government and continues the persecution in the South.

**Do you see any end to the persecution?**

I see no end to the persecution in either the North or the South. The president sends soldiers with bulldozers to destroy and burn church buildings with people in them. This especially goes on in the mountains.

**Is Sharia Law in operation in the Sudan?**

Yes. And many people have lost their limbs, mostly Christians. Their hands and legs have been cut off.





## SOLD!

IN KEEPING WITH NEW PLANS for clergy training adopted by the Anglican Catholic Church (ACC), the Liberty, New York, property (pictured) which formerly housed the Continuing Church body's Holyrood Seminary has been sold. Sale price for the 17.45 acres on Loomis Road, including the old Loomis Hospital building the seminary occupied and the former nurses' building which the ACC renamed Horn House, was \$250,000, the amount approved by the ACC's 1999 Provincial Synod. The sale closed November 21 and was court

approved in accordance with New York law, reports *The Trinitarian*. The buyer, who does not wish to be identified, is a local resident who owns land abutting the Loomis Road property. He has indicated an intention to enter into negotiations to sell the adjoining properties to a Spanish-speaking Evangelical Catholic group from Long Island. ACC's Provincial Synod voted in 1999 to wind up operations at the Liberty site, home to Holyrood since its founding in 1981, and to move the seminary to Richmond, Virginia, where it will become a house of studies affiliated with Union Theological Seminary/Presbyterian School of Christian Education.

### Are Muslims being converted to Christ?

Yes. Especially in Khartoum. Christianity is growing like wildfire among Muslims. Christian people are preaching the gospel night and day. Many Muslims are listening and becoming believers.

### Does this include animists?

Yes.

### Is this persecution bringing about revival?

Persecution is encouraging people in their faith to grow stronger than before. They commit and recommit their lives to God. Because of the persecution and the war people are coming together...

### How many have fled from your diocese into Uganda?

I have lost about 300,000 people, about two-thirds of the diocese. About 120,000 remain. People flee with only their prayer books, hymn books and Bibles. They have been leaving since 1988.

### What would you like to say to the Episcopal Church?

The Episcopal Church...has great liberty...The American Church can play a role of advocacy for the peace of Sudan...

### Should ECUSA be involved in buying children back?

Our aim is not to buy the children back but to stop the acts of collecting the children as slaves. If we continue to buy them we encourage them to kidnap more and get more money.

### Can people get food and water?

Some areas are completely dry. People can't find food and many are already dying. In some areas there is no rain. Some people are starving to death.

### Do you receive any financial support from West?

No. Nothing.

### How are you supported?

The Sudan Church Association gives a stipend to the bishops of 725 pounds sterling every three months. That's about \$1,100 dollars...

### [What would you like to say to] the worldwide Anglican Communion...?

I would like to say we have suffered enough at the hands of the Muslims. Muslims are united all over the world. The Muslims who are killing us are supported from Iraq, Iran, Libya and Saudi Arabia. Why don't Christians raise up their voices against this?

**ADDENDUM: At deadline for this issue, it was learned that—despite denials from the Sudanese government—the bombing of civilian centers continues in the Sudan, and that one of its recent targets was the Episcopal Church Cathedral in Lui, Equatoria Province. The Archbishop of Canterbury announced that the cathedral was destroyed in an aerial bombing attack December 29. It also emerged that the nearby densely populated center of Kotibe has been repeatedly bombed during recent years, "causing damage and loss of life, and certainly causing terror amongst the civilian population," said Dr. George Carey. Protesting this state of affairs, the Archbishop urged Sudan's president and his government "to state clearly that the armed forces will not**

target civilian centres of population, but only legitimate military targets, and then abide transparently by this commitment." This, he said, would be "a significant step in building trust and preparing the way for a cease-fire" and "substantive talks" aimed at bringing peace to the region.

## Third Of ACC's Popular Evangelism Conferences Held

How much a parish grows depends on how well its members live the Christian life and focus on bringing others to it, speakers told some 60 persons attending the Anglican Catholic Church's third provincewide Congress on Evangelism September 21-22 at St. Matthew's, Newport News, Virginia.

In his talk, the Most Rev. John T. Cahoon Jr.—metropolitan of the international Continuing Church body—told the congress that study, teaching, tithing and pastoral ministry were all necessary for church growth.

Bishop Mark Haverland of the ACC's Diocese of the South focused in his presentation on two different types of parish growth—growth in size and growth in faith.

The Rev. Stephen Scarlett, rector of St. Matthew's, Newport Beach, California, stressed the need for mission and evangelism to be a part of parish life as well as the personal prayer of its clergy and people.

In order to grow, he said, a parish must establish goals such as conversion of hearts, growth in faith and purification of motives. Growth in numbers is a byproduct of these goals, he said.

Fr. Scarlett went on to say that parishes must engage in self-assessment about: 1) the distinct identity of the parish as part of the ACC; 2) whether parishioners want to do evangelism, the aim being a good attitude toward evangelizing; 3) spiritual gifts found within the parish; and 4) utilizing these gifts in teaching, prayer, ministry to the poor, and outreach programs such as parish dinners and open houses aimed at attracting potential members.

The Rev. Marvin Gardner, rector of St. Thomas of Canterbury, Roanoke, Virginia, focused his remarks on ministry to youth as a means of growing a parish, an approach that has resulted in more families coming to St. Thomas.

Other speakers included the Rev. Guy Hawtin, rector of St. Stephen's, Timonium, Maryland; the Rev. F.S. Blair, rector of St. Matthew's, Newport News and coordinator of the congress; and the Most Rev. Randolph Sly of the Charismatic Episcopal Church.



All the speakers also participated in a roundtable discussion on evangelism, which gave conference attendees a chance to query speakers on subjects broached during their presentations.

Source: *The Trinitarian*

## Zambian Continuers Mark One Year Anniversary

The Continuing Anglican Communion in Zambia (CACZ), a part of the Traditional Anglican Communion (TAC), is now over a year old, reports its Vicar General, Canon Pierre Dil.

Now, some 15 congregations, encompassing over 600 Zambian faithful, are part of the "movement to restore Anglicanism to biblical beliefs and morality and ministry," Dil reported.

But CACZ's path has not been easy. While persecution of Continuing Anglicans in the country (mostly by those within the "establishment" Anglican province) "has generally abated," problems were still being reported late last year.

In one area, for example, death threats were made against the local lay leader. "In Chunga, the 'official' Anglican church tried to get the Continuers ejected from the classroom," Dil said. Support for an ecumenical assistance center overseen by Dil, but which pre-existed CACZ, also has been withdrawn by some "official" church sources.

But in May 2000, the Continuing Anglican Communion Trust was formally registered by the Zambian government, which means that land and property can now be registered by CACZ.

In November, a church building was begun for the large congregation in Chunga, with donated funds sufficient to provide the foundation and framework. Additional funds will need to be raised to complete the structure, expected to cost \$11,000.

As earlier reported in *TCC*, CACZ also opened a seminary, with support from others in the wider TAC, which has a presence in 14 countries. The seminary began with seven students, and completed its first term. A skeleton faculty provides orthodox teaching for the three-year curriculum, though lecturers from abroad are still being sought. Food for the seven seminarians is being provided by a traditional Anglican couple in Canada. The seminarians also have been moved from their former cramped residence into a new, larger one. "New applications for admission are already starting to come in, but we cannot look that far ahead yet," Dil said.

He indicated the biggest challenge had been the students' poor English language reading and writing skills, due to low standards of such teaching in Zambia.



### Spreading The Word

THE RT. REV. JOHN CHARLES VOCKLER of the Anglican Catholic Church (ACC), also known as Brother John-Charles of the Franciscan Order of the Divine Compassion, has done it again. The "it" is the newest book from this well known spiritual director, *Two Paths To Holiness: The General Thanksgiving and the Seven Penitential Psalms*, edited by Jan Brown. The former Anglican Bishop of Polynesia in the "official"

Anglican Communion, the Australian-born Bro. John-Charles made another tour of U.S. parishes in September and October, speaking on *Two Paths*; another book he recently authored, *Deadly Sins, Seven Grace-Full Virtues, and Seven Mystical or Spiritual Gifts*; and related topics. He met with ACC members and Episcopalians in California, Florida, Georgia, Virginia, Ohio and Indiana. *Two Paths* is published by the Wilkins Foundation, Inc., P.O. Box 48821, Athens, GA 30604; faith3in1@home.com.

The seminary library, comprised of books donated by traditional Anglican brethren, is starting to take shape, but still has "a very long way to go."

New clergy have been added to CACZ, though the church is unable to respond to all applications from other clergy coming in from Zambia and Zimbabwe, due to limited resources.

Dil lauded the financial assistance that has come from TAC brethren through the International Anglican Fellowship (IAF), while adding that needs are still great, since most CACZ members are "extremely poor."

IAF can be contacted at 275 Solomon Drive, Estes Park, CO 80517-7255; Halonboard@aol.com.

## Queen Speaks Of Her Faith In Christmas Message

Her Majesty, Queen Elizabeth II, spoke of her accountability before God in her personal Christmas message marking the Millennium year.

"Rarely has she spoken in such personal terms about her Christian belief and sense of spirituality," reported *Anglican Communion News Service*.

Adopting the role of a lay preacher, the Queen said: "To many of us our beliefs are of fundamental importance. For me the teachings of Christ and my own personal accountability before God provide a framework in which I try to lead my life."

She told a worldwide television, radio and Internet audience: "I, like so many of you, have drawn great comfort in difficult times from Christ's words and example."

This year's Royal Christmas Day broadcast, expressing the personal thoughts of the Queen, was devoted to a religious theme.

It was primarily a Christian message, but the Queen mentioned the teachings of other great faiths and recognized that some people did not believe in God.

The TV version presented a montage of scenes from the Queen's life over the past year, such as her presence in the Millennium Dome at the start of last year; her October visit to the Vatican, where she met Pope John Paul II; her trip to Australia; and a conversation in London with the Archbishop of Canterbury.

The two-minute collection of images from the year, illustrating the Royal Millennium diary, introduced the Queen's Christmas address, recorded at the Palace.

The Queen said: "By any measure this Millennium year has been an unforgettable one. But as this year draws to a close I would like to reflect more directly and more personally on what lies behind all the celebrations of these past 12 months.

"Christmas is the traditional, if not the actual, birthday of a man who was destined to change the course of our history. And today we are celebrating the fact that Jesus Christ was born 2,000 years ago; this the true Millennium anniversary."

She spoke of the life of Jesus, the carpenter and preacher who was crucified.

"His death might have been the end of the story, but then came the resurrection and with it the foundation of the Christian faith.

"Many will have been inspired by Jesus' simple but powerful teaching: love God and love thy neighbor as thyself—in other words, treat others as you would like them to treat you. His great emphasis was to give spirituality a practical purpose," she said.

"Whether we believe in God or not, I think most of us have a sense of the spiritual, that recognition of a deeper meaning and purpose in our lives, and I believe that this sense flourishes despite the pressures of our world.



## Dutch Legalize Euthanasia

The Dutch Parliament approved a bill in late November to allow euthanasia and physician-assisted suicide, making the Netherlands the first country to formally legalize the practice.

The bill passed by a vote of 104-40. With the approval of the Senate, which was considered a formality, the bill was expected to become effective this year. Advocates say the law puts the Dutch in the vanguard of patient rights, while opponents say it will replace caring with killing.

Euthanasia won legitimacy, if not legality, in 1993, when the parliament approved guidelines under which it was understood doctors would not be prosecuted, even though euthanasia remained a crime punishable by a maximum 12-year prison sentence. Under those guidelines, a patient must be undergoing irremediable and unbearable suffering, be aware of all other medical options and have sought a second professional opinion. The request must be made voluntarily, persistently and independently while the patient is of sound mind. Doctors may not suggest it as an option.

Under the new law, a patient will be able to make a written request for euthanasia, giving doctors the right to use their own discretion when patients become too physically or mentally ill to decide for themselves.

Tolerance to euthanasia is shown in Switzerland, Colombia and Belgium, but no other country has attempted to legalize the practice, health officials and legal experts said.

Source: *The Associated Press*

"This spirituality can be seen in the teachings of other great faiths. Of course religion can be divisive, but the Bible, the Koran and the sacred texts of the Jews and Hindus, Buddhists and Sikhs, are all sources of divine inspiration and practical guidance passed down through the generations."

But she concluded by quoting a prayer from the (English) Revised Prayer Book 1928. She said: "I believe that the Christian message, in the words of a familiar blessing, remains profoundly important to us all: 'Go forth into the world in peace, be of good courage, hold fast to that which is good, render to no man evil for evil, strengthen the fainthearted, support the weak, help the afflicted, honor all men.'

"It is a simple message of compassion and yet as powerful as ever today, 2,000 years after Christ's birth."

**\*QUEEN ELIZABETH RECENTLY PRAISED THE NEW CHURCH OF ENGLAND SERVICE BOOK, Common Worship**, for including liturgies from the 1662 **Book of Common Prayer** (BCP) as well as modern services. The Queen commented on the new book when she opened the first session of the newly-elected General Synod in Westminster November 14.

"The aim of this revision is to provide for the diversity of worship in the Church of England's parishes within a common framework," she said in part. "I am pleased that **Common Worship** contains services from the **Book of Common Prayer** in its main volume... This work holds to a long tradition in the [C of E] to worship God in ways, both old and new, which reflect the deepest strivings of our faith," she said.

"It was faint praise," said one Synod member. "I think it's most unlikely that the royal chapels will be using **Common Worship**."

The new book replaced the only-20-year-old **Alternative Service Book** (ASB) in the church's 13,000 Anglican parishes in Advent. The new volume pulls the church further away from common prayer, with eight modern eucharistic prayers to choose

from, compared to four modern rites in the ASB, and one in the BCP, which remains the C of E's official liturgy.

The heir to the throne would likely be even more sparing in his praise of the new service book. The Prince of Wales contributed a chapter to a new book supportive of the BCP, **The Real Common Worship**. (See "Signposts" for a review.)

**\*THE CHURCH OF ENGLAND COULD LOSE ITS UNIQUE LITURGICAL INHERITANCE** within a decade, Labour Peer, Lord Morris of Castle Morris, warned recently. While indicating his respect for "nonconformist" denominations, Lord Morris said the C of E will end up "indistinguishable" from those bodies "[u]nless we can restore the respect of the members of the Church of England for the concept of liturgy." In presenting prizes at the Prayer Book Society's annual Cranmer Awards at St. Andrew's by the Wardrobe, London, on December 5, Lord Morris spoke feelingly in favor of the traditional **Book of Common Prayer** and condemned the new assortment of services in **Common Worship**. He said the new book is "riddled with options, alternatives and permissions from start to finish," and termed it a "headlong attack on the concept of liturgy itself."

## Britons See Changes In Sexuality, Life Laws

No doubt about it, the Labour government of British Prime Minister Tony Blair, together with Britain's Parliament, are making big inroads on issues involving sexuality and the sanctity of life.

In just the last few months, the British government lowered the age of consent for homosexual relations and heterosexual sodomy from 18 to 16, and decided to allow pharmacies to sell the "morning after" pill—which effects a chemical abortion—over the counter to females over the age of 16. Meanwhile, Britain's Parliament decided to permit the cloning of human embryos for research.

The actions were decried by a number of religious leaders and pro-life campaigners.

In the case of lowering the age of consent for homosexual sex, the Labour Party invoked a little-used law to override stiff opposition in the House of Lords, which had blocked the legislation, approved by the House of Commons, from going forward.

The government defended the now-effective measure, saying it was bringing the law on homosexuals into line with that for heterosexuals.

But the move was denounced by Conservatives, who, along with religious leaders, including the Archbishop of Canterbury, had fought the proposal for months.

The legislation also lowers the age at which a man can commit sodomy with a girl from 18 to 16. Religious leaders said the move made girls and boys more vulnerable to sexual exploitation.

Those opposing the (now available) "morning after pill" contended that its sale only encourages teen sex and the spread of sexually transmitted diseases.

Britain has the highest rate of teenage pregnancies in Europe, and the government believes its action will reduce that rate.

Pro-life activists also expressed disappointment over the British Parliament's 366-174 vote approving the cloning of human embryos for research.

Those favoring the change of law to permit stem cell research on embryos up to 14 days old said it would allow more research into degenerative diseases such as Parkinson's and Alzheimer's.

*Continued on next page, right column*



## ANGLICAN WORLD BRIEFS:

**\*THE MOST REV. VINOD PETER**, moderator of the Church of North India, died in a road accident in the Indian state of Rajasthan December 6, along with the Bishop of Rajasthan, Gerald Andrews. Peter, 61, also had been Bishop of Nagpur since 1984, and president of the National Council of Churches in India since March 2000. He had served as CNI's moderator since 1998. Peter was highly praised by his flock as a visionary for justice and peace who lived a simple life. Both bishops leave widows and children. The two deaths brought to four the total number of bishops killed in road accidents in India during the previous 18 months. - *Presbyterians Week/Church Times*

**\*THE ARCHBISHOP OF KENYA**, David Gitari, was injured recently while trying to calm down violence between Christians and Muslims in Nairobi. "The Muslims saw his purple cloak and just pelted him with rocks," said an Anglican provincial spokesperson, who added that Muslim leaders came to assist Gitari. The archbishop was treated at a hospital and released. - *The Living Church*

**\*THE ANGLICAN ARCHBISHOP OF CAPE TOWN** led a march of hundreds of South African men through the city's streets November 25 to demand an end to violence against women in the country. South Africa is the unofficial rape capital of the world, and statistics show that one in six men use violence against women in the nation. The November protest, which coincided with the International Day for Prevention of Violence Against Women, enabled men to show their solidarity by joining the initiative. Archbishop Njongonkulu Ndungane urged the men to show the world that it is only a small minority who are holding Cape Town's women and children hostage. Money collected from donations by the male marchers was to be handed over to three local women's shelters. - *Ecumenical News International*

**\*JUST WEEKS AFTER A MEETING** between church and BBC officials seemed to calm fears that the broadcasting network was sidelining religion and religious programming, the BBC's head of religion ethics resigned. The early retirement of the Rev. Ernie Rea, 55, after nearly 12 years as head of religious broadcasting was said in one report to be by "mutual agreement." But another report said Rea stood down in protest at the corporations's diminishing religious coverage. - *Church Times/The Church of England Newspaper*

**\*A LEADING BRITISH NEWSPAPER IS PLANNING A LEGAL CHALLENGE** to the rule that a British monarch cannot be, or marry, a Roman Catholic. The London-based *Guardian* newspaper, which is often associated with left-wing causes, argues that this infringes fundamental human rights. - *Ecumenical News International*

**\*ANGLICAN LEADERS PLEDGED TO TAKE AGGRESSIVE ACTION** against corruption, crime, terrorism, poverty and injustice in their communities throughout the world, in a consultation on "Community Transformation" October 31-November 2 in Cape Town, South Africa. "The Church's own form of 'aggression' is passionate prayer and radical unity in calling for God to transform our bro-



**IN ANOTHER SCENE** from the press conference preceding the January 6 celebration of full ECUSA-ELCA communion, Episcopal Presiding Bishop Frank Griswold (second from left) and Lutheran Presiding Bishop H. George Anderson (to Griswold's right) are joined by their ecumenical officers, David Perry for ECUSA (left) and Daniel Martensen for ELCA (to Anderson's right). *Episcopal News Service photo*

### BRITONS Continued from Page 23

But the national director of the Society for the Protection of Unborn Children (SPUC), John Smeaton, termed the vote "deeply disturbing. It is a sad day for ethical standards in science and respect for innocent human life in Britain. This country has cast itself into uncharted waters. It has also broken ranks with European political opinion, which is squarely opposed to all forms of human cloning."

Phyllis Bowman, Campaign Director of Right to Life, commented: "The government has consistently bent the facts, giving the impression that the only real hope for people with genetic and degenerative diseases lies in the production of human clones and the harvesting of these embryonic stem cells. Evidence suggests the reverse."

Stem cells are the "master cells" of the body, with the potential to develop into any other type of cell. Scientists believe that they could clone the stem cells to mend damaged and diseased tissues and organs, useful in treating degenerative diseases, or to grow tissue for organ transplants.

Minister for Health Yvette Cooper assured that the vote would not lead to reproductive cloning, which "must remain illegal," she said. She spoke of the benefits stem cell research could bring.

Conservative MP Edward Leigh spoke against the change, saying: "If we allow it, we shall be creating a genetic blueprint that will result in a new human being that will then be destroyed. We shall then be creating the blueprint simply to destroy it. Is that wise? Is it the ethical thing to do?"

Prof. Jack Scarisbrick, chairman of the charity Life, said Parliament had allowed "the creation of an entirely new kind of human being who is asexually generated with no mother or father. Society should tremble at...this. We haven't even begun to consider the ethical considerations."

**\*BRITAIN'S NEW HUMAN GENETICS COMMISSION (HGC)** last year pledged "open and transparent debate" on the responsible use of genetic technology, following word that the human genome had been decoded. The Commission was set up to advise the government about potential developments in human genetics and their impact on health and health care, with a focus on social and ethical issues. The mapping of the human genome, the DNA alphabet, will open the way to improving health and prolonging life, and is likely to lead to a cure for inheritable diseases caused by a single gene error, such as cystic fibrosis. But ethical issues such as consent and insurance are already urgent. There is only a temporary moratorium on the need for persons to divulge findings from genetic screen-



ing; and right now, there remains a big gap between the knowledge of genetic problems and the ability to correct them. The HGC, which is to establish a set of principles relating to the storage, protection, and use of genetic information, is due to issue final recommendations this fall.

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

## "Gay Gene" Remains Elusive

The human genome has finally been sequenced, but with that, one theory seems to have fallen from favor - that of the "gay gene."

Though some homosexual groups continue to claim scientific support for the gene's existence, ideas about the origins of sexual preferences are starting to revert to the argument that homosexuality is a decision and/or based on environmental factors rather than an inherited trait.

*The Washington Times* reported last August that Edward Stein, a law professor at the Benjamin N. Cardozo School of Law in New York, is even leading a movement calling for gays and groups supporting them to drop the "gay gene" theory. He argues that it hurts rather than helps their fight for equality.

"How or why people are gay doesn't matter," said Stein, himself a homosexual. Linking "human rights to some scientific theory as yet completely unproven is risky."

Stein's recent book, **The Mismeasure of Desire: The Science, Theory and Ethics of Sexual Orientation**, also argues that genetic research could lead to misguided attempts to abort potentially homosexual fetuses or to medically alter people.

"My concern is that as soon as we start to encourage and embrace as part of a political agenda scientific research in this area, we lead to re-medicalization of sexual orientation," Stein was quoted as saying. "Jumping on the genetic bandwagon is hurting [our] cause. The point is, nothing is wrong with homosexuality, so why try to take it on with science?"

Homosexual rights groups, though, are reluctant to abandon the "gay gene" theory because of the sympathy it creates from those who otherwise would disapprove of the lifestyle, Stein said.

The director of the Gay and Lesbian Alliance Against Defamation (GLAAD), Joan Garry, was quoted by *Time* last July as contending that "[s]cientific truth is on our side."

Washington area GLAAD spokeswoman Cathy Renna also maintained that talk about curing homosexuality defames gays and lesbians because "the preponderance of scientific evidence...states it's genetic."

Asked for evidence, Renna pointed to the American Psychological Association's website. GLAAD communications director Stephen Spurgeon also said proof could be found in official statements from such organizations such as the APA.

But the APA's website ([www.apa.org](http://www.apa.org)) does not state homosexuality is genetic, noted the *Times*.

"We have not said it's genetic," said Rhea Farberman, APA's director of communications. "We don't have an official position as an organization. The current state of science is that it's probably a combination of factors, partly biological and partly environmental."

Farberman added, though, that the origin of homosexuality "doesn't really matter, except maybe in political arguments. Discrimination is wrong, no matter what the cause of sexual orientation."

Continued at top of next page

ken and hopeless communities and environments into places of peace, joy and hope," stated the Rev. David Harper, chairman of the mission agency, SOMA (Sharing of Ministries Abroad), the meeting's organizer. The worldwide gathering of some 200 Anglican leaders—bishops, clergy and laity—from nearly 30 countries made a pledge to renewed prayer and action for the world and discussed how to adopt principles of the "Transforming Communities" movement which is having a major effect on cities and communities in Latin America, Africa, the U.S. and Asia, but has barely touched Europe. The movement has seen drug cartels brought down in Colombia, and whole urban landscapes improved in a variety of countries. The participants called on church leaders throughout the world to place a priority on the desperate need of the places in which they live, rather than the maintenance of their own buildings and congregations. Anglican leaders attending the consultation included the Archbishop of the Congo, and Bishops from Australia, Burundi, Chile, Kenya, Mozambique, Nigeria, Papua New Guinea, South Africa, Sudan, Tanzania, Uganda and Zambia. - *The Church of England Newspaper*

\*A "SOLID EVANGELICAL" who graduated from Wisconsin's Nashotah House Seminary has been chosen as Bishop of Bolivia. The Rev. Frank Lyons has been a South American Missionary Society (SAMS) missionary for a number of years. Lyons succeeds Bishop Gregory J. Venables. Bolivia is in the province of the Southern Cone, led by Archbishop Maurice Sinclair, a leading conservative primate. - *Virtuosity*

\*THE NEW SECRETARY FOR ANGLICAN COMMUNION AFFAIRS is the Rev. Andrew Wheeler, whose earlier career was spent mainly in Africa with the Church Mission Society (CMS). Appointed by the Archbishop of Canterbury, Wheeler, 52, succeeded the Rev. Canon Andrew Deuchar, who became rector of St. Peter with St. James, Nottingham. From 1977-86, Wheeler taught at the Bishop Gwynne Theological College (Sudan), before returning to the U.K. to attend Trinity Theological College, Bristol. He was ordained in 1988 and, after a short curacy at Aldbourne in the Diocese of Salisbury, he returned to Africa, again through CMS, as curate for the English-speaking congregation at All Saints Cathedral, Cairo. In 1992 he moved to Nairobi, where he served as the Sudan Council of Churches' co-ordinator for theological training. Since 1996, he has been involved in widespread research and writing on the history and contemporary experience of the Church in Sudan, on which a number of books have already been published. The work will culminate in the publication of a major textbook on Sudanese Church History (co-authored with William Anderson and Roland Werner), titled **Day of Devastation, Day of Contentment - the history of the Sudanese Church over 2,000 years**. Wheeler is married, with two children. - *Anglican Communion News Service*

\*THE GLASTONBURY PILGRIMAGE ASSOCIATION overwhelmingly resolved at its annual general meeting in Glastonbury, England, October 28 that, in light of the association's "history and aims," it "remains inappropriate to invite women priests to celebrate or officiate at any pilgrimage service." The resolution was adopted in a vote of 75-2, with 2 abstentions.



## ANGLICAN USA BRIEFS:

**\*THE EPISCOPAL DIOCESES OF DALLAS AND FORT WORTH** are joining forces for evangelism. The two dioceses will sponsor an evangelism conference "to lead the Church into the third millennium of Christ's reign" on February 23-24 at a site on the University of Dallas campus overlooking the Trinity River, which separates the two dioceses. The conference's keynote address will be delivered by the Anglican Bishop of Jos, Nigeria, Benjamin Kwashi, who is renowned throughout the Anglican Communion as a preacher and evangelist. The Diocese of Dallas can be reached at 214/826-8310.

**\*DESPITE TRENDS IN THE WIDER U.S. EPISCOPAL CHURCH** (ECUSA), some Evangelical-led dioceses are growing. The Diocese of Albany, New York, reported a nine percent growth last year, under the leadership of Bishop Dan Herzog and his new suffragan, David Bena. Florida, another diocese led by an Evangelical, Bishop Steven Jecko, ranks third in the country for diocesan growth. - *Virtuosity*

**\*PITTSBURGH BISHOP ROBERT DUNCAN** wants his diocese to follow suit. He is pushing his flock to make "disciples" and not just Episcopalians. He told the 135th annual diocesan convention that "building congregations, establishing partnerships, making disciples, gathering resources and recruiting youth" were top priorities. Bishop Duncan's goal is to grow the Diocese of Pittsburgh from 20,000 to 40,000 baptized members and increase the number of parishes from 72 to 85 by 2010. The average clergy age in the diocese is 46, significantly lower than the national average of 58. Pittsburgh's 21 postulants for priesthood have an average age of 38. - *Virtuosity*

**\*IN HIS FIRST ORDINATION**, the Anglican Mission in America's Bishop Charles Murphy elevated the son of an internationally known Southern Baptist pastor to the diaconate. The November 11 ordination of John David Fuller, 38, took place at the Church of the Holy Spirit in Roanoke, Virginia, which earlier withdrew from ECUSA over its theological and moral drift. Fuller is a graduate of Southwest Theological Seminary in Dallas and has been a church planter and missions worker for the last 12 years. He has been instrumental in setting up mission works in Sudan, Chad, the Philippines, Bolivia, and India, among others. The son of Pastor Charles G. Fuller, the new deacon was given ordination papers from Rwandan primate Emmanuel Kolini and Bishop Murphy. The Church of the Holy Spirit averages almost 700 a weekend in attendance.

**\*UTAH EPISCOPAL BISHOP CAROLYN TANNER IRISH**, who was absent from her diocese for several months while undergoing treatment for alcoholism, returned to her responsibilities part time in April and full time in October. In her absence, long-simmering divisions in the diocese erupted. To help analyze problems and suggest solutions, the diocesan Standing Committee hired ThoughtBridge, an Episcopal consulting group in Cambridge. ThoughtBridge came up with ideas for creating a common vision, improving communication, managing church finances, involving more lay members,

"GAY GENE" Continued from Page 25

Still, the cause of homosexuality remains a hot topic among many, a question the now-decoded human genome may eventually answer. Although no study has ever been able to prove that homosexuality is inherited (and the famous "gay gene" study has yet to be reproduced, despite attempts to do so), researchers have come the closest to proving that human behavior and biology are linked through studies of animals, noted National Institutes of Health neuroscientist Dr. Vittorio Gallo.

"I think the human genome mapping is a very important step to learning about disorders and diseases," Gallo was quoted as saying. But "there is a very long way to go to link complex human behaviors, such as homosexuality, to human genes," said Gallo, who stressed that he is not speaking officially for the NIH on the matter.

Any assertions about a gay gene will have to contend, too, with claims from the thousands of persons who say they have come out of homosexuality, many of them with the help of specialized Christian ministries. Ex-gay groups resolved not long ago to try to obtain scientific proof that homosexuality can be healed.

Such proof could, however, be as elusive as that for the "gay gene." For one thing, it would have to convincingly rebut claims routinely made by homosexual activists that ex-gays were never really homosexual in the first place.

## —Late News—

### Texas ACC Parishes Become Western Rite Orthodox; Bishops Consecrated

Two former Continuing Anglican priests in Texas have been consecrated as bishops to lead the new Anglican Western Rite Diocese of the Orthodox Church of Canada (OCC), a four-year-old North American mission of the Ukrainian Autocephalous Orthodox Church.

Formerly priests of the Anglican Catholic Church (ACC), the new Orthodox bishops are the Rev. Thomas Logue of St. Augustine's, Pflugerville (just north of Austin), and the Rev. Arlen Jones of St. Andrew's in nearby Round Rock, who will serve as Logue's assistant bishop. They were consecrated by OCC's Metropolitan Andrei, and his coadjutor, Archbishop Yaroslav.

Logue and Jones will be responsible for a small group of parishes in several southwestern states and parts of Mexico, including their own two former ACC churches; a third ACC congregation in El Paso also has made the switch and a couple others may follow suit, Logue said.

Logue indicated that being tapped as bishop was a surprise outgrowth of a search to meet the needs of his congregation. He said the decision to consider another ecclesiastical affiliation was a result of cumulative experience in the Continuum, but was mainly due to the fact that the ACC's Diocese of New Orleans had been without a bishop since the death of Archbishop M. Dean Stephens three years ago, a vacancy he believes was unduly protracted by ACC leaders.

A diocesan synod to elect a new bishop deadlocked in 1999, and the ACC College of Bishops' latest nomination for the slot, the Rev. Craig P. Merkel of Richardson, Texas, recently failed to gain the 60 percent majority consent of diocesan clergy and parishes needed to become bishop ordinary. *More later.*



## FIF-NA, AMiA Alliance Confirmed, As Jammed AMiA Meeting Convenes

AMiA, REC, APA Agree  
On Steps Toward Concordat

In a significant joint statement, the traditionalist Forward in Faith, North America (FIF-NA) organization and the conservative Anglican Mission in America (AMiA) have confirmed their commitment to work together for the establishment of "an orthodox jurisdiction in North America which is recognized by the Anglican Communion."

The January agreement builds on a resolution by FIF-NA's legislative body last August expressing "solidarity" with AMiA and its efforts to form a separate province.

Leaders of the veteran FIF-NA and the new AMiA mission sponsored by two foreign Anglican provinces also affirmed their continuing intercession for the meeting of Anglican primates in March.

The January statement culminated a meeting of FIF-NA's council and AMiA's steering committee immediately preceding a heavily-attended January AMiA "Homecoming" meeting at All Saints', Pawleys Island, South Carolina.

"Everyone is excited," said an FIF-NA spokesman, "and it is hoped that it will create a more effective role for the restoration of Anglican orthodoxy. It means we are on the same page of the worldwide Anglican Communion."

The issue of women's ordination, to which FIF-NA is opposed, will, in the short term, still place some limits on the relationship with AMiA, which has received a female priest and a few women deacons from the Episcopal Church. But informed sources say that leaders of the two groups are closer in their viewpoint on the matter than is generally assumed. AMiA also has agreed to a moratorium on ordaining women pending a joint re-examination of the issue.

Notably, the AMiA and two "extramural" Anglican bodies with male-only priesthoods, the Reformed Episcopal Church and the Anglican Province in America, have reached a separate agreement outlining steps toward a potential concordat of intercommunion between the jurisdictions. The REC and APA are already in formal intercommunion, and have begun a nine-year process toward "outright unification," according to APA Presiding Bishop Walter Grundorf.

Some sources speculated that closer links between AMiA, FIF-NA, and the "separated" Anglican bodies could factor into discussions at the March Primates' meeting.

Meanwhile, AMiA's "Homecoming Winter Conference"—though not heavily promoted—drew more than double the expected 300-400 persons, with overflow crowds viewing the meeting on closed-circuit TV.

"As AMiA moves toward gaining a faithful Anglican province in America as an alternative to the Episcopal Church," there has been "an unprecedented avalanche of interest...from all over the USA," said AMiA spokesman Fritz Rench.

The non-legislative conference featuring "solid Biblical teaching" and preaching, informative addresses and fellowship, included the presence of the leader and three bishops of the Anglican province of Rwanda—Emmanuel Kolini, John Rucyahana, Venuste Mutiganda and (AMiA's) Chuck Murphy—and AMiA's Bishop John Rodgers, linked with South East Asia

Sources included *Virtuosity*

and streamlining decision-making processes. These were widely discussed at the diocesan convention in October, and many of the recommendations are expected to be incorporated into diocesan life. "There's been a lot of healing and recovery, not just my own," said Irish. "We have been through a difficult year and we are stronger for it." - *The Salt Lake Tribune*

## OF GENERAL INTEREST:

**\*RELIGIOUS REPRESSION IN CHINA INCREASED** over the past year, says a new U.S. State Department report. While finding that government supervision of religious activity was minimal in some regions, the study said Chinese officials in other regions "imposed tight regulations, closed houses of worship and actively persecuted members of some unregistered religious groups." Persecuted groups in the country were said to be subject to "harassment, extortion, prolonged detention, physical abuse and incarceration in prison or in 're-education through labor' camps." The violations of religious freedom are part of a global phenomenon, particularly in communist and Muslim countries. In 1998, Congress asked the State Department to report yearly on the state of international religious freedom. This was the second such report, and covered the period from July 1, 1999 to June 30, 2000. Among other nations receiving critical mention in the report were Iraq and Afghanistan. - *The Associated Press/Christian News*

**\*AFTER THE YEAR 2010**, China may remove its "one couple, one child" policy, as the country's birthrate appears to have been reduced to about one percent, according to *Kyodo News*. With low growth, the policy may be reviewed sooner. The State Family Planning commission estimates the Chinese population will reach 1.38 billion by 2010. - *Pro-life Infonet*

**\*THE 2000 CHRISTMAS FESTIVAL IN THE PLACE CHRIST WAS BORN**, Bethlehem, was canceled after it became clear that the recent unrest in the Middle East was unlikely to dissipate in the near future. A terse statement from the organizers said simply: "There will be no Christmas festival. The children will not have their gifts. Worshippers will be mourning and the pilgrims will be absent." Carol concerts, guest choirs and the Christmas market also were canceled, while the New Year was to be marked with a moment of silence. - *Virtuosity*

**\*THE JUBILEE 2000 COALITION** has hailed Britain's decision to stop using interest repayments on debts owed by the world's 41 poorest countries. The Coalition termed it a "fantastic boost" to the movement to rid the developing world of unpayable debt. The British government's announcement is immediately worth US\$30 million a year, according to Jubilee 2000. The 41 poorest countries—most of them in Africa—are heading at varying speeds towards the eventual cancellation of their \$2.3 billion debt to Britain. In a related story, the Jubilee 2000 Coalition, described by British social commentator Polly Toynbee as "the most brilliantly successful campaign of our times," wound up in Britain at the end of 2000, though its work is to continue in other forms. - *Ecumenical News International*

Continued on Page 30



# The Afterword

## **Not Just An American, But An Anglican, Crisis** A Pre-Kanuga Survey Of The Primatial Battlefield

DESPITE THE WAY it has been portrayed in a few news reports, anyone reading the proposal from Archbishops Drexel Gomez and Maurice Sinclair will see that it offers a carefully measured, reasonable, even gracious way for the primates to deal with internal Anglican disputes and help ensure unity in the Communion.

This worthy response to calls of the last two Lambeth Conferences also gives needed attention to the fact that the current Anglican disorder stems not only from an imbalance in authority, but an internal dynamic which tends to mute the Communion's majority voices.

Influence in the Communion is still weighted toward wealthy, Northern/Western—and often liberal—provinces, the text notes, even though Anglicanism's "center of gravity" has shifted to the burgeoning but under-resourced—and largely conservative—global South. The "distorting" effects of affluence are seen in spending priorities as well as staffing and operations at the international level, contends the proposal in **To Mend the Net**.

But nowhere is the imbalance more visible now, the text indicates, than in the unrestrained promotion—primarily by ECUSA—of a new sexual ethic, as well as coercive policies on women's ordination, which are unsupported by scripture, Tradition, or the wider Communion. The innovations harm mission in other provinces, and threaten to split the Anglican fold.

The early January publication of the proposal aimed at rectifying this situation therefore cannot have been a felicitous start to the new millennium for liberal hierarchs, most notably Episcopal Presiding Bishop Frank Griswold, who already had a big strike against him going into the March Primates' Meeting at North Carolina's Kanuga Conference Center.

The P.B. reportedly had hopes of putting a favorable slant on General Convention Resolution D-039, because it did not authorize same-sex blessing rites. But it appears that the resolution has been widely seen for what it is: a huge departure from historic Christian sexuality doctrine.

In fact, the resolution—which supports "committed" nonmarital sexual relationships and tacitly accepts "local option"—extended rather than curbed the kind of goings-on in ECUSA which the primates warned in 2000 were seriously endangering Anglican unity.

Griswold himself had foreshadowed this, when—just days after these warnings were issued—he said it was "unrealistic" to imagine that they would cause any liberal ECUSA diocese to stop ordaining or blessing those in homosexual relationships.

**THEN CAME THE GENERAL CONVENTION**, though, and a gradual realization, perhaps, that he could not make a silk purse out of the convention's sow's ear. That was followed by a

slew of post-convention losses of clergy and parishes to the new AMiA, and some surprising signals from within ECUSA.

Take, for example, the last two reports from the New Commandment Task Force (NCTF), a panel of bishops, clergy and laity representing the spectrum of church opinion. While the Griswold-supported panel is aimed at seeking "reconciliation" on sexuality matters in ECUSA, it has commended alternative episcopal care in conflict situations, and twice talked openly about something that until now has been anathema to Episcopal powerdomos: a specific process for disaffected parishes to leave ECUSA "with grace," with Episcopal officials leading the separation process in a way that elevates "relationship issues" over "property claims."

NCTF even mentioned—and put the best face on—the possibility that there may be "two units of the Anglican Communion" in the U.S. in future—a clear reference to the conservative aim of a separate province in North America.

Then the ever-moderate editor of *The Living Church*, David Kalvelage, surprised with an editorial opining that a split in ECUSA is now inevitable. "The two sides are too far apart...to prevent a separation," he wrote. He sees a more visible split coming after the 2003 General Convention in Minneapolis gives overt approval to the same-sex union ceremonies already occurring in ECUSA.

In fact, even the Archbishop of Canterbury was said to view Griswold as faced with choosing whether to allow flying bishops, see the creation of a separate province, or do nothing and see schism in the American Church.

**SO, AS A NEW MILLENNIUM SHINES** on the upcoming Primates' Meeting, a less-blasé Griswold and a few of his co-religionist colleagues appear to be marshalling some defenses for Kanuga.

Recently, Griswold evidently tried to make himself less of a target for fellow primates, by assuring that no dire consequences awaited anyone who did not cooperate with the 2000 General Convention resolution (A-045) calling for a "task force" to "assist" the three holdout dioceses to comply with demands for women's ordination. In a letter circulated electronically, Griswold's aide, Elizabeth Webb, told an unnamed correspondent that convention resolutions do not require the agreement of all members, and that "there is no threat of deposition or excommunication connected to this resolution."

Well, not quite. Canon lawyers agree that convention resolutions are not legally binding (liberals like Spong and Righter having proved the point in the case of General Convention's '79 resolution against gay ordinations). However, non-compliant bishops are still vulnerable to presentment and trial for violation of ECUSA's 1997 *canonical* mandate for women priests.

Griswold hinted at what may be his strongest defense at Kanuga, however, in recent comments on the subject of authority. Not coincidentally, it seems, the topic drew compatible remarks of late in a significant paper from fellow liberal primate Michael Peers of Canada. The leaders' comments seem to portend a hotly contentious debate at Kanuga over questions at the heart of the Communion's *agoneia*.

In remarks at a "Burning Issues" conference in Virginia recently, Griswold asserted that "it is only in communion with others, including those who represent other points of view" that authority is discovered (authority, in this context, apparently meaning truth which commands obedience).

He held that authority is "not absolutely fixed and fully revealed," rather asserting that there is an ongoing, Spirit-led process of discovery.



Discerning God's authority, he declared, requires that people relinquish some places "where they are most secure in their personal points of view" and give an open listen to those with different opinions.

His argument—hardly an orthodox understanding of revealed truth—nevertheless may be more clever from an international perspective than at first glance. It closely parallels the notion that truth arises from communion/unity (and not the other way around)—an idea popularized in Anglican thought by the Eames Commission reports of the late '80s and early '90s. It was the panel's way of pressuring Anglicans to hold together while the church experimented with women priests and bishops, despite the resultant impaired communion and loss of an interchangeable ministry.

So Griswold—if arguing thus with an eye toward the Primates' Meeting—was doing so from safe, "official" ground, one which (notably) militates against ideas of suspending communion with ECUSA.

Archbishop Peers argues similarly, also challenging the very idea that the primates should answer Lambeth's call to exercise "enhanced responsibility" for holding the Communion together.

In his paper, Peers contends in part that: "We are not a papal church, nor a confessional church," but rather a *koinonia* (communion or fellowship) of autonomous churches (provinces) held together by a "common faith dating from the creeds and councils." The price of the "liberty and autonomy we cherish" is "a certain measure of messiness," he says.

While affirming the Creeds, Scriptures and Sacraments, Peers eschews "more precise definitions." And communion, he believes, "does not have clear boundaries," and takes precedence over orthodoxy in doctrine *and* over order.

## 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.

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**THE COMMUNION-BEFORE-TRUTH NOTION**, however, has been challenged more than once by what is now Forward in Faith, North America (doubtless among others), and appears set to be contested anew, including in **To Mend the Net**.

In a 1990 paper authored by the Rev. Jeffrey Steenson, the Episcopal Synod of America maintained, rather, that the Church is "the community which is founded upon the Word. And Truth is primarily inherent in the Word, not in the community...It seems to us then, that fidelity to the Word of God, not commitment to a community, is our fundamental obligation..."

"We therefore cannot commit ourselves to the proposition that communion must be maintained at any cost," the ESA said. "It is not Biblical; it is not part of orthodox Christian tradition and furthermore, it is not courageous. The act of self-definition within a community of integrity requires the willingness to say what it is that must be excluded."

Bishop Sinclair also has already questioned Peers' notion that, while provinces "need to be able to say authoritatively 'yes' or 'no' in essential matters, a Communion has no such need or mandate."

Surely "communion implies a commitment to Christ involving necessary loyalties to his person and...teaching," Sinclair asserted in a letter to Peers. "A necessary part of guarding communion is preserving such loyalty. Communion cannot be placed above orthodoxy because serious loss of orthodoxy inevitably means substantial loss of communion."

Strangely, it appears that, in addition to whatever traction Griswold, Peers and other liberal primates can gain from their arguments at Kanuga, they may have help in putting off the "evil day" from the Archbishop of Canterbury.

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AFTERWORD Continued from Page 29

By deadline, Dr. Carey had given the Gomez/Sinclair proposal a warm welcome, but seemed to envision protracted deliberation by the primates as well as the Inter-Anglican Doctrinal Commission before anyone actually *tries* to "mend the net." He also warned against actions challenging the church's "lawful authority," putting the heaviest onus on the faithful at the end of the line of dominoes rather than the ones who started them toppling. Some alarmed conservatives felt his comments overlooked the urgency of a situation that had global as well as local implications.

Yet in his noted "Precious Gift of Unity" speech, Dr. Carey himself also termed "inadequate" the notion that Anglicanism is a federation of autonomous churches, and averred that Anglicans are called to conform to the "constant interplay of Scripture, tradition and reason." He cited Archbishop Longley, who at the first conference of Anglican bishops in 1867 said the received faith of the Church cannot be challenged.

**THE QUESTION FOR DR. CAREY AND ALL THE PRIMATES** calling for the maintenance of historic doctrine on disputed issues remains whether and how quickly they will *do* anything to back up their words. How long will they let institutionalism trump orthodoxy, and the orthodox themselves?

The stakes are huge—and "we are running out of time," Sinclair says. Churches wanting to remain loyal to the historic Anglican tradition are "at the end of the road."

Unless the primates act in March, the proposal's advocates believe, the continued losses from ECUSA to a *de facto* separate province in America will become a division extending into the wider Communion, with provinces lining up on the different sides.

Most conservative observers are expecting an uphill battle at Kanuga that will need to surmount several obstacles along the way. Most notable among these is that the meeting will be held

on Griswold's home turf, which will make it much harder for his "guests" to criticize him. In addition, the primates (reportedly) will again be sequestered, away from the press.

Yet, several sources close to the primates see a "sense of solidarity" and renewed confidence developing among African and Asian primates. They are starting to "recover the initiative they held at Lambeth," one said.

A number of primates are "still on the learning curve" about ECUSA, and some are said to be annoyed by the focus on ECUSA's internal affairs. But there is a "growing conviction" among the conservative (c. two-thirds) majority of primates that something must be done to deal with a problem that will have or already has had an impact on their own provinces, especially those in Muslim contexts.

Adoption of the Gomez/Sinclair proposal (or something similar) at Kanuga would be a big step toward rebalancing Anglican authority, but—notably—would actually require only a small step forward by primates at this time. The proposal prescribes a few steps before dire action, such as suspension of communion, is considered.

Taking that first step, though, seems wholly reasonable. Witness that neither the statements of Lambeth 1998, nor of the primates in 2000—nor even the Singapore consecrations—have halted ECUSA's liberal advance.

Sinclair hopes for a courteous debate, and that the primates "will carefully consider, improve and adopt...a proposal which is culturally sensitive, patient and pastoral, but which does squarely face the question of what happens when a diocese or even a province refuses international admonition from those [responsible for giving] it." This involves "no snatching of power, but rather the fulfillment of a requested, necessary and yes, Anglican, ministry." ■

Sources also included *Church Times*, *Virtuosity*

BRIEFS Continued from Page 27

**\*THE TORONTO CONGREGATION** of the mostly homosexual Metropolitan Community Church (MCC) was due in January to start performing what it claims are legal "marriages" of homosexual couples and issuing them marriage certificates, after publishing their marriage banns. In December, several hundred congregants rose to their feet and applauded at the MCC church as Rev. Brent Hawkes announced the banns of marriage for two couples - one lesbian and one gay. "Today...we are making history," said the minister. "Today we are exercising our freedom of religion. We are exercising our freedom to marry." Canadian newspaper reports said that same-sex couples cannot obtain marriage licenses from municipal clerks. But Hawkes says the Ontario Marriage Act allows couples to be granted a license if their names are published and read out at church on the three Sundays before the wedding. Objections to the banns can be filed if one of the couple is under legal age, has been married before without obtaining a divorce or is attempting to marry a parent or sibling. The homosexual couples' double wedding was due to take place January 14. Hawkes will then issue the certificates and ask the province to register the marriages. It is an attempt by Hawkes and the MCC to legalize homosexual marriage. But the Registrar General, Bob Runciman, said neither the licenses nor the "marriages" would be recognized. An MCC lawyer promised a court fight if that happens.

**\*DUKE UNIVERSITY** in Durham, North Carolina, which is affiliated with the United Methodist Church (UMC), will now allow same-sex commitment ceremonies in its famous gothic chapel, a move cheered by some students and criticized by others. Duke President Nan Keohane and the Rev. William Willimon, dean of Duke Chapel, announced that they agree with the change recommended by a committee of faculty, staff, students and trustees. "We ought to allow these unions to be celebrated by those clergy who are allowed, by their religious communities, to officiate at such ceremonies," wrote Keohane and Willimon. The UMC forbids same-sex ceremonies, and Duke's decision was opposed by the local Methodist Bishop, Marion Edwards. But the school said the chapel is a "university facility" not tied to any particular denomination. Same-sex covenant ceremonies also have taken place at Harvard, Stanford, Emory and Wake Forest Universities. - *The Washington Times/The Associated Press*

**\*ANYONE ESPOUSING CONSERVATIVE BIBLICAL VIEWS ON HOMOSEXUALITY** will be interested in a pending federal court case, in which the director of an ex-gay ministry is taking his former employer to court for unlawful discrimination. Tim Wilkins, director of CROSS Ministry in Raleigh, North Carolina, says he was unfairly terminated from his position at the *Raleigh News & Ob-*

Continued on Back Cover



# CHURCH DIRECTORY

## CALIFORNIA

**Carlsbad**  
**St. Michael's-by-the-sea**  
*(Episcopal Church)*  
 75 Carlsbad Blvd., Sun 7:15a MP,  
 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

**Colorado Springs**  
**St. Athanasius Anglican Church**  
*(Anglican Church in America)*  
 2425 N. Chestnut St.; Sun Low Mass 8a,  
 MP 9:30a, Sung Mass 10a; Tues, Thurs,  
 Holy Days Low Mass 9:30a; Fr. Patric  
 Coppalello, rector; 719/473-7950

**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

## 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

## FLORIDA CONTINUED

**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  
 7:30a MP, 8a Low Mass, 10a High Mass,  
 Nursery 9:45a, Sunday School 10:50a,  
 Adult Forum noon; Weekday Holy  
 Eucharist: Mon-Fri 12:05p, Wed 7a, Sat  
 9a; Daily Offices: Morning Prayer, Mon-  
 Fri 9a, Sat 8:30a; Evening Prayer, Mon-  
 Fri 5p; Recital and Choral Evensong Sun  
 4p as announced; The Rev. Dr. David L.  
 Moyer, SSC, 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

## Dallas (Far North)

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

## 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; 301/963-5726;  
 703/243-9373

## Leesburg/Dulles

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

## 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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