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1215 Independence Ave. SE, Washington, DC 20003

202/547-5409, fax 202/543-8704

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****"HOVERING IN THE SHADOWS** of the homosexual-rights movement is a little-known organization that has concentrated on public schools," writes *The Washington Times*. "The Gay, Lesbian and Straight Education Network (GLSEN) does not appear on many parents' radar, but those who know about GLSEN say the group has been successful." Among other things, GLSEN (pronounced "glisten") was active in the successful campaign against Oregon's Measure 9 (noted in the previous brief). The organization, which boasts 85 chapters in 35 states,

aims to "end the cycle of bigotry in K-12 schools," according to its website. Founder Kevin Jennings was quoted as saying that GLSEN teaches young children "they should not call each other names" or "beat each other up. Being gay doesn't kill people, but homophobia does kill people." One advocate warned at a GLSEN conference last October in Chicago that the voucher and private school movement jeopardizes the gains pro-homosexual groups have made in public schools, since children educated outside them may not be exposed to homosexual tolerance materials. GLSEN got some unwanted exposure a year ago, though, when it hosted a conference attended by Massachusetts Department of Education officials as well as students. During a "youth-only ages 14-21" workshop titled "What They Didn't Tell You About Queer Sex and Sexuality in Health Class," students were taught sexually explicit techniques, according to the *Times*. Two members of the Massachusetts Parents Rights Coalition secretly taped the session, and GLSEN lost a lawsuit aimed at keeping the tapes from being distributed. "Children are being victimized by these groups, and their parents don't even know it," said a Coalition spokesman. *Copies of the tape made by the Coalition are available from: Parents' Rights Coalition, POB 175, Newton, MA 02466; 781/433-7106.*

*A **"DESPERATE PREACHER'S" WEBSITE** has been established by a former electronics technician from Germany who is now a Methodist minister in the U.S. The website receives over half-a-million "hits" a month. The minister, Frank Schaefer, said: "Back in 1996, I was looking for something on the Internet that I could use for my preaching - for some way to exchange thoughts and experiences with fellow desperate preachers. There was nothing there, so I decided to start the ministry I was looking for." The "Desperate Preacher's Site" (<http://www.desperatepreacher.com>) now has a homiletics editor, a chaplain and a missionary on duty, as well as a technician to keep things running smoothly. - *Ecumenical News International*

THE Christian Challenge.

A PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY
1215 Independence Ave. S.E., Washington, D.C. 20003

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MARCH 2001



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Volume XL, No. 2 / March, 2001 \$4.00

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THE Christian Challenge

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

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

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MAILING ADDRESS

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

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

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March, 2001

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TOGETHER APART?

Unity under [norms established by the recent Anglican Summit (TCC, February, 2001)] means "respecting one another's calling in different judicatories, and respecting our differences regarding the **Book of Common Prayer** and the ordained ministry of women."

A related commitment involves "working together in mission by proclaiming the Gospel, challenging the false teaching." (Anglican Leadership Summit, November 27-29, Atlanta)

Have we forgotten the past? The primary theological division of the split of 1976 was the ordination of women. Now, orthodox Anglicans and Continuing Churches are called to "respect that difference," while "challenging its false doctrine." Lest we also forget, the 1979 Prayer Book is considered by most orthodox Anglican Catholic theologians to teach and encompass "false doctrine."

Certainly, we all support traditional, Biblical morality; therefore we agree on one of three of the dominant theological and moral issues facing the church. It would appear from the above statements that the Anglican Mission in America has more in common with ECUSA, since [its adherents] agree on two out of three (women priests and the '79 Prayer Book).

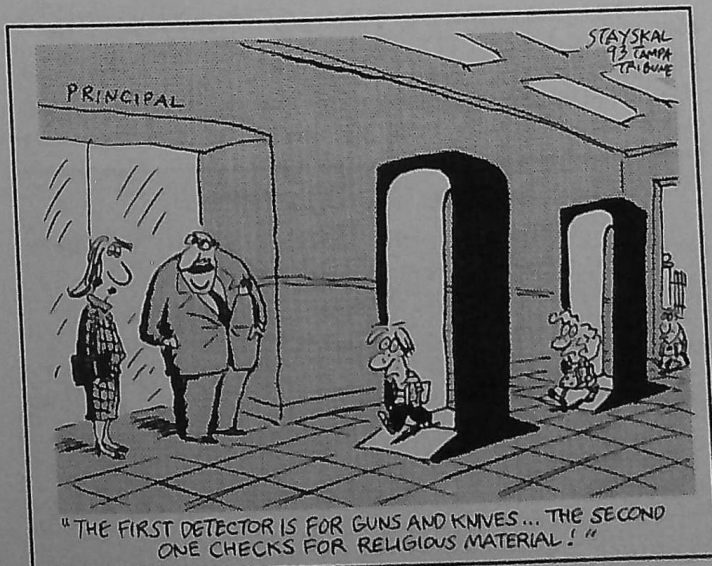
What are the requirements to be an orthodox Anglican?

Any dialogue or future union or communion would require the acceptance, support, belief and practice of the principles of *The Affirmation of St. Louis*.

It appears that AMiA's primary objective is to be in communion with Canterbury and not the historic and orthodox Catholic Communion.

The Rev. J. Michael Robertson
jmichaelr@yahoo.com

Fr. Robertson is rector of Good Shepherd Anglican Church, Edmond, Oklahoma, a part of the Episcopal Missionary Church.



EPISCOPAL SELF-CONTRADICTIONS

[Colorado Episcopal] Bishop [Jerry] Winterrowd's [letter regarding clergy who have left his diocese for the Anglican Mission in America (TCC, February 2001)] reflects the kind of blindness and arrogance that has characterized much of ECUSA's outlook leading up to and since the debacle in Denver.

AMiA and its activities have to do with responding to an apostate ECUSA which plays literal hell with doctrine and worship and then turns around to invoke canons concerning "discipline and order" to push the insane agendas of revisionists down the throats of the faithful...

As a priest of...a parish [in] a very conservative ECUSA diocese...which has one of the few faithful and honest bishops left...we pray for AMiA and see [its adherents] as brothers and sisters in the Anglican witness to Jesus Christ.

We are, to be sure, living in a strange and confusing time as American Anglicans, and I hope that the kind of heavy-handed "pastoral directives" such as Bishop Winterrowd's will be seen for the shallow and self-contradictory nonsense that they are.

I have no idea what we'll actually look like in this country as Anglicans five years from now, but one thing is clear: Business as usual ended a long time ago, and we are now into uncharted and dangerous waters all around. Real leadership will emerge in the voices and actions of those who understand this and direct their words and actions to the establishment and articulation of sober and orthodox doctrine, discipline and worship.

Apart from this, we should not expect anything other than a descent into the tighter regions of the Inferno...

Fr. Bert Harrell
Nativity Parish

8373 Normandy Boulevard
Jacksonville, Florida 32221

A LAYMAN AWAKENS Open Letter To ECUSA Leaders

I was baptized an Episcopalian in 1947 and my faith has been a lifelong pursuit...In the **Book of Common Prayer** I have found a depth of sacramental faith and practice that I have seldom experienced in my life...

I am very concerned now that I cannot identify anything in Scripture to support some of the resolutions that were passed at the 2000 Episcopal General Convention. Some of these resolutions appear to contradict...2000 years of Christian tradition and biblical interpretation.

...[Resolution] D-039, for example, harkens back to days when Pope Boniface VIII proposed "legalizing prostitution because the priests needed relief from time to time," or further back when the sons of Sodom (*Genesis 19*) wanted to have their way with Lot's guests...

The God of Christianity is eternal and unchanging. He has revealed himself through His Word..."The righteousness of God is revealed from faith to faith...Since the beginning of the world His invisible attributes have been clearly seen" (*Romans 1:17-20*).

C.S. Lewis prophetically wrote in 1959, "Once the layman was anxious to hide the fact that he believed so much less than the Vicar; he now tends to hide the fact that he believes so much more. Missionary to the priests of one's own church is an embarrassing role; though I have a horrid feeling that if such mission work is not soon undertaken the future history of the Church

of England is likely to be short." I cannot read this statement [without reflecting on] the decline of the Church of England since that time and the current decline and schism in the [U.S.] Episcopal Church...

ECUSA is on a very dangerous road, especially with regard to resolution D-039. I believe this is an abandonment of Scripture and tradition.

It is one thing to pass resolutions promoting practices that are omitted from Scripture and tradition. It is another thing altogether to pass a resolution that directly contradicts an explicit directive of Scripture. If measures are not taken to revoke such resolutions, the future of [ECUSA] is certainly in doubt. I pray that God will intervene in this Church to bring about reform before it is too late. *Isaiah 5:20-24* warns us all, "Woe to those who call evil good and good evil...for they have rejected the law of the Lord almighty..."

Edward Ward
Vestry member, Church of the Annunciation
Box 727
Cordova, Tennessee 38088

ECUSA-ELCA

...This ELCA (Evangelical Lutheran Church in America) Lutheran is bemused (and generally *not* amused) by the "full communion" movement with the ECUSA, [United Church of Christ], reformed, Presbyterian, [and] Moravian groups. Is there anybody out there who is connected with the Oxford Movement?... TCC is one of my ways of keeping informed about things Christian (and other).

Winthrop P. Wilcox, M.D.
147 Deer Ford Drive
Lancaster, Pennsylvania 17601

good number of orthodox Anglicans in the U.S. and abroad—such as many members of the Forward in Faith organizations in several countries, and the Continuing Church—themselves as heirs of the Oxford Movement. - Ed.

PLEASE CANCEL

...I would like to cancel my subscription...The cover picture on the [September/October 2000 edition, from Forward in Faith's "Christ the King" event in London] was a final reminder to me that I had been put into the wrong pew, so to speak. I am, or was, an Anglican. Anglicanism has nothing for me. I regard the Oxford Movement as an important religious event... I have spent many years of reading all kinds of "Anglican" publications and TCC to be the most informative by far, particularly the history of the [ECUSA] downfall. (On the other hand, if I had not read the series four years ago I would have shunned the Oxford Movement and thereby saved myself a lot of grief. And I will sorely miss [TCC's] *News of the Weird*, which has provided me many a gloomy hour in this house. However, we must grow up sometime, and the Never-Never land of the Oxford Movement is dangerous for a man of my years. My only hope now is: maybe I can find a Baptist church in these parts that still uses the '28 BCP. Or something...

J.W. Smurr
1033 Sierra Drive
Turlock, California 95380

RECENT ISSUES

Well, if I wanted a good reprise of church news that really matters, I surely got it in the [December/January] *CHRISTIAN CHALLENGE*! I read some things that I would just as soon have forgotten, but I think you handle the issues fairly and give both sides...Keep up the good work!

Sister Columba, S.H.N.
shn@vbe.com

Congratulations on another excellent issue of *THE CHRISTIAN CHALLENGE*—the only Anglican periodical with all the news. But, how do you find time to do all this?

The Rev. John Heidt
Dallas, Texas

I have greatly enjoyed the magazine and its content, especially as it reports without any bias and simply states the facts.

The Rev. Peter Kan
Dawesville, Western Australia

For many years I have admired [Ms. Traycik's] great skill as...editor. [She tells] it "as it is; like it is." *THE CHRISTIAN CHALLENGE* is unique and needed!...

Wayne S. Ramsden
New Haven, Connecticut

NEW 2001/02 FCC DIRECTORY OF TRADITIONALIST PARISHES

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

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

Available: February 2001.

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Note To Readers

Due to difficulties with mailing operations that were beyond our control, most copies of the *CHALLENGE*'s February issue went out about two weeks late. Please accept our deepest apologies for the delay. We expect this (March) issue to go out on a more timely basis, though it could take another month or two to completely resolve the problems we have lately experienced. Your patience is greatly appreciated. The next issue will be a special April/May edition which will include coverage of the March Primates' Meeting in North Carolina.

News Of The Weird

MORE HORROR STORIES emerged from the commercial Christmas season, as usual. In London, manufacturers eager to be politically correct for Christmas 2000 were retelling the Nativity story to attract single-parent customers, or those with "Sapphic (lesbian) inclinations," reported *United Press International*. Gone were Joseph and dark-skinned kings (?) from some Nativity sets, while in other examples Joseph appears as a rose-complexioned female. Some sets on sale presented Joseph as a figure with rosy cheeks and curly hair, donning a headscarf and cloak and carrying a crook—a sexually confused shepherd, apparently. Manufacturers also gave buyers the option to choose the color of the three wise men, traditionally identified as kings from Arabia, Persia and India and usually one with darker skin than the two others. Some sets on sale showed all three as pale-skinned. A spokesman said, "We have a variety of Nativity sets so people can choose what they like best"—historical accuracy having, apparently, no say in the matter.

WHY LEAVE THE SECOND COMING IN GOD'S HANDS when we're perfectly capable of pulling it off ourselves? Here's a bunch of spooks that could be the definition of weird. "A team of strange California Christians who follow the prophecies of New Age guru Edgar Cayce are hoping to bring about the Second Coming of Jesus—by cloning him," reports *spiritdaily.com*. Yes, the "Second Coming Project"—not surprisingly based in Berkeley—hopes to save sinners by using the technology that made possible Dolly the Sheep.

This group is actually not the first to think of this. Someone else had the idea of gaining the necessary starting material from the Shroud of Turin, but—aside from the fact that the Pope would not allow such use of the Shroud—any blood samples that might be available from it reportedly are too degraded to be used for cloning. One suspects the same would apply to any other "genuine relic" the group is seeking for its mad science.

But the Project's backers are busy trying to get a cell from such a relic, extract its genetic material and transfer it into an unfertilized egg which can then be planted in the womb of a volunteer virgin.

The Second Coming of Jesus website (exercise caution with this link, warns *spiritdaily*) says: "In order to save the world from sin we must clone Jesus to initiate the Second Coming of Christ...No longer can we rely on hope and prayer, waiting around futilely for Jesus to return. We have the technology to bring him back right now: there is no reason, moral, legal or Biblical, not to take advantage of it."

And here's a surprise: the group is accepting cash donations for the project—tax deductible, of course—before its April 2001 deadline. Hurry, dear readers, and get those checks in.

They hope the second virgin birth will take place on December 25, 2001, "so that the calendar can start again from scratch."

Sorry, folks, but no way are we going through that Y2K thing again.

"QUEERS ON STEERS"? From our collection of past weirdness, gleaned while doing our historical series, we have pulled a classic for your perusal. Here's a recap of TCC's early

1993 story about a gay rodeo, gratefully digested from an American Spectator report by Sandy Hume.

The t-shirts touted by participants read "Cowfag", "Cowdyke", and "Queers On Steers."

Protesters' signs read things like "Don't Be A Mean Queen!" and "Queers Don't Let Queers Bash Animals."

The first "gay rodeo" east of the Mississippi (could they actually get away with it in the West?) drew protests from—gays.

One participant explained that the October 4, 1992, competition in Maryland, called "The Atlantic Stampede," got gays "out of bars and into a constructive activity..." A bystander added that "We also break down the oppressive stereotypes that mainstream society pins on us. You know, it's not like we're all just a bunch of hairdressers."

A small but vocal collection of their co-sexualists, however, did not think a gay rodeo was the way to puncture the stereotype. Members of organizations like the "Gay and Lesbian Animal Rights Caucus" and the "Eco-Dykes" (really) stood outside the entrance and chided all who entered. As they chanted "Shame! Shame! Shame! Shame!", 2,000 rodeo-goers filed indifferently past.

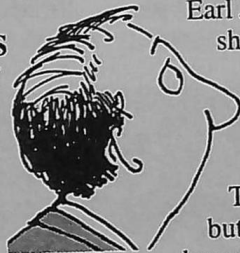
Inside, just past the square dancing tent, was a welcome from Miss International Gay Rodeo 1992. "Wearing a long, white dress and heels, she stood about 6'2", and had a voice as deep as James Earl Jones'. She wasn't bad-looking, really, just in need of a shave," wrote *The American Spectator's* Sandy Hume.

The vending tent had the t-shirts. One read "If you rope me you can ride me"; another had a picture of new U.S. leaders Bill Clinton and Al Gore, wearing only underwear and grins as they embraced each other. The Clinton-Gore campaign had a prominent display with buttons and bumper stickers. The literary section had a broad range of books by gay authors, such the risqué *Meat Rack*, or *How to Find a Gay Escort in San Francisco*, (presumably, Hume wrote, from the publishers of *How to Find a Senior Citizen in Florida!*). Corporate sponsors included Pepsi, Dodge/Chrysler and Miller Lite.

The rodeo proceeded with the usual type of events as well as such things as the "drag queen race" and a competition to get a pair of jockey shorts onto the hind legs of a goat (?). At some point the protesters managed to get to the bottom row of the bleachers to continue their demonstration against animal bashing, only to be doused with beer by two men, after which they were ejected. Rodeo spokesmen claimed they were putting on "the most humane rodeo possible."

At the end of the day, the mood was jubilant, Hume wrote, with one man exclaiming, "We came, we saw, and we kicked some rodeo butt!"

Gives a whole new meaning to the phrase "bum steer," doesn't it? ■



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.

Part VII

ELLEN COOKE, former treasurer of the U.S. Episcopal Church (ECUSA), pleaded guilty January 24 to embezzling more than \$1.5 million in church funds over four years, and to evading federal income tax on more than \$310,000 that she stole in 1993. U.S. District Court Judge Maryanne Trump Barry dismissed Cooke's added claim that a mental disorder combined with stress kept her from recalling the actual crimes she committed, and handed her a stiffer-than-usual sentence of five years in prison, followed by three years' supervised release. She said Cooke had broken a sacred trust, caused suffering and shaken confidence among church members. Cooke later lost a bid to reduce her sentence. She reported August 26 to the Federal Prison Camp for Women at Alderson, West Virginia.

ECUSA HAD RECOVERED most of the some \$2.2 million Cooke actually stole (she admitted to a lesser amount as part of a plea bargain), and gained additional restitution of over \$100,000 in a March agreement between the parties.

IN THE WAKE OF THE COOKE SCANDAL, as well as changed methods of funding, an ongoing shortfall in diocesan contributions to the national church resulted in a deficit budget for 1997. And ECUSA's membership, thought to have increased somewhat between 1991-94, was found to have declined instead by over 25,000, to 2,402,516; enrollments at Episcopal seminaries also fell by nearly 20 percent between 1994 and 1995.

AN EXECUTIVE COUNCIL COMMITTEE PROBE found, moreover, that Episcopalians are embarrassed by the national church's image, critical of its policies and priorities, and are "literally begging [ECUSA] to lead and project a worthy life."

ECUSA'S CHURCH PENSION FUND (CPF) seemed to weather months of questions and criticism about its portfolio management and perceived "opulent" style of management. A report recounted the Fund's recent good performance and explained some of its more controversial decisions. CPF President Alan Blanchard pledged increased communication between CPF management and the wider church.

EDITOR'S NOTE: Up to now, we have covered a few years at a time in each installment of our historical series. So why only one year this time? We already knew that the last few years of the 1990s were highly pivotal and active periods in the church. But 1996 in particular—and a critical development that year in the U.S. Episcopal Church—seems to have been the start of an awakening about the state of ECUSA throughout the wider Anglican Communion. TCC's coverage also expanded that year as the magazine joined traffic on the Information Superhighway. So there was a lot to touch on, and rather than limit our review too drastically in order to get further along in the series, we thought it better to allow for a somewhat longer focus on this one year. Given other key developments at the end of the last millennium, we suspect we may be handling part or all of the concluding years of the series in the same way.



SOME 140 EPISCOPALIANS came to the National Cathedral to protest Washington Suffragan Bishop Jane Dixon's forced visitations to parishes opposed to women's ordination.

THE RT. REV. STANLEY ATKINS, the widely respected traditionalist former Bishop of Eau Claire, Wisconsin, died at 83.

THE REV. CAROLYN TANNER IRISH, a 55-year-old former Mormon, became bishop coadjutor of Utah and ECUSA's sixth female prelate.

The Christian Challenge

THOUGH IT VIOLATED AN ELECTION-TIME PLEDGE, as well as international Anglican policies, Washington Suffragan Bishop Jane Dixon started a series of controversial forced visitations to parishes theologically opposed to women's ordination. She was backed by the diocesan, Ronald Haines.

AT HER FIRST STOP in 1996, St. Luke's, Bladensburg (MD), Dixon arrived with some four dozen people from 10-15 other churches throughout the diocese. The group found the church open, but nearly empty, with just six persons present from the some 200-member St. Luke's.

DIXON LOST FURTHER GROUND on her visit to Ascension and St. Agnes in Washington, where only two of the parish's some 250 communicants joined her band of traveling pilgrims in the cold, darkened church. Some of the absent members were outside, picketing her invasion of the parish.

ASCENSION'S STAND WAS SUPPORTED by, among others, some 15 ECUSA prelates, who called on Washington's bishops to "desist" violations of "express and explicit" national and international church policies or "resign."

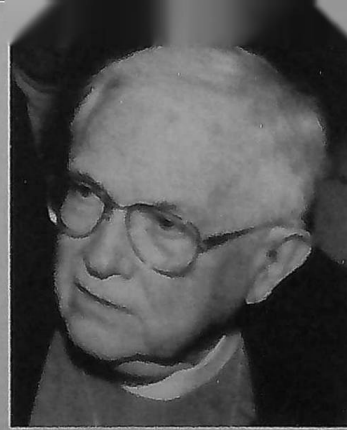
THAT MESSAGE WAS DRIVEN HOME by an unusual demonstration right in front of Washington National Cathedral. Some 140 laity and clergy turned out for a "Rally To End Religious Persecution" and protest march, organized by Robert Stowe England, a journalist and communicant of Ascension and St. Agnes. Armed with a bullhorn, Felix Ogunba, the Nigerian-born junior warden of St. Luke's, Bladensburg, led the heavily placarded protesters parading along the street in front of the cathedral in rep-

NEWARK BISHOP JOHN SPONG, 64, at last announced plans to retire, but also threatened to stay on until age 72 if he felt he must continue to fend off "heresy hunters." He was referring to bishops who had backed the trial of former Newark Assistant Bishop Walter Righter for ordaining a practicing homosexual a deacon in 1990. Righter was charged with violating church doctrine and his ordination vows.

WITHIN DAYS OF A FAILED PROSECUTION CHALLENGE TO HIS IMPARTIALITY, one of the nine bishops slated to judge the Righter case, Los Angeles Bishop Fred Borsch, showed up at the ordination of a noncelibate gay man in his diocese, though he allowed his suffragan to perform the rite. Episcopal Synod of America (ESA) President Donald P. Moriarty called for Borsch's resignation from the court due to his "clear pre-judging of the case" and "blatant conflict of interests." Borsch and three other bishop-judges had signed Spong's 1994 pro-gay *Koinonia* Statement, and two of the four had ordained active homosexuals. But prosecution attempts to unseat them had failed. Borsch alone later recused himself, but late in the case.

MEANWHILE, IT EMERGED THAT BISHOP RIGHTER, 73, advocate for the ordination of homosexuals in "faithful" relationships, had been thrice married and twice divorced; both of his former wives were still living.

THE DIOCESE OF CENTRAL FLORIDA warned that it would "reconsider or rescind" its 1996 pledge to the national church if ECUSA abandoned its teaching against homosexual practice. And, the Diocese of Fort Worth's diocesan convention declared that no General Convention action "contrary to holy



ACCUSED: Bishop Righter

compasses church teaching on human relations, that it arises from corporate reflection on Holy Scripture and is "formalized" in the Prayer Book (e.g., in its catechism and marriage rite). He therefore contended that ECUSA *does* have a doctrine barring the ordination of active homosexuals, which was clearly reflected in a 1979 General Convention resolution.

MOST OF THE JUDGES APPEARED NERVOUS and some red-faced as Fairfield read his dissenting opinion; they later departed the cathedral in civilian clothes. But in a celebratory May 19 service at St. George's, Maplewood, New Jersey, where the gay man Righter ordained a deacon, Barry Stopfel, was now rector, Newark Bishop John Spong (who had ordained Stopfel a priest) said: "This church of ours has done an audacious thing. We will not now tremble at our audacity. Rather we will step boldly into the future that we have helped to build."

"IN A SINGLE PRONOUNCEMENT," said the nine ECUSA bishops who presented (charged) Righter, the court "has swept away two millennia of Christian teaching regarding God's purposes in creation, the nature and meaning of marriage and the family...[and] rendered inoperative the consistent [statements] of the General Convention, the House of Bishops...Church of England [bishops], the



COURTROOM ART depicts Church Advocate Hugo Blankingship addressing the nine bishop-judges hearing arguments on the case against Bishop Walter Righter in Wilmington, Delaware, February 27, 1996. Drawing by Susan Schary.

Lambeth Conference and the wider Anglican Communion." They noted that the 1979 convention resolution, which the court deemed "recommendatory" only, also spoke against ordaining those engaged in heterosexual relations outside marriage. Thus, they said, the court had left ECUSA without any "authoritative, binding... doctrine of human sexuality."

PRESIDING BISHOP EDMOND BROWNING said he was relieved not to have to represent a church that considers its "longstanding practice" of ordaining homosexuals a doctrinal violation. He added that "I not only believe, I know, that it is possible for gay men and women in committed relationships to be wholesome examples." The comment was rapped in an open letter endorsed by some 35 leading conservative/traditionalist Episcopalians.

THE MAY 15 RIGHTER DECISION SETTLED the issue of gay ordination in ECUSA, and no further legislation is needed, said Kim Byham of the ECUSA gay group, Integrity. "The court has said, and the [1997] General Convention will not disagree, that dioceses are completely free to make their own decisions" about ordaining noncelibate homosexuals. But he admitted that the church could not yet legislatively define "faithful, committed" homosexual relationships because gays in the church were not agreed on what such partnerships would entail.

STILL ASSERTING THAT THE JUDICIAL PROCESS was "deeply compromised" from the start, the presenters nonetheless decided against an appeal. Instead, they determined to promote a canonical amendment clarifying the church's stand on homosexuality at the 1997 General Convention, though a similar motion had failed in 1994.

ALL ADVOCATES FOR EXTRA-MARITAL SEXUAL RELATIONSHIPS in ECUSA had broken communion with Episcopalians adhering to scriptural moral standards, declared the traditionalist ESA organization. By this, ESA members were urged to steer clear of bishops or other clergy considered to be false teachers.

A FEW NEW ORGANIZATIONS also joined the resistance during 1996. One, the American Anglican Congress (later Council) was formed to help make common cause among conservative and traditional Episcopal groups, despite differences among

them on women's ordination. An international organization, the Ekklesia Society, also was established to encourage and enhance the church's mission and Biblical witness. Formation of the group, led by the Rev. Dr. Bill Atwood, general secretary, had the support of bishops and other influential leaders in the Anglican Communion.

CAUGHT IN THE AFTERMATH of the Righter case while visiting Los Angeles, Archbishop of Canterbury George Carey reiterated church teaching that faithful marriage and celibacy are the only two acceptable lifestyles for Anglican clergy. Echoing a debate he began during the year in England, he also criticized "the privatization of morality." But he admitted that he is "struggling" with the gay issue.

THE RIGHTER DECISION FUELED THE GAY CONTROVERSY INTERNATIONALLY. Canadian Primate Michael Peers sharply attacked English bishops in their "English pal-

aces," in response to a rather moderate article by England's Bishop of Rochester, Michael Nazir-Ali, who is actually Asian. Nazir-Ali's article said in part that much of the Anglican Communion was "looking to [ECUSA]...to uphold the traditional teaching" on sexuality at the 1998 Lambeth Conference, so as to avert further impairment of communion among Anglicans. Peers said in part that such remarks sound like "the same English condescension and scolding to which we are long since accustomed, but which some of us will no longer accept."

THE ENGLISH EVANGELICAL GROUP, Reform, said it may set up alternative episcopal structures, while continuing its policy of quota-capping, after learning that only 11 Church of England bishops would endorse its statement of principles rejecting homosexual practice in the church.

ALSO DURING THE YEAR, ARCHBISHOP DESMOND TUTU of South Africa called rejection of practicing homosexuals "nearly the ultimate blasphemy"; former Archbishop of Canterbury Robert Runcie admitted he had sometimes ordained quietly practicing homosexuals by not making inquiries about their lives; the former Bishop of Glasgow, Derek Rawcliffe, 74, who had "outed" himself as gay in 1995, was ousted as honorary assistant bishop of Ripon, north Yorkshire, after it emerged that he had "blessed" same-sex "marriages"; the Anglican Church of Canada's General Synod Council—claiming it was responding to human rights legislation—extended health plan benefits to same-sex partners of participating members; Vancouver's Bishop Michael Ingham made a pitch for same-sex unions; and Archbishop Maurice Sinclair of the Southern Cone questioned the "influence of single-issue pressure groups in the 'North,'" and called for a "careful and balanced intercultural study on sexuality in the light of Scripture" at Lambeth '98.

NOW CLEARED OF CHARGES STEMMING FROM HIS GAY ORDINATION, Bishop Righter made a lucrative deal to tell his story in a book, and agreed to speak at a controversial service in London's Southwark Cathedral November 16, marking the 20th anniversary of England's Lesbian and Gay Christian Movement (LGCM). Righter told some 2,000 persons at the LGCM service that they were "prophets" who were "calling the church to account" and should "keep the heat on."

Evangelicals and Anglo-Catholics, who had protested the cathedral's decision to host the service, fasted and prayed at up to 50 churches around the country, while about 30 persons demonstrated outside the cathedral.

INTO THE CROSSFIRE OVER SEXUALITY later in the year, though, came a blast of unexpected proportions. Just in time for Christmas, *Penthouse* magazine published details of an alleged ring of gay and bisexual, cross-dressing Episcopal priests on Long Island who reportedly used young men imported from Brazil for sex in bizarre private orgies. Titled "The Boys From Brazil," the story of sex, drugs and money was penned by former *Washington Post* reporter Rudy Maxa.

IN THE RESULTANT BLITZ of actions and reactions, the cleric chiefly targeted by the article, the Rev. William Lloyd Andries, rector of St. Gabriel's, Brooklyn, denied most of its claims—though not one alleging he "married" one of the Brazilian imports. But he resigned his ministry, as did a church headquarters official thought to be tangentially linked with the claimed sex ring. Horrified orthodox spokesmen, including 35 bishops who called for an independent investigation of the article's claims, said the story, if accurate, was an alarming symptom of a church seriously adrift from biblical sexuality. Also distressed and seeking an inquiry, Presiding Bishop Browning and pro-gay spokesmen sought to distinguish the abusive, aberrant activity alleged in the case from the "faithful" gay unions they were supporting, while claiming that opponents used the exposé to "inflamm[e]" church dialogue on the subject.



A LATE '96 PENTHOUSE EXPOSÉ of an alleged gay clergy sex ring cast a dark shadow over ECUSA's sexuality policies.

QUESTIONS ALSO AROSE about the role of Long Island Bishop Orris Walker—who announced a sabbatical to deal with a drinking problem—and about just what constituted clerical sexual misconduct in post-Righter trial ECUSA. Conservative spokesmen wondered on what basis ECUSA's liberals would condemn the antics described in *Penthouse*, if ECUSA has no "core doctrine" forbidding homosexual sex.

IRONICALLY, it seemed, the Episcopal Bishop of Maine, Edward Chalfant, resigned after admitting an extra-marital affair, which had ended several years earlier.

IT WAS A ROCKY YEAR in the Episcopal Diocese of Massachusetts, led by liberal, pro-gay Bishop Thomas Shaw. In one case, a "Canon 21" procedure invoked at the request of some vestry members at All Saints', Ashmont, ended with a "godly judgment" from Shaw removing the Fr. Richard Bradford, a priest for 25 years and a strong critic of Shaw's, as rector of the 200-family parish he had served since 1991. Shaw concluded that there had been an "irretrievable breakdown" in pastoral relations at All Saints', though Bradford had earlier enjoyed strong support from parish leaders. The

cleric left ECUSA with some of his parishioners to form an "Anglican use" Roman Catholic parish.

AT ADVENT, BOSTON, what had begun with a vote of "no confidence" against the rector by the corporation set up 150 years earlier to protect the parish's Anglo-Catholicism devolved into a legal dispute over the parish's corporation governance itself. Opponents—the rector, Fr. Andrew Mead, congregants and the liberal diocese—argued that the corporation should not have power to choose the vestry. (The diocese had initially entered the conflict, again, in a Canon 21 process.) By year's end, Mead and his flock had requested what Shaw had earlier threatened: the reclassification of Advent as a mission under the bishop's authority. The corporation, which had tried to take Advent out of the diocese, saw the move as evidence of its claim that Shaw was using the corporation dispute to gain control of Advent.

MEANWHILE, THE CONSERVATIVE ST. PAUL'S, BROCKTON, and its mission, Church of Our Saviour, East Milton, gave hostile Palm Sunday receptions to Bishop Shaw, after he suspended their priest, the Rev. James Hiles, on a charge of sexual misconduct alleged to have occurred more than 20 years earlier. Hiles, 67, denied the charge made by an unidentified woman. The two congregations saw Shaw's suspension of Hiles as retaliation for "the vestry's forceful rejection of [Shaw's] novel theology, religious coercion and dictatorial threats to reclassify St. Paul's as a mission." St. Paul's had already quietly withdrawn from ECUSA, after a long sparring match with the diocese over finances and Shaw's support for homosexual relationships.

CHRISTIANS COMMITTING OR HELPING OTHERS TO COMMIT SUICIDE may be acting morally in certain circumstances, the Episcopal Diocese of Newark said in a resolution.

PRESIDING BISHOP BROWNING publicly supported President Clinton's veto of a bill banning partial birth abortion.

CALIFORNIA EPISCOPAL BISHOP WILLIAM SWING introduced to leaders of interfaith organizations his dream of a permanent United Religions organization "dedicated to daily disciplined engagement for the global good."

AT A MEETING IN PANAMA, THE ANGLICAN CONSULTATIVE COUNCIL backed the removal of Rwandan bishops who remained in exile, and heard from Irish Primate Robert Eames that the 1998 Lambeth Conference would be "a defining moment for Anglicanism." Eames was speaking as chairman of the Inter-Anglican Theological and Doctrinal Commission, which was preparing the *Virginia Report* on communion and authority.

EVANGELICAL CHURCHES IN FINLAND AND ICELAND voted resoundingly to adopt the Porvoo Common Statement, which links Nordic and Baltic Lutheran Churches and British and Irish Anglican Churches. Ten of the 12 churches involved had by then endorsed the Statement.

THERE WAS SHOCK AND OUTRAGE when Scottish Episcopal Primus Richard Holloway called women priest opponents "miserable buggers" and "the meanest-minded sods you can imagine" during a service in Bangor Cathedral, Gwynedd, Wales, where the Anglican Church was preparing for a vote on female priests. England's Forward in Faith (FIF) organization said Holloway's "deeply offensive" comments were "unworthy of a bishop," and that he should retract them or resign. Holloway refused to do either.

BY JUST ONE VOTE, the Welsh Church approved women priests a few months later. Provisions for dissenters were to include financial assistance for any clergy resigning for reasons of conscience, and a "flying bishop."

CHURCH OF ENGLAND TRADITIONALISTS MADE SOME GAINS in 1996, with the appointment of the Rev. John Broadhurst, chairman of FIF, as Bishop of Fulham within the Diocese of London; and the election of Fr. Geoffrey Kirk, FIF secretary, to the General Synod.

TRADITIONALISTS ALSO CAME OUT IN FORCE for September's FIF national assembly, and the Westminster International Synod, representing FIF and allied Scandinavian Lutheran groups, most of whom faced dire conditions in their own churches. Meeting in London, the 550 FIF assembly delegates resoundingly approved a resolution warning that approval of women bishops, which it was thought the General Synod could begin considering soon, would so extend the impaired communion between those of differing views on women's ordination as to end the "working compromise" achieved by the 1993 Act of Synod. If that occurred, it said opposed parishes

would seek "ecclesial and financial...independence" from their dioceses, possibly via a third province in the C of E or an autonomous Anglican province.

AT LONDON'S CHURCH OF CHRIST THE KING, GORDON SQUARE, a stately procession—including traditionalist bishops and clergy from England, America and several Scandinavian countries—began the Solemn Eucharist for the FIF National Assembly September 21. Photo: Nick Spurling



THE MOVEMENT FOR THE ORDINATION OF WOMEN (MOW), which had met its initial goal with the C

of E's 1992 decision for female priests, was relaunched, and renamed National Watch (Women And The Church) at a November 9 meeting attended by 100 supporters. Its aims included gaining approval for women bishops, and promoting a "positive attitude...to questions of sexuality," words taken to mean support for noncelibate homosexual clergy.

COMPLETING HIS ROAD TO ROME, a leading former C of E traditionalist, the Rev. Peter Geldard, was ordained as a Roman Catholic priest October 6 at St. Thomas of Canterbury Catholic Church, just 50 yards away from Canterbury Cathedral. In another notable loss over women priests, Canon Christopher Colven—rector of London's St. Stephen's, South Kensington, master of the Walsingham Shrine's College of Guardians and of the Society of the Holy Cross—was received into the Roman Catholic Church along with 35 of his parishioners on April 13.

AN ATTEMPT TO OPEN PRIESTHOOD TO WOMEN in the Japanese Anglican Church failed among the province's bishops.

THE ANGLICAN CHURCH OF AUSTRALIA'S largest diocese, Sydney, rejected the new Australian prayer book, and again

refused to allow women priests. Sydney, which did have some 30 women deacons, was among six Australian dioceses opposed to female priests.

THE ORDINATION OF WOMEN PRIESTS was again identified during a meeting between the Archbishop of Canterbury and the Pope in Rome as a major hindrance to reconciliation between the two Churches. However, the two leaders noted progress on several key matters in 25 years of dialogue, which they wanted to press forward.

HELL DEFINITELY EXISTS, but eternal damnation ultimately results in "total non-being," rather than unending torment, opined a C of E report, *The Mystery of Salvation*.

THE NOVEMBER MEETING OF THE C OF E GENERAL SYNOD approved far-reaching changes in the church's structure and operations in the areas of finance and clergy pensions, cathedral management, and the handling of clergy misconduct cases. Topping the most radical reforms to C of E government for 150 years was the Synod's proposed transfer of control over the C of E's assets from the Church Commissioners to a council chaired by the Archbishops of Canterbury and York; Commissioners would be reduced in number from 95-30. The reforms, which were to be revised before returning to the Synod in 1997, had been proposed by a working group after the Commissioners lost 800 million pounds in property speculation in the late 1980s (most of it now recovered). The aim was to create a centralized organization people could trust, and eliminate a lack of coordination between national institutions.

THE ARCHBISHOP OF YORK, David Hope, said the C of E was changing too fast and should return to more traditional worship, "to ensure some cohesion and coherence as a church."

THE COLLAPSED MARRIAGE of Prince Charles and Princess Diana drew the compassion of the Archbishop of Canterbury. While upholding the importance of families, he asked the people's prayers for the troubled Royal family.

CONCERNS BEGAN TO EMERGE that the Church would be largely left out of plans for the Millennium celebration in Britain.

A MOTION TO ALLOW THE CHURCH MARRIAGE OF DIVORCEES if certain conditions were met was narrowly defeated on third reading by the Welsh Anglican Church's Governing Body.

THE HOUSE OF BISHOPS of the Anglican Church of Canada reportedly agreed to excommunicate priests who have given assistance to the Continuing Church.

A GLORIOUS 18TH CENTURY CHURCH in Newcastle-upon-Tyne, England, was opened for worship—for the first time in 35 years—by an Anglican Catholic Church (ACC) congregation. Under a long-term lease from Newcastle's City Council, the Continuing Church group in the far northeastern city celebrated its first Eucharist in the 200-year-old All Saints' Church on February 25.

THE ACC REPORTED THAT MEMBERSHIP in its Original Province—branches in the U.S., U.K., Australia, New Zealand, Spain and South America—grew by nine percent during 1995, to a total of 9,139. The figures did not include adherents in the ACC's second province, India (who are hard to number accurately). The ACC also reported holding its first Congress on Evangelism during 1996.

THE PHOTO SAID IT ALL. "Is Your Church Run By These Guys?!" asked TCC when it ran this photo on its September, 1996, cover. And apparently the answer, if you are an Episcopalian, was yes, since it was Presiding Bishop Edmond Browning (center) and several fellow bishops who were photographically caught sporting clown noses during the July consecration of North Carolina Suffragan Bishop James Gary Gloster (left). Gloster, a fan of "clowning," helped pull the joke on himself and his consecrators. *Herald-Sun* (Durham, NC) photo by Bernard Thomas



IN A SIGNIFICANT MOVE, a retired Anglican Church of Australia (ACA) bishop took part in the consecration of new bishops for the Australian province of the Traditional Anglican Communion (TAC), an international fellowship of Continuing Churches. The former Bishop of Ballarat, John Hazlewood, joined Bishop Albert Haley of the Anglican Catholic Church in Australia (ACCA) and bishops from two other TAC provinces in consecrating two academics, Frs. John Hepworth of Adelaide and Robert Friend of Bathurst, as assistant bishop and coadjutor bishop to Haley, respectively. (Friend withdrew as an active ACCA bishop in 1997 after being diagnosed with lymphoma.) Hazlewood said he participated in the consecrations because it was "time I made a protest" against the breach of apostolic order in the "official" Australian Church.

FUTURE ANGLICAN-ROMAN CATHOLIC TALKS SHOULD INCLUDE CONTINUING CHURCH REPRESENTATIVES, a Vatican ecumenical official, Bishop Pierre Duprey, was reported to have said. Bishop John Hepworth of the TAC's Australian branch said Duprey made the comment during a 1995 meeting with TAC leaders at the Vatican. Hepworth added that informal contacts and exchange of information had continued between Vatican representatives and the office of TAC's Primate, Louis Falk.

A GROUP OF 20,000 mainly Xhosa Continuing Anglicans in South Africa, all members of a group called *Umzi Wase Tiyopiya* (UWT), split roughly down the middle, after a new set of UWT leaders opted to be part of the ACC instead of the TAC. UWT had had an intercommunion agreement with the Anglican Church in Southern Africa (Traditional Rite) (ACSA), a part of TAC, which looked toward full union between the two bodies in 1997. But the election of some new UWT leaders who did not like some aspects of the agreement, and the appearance of an alternative—ACC Bishop James Bromley of Australia, who visited South Africa in May—prompted the switch in allegiance.

AT THE ANGLICAN CHURCH IN AMERICA'S (ACA) Provincial Synod in Orlando, delegates representing some 90 parishes agreed to give a limited veto over all ACA episcopal elections to bishops of other provinces within TAC, to which ACA belongs, to help guard the communion's international unity.

THE EPISCOPAL MISSIONARY CHURCH'S General Synod declared that no divorced men may serve as EMC bishops, and committed the church to "the sanctity of life." EMC's Council of Bishops chose the Rt. Rev. William Millsaps of Tennessee as Presiding Bishop Coadjutor, to succeed Bishop A. Donald Davies, and another former Episcopal priest, the Rev. Canon John Lindenauer of Seattle, as the first bishop of EMC's Diocese of the West. The selections of both men were ratified by Synod delegates, meeting in Columbus, Ohio. The EMC was then said to include 49 congregations, 64 priests, 11 deacons, and nine bishops, several of them retired.

SEVERAL NOTABLE FIGURES IN THE CONTINUUM died during 1996. They were: Peter Francis Watterson, 69, one

of the first four bishops consecrated for the post-1976 Continuing Church, who died as a Roman Catholic priest; Bishop Jean Pierre Meshew, 68, who almost singlehandedly built the foundations of the Continuum in the Southwest, planting and/or serving some 20 churches in some seven states over a ten-year period; and the Rt. Rev. John C. Gramley, 65, a former missionary to South West Africa, and the former presiding bishop of the United Episcopal Church of North America.

THE FOUR-YEAR-OLD CHARISMATIC EPISCOPAL CHURCH'S first international convocation drew more than 1,000 persons to Jacksonville, Florida. CEC Archbishop Randolph Adler called the gathering into "battle" against the "culture of death."

SEALING THE POSITION the Pope had taken in 1994's *Ordinatio Sacerdotalis*, the Vatican Congregation for the Doctrine of the Faith declared that the male-only priesthood is part of "the deposit of faith"—that body of teachings Christ entrusted to the Church—and thus that the bar against women's ordination is an infallible teaching, requiring the full assent of Roman Catholics.

WOMEN'S ORDINATION IS "PURELY A QUESTION OF POWER," not a theological question, said some of the 1,000 delegates in Austria for the first European Women's Synod. The gathering spawned a new forum, Women's Ordination Worldwide (WOW).

A LIBERAL ROMAN CATHOLIC REFORM INITIATIVE that began in Europe and spread to North America was established as the international "We Are Church" movement at a meeting in Rome. Organizers from ten countries, including the U.S., said they would return to Rome in October 1997 to press their case for the Catholic Church to change its positions on women and married clergy, gay rights, and other issues.

STRUGGLE OVER THE HOMOSEXUAL ISSUE suddenly lurched forward in several arenas in the U.S. as well as a number of other countries around the world. Bills to ban same-sex marriages, for example, were pending in 25 U.S. states in response to signs that such marriages might be legalized in Hawaii.

A FRACTURE WAS CREATED in the Old Catholic Union of Utrecht by the unilateral ordination of that body's first two women priests by German Old Catholic leader, Bishop Joachim Vobbe. Bishops of the (North American) Polish National Catholic Church had warned German brethren beforehand that they would be breaking communion with the PNCC if the ordinations took place.

A DISTURBING REPORT ABOUT SOVIET-ERA REPRESSION of religious believers issued by a Russian presidential

Signposts

“Life Will Never Be The Same”

AFTER A ROUTINE BLOOD TEST revealed some abnormalities, my doctor sent me for an ultrasound and then a CAT scan that revealed a mass in my pancreas. On Thursday, October 19, 2000, my doctor told me and my wife, Shirley, that the mass had to be considered cancerous. The three of us cried together.

That night I had an Alpha course to teach at St. Paul's. I told everyone; it wrecked them. The Rev. Stan Burdock was there with a team from Christ Church, Brownsville; I asked him to pray for me. Everyone gathered around and laid hands on me. It was a powerful moment for the parish and a wonderful time of prayer.

The next step was a bone scan to determine whether the cancer had spread into my bones, which I had the day after I was diagnosed. The scan showed no indication of cancer in my bones. At that point, we knew there was hope.

That Sunday I preached that God was going to do a mighty act regardless of what happened to me. I had this unshakable

sense that it was going to be all right.

My doctor sent me to an oncologist, a member of St. David's Peters Township. He looked at all my films: I had a not-so-clear ultrasound and a very clear CAT scan that showed a mass in the pancreas which held little promise of being benign. He ordered additional tests to gather more information.

On Wednesday, October 25, I had a sonogram. The radiologist found no evidence of anything in my pancreas.

On Friday, October 27, I had a second, much more thorough CAT scan. There was nothing in my pancreas. The mass had disappeared.

God healed me. People all over the diocese and all over the country were lifting me up in prayer. God heard their prayers and answered them!

The afternoon I was diagnosed, an 80-year-old parishioner spent over 12 hours in prayer for me, until the wee hours of the morning. As she was walking to her bedroom, a powerful force knocked her on her face, and she told me that at that moment she knew God had answered her prayer. She was able to get right up (which is unusual for her) and felt light as a feather. She heard God say, "The best is yet to come."

My life will never be the same, and the life of St. Paul's, Monongahela will never be the same either. - Source: *The Rev. John Fierro, St. Paul's, Monongahela, Pennsylvania; Episcopal Diocese of Pittsburgh Bimonthly Leadership Newsheet* ■

HISTORICAL SERIES, Continued from page 11

commission asserted that 200,000 clergy perished in a wave of beatings, crucifixions, scalplings and "bestial torture"; that 40,000 churches, half the nation's mosques and more than half its synagogues were destroyed; and many thousands of believers killed.

BRITISH FERTILITY CLINICS attracted worldwide attention, as they were forced to destroy several thousand human embryos because the five-year legal limit had elapsed.

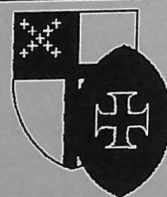
ONE OF THE MOST POPULAR SPIRITUAL AUTHORS in the world, the Rev. Henri Nouwen, died at age 64.

PENALTIES THAT COULD EXCEED \$150 MILLION faced the U.S. National Conference of Catholic Bishops, as a result of a civil suit filed by 15 plaintiffs charging the NCCB with engaging in a long conspiracy to conceal clerical sexual abuse of minors. The suit capped similar court cases around the country that had left a few Catholic dioceses nearly bankrupt; total damages from those cases were already said to exceed \$650 million.

FR. JOHN RANALLI of the Roman Catholic Diocese of Raleigh, North Carolina, was believed to be the first priest to celebrate Mass on the Internet.

U.S. CHURCHES AND CHRISTIAN GROUPS were actively responding to an alarming number of fire attacks on black churches.

THE SEARCH WAS ON FOR ATHEIST LEADER MADALYN MURRAY O'HAIR, who had mysteriously disappeared along with a son and daughter a year earlier. ■



FOUNDATIONS

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Focus

AMiA Comes On Strong At Overflow SC Meeting

Episcopal Presiding Bishop Frank Griswold, who late last year was downplaying losses to the new Anglican Mission in America (AMiA), might have cause to rethink the matter following AMiA's January "Homecoming Winter Conference" in South Carolina.

Held January 17-20 on the campus of All Saints', Pawleys Island, the meeting drew some 800 persons—more than double the number expected—with participants hailing from 114 congregations in 39 states and four countries. Meeting organizers had to scramble to set up closed-circuit TV to handle the overflow crowd.

Considering that the gathering was not heavily promoted, and that AMiA presently has just some 30 congregations, the turnout signals considerable interest in this conservative American missionary effort of the Anglican provinces of Rwanda and South East Asia, both within the U.S. Episcopal Church (ECUSA) and "separated" Anglican bodies, which also had representatives present. Over a dozen bishops, from ECUSA, Rwanda, and other jurisdictions, were in attendance.

AMiA leaders believed the meeting signified "the next plateau" in the group's "move towards becoming a province of the worldwide Anglican Communion."

What's more, "I believe we are right now riding a wave of a new reformation," Bishop Charles H. Murphy III told the meeting's opening session. "There will be a new alignment along the fault lines of biblical truth," said Murphy, who—in a controversial move—was consecrated for the American mission along with Bishop John Rodgers in Singapore early last year, with primates of the two foreign sponsoring provinces acting as chief consecrators.

Part of that realignment began to take shape just prior to the meeting, when leaders of AMiA and the traditionalist Forward in Faith, North America (FIFNA)—the first ECUSA organization to set its sights on a separate American province of the

Communion—pledged to work together toward that goal. In a joint statement, the two groups also affirmed their continuing intercession for the meeting of Anglican primates this month. That meeting will consider steps for dealing with provinces such as ECUSA which violate the global Anglican consensus—a process that could ultimately open the door for the recognition of an alternative province.

Separately, the AMiA and two "extramural" Anglican bodies, the Anglican Province in America and the Reformed Episcopal Church, formally agreed to explore areas of mutual cooperation and a potential intercommunion agreement. The APA and REC are already in formal intercommunion, and hope for "outright unification" within nine years, says APA Presiding Bishop Walter Grundorf.

All three bodies developing closer ties with AMiA oppose women's ordination—a question still to be resolved in the AMiA. The missionary district has received a few female clergy from ECUSA but will not ordain any, pending a re-examination of the issue, to be chaired for AMiA by Bishop Rodgers. He has already stated that the burden of proof would be on those supporting the innovation.

Murphy is optimistic about the potential extent of coalescence among faithful U.S. Anglicans. He feels that, with clarity and unity "in the essentials of the faith, [w]e can easily absorb extremes from hyper-Calvinists to Anglo-Catholics."

"I'm not suggesting we all end up alike," said Bishop Rodgers. "Our guiding principle will be flexibility with limits. Our focus is going to be on mission."

Murphy foresaw "diversity in worship," but with the 1662 Prayer Book as theological anchor and structural guide.

And what the AMiA, and many faithful Anglicans/Episcopalians in and out of ECUSA certainly agree on is that ECUSA has become too hostile a place for orthodox believers. Clearly, some of those at the "homecoming" were from ECUSA parishes whose leaders were reaching the same conclusion, and were encouraged by what they saw at the AMiA gathering.

The meeting featured rousing worship, preaching, teaching and informational addresses, but no legislative action. Workshops covered such topics as "Releasing the Prophetic," "Intimacy with God," and "Renouncing Idol Gods."

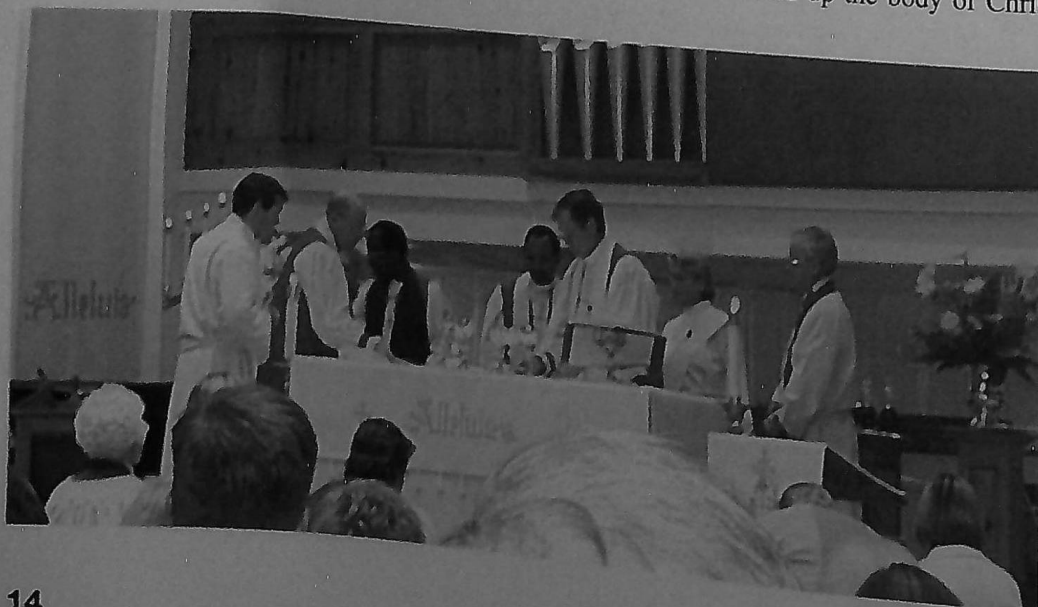
The main speakers, Archbishop Emmanuel Kolini and Bishops Murphy, John Rucyahana and Venuste Mutiganda of Rwanda, and Bishop Rodgers, of South East Asia, exhorted the enthusiastic, and by American Church standards, youthful gathering to build up the body of Christ. More time was spent on growth,

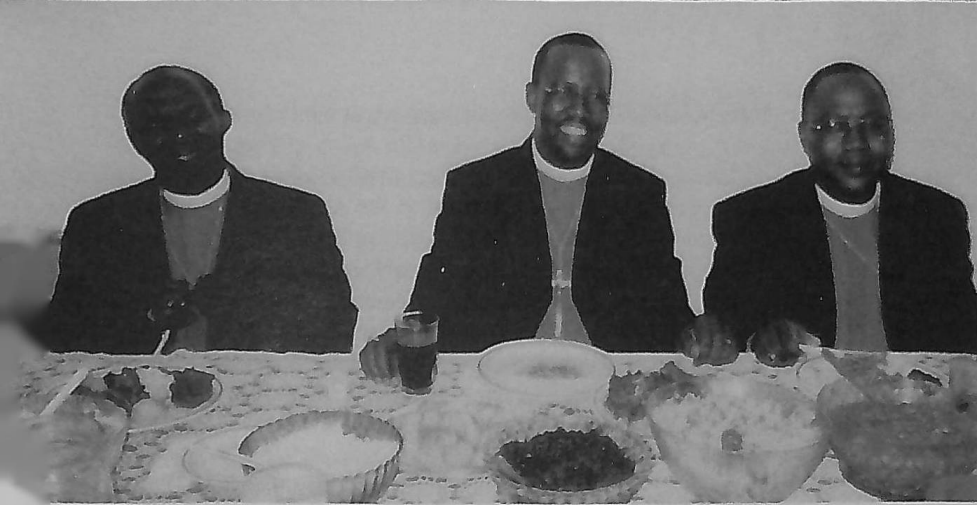
Christian witness and evangelism than on ECUSA's ills.

In his remarks, Rucyahana urged his listeners to share a simple Gospel message, despite "rebukes" from within and without the church. In a reference to Bishop John Spong's denigration of African Christians just before the 1998 Lambeth Conference, he wryly warned: "They may even tell you are...fundamentalist...limited—primitive, like us Africans!"

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A EUCHARISTIC SERVICE at the January AMiA meeting.





BISHOPS Gwqabaza (left), Ngqono (center), and Mjekula, who now shepherd some 20,000 South African Continuing Anglicans.

Thousands See Consecration Of African Continuing Bishops

By Auburn V.F. Traycik

Nearly 3,000 persons turned out in Port Elizabeth, South Africa, January 14 for the consecration of three bishops for *Umzi Wase Tiyopia* (UWT), a some 20,000-member Continuing Church group aligned with the Traditional Anglican Communion (TAC).

It was an historic day for the mostly Xhosa nation (tribe) Anglicans, who were never allowed their own bishops while they were part of the "Order of Ethiopia," a parallel jurisdiction linked with the "official" Church of the Province of Southern Africa (CPSA). A large segment of the Order earlier seceded from CPSA due to concerns over its liberal revisionist trends.

The three new bishops, all of whom had been ordained priests

by CPSA bishops, were elected by the people in their dioceses. They were consecrated by TAC Primate Louis Falk, assisted by three other TAC bishops.

Consecrated for the Diocese of Port Elizabeth was Z. Michael Mjekula, 45, who holds master of arts and bachelor of education degrees from the University of Port Elizabeth, and attended St. Peter's Theological Seminary in Pietermaritzburg. A widower with four children, he has worked in the academic field as well as in parish ministry and diocesan posts.

Consecrated for the Diocese of East London was M. Matthew Ngqono, 43, UWT's president, who holds a bachelor of arts degree from the University of Fort Hare in Alice, South Africa, and a diploma in theology from St. Peter's College in Pietermaritzburg. He is married, with six children.

The new Bishop of Queenstown is Z. Waddleton Gqwabaza, 65, who holds a certificate in theology from St. Bede's College. He is married, with eight children.

The three TAC bishops assisting Falk in the consecrations were Bishops John Hepworth of the Anglican Catholic Church in Australia (ACCA), Wellborn Hudson of the U.S. Armed Forces, and Trevor Rhodes, the former bishop for TAC adherents in Colombia.

Continued on next page

Primates Urged To Act, Amid Tense Run-Up To NC Meeting

The president of Forward in Faith, North America (FIFNA) believes that, if the March Primates' Meeting does not begin disciplining the U.S. Episcopal Church (ECUSA), a now-contains fragmentation will spread across the Anglican Communion.

The assertions by the Rev. David Moyer—who recently discussed his concerns with Archbishop of Canterbury George Carey—were among several made on both sides of the issue, as tensions rose prior to the March 2-9 gathering of Anglican primates at North Carolina's Kanuga Conference Center.

Moyer, who also leads Good Shepherd, Rosemont, Pennsylvania, hailed the respectful hearing Archbishop Carey gave him in a "productive" February 16 telephone conversation, but declined to elaborate on it.

He told *TCC* beforehand, though, that he would encourage Dr. Carey "to exert his leadership in the most responsible way for the well-being of the Communion.

"We want to remain in the Anglican Communion, but we cannot remain in the jurisdiction we're in if it is so erroneous in its teaching," he said.

Moyer asserted that, if the primates do not substantially adopt the proposal for dealing with wayward Anglican provinces put forward by the Archbishops of the West Indies and Southern Cone in *To Mend the Net*, Kanuga will fail. Likewise, if the proposal is "watered down too much, it will vaporize."

Though taking a tougher approach to ECUSA's problems will be difficult, Moyer thinks not doing so will have far broader consequences in the Communion, the vast majority of which

objects to the U.S. Church's revisionist policies, especially on the homosexual issue.

"If Kanuga fails," he foresees "hemorrhaging," with more and more disaffected Episcopalians leaving for the new Anglican Mission in America (AMiA), and additional provinces de-recognizing ECUSA and/or providing episcopal ministry for orthodox Episcopalians.

He said that the latter would include the provision of a flying bishop for U.S. traditionalists under the auspices of a foreign province.

"People will not wait any more because the mission of the church is being compromised and jettisoned. We've gone to the highest level of the Communion, and if these leaders do not step up to the plate and exert the 'enhanced responsibility' and authority" the '98 Lambeth Conference asked them to assume, "the jig is up."

Moyer said that the ECUSA was "put on notice" by primates in Portugal last year, yet General Convention "flouted" their warnings at Denver. "It's brazen. It's in-your-face," he said. "It's like leading with your chin; you're waiting for the knock-put punch.

"We're all hopeful that something...very promising...[will] come out of Kanuga," Moyer said, "but if not, the Sinclairs and Kolinis are not going to sit around and twiddle their thumbs. There's no way. Something will happen."

The proposal from Archbishops Drexel Gomez and Maurice Sinclair outlines a series of steps to encourage an erring province to repent and return to orthodox faith and morals. These range from an initial request not to allow changes viewed as beyond the limits of Anglican diversity, to godly admonition.

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AMiA'S BISHOPS John Rodgers (left) and Chuck Murphy, during one of the "Homecoming" meeting's services.

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"Seeing the quality of the people, their lives and the Holy Spirit working in this assembly is overwhelming in its intensity," said Tom Davis, a parishioner at a Pennsylvania ECUSA parish. "It is authentic, and I will take back to my parish the news that this is not going away..."

"I see a unity being built around the Lordship of Christ and commonality of purpose which is mission-driven, in a way that cannot help but bring renewal to the church and encouragement to the world," said the Rev. John Greene, an American who is now serving as development director for the Rwandan province.

Can ECUSA be spiritually revived? Murphy, quoting Archbishop George Carey, answered, "Churches die from the top down."

"There is no theological clarity in ECUSA," Murphy noted in an interview with journalists during the meeting. "Most bishops will not say that there is no other name under heaven whereby we must be saved. Most bishops will not affirm the authority of Scripture on matters of faith and morals." He noted that the Decade of Evangelism saw the further decline of ECUSA, not to mention other mainline denominations, which Murphy sees as affected by the same forces and realignment impacting ECUSA.

All Saints', of which Murphy is rector emeritus, has not yet left ECUSA, but a property dispute with the conservative bishop and diocese is already brewing. Murphy indicated that the parish is not willing to relinquish its some \$8 million in realty to the diocese because All Saints' has "always had clear title" to it.

"There are two aspects of this work," Murphy said. "We need to move forward in this mission with a clear understanding of the gospel in the face of the supermarket of religious ideas, [and] at the same time remain faithful to the Anglican tradition that is both Evangelical and Catholic."

"We need to release the laity and congregations to do mission and evangelism. We are not going to be bound by geography. We will build churches around affinity, not geography. We will have consensus and conviction. We will have unity in the body; one Lord, one Faith, one Baptism."

While the creation of a separate province could resolve the issue, the episcopal status of Murphy and Rodgers remains anomalous in the view of some Anglican leaders.

Most conservative observers believe, though, that the problem of the "anomalous" will become more extensive within the Communion in the coming months if Anglican leaders do not first address the unrestrained liberalism which is causing it.

Sources included the Post and Courier (Charleston, SC), *Virtuosity*, *Episcopal News Service*, *The Church of England Newspaper*

Rhodes, who can no longer travel to Colombia due to death threats stemming from civil unrest in the region, was installed January 21 as the bishop for the TAC's other South African branch, the Anglican Church in Southern Africa-Traditional Rite (ACSA), which was established before UWT came into being. The new post is a good fit for Rhodes: the Yorkshire-born prelate has been in Africa before, as missionary in Ghana. He is moving to South Africa shortly, and will be overseeing ACSA parishes in the areas of Johannesburg and Pretoria, and Cape Town.

While ACSA is mostly white, and comparatively small, with an estimated 1,000 members, Falk said he and other TAC bishops found that UWT is large and "very strong." Its membership, notably, includes South African President Thabo Mbeki.

Due in part to the fact that episcopal elections were recently held in each of UWT's dioceses, the group was able to take better account of its membership, which UWT leaders estimate to be around 20,000. The number is the same as that originally cited for UWT—despite a fracture a few years ago in which some members aligned with the Anglican Catholic Church—because the split is nearly all healed, the leaders assert. The vast majority of the original group has come back under TAC, with which UWT had a pre-existing intercommunion agreement that anticipated full union with ACSA.

To accommodate its large congregations, UWT has begun purchasing abandoned movie theaters (the big, old-fashioned type) and converting them to churches, Archbishop Falk told *TCC*. The theater-turned-church in Port Elizabeth was "packed" for the consecration service; at least 1,000 turned out the next day for Bishop Mjekula's enthronement. About the same number filled another former theater in East London for Bishop Ngqono's enthronement.

The enthronement of Bishop Gqwabaza in Qumbu, Transkei, was in a just-finished church building of mud and thatch which seats 400, "and that's about how many were in it," Falk said.

"Everywhere we went, it was full," he went on. The services also were "very moving," both to the consecrators and the people, who gasped—and then cheered—when the miters were placed on the heads of their first indigenous bishops, long denied them by CPSA.

And every service they attended was visited at some point, as is the local custom, by "a praise singer," whose "very intense" offerings makes him sound almost angry to western ears, Falk said.

Falk marveled most, though, at the rich harmony of the African congregations' hymn-singing. "It sounds almost Russian Orthodox," he commented. "Nobody has words or music in front of them" but they know the words and the tune. Told the hymn number—or numbers, since different hymn books are used—"they just start singing in four-part harmony," he said.

"We came away with the impression of a very strong province of the TAC," Falk told *TCC*. "Not that there won't be problems; we expect that UWT will come under the baleful eye of CPSA."

So far, there have been few reports of efforts by "official" Anglican leaders in South Africa to stymie the Continuists, but TAC members in Zambia have reported several such experiences.

In India, the Church of North India (CNI), a Protestant merger involving Anglicans which is part of the Anglican Communion, has sued for all the church property (20-plus buildings) belonging to TAC's Anglican Church of India (ACI). Falk said a lower court and appeals court both ruled that ACI was the legitimate successor to the former (Anglican) Church of India,

Pakistan and Burma. A high court decision is now awaited. In the interim, the court ruled that ACI and CNI congregations must share the properties. If ACI wins, it will be "self-sufficient," Falk said.

Though numbers of Indian Continuers are notoriously difficult to ascertain and often disputed, ACI does appear to be a large branch of TAC as well. On his visits there, Falk says he has been able to verify a membership of at least 30,000 in ACI, though its eight bishops claim to have a flock of some 80,000. Asked why visiting foreigners have trouble finding them, he said most of them were spread out in villages across the country and often meet in homes. Alleged CNI interference has also encouraged a low profile for the church in some places.

As with South Africa, TAC also has two branches in Australia, a smaller, mostly white ACCA, and the Church of the Torres Strait—some 5,000 Melanesian Anglicans who seceded a few years ago from the "official" Anglican Church of Australia.

All told, the TAC has a presence in 14 countries, and (conservatively) around 65,000-70,000 members; this does not include the higher total for India cited by its bishops. But—as with the "official" Anglican Communion—its largest numbers are outside the west.

"TAC," said Falk, "is very definitely a Third World Church—mostly black and brown, speaking Hindi, Xhosa and North and South Islander, not Elizabethan English!"

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to observer status for the non-cooperating province or diocese in question. If there is no repentance, it suggests further steps that

FIFNA PRESIDENT, Fr. David Moyer, who recently discussed his concerns with Archbishop Carey, believes that if the Primates' Meeting does not begin disciplining ECUSA, a now-containable fragmentation will instead spread throughout the Communion.

could include suspension of communion with that province, and the establishment of a new province in the region.

For its part, the conservative American Anglican Council made a separate appeal to the primates which does not mention the Gomez/Sinclair proposal, but urged (*inter alia*) the provision of alternative episcopal oversight to "help ease the growing crisis" in ECUSA.

Another orthodox leader, the Rev. Dr. Peter Toon of the Prayer Book Society, hailed Archbishop Carey's positive reception of **To Mend the Net's** proposal, and his move to have it studied by some of Anglicanism's "best minds."

"How the Anglican Communion, without a central authority, can deal with excessive and misused autonomy by individual provinces is a major question to face and answer," he said.

But, similar to Moyer, Toon also warned that some minimal action is needed now to address "a crisis of growing proportions" impacting both faithful Episcopalians and the collegiality of primates around the world.

A Slow Process?

Despite these urgings, however, most conservative leaders were not optimistic at this writing that the **Net** proposal or some other solution would start to be implemented at Kanuga, rather expecting a slower process toward that point.

Archbishop Carey indicated the Gomez/Sinclair proposal

would be studied by the new Inter-Anglican Doctrinal Commission chaired by Bishop Prof. Stephen Sykes, a panel not known for its frequent meetings. And while this potentially-protracted deliberation ensues, Carey also warned against actions challenging "lawful authority" in the church—an apparent shot across the bows of both ECUSA and the AMiA.

Liberal leaders and their supporters also have been marshaling their defenses for Kanuga.

Canadian Anglican Primate Michael Peers has continued his outspoken opposition against what he sees as a move to impose Vatican-like authority in the Communion (which the **Net** proposal denies it is suggesting).

Also anxious to dampen ideas about suspending communion with ECUSA, Bishop Griswold has continued to argue (*inter alia*) that truth arises from community/unity rather than the other way around. He also contends that General Convention Resolution D039, which gave unprecedented support to sex outside marriage, had been misportrayed as "prescriptive" rather than "descriptive of where we are as a church."

At least one report, though—an unsigned *Church of England Newspaper* story in late January—maintained that the Gomez/Sinclair proposal is "set to be adopted in one form or another, despite a phoney war between the Anglican instruments of unity."

This evidently refers to the liberal-leaning Anglican Consultative Council (bishops, clergy and laity representing the various provinces), which believes it should have the larger guiding role that Lambeth wanted the primates to assume for the sake of Anglican unity. Significantly, too, the ACC's London office, led by General Secretary, Canon John Peterson, fulfills an on-site support role for the Primates' Meeting.

Whether an ACC decision or not, it is noteworthy that the primates will again gather behind completely closed doors at Kanuga, not even venturing out—as they did last year—to join local Anglicans at a Sunday service. Some thought this may have less to do with the meeting's officially-claimed "retreat" nature, than it does with keeping primates away from the logical venue for a Sunday service: All Souls' Cathedral in nearby Asheville, which last year decided to offer same-sex blessings.

SEAD 2000:

A Review By The Rev. Dr. John H. Heidt

In mid-January some 300-400 people spent four days in the Episcopal Cathedral of Charleston, South Carolina listening to 18 scholars expound on different articles of the Nicene Creed.

This year's annual SEAD (Scholarly Engagement with Anglican Doctrine) Conference brought together scholars not only from the Anglican fold in the U.S. and Britain, but from the Lutheran, Reformed, Methodist, Roman Catholic and Eastern Orthodox traditions as well, in the hope of encouraging a deeper theological level of ecumenical dialogue.

It is rather surprising, therefore, that there was no discussion of the ecumenical implications of the Creed itself until the final paper, given by an Episcopalian, Ephraim Radner, on Sunday afternoon, when many conferees had already gone home.

Nevertheless, the papers provided a rich intellectual feast, so rich, in fact, that this observer eagerly awaits their publication, having found it difficult to digest so much in such a short time.

SEAD presupposes that there is a given and unique Anglican Doctrine with which scholars may engage themselves. Thus it was established on the foundation of certain "confessional affirmations": belief in the Trinitarian Godhead; in the revela-

tion of God's loving nature and purpose in the God-Man Jesus Christ; in the reconciling work of Jesus Christ's death, resurrection and ascension; in the one, holy, catholic and apostolic Church as the reconciled community constituted by God's grace; in Scriptures as the Word of God; and in the sacraments of Baptism and Eucharist within the context of Anglican polity.

Though seemingly very orthodox, there are some serious deficiencies in this list of affirmations which in the past may have affected the work and effectiveness of SEAD. Except for a vague reference to the necessity of the gracious regenerative work of God's Spirit in human life, nowhere is there any direct reference to the Holy Spirit or the Church as His dwelling place.

It may also explain why a group of scholars eager to engage in Anglican Doctrine should omit from its stated theological affirmations the fourth article of the Chicago/Lambeth Quadrilateral affirming the necessity of the Historic Episcopate, which, according to the **Book of Common Prayer** (BCP), should be evident unto all men. One begins to suspect a certain bias among the founders of SEAD inherent in the description of its theological foundation as "confessional affirmations." There are many of us who have always thought that the genius of Anglicanism and its ecumenical vocation lay precisely in *not* being a confessional church but a communion which, as former Archbishop Fisher once said, has only the Faith of the Catholic Church enshrined in the Catholic Creeds.

At the SEAD Conference of two years ago, the desire to find some particular and unique Anglican identity with which scholars could engage themselves was particularly evident. Celebrating the 450th anniversary of the BCP, too many speakers seemed committed to the canonization of Thomas Cranmer as our very own Anglican Luther or Calvin; others to the defense of a substitutionary doctrine of the atonement to the exclusion of all others, which in itself has been repudiated by such noteworthy Anglican scholars as Austin Farrer.

Happily, this bias was virtually nonexistent at this year's conference, perhaps because the organizers, in this instance at least, wanted to learn from the doctrinal insights of all those scholars (whatever their denominational affiliation) who stand within what C.S. Lewis called the mainstream of Christian belief. The papers we heard this year drew upon the denominational traditions of their presenters, but also transcended these traditions in an endeavor to find, with more or less success, that truth in Jesus Christ which must always be the foundation of our unity with one another.

In this endeavor it seemed to this observer that the Lutherans and Roman Catholics were most successful. Anglicans were rather a mixed bag, ranging from the valuable insights of Elaine Storkey, who delineated the contradictions between our creedal affirmations and the fundamental beliefs of our secular society, to John Webster, Oxford University's Lady Margaret Professor of Divinity, who seemed to say that the creed does not have any absolute authority in itself, even though we ought to accept it out of loyalty to the church.

It was his paper that made me wonder if the present weakness of Anglican theology, as manifested in SEAD's "confessional affirmations", stems from an insufficient appreciation of the work of the Holy Spirit in the Christian community who, after all, was promised to lead the church into all truth and to teach each us what the first disciples were not yet able to bear.

Fr. Heidt is the rector of Christ Church, Dallas

C Of E May Permit Remarriage In Church

Church of England traditionalists have been surprised by a report that the church could permit divorcees to remarry in church as early as next year.

The report follows a consultation with members that has so far shown a large majority in favor of the change.

As of January, church representatives in seven of eight dioceses that had conducted a vote, including Durham and Norwich, strongly backed the move. In the eighth—the traditionalist Diocese of Chichester—it was still voted through, with the clergy giving narrow, and the laity more generous, support.

Brian Hanson, legal adviser to the General Synod, said it was possible that a two-stage process could begin in November, and be finalized in the summer of 2002. However, opponents may attempt to delay it by requiring a change in canon law, which would mean a further consultation with dioceses.

The "Flying" Bishop of Richborough, Edwin Barnes, said: "The church should be making it quite clear that marriage is a lifelong commitment and anything that undermines that understanding weakens both church and nation."

But with more than four in ten marriages now ending in divorce, many clergy believe the church's policy against second marriages prevents it from serving large numbers of its own followers.

The consultation was expected to end this month, when the bishops will decide how to proceed.

***A CHURCH OF ENGLAND MINISTER HAS BEEN FORCED OUT OF HIS PARISH** for making a stand on marriage. Philip Evans was ousted from St. James', Wetherby, North Yorkshire, after members of the congregation objected to his asking the long-standing church organist and choir master to marry his live-in partner or resign. Parishioners won a parochial council vote of no confidence against Evans that has prompted him to look for an assignment elsewhere. Evans said he had only been affirming the C of E's teaching on "life-long marriage or life-long celibacy."

Sources: *The Sunday Times* (London), *Zenit*, *The Independent*

Despite Concerns, Carey's African Visit Goes Ahead

AT DEADLINE, the Archbishop of Canterbury had embarked on a risky visit to Nigeria, where his itinerary was to include travel to parts of the country that have seen violence between Christians and Muslims over the introduction of "Sharia" law. Dr. George Carey planned to visit governors of some of the Nigerian states that have introduced the strict Islamic law. He also was due to meet President Olusegun Obasanjo, a Christian who has spoken out against corruption and ethnic-based militias promoting separatism. While actual plans for the meeting were

private, sources suggested that the Archbishop may seek to clarify the extent to which Sharia law is supposed to apply to Christians, and stress the importance of the two communities striving to live in peace with each other. He also was expected to express solidarity with Christians living in areas where Sharia law has been extended. With 15 million Anglicans, Nigeria is integral to the Anglican Communion as a whole. (*The Church of England Newspaper*)



Gay Therapies Opposed By Newark Diocese AAC Urges Tolerance Of Ex-Gays

It's been a standard position of liberal and gay Episcopalians for years, but the Diocese of Newark's convention has put into writing its firm opposition to therapies aimed at helping people come out of homosexuality.

A resolution declaring "Opposition to Reparative/Conversion Therapy for Gay and Lesbian Persons" submitted by the Rev. Fletcher Harper of St. Luke's, Haworth (NJ), is apparently the first of its kind ever passed by an Episcopal diocesan convention.

The Rev. John Donnelly, co-rector of St. Michael's, Wayne, and a North Jersey Steering Committee member of the American Anglican Council (AAC), objected to the resolution because it "disregards, discredits and insults the hundreds of thousands of people in this country who believe they have been healed."

Well known Episcopal gay activist Kim Byham countered that "there are at least 100,000 people in this country who believe they have had an encounter with an alien life form. That doesn't mean that their belief is correct. You have to look at the fruit of the work," and what he claimed was "the fact...that there has never been one successful 'conversion' of a homosexual, bisexual or transgendered person in reparative therapy."

In response to this, the AAC called for a new era of tolerance in the Episcopal Church for those who have come out of the homosexual lifestyle.

"Certain groups of Episcopalians, the Diocese of Newark included, seem determined to tear down people whose lives have been radically transformed by God's love," said Fr. Donnelly. "I am appalled that my diocese would pass a resolution that is so profoundly lacking in grace."

Those who have benefitted from homosexual healing ministries and therapies have been largely shut out of the Episcopal

Transsexuality Study Issued

The topic of transsexuality lingered in England in January, as the Evangelical Alliance (EA) published the first official Christian study and response to the issue, while also calling for an independent inquiry.

The report followed the highly publicized sex change of the Rev. Peter Stone, who is now the Rev. Carol Stone.

The EA report calls for a more holistic response to treating transsexuality without recourse to unnecessary surgery. It also urges a full inquiry by the government's chief medical officer into the causes of the condition and its appropriate treatment.

The report covers the issue from the perspectives of history, law, science, medicine, ethics and also includes some pastoral considerations.

The Alliance believes that transsexuals are confused about their identity and the correct response is one which emphasizes psychosomatic unity, not surgery. Don Horrocks, EA's Policy Commission Coordinator, said the Alliance also maintains that "a publicity-promoted, determined transsexual lifestyle is not compatible with Christian profession.

"The major problem is not just for transsexuals, who are subjecting themselves to painful and sometimes dangerous surgeries for no medical or psychological reason," said Horrocks. "It also tends to undermine legitimate scientific endeavor and cause public confusion."

Source: *The Church of England Newspaper*

SILENCED IN SAN DIEGO

FORMER NEWARK BISHOP JOHN SPONG recently had the rare experience of being censored—and effectively censored—by a fellow Episcopal bishop. Spong was barred from preaching or teaching in the Diocese of San Diego by its bishop, Gethin B. Hughes. A spokesperson for Hughes said that, while personally fond of Spong and respectful of his colleague's right to promote his own opinions, Bishop Hughes felt that it might cause confusion among members of his diocese if Spong presented his own controversial theological viewpoints as those of the church. Hughes' decision was condemned from the pulpit of St. Paul's Cathedral by its dean, during a service Spong attended on January 14. The Very Rev. John B. Chane said that, "Censoring one's right to preach and teach as a priest or bishop simply because we might disagree with that person's point of view or because we feel that what they might say could be harmful is a very harmful, unhealthy and dangerous thing."

(*The Living Church*)



gay debate of recent decades, and face growing intolerance in the church. At last year's General Convention, for example, the exhibitor booth of Regeneration Northern Virginia, a transformation ministry, was vandalized.

That ministry's director, Bob Ragan, an Episcopalian and former homosexual, said: "I have had [Episcopalians] actually tell me that I don't exist. It's hurtful, but I just look them in the eye and say: 'Here I am.'"

Sources included AAC, *Virtuosity*

D.C. Diocese Rejects Dialogue On Anglican Unity

Report/Analysis

By Robert Stowe England and Auburn V.F. Traycik

The Episcopal Diocese of Washington has voted to reject a proposal on Anglican unity that sought to promote dialogue within the diocese on issues of sexuality and mandatory acceptance of women's ordination.

The measure failed after a leading homosexual cleric argued that both matters are settled in the diocese, although Washington's official policies on the issues are at odds with those of the wider Anglican Communion and Christianity as a whole.

In separate actions, the convention also rejected a proposal to improve communications within the diocese by reporting convention actions in the diocesan newspaper. And, it referred a motion against partial birth abortion to a committee on medical ethics.

Meeting in the nave of Washington National Cathedral January 27, the convention firmly defeated the "unity" resolution aimed at answering calls of the 2000 Episcopal General Convention and the 1998 Lambeth Conference for further dialogue on sexuality and women's ordination.

The measure, Resolution 5, which was rejected on a voice vote, called on the Diocesan Council to facilitate regional discussions among laity and clergy on the issues that divide the diocese and the U.S. Episcopal Church (ECUSA) from the wider Communion.

The resolution said that these questions are a potential source of schism, and offered dialogue as a way to promote unity within the Communion, according to lead sponsor David Bickel, a delegate from All Saints', Chevy Chase (MD).

The resolution attracted considerable support from those who thought it necessary to give traditionalists and conservatives a comfort zone in the diocese.

LATE NEWS: Montana's Episcopal Bishop Deposed

AN EPISCOPAL CHURCH COURT has issued a sentence of deposition against Montana Bishop Charles I. "Ci" Jones (pictured), after finding him guilty of immorality and conduct unbecoming a member of the clergy for an affair he had with a female parishioner 20 years ago. The Court for the Trial of a Bishop voted seven to two to depose Jones, which strips him of his ordained status entirely. Jones may now file a motion with the court seeking to have the sentence modified. He also will have 30 days in which to appeal the sentence. The court's majority found that Jones had not demonstrated "an understanding of or a genuine repentance for the offenses committed." It "also found a continuing pattern of abusive and exploitive behavior and a risk of future exploitation." (*Episcopal News Service*)



In speaking against the resolution and all the motions to amend it, however, the Rev. Michael Hopkins—the openly gay rector of St. George's Glenn Dale (MD) and president of the Episcopal gay group, Integrity—took a tone he admitted was emotional. "I'm sick and tired" of fighting battles over sexuality issues each year at diocesan convention, he said.

At the last six diocesan conventions, those who have consistently stood against the diocese's practices of ordaining active homosexuals and accepting same-sex unions have called for an honest, fair dialogue on these matters that they say has never taken place.

Fr. Hopkins claimed, though, that any dialogue on sexuality issues is tantamount to rejecting "my right to be here." Asserting that the issue of ordaining non-celibate homosexuals was settled in the diocese, he saw no reason to have a dialogue that could bring that settlement into question. He urged delegates to "move on" and put the sexuality debate behind them.

There were several delegates who objected to Fr. Hopkins' characterization of the situation, but were unable to express those views to the convention because the discussion was cut short. One of them was the Rev. Ted Lewis, a non-parochial priest in the diocese, who told *TCC* that Fr. Hopkins was "going against" the call for continued discussion made by ECUSA's General Convention as well as Lambeth. By opposing dialogue, Fr. Hopkins also questioned "whether anybody else who does not think like he does has a right to be here," Lewis said.

The Rev. Richard Downing, rector of St. James, Capitol Hill, supported the idea of dialogue, but dismissed the notion that sexuality issues are in dispute in the diocese. Instead, he said the diocese should now bring its views on homosexuality to the entire Anglican Communion.

Fr. Hopkins also rejected discussion about women's ordination as undercutting the right of the president of the convention "to be here," referring to Suffragan Bishop Jane Dixon, who is overseeing the diocese following the retirement of Bishop Ronald Haines in December. Other delegates pointed out that there was nothing in the resolution that challenged women's ordination—only the forced acceptance of women's ordination.

The defeat of the unity resolution overturns the 2000 diocesan convention's call for "deep dialogue with our people" on the divisive issues. No organized dialogue occurred during the year between conventions.

In meetings with Bishop Haines and Fr. Hopkins, Bickel, and Bradley Hutt, a delegate from Christ Church, Clinton (MD)—the president and vice president, respectively of the American

Anglican Council of Washington—made no progress in providing the dialogue during the past year. "Michael Hopkins told David and me that he was tired of talking about this issue, that it's over, they won in this diocese, and that there was no point in having a dialogue," recalled Hutt.

The vote against the unity resolution thus marks a new, more defiant stance within the diocese towards its own traditionalists and conservatives and towards those U.S. and overseas bishops who are urging ECUSA to abide by standards reaffirmed at the '98 Lambeth Conference. There, the world's Anglican bishops upheld traditional teachings on sexuality, declaring homosexual practice incompatible with Scripture, and opposed forced acceptance of women's ordination.

Washington gave official approval to "faithful" homosexual relationships at its 1995 convention, which endorsed a statement that homosexuality is morally neutral.

Washington is also the only diocese within the Communion that has sanctioned forced visitations by a female bishop to parishes where majorities oppose women's ordination. Bishop Dixon began the practice in 1996, in spite of strong local and international opposition, as well as previous pledges that she would not make such visits.

Last year's Episcopal General Convention also steered further away from Anglican orthodoxy in a resolution recognizing "committed" sexual relationships outside marriage. In addition, it adopted a resolution aimed at pressuring three hold-out dioceses to ordain women.

THE RESOLUTION ON PARTIAL BIRTH ABORTION asked the diocese to support legislation to ban the "horrific" procedure in the U.S.—noting that even the American Medical Association (AMA) has said that there is virtually never a medical reason to perform it.

One of several sponsors of the resolution, Ralph Kettell of St. Luke's, Bladensburg (MD), said that the procedure kills babies that are largely viable and could be born whole and healthy.

Some delegates claimed, though, that the issue was more complex than the proposed resolution indicated.

The convention accepted a motion that the matter be referred to the diocese's medical ethics committee for a "consideration of ethical issues related to abortion procedures"—even though Kettell pointed out that leaders of the committee had said the panel was unlikely to meet before a new bishop is installed in 2002.

Cleric, Layman, Charged In D.C.-Area Abuse Cases

An Episcopal priest, and a National Cathedral usher, have been charged with child sexual abuse in separate cases in the same region of the country.

The Rev. Kenneth Behrel, the 51-year-old, unmarried rector of St. Andrew's Episcopal Church in Graysville, Illinois, was arrested in the Chicago suburb February 5 as a fugitive from justice on two Maryland charges of sexually abusing minors.

The accusations arose from two men now in their 30s, who claimed Behrel molested them during separate three-year periods in the 1980s while they were students, and the priest was chaplain, at St. James School near Hagerstown, Maryland. One of the alleged victims lives in Montana, and the other in Virginia.

Behrel was indicted on the charges in Maryland's Washington County Circuit Court. Each charge carries a maximum sentence of 15 years in prison. The cleric also faces charges of possession of cocaine and illegal possession of firearms, as a result of a search of his home at the time of his arrest.

He was being held in lieu of \$2 million bond in the Lake County Jail in Waukegan, Illinois.

Behrel's flock at St. Andrew's was "shocked and dumbfounded" by the arrest of their priest, whom one vestry member said had a "great" reputation.

Meanwhile, Alfred Muller, the (unpaid) mayor of Friendship Heights in Montgomery County (MD) for the last 25 years and a longtime usher at the Episcopal Church's Washington Cathedral, was charged with second-degree child sexual abuse, after he allegedly fondled a 14-year-old boy in a restroom under the cathedral sanctuary on Sunday afternoon, January 28. The boy was visiting the cathedral with an out-of-town school group.

Muller, a retired doctor and college teacher who has volunteered at the cathedral for over 35 years, "vigorously" denied the allegation, and pled not guilty to the abuse charge. He was released on his own recognizance, and was due to face trial February 21.

Muller, 58, got worldwide media attention in December, after he pushed through the nation's toughest tobacco ban—a measure prohibiting smoking on all public property in the 5,000-resident Friendship Heights village, including sidewalks and streets. In late January, a Montgomery County Circuit Court judge blocked the village from enforcing the ban.

Muller's friends and political associates were shocked by the allegations. Noting the mayor's 25 years of community service, one village council member said he had "absolute confidence in his decency."

Muller, who is single, reportedly admitted that an incident occurred in the restroom, but asserted that the circumstances were different. He and his attorney reportedly declined to elaborate.

New Working Group To Advance Anglican-RC Relations

A new high-level working group has been announced by the Anglican and Roman Catholic Churches.

Comprised of prominent church leaders from a variety of countries and assisted by specialists, the Anglican-Roman Catholic Working Group will have the task of reviewing the relationship between members of the two Churches, consolidating the results of more than 30 years of ecumenical contact and dialogue, and charting a course for the future. The panel will function alongside the Anglican-Roman Catholic International Commission, which continues theological dialogue begun in 1970.

The Working Group has been set up as a direct result of a special international meeting of Anglican and Roman Catholic bishops in Mississauga, Canada, in May 2000.

In a concluding statement, *Communion in Mission*, the bishops spoke of their belief that Anglicans and Catholics share a degree of common faith enabling "greater cooperation and mission...than is currently the case." They called for a new commission to help bring this about, suggesting that it first prepare a joint affirmation of faith.

The Working Group is expected to hold its first meeting later in the year, under the chairmanship of Bishop David Beetge, Anglican Bishop of the Highveld, South Africa, and Archbishop John Bathersby, Catholic Archbishop of Brisbane, Australia.

The other Anglican members are Archbishop Peter Kwong of Hong Kong; Australian Archbishop Peter Carnley; Bishop Michael Nazir-Ali of Rochester, England; Dr. Mary Tanner of England; and Bishop Edwin Gulick of Kentucky.

Source: *Anglican Communion News Service*

"It remains an allegation, and we'll let the police do what they must do, a cathedral spokesman was quoted as saying. "We're distressed that an incident of this sort may have occurred on our premises."

***A NOW-INHIBITED DIOCESE OF WASHINGTON PRIEST**—arrested at his rectory October 31 with at least \$10,000 in drugs—has now pled guilty to distributing methamphetamine ("speed") and faces up to a year in prison. The Rev. Travers C. Koerner, 56, the former rector of St. Bartholomew's, Laytonsville, also is accused in another drug case pending in Arlington, Virginia. Koerner, who has completed 60 days in a drug treatment program, faces deposition proceedings this spring.

Sources: *The Washington Post*, *The Washington Times*

Archbishop Goodhew Honored

The Most Rev. Harry Goodhew, a prominent orthodox Evangelical who retires March 19 as Archbishop of Sydney, was appointed an Officer in the General Division of the Order of Australia in the Australia Day (January 26) Honors List.

The Archbishop of Adelaide, Ian George, also received the honor, the second highest in the Order of Australia awards.

The announcement of the Honors List was made from the office of Sir William Deane, Governor-General of Australia.

Goodhew is known to American conservatives as a significant participant in international efforts to ensure orthodoxy and address authority problems in the Anglican Communion.

But Archbishop Goodhew's citation speaks of the considerable work he has done within his own part of the world. It says he was appointed "for service to the Anglican Church and to the community, particularly in the areas of education, reconciliation between white and indigenous communities, overseas aid and the value of maintaining a strong family life."

Goodhew was elected as Sydney's tenth Archbishop by its diocesan synod in 1993, becoming at the same time the Metropolitan of New South Wales, Australia's most populous state. Prior to that, he was the Bishop of Wollongong, one of Sydney's five episcopal regions.

He has been closely involved in the establishment of low-fee Anglican schools in the Diocese of Sydney; during his episcopate six new schools have been launched, mainly in Sydney's western suburbs, and five sites have been obtained for development within the next few years.

He established an Aboriginal Task Force, charged with the development of work for, and by, Aborigines in the Sydney area and beyond. The Indigenous People's Ministry Program has also been established, the fruit of which was partially seen on February 3, when two Aboriginal pastors were ordained deacon by Goodhew in St. Andrew's Cathedral, Sydney.

Under Goodhew's leadership, cross-cultural ministries have been fostered in Sydney and a number of clergy have been ordained to

minister to multicultural congregations—Chinese, Vietnamese, Arabic, Maori, Korean, Spanish and Indonesian.

Through the establishment of three separate funds, Goodhew has provided support for numerous appeals from overseas countries, for Australians living in poverty, and for ministry development and church growth overseas.



ARCHBISHOP Harry Goodhew

Archbishop George's citation hails him "for service to the Anglican Church, to ecumenism and to the community through engagement in social policy issues and international relief work."

The Archbishop of Adelaide and Metropolitan of South Australia since 1991, Archbishop George has (*inter alia*) been heavily active in both community and church affairs.

Perhaps his best known contribution to the Australian churches and the wider community, though, has been in the field of international aid and development. He is a well known spokesperson and lobbyist on refugee issues, and from 1994 he has been Chairman of the Christian World Service Commission of the National Council of Churches in Australia. In 1998 he was invited by the Archbishop of Canterbury to chair the re-constituted Anglican Communion International Refugee and Migrant Network.

Source: *Anglican Communion News Service*

Jerusalem Bishop Issues Desperate Plea

The Anglican Bishop of Jerusalem issued a desperate plea in early February for help and support from the global Church for his fellow Palestinians and the Christian community he leads in the Middle East.

Bishop Riah Abu El-Assal "clearly carried the weight of the suffering of the Palestinian community" as he spoke to church leaders, journalists and NGO representatives in London, said *Anglican Communion News Service*.

Noting flagging support from the U.S., U.K., Australia and Canada, he asked how he and his fellow clergy are meant to help their congregations believe that they are members of the body of Christ. "We are desperate for support these days," he said.

The Rev. Hanna Mansour from St. Luke's hospital in Nablus, West Bank, agreed. "Statements are not enough; we need more tangible things. Christians must show solidarity with the marginalized, the injured, the victims of injustice and those under occupation. Talk is easy during peaceful times, it is a burden during these difficult days of conflict."

Bishop Riah spoke, too, of the frustration that the Christian community across the world focuses on Christian-Muslim relations instead of the human rights abuses, suffering and apartheid situations that Palestinians are facing daily. "We need to protect human rights across the board—not one party only."

"We live in harmony with the Muslim community," said Mansour. "The current Intifada has reflected Palestinian unity to the world; we live together under the Israeli tank fire, as human beings, as one people. Enough talking; we want action from the world's Christians. We want to challenge them to...a worldwide commitment..."

The Jerusalem Diocese itself has 34 institutions with over 1,200 people employed—hospitals, clinics, schools, homes for the disabled and the elderly. "Our institutions are badly needed in times of war...but without support and finance we cannot help."

Unemployment in Gaza is now at 81 percent and in the West Bank over 180,000 people are out of work. People had invested greatly in what was meant to be a boom in tourism, but instead hotels lie empty. St. George's College has had to cancel nearly all of its courses as people are unable to get to Jerusalem and overseas students are returning home.

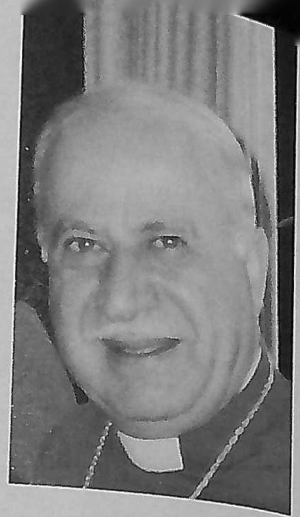
"Things are awful," Mansour commented. "I have never experienced such a situation, even during the first Intifada. The amount of violence practiced by the Israeli military is simply intolerable...Movement around Nablus is difficult to impossible. The present situation is economically crushing, and there is no

JERUSALEM BISHOP Riah Hannah Abu El-Assal

way for families to provide their daily bread. They come to us, the hospital and the Church, for help, and assistance."

Bishop Riah said: "I pray one day that when we stand before the throne of God we will be able to say that we did not ignore God's call to the least, to the homeless, the hungry and the bereaved."

The event was hosted by the Amos Trust, a U.K. Christian charity that is a channel for support of the Diocese of Jerusalem. *Cheques may be made payable to 'Amos Trust' and sent to Diocese of Jerusalem Appeal, Amos Trust, 83 London Wall, London EC2M 5ND, England.*



British Churches: Striking Out With Old As Well As Young?

The Church of England and other British churches cannot rely on older members to remain faithful amid otherwise declining attendance figures, a surprising new study indicates.

Meanwhile, a more recent poll confirmed that younger people in Britain are becoming increasingly permissive and uninterested in religion.

A research project that tracked nearly 350 British pensioners from 1978-98 found that they are losing faith in God as they age. The proportion who felt that religion was important to them fell from almost three-quarters to less than half, the study conducted by Southampton University found.

Their involvement in organized religion also has slumped, amid a flurry of complaints about established churches.

Some participants attributed their response to disappointment with both churches and the clergy. They cited, for example, insensitive handling of bereavement and a general lack of interest in the elderly among some clergy. About 64 percent identified themselves as C of E members.

At the other end of the spectrum, a survey published in November by England's National Centre for Social Research showed that 66 percent of those aged 18-24, and 59 percent of those aged 25-34, do not follow any religion.

The annual poll of a representative sample of 3,000 young people has mapped British social attitudes for 17 years.

More than 60 percent of both groups believe that sex before marriage is "not wrong at all"; nearly half of all respondents in the 25-34 age group accept homosexuality; and 72 percent of the same group believe that abortion is acceptable if the couple concerned does not want the child.

The only moral issue on which the survey found young and old in clear agreement was extra-marital sex. Approximately 60 percent of both the 25-34 and 55-64 age groups think adultery is "always wrong."

The C of E's General Synod last year recognized youth work as a major priority.

Recent survey findings also showed that almost half to two-thirds of all U.K. residents believe in God, but that 44 percent are not now affiliated with a denomination, compared with 31 percent in 1983. Just 27 percent said they belonged to the C of E, compared to 40 percent in 1984. In the U.S., 86 percent of people claim to have a religious affiliation.

A Reverse Movement Of Missionaries

There were some half-joking references to the need for it during the 1998 Lambeth Conference, but now it's really happening: Missionaries from Africa, Asia and (even) the U.S. are heading to Britain to convert a nation that they believe has slipped into godless secularism.

A report found that there are believed to be nearly 1,500 missionaries from 50 countries and their full-time staff operating in churches in Britain. Sixty percent are from countries where Britons introduced Christianity in the late 19th and early 20th centuries.

The role reversal follows vast growth of the Church in the global South and a steady decline in church-going in Western Europe.

Now, the Anglican-based Church Mission Society, which has sent missionaries abroad for the last 200 years, has brought 20 people from India, Uganda, Chile and Sierra Leone to reinvigorate dying British parishes.

The Bishop of Rochester, Michael Nazir-Ali pinned the results on the fact that people today seem more interested in "spirituality," which "does not make any demands on [them]."

Apparently, church attendance is a demand increasing numbers find hard to meet. Last year, the Christian Research group reported that, on average, about 3.7 million persons—7.5 percent of England's population—are in church each week. This is a "drastic drop" from the 12 percent of the population which went to church on an average Sunday in 1979; ten percent went in 1989.

However, Christian Research also reported changes in English churchgoing patterns, with those attending just once or twice a month also considering themselves regular worshippers; attendance at midweek services also was found to be a heretofore untracked aspect of churchgoing. Taking these changes into account, Christian Research concluded that over 11 percent of the population, about 5.5 million, were or considered themselves to be active churchgoers.

The group also found that "churchmanship" does matter. Since 1989, mainstream Evangelicals were found to have grown, while Anglo-Catholics have "held their own." Other types of expres-

sions, including Charismatic and broad Evangelical, saw a collective 30 percent drop.

Still, the signs of decline in British Churches are sobering. In a book published last year by the Scripture Union, **Steps to the Future**, Peter Brierley of Christian Research warned that current trends indicate that Christian life could be extinct in Britain within 40 years.

More recently, a reader in religious history at Strathclyde University, Callum Brown, argued in a new book, **The Death of Christian Britain**, that the rise of feminism has hastened the diminution of British Christianity.

One leader, Chief Secretary of the Church Army, Capt. Philip Johanson, asserted last year that Britain must be seen anew as a "mission field" deserving of more resources and "more imaginative initiatives for reaching out to people with the Gospel." Sources included *Episcopal News Service*, *Church Times*, *The Church of England Newspaper*, *The Independent*

ACA Chaplains Axe Duke From Recommended List

The Examining Chaplains of the Anglican Church in America's Diocese of the Eastern United States (DEUS) have removed Duke Divinity School from its list of recommended theological training facilities, after learning that same-sex union rites would be conducted in the Durham, North Carolina, school's chapel.

The move by the Continuing Church diocese is part of a strong backlash that has followed the decision of Duke University President Nan Keohane and Dean William Willimon to allow homosexual covenant ceremonies in the campus chapel for members of the university community—even though Duke is affiliated with the United Methodist Church, which does not permit such rites.

The two leaders claimed, however, that the chapel is not tied to a particular denomination. They also noted that the religious life staff represents 20 different faith groups, some of which—including Unitarians, the United Church of Christ and some Baptists—have been developing liturgies for such unions and wish to celebrate them in the chapel.

The change in chapel policy evoked a letter of protest to Willimon from (among others) Geoffrey Wainwright, Duke's Cushman Professor of Christian Theology.

Wainwright pointed out in part that, in the university's stated aims, "Mr. Duke invoked the name of 'Jesus Christ, the Son of God'", and that the Christian Church rejects homosexual practices on the basis of both the Old and New Testaments.

Wainwright also said it would be "a mistake" to think that same-sex unions are "the wave of the future in Christianity." The denominations and regions experiencing agitation in their favor "are areas where Christianity appears to be in decline. Christians and churches in more flourishing areas vigorously oppose homosexual practice."

He also saw no "compromise" in the idea that same-sex rites could be conducted in the chapel "by ministers who considered themselves free to do so. For many, myself included, such ceremonies would desecrate a space they believe hallowed by decades of prayer and which they expected to be able to continue to use for Christian worship."

The Rev. Glenn Spencer, rector of All Saints', Charlottesville, Virginia, a member of DEUS' Examining Chaplains and a graduate of Duke Divinity School, lauded Wainwright's strong—and nearly solitary—stand for orthodoxy at the institution, which seems to have helped spark "a nationwide protest over this shame."

IN MEMORIAM: Bishop Holliday

THE RT. REV. MARK G. HOLLIDAY, retired Bishop of the West and of the Armed Forces within the Anglican Church in America (ACA), has died in San Antonio at age 79. A former Episcopal priest, Holliday helped to build the post-1976 Continuing Church from its early days, when he and the late Bishop Jean Pierre Meshew alone shared circuit-riding duties to various congregations around Texas. Later, during his years as Bishop of the West (1988-94), the diocese more than doubled its number of members, clergy and congregations. Upon his retirement, TCC wrote that Holliday's service had been "pivotal to the survival of traditional Anglicanism, most notably in the American Southwest." And as Bishop of the West, he had in turn "helped to provide a foundation for the orthodox Anglican remnant nationally and internationally." By the time of his retirement, the Traditional Anglican Communion (TAC), a global fellowship of Continuing Churches which includes the ACA, had been established. (For more information on TAC, see the story on the bishops consecrated for South African Continuans in this issue.)



Dalai Lama Raps "Proselytism"

Report/Analysis By Lee Penn

The Dalai Lama, exiled leader of Tibetan Buddhism, has joined India's Hindu nationalist leaders in condemning "proselytism" by Christians and Muslims.

On January 25, at the Kumbh Mela Hindu festival, held once every 12 years by the Ganges River, the Dalai Lama said, "Whether Hindu or Muslim or Christian, whoever tries to convert, it's wrong, not good...I always believe it's safer and better and reasonable to keep one's own tradition or belief."

The statement is likely to reinforce tensions in a region that has seen increasing violence against and persecution of Christians. It is also noteworthy in that it comes from a supporter of California Episcopal Bishop William Swing's United Religions Initiative (URI).

The Dalai Lama's statement followed a call by the World Hindu Council's general secretary, Ashok Singhal, for "Buddhism, Hinduism and other non-aggressive religions...to unite to douse Islam...an aggressive religion." (The World Hindu Council believes that India should be a Hindu nation, and is affiliated with the India prime minister's political party. In January 1999, Council leaders asked the Indian president for a "complete ban on religious conversions.")

According to *The Associated Press*, the Dalai Lama and others signed a statement saying: "We oppose conversions by any religious tradition using various methods of enticement." India's Hindu radicals are outraged by conversions to Christianity among tribal peoples and untouchables, and define "enticement" very broadly—including Christian provision of education, health care, and social services for their members.

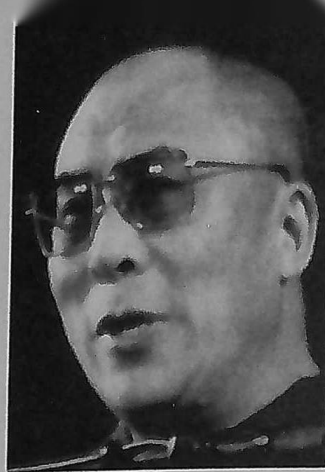
In recent years, Hindu nationalists have attacked many Christians, laymen and clergy alike, in pogroms throughout India.

Despite their opposition to Christian evangelism, modern-day Buddhist and Hindu gurus proselytize aggressively in the West, and Buddhism itself spread from India into China, Japan, and Southeast Asia by means of proselytism and—in the case of Tibet's conversion—royal banishment of adherents of the prior animist religions.

The Dalai Lama's public opposition to religious evangelism is shared by Bishop Swing and other leaders of the URI interfaith movement. In his book, *The Coming United Religions*, Swing implicitly equates "proselytizing" with religious persecution and murder. He wrote: "In order for a United Religions to come about and for religions to pursue peace among each other, there will have to be a godly cease-fire, a temporary truce where the absolute exclusive claims of each will be honored but an agreed-upon neutrality will be exercised in terms of proselytizing, condemning, murdering, or dominating. These will not be tolerated in the United Religions zone."

URI board members agree that religious evangelism is an evil—presumably making an exception for their own proselytizing on behalf of religious syncretism. At an April 1997 URI forum at Grace Cathedral, San Francisco, Sri Ravi Peruman, who has been on the URI board of directors since 1997, said that religions have "invaded and crusaded," "subverted and converted." Peruman said that there should be a universal Declaration of Rights not to be converted to another religion, according to *Pacific Church News*. In this, he agrees with his Indian co-religionists.

The Dalai Lama has also publicly supported Theosophy, a movement founded in 1875 by Helena Blavatsky that combines Buddhism, Hinduism, and Western occultism. He wrote a lauda-



The Dalai Lama

tory foreword for *Spiritual Politics: Changing the World From the Inside Out*, describing the book penned by two Theosophists as "a new approach for creating a happier, more peaceful world."

Yet the authors of *Spiritual Politics*, Davidson and McLaughlin, say that war (not peace) can be a source of positive social change: "If peace is maintained at any price in order to continue vast injustices and

materialistic, wasteful life-styles, then spiritual death may be the result. Physical death is only of the body, the form nature, which according to the Ageless Wisdom will be reborn again in another form," they say.

"We must be cautious about a stubborn idealism that loves the ideal of peace more than it loves humanity's evolution. We can become so enamored of peace that it leads to inertia, stagnation, and above all else, an attachment to material comfort. Peace and war are not true opposites; peace and change are."

Davidson and McLaughlin dedicate *Spiritual Politics*, to

Help Sought For Bishop, Abbey Church

Help is being sought for Bishop John Perry-Hooker, 78, a Continuing Anglican prelate whose home and Abbey Church of St. Andrew the Apostle in Newbury, Vermont, burned to the ground in January.

"All the liturgical items, library, mailing list, medical files and all of his personal belongings were destroyed. Insurance on the Abbey house and contents was minimal," said Father Gregory Quevillon, speaking on behalf of Perry-Hooker.

The bishop himself was unharmed only because, providentially, he was up later than normal due to a dinner invitation earlier in the evening. At midnight, he was reading when the electricity shut off. When he got up to inspect the problem, he found the 210-year-old structure engulfed in flames. He had time only to rescue himself, his chalice and most of his animals.

Quevillon said Perry-Hooker began his career as a doctor and psychiatrist, later seeking ordination as his work veered toward youth ministry in Boston in the 1960s. For advanced substance abusers and disturbed young people encountered in that ministry, he provided a free recovery program at St. Andrew's Abbey, manned by ordained brothers. He was also active in civil rights and Vietnam war issues.

Perry-Hooker is described as an "autocephalous bishop of the Apostolic Succession," who in the 1970s was the primate of a small Continuing body called the Anglican Church of America (different from the Anglican Church in America, led by Archbishop Louis Falk).

"Presently, the church is constituted as a religious order and in general serves other congregations," Quevillon said. The bishop also helps the poor and elderly in the area. The church's six ordained priests and "numerous brothers" serve parishes in New England, New Mexico and Canada, he added.

Urgent needs include funds to rebuild and supply a smaller St. Andrew's Abbey chapel, which will enable it to continue ministry to the disadvantaged, Quevillon said.

Contact information is: St. Andrew's Abbey, Doe Corner, Newbury, VT 05051; 802/866-5687; Gquevy@aol.com

"DK"—Djwhal Khul, a Theosophical spirit being—and say that the teachings of Theosophist Alice Bailey and the Lucis Trust "provided much of the inspiration" for the book.

Interfaith News Roundup

***REPRESENTATIVES OF 11 MAJOR FAITHS** who met recently in Kathmandu, Nepal, hope to mobilize billions of believers to conserve the world's natural resources. During their meeting November 15, representatives of the Baha'i, Buddhist, Christian, Hindu, Jain, Jewish, Muslim, Sikh, Shinto, Taoist and Zoroastrian faiths addressed a broad range of international environmental challenges and unveiled their "Sacred Gifts for a Living Planet"—initiatives to promote environmental responsibility and sustainability.

***DR. DAVID BRYER** of Oxfam UK, a leading development charity, has been named the first chief executive of the World Faiths Development Dialogue. WFDD is a multi-faith initiative launched three years ago by Archbishop of Canterbury George Carey and James Wolfensohn, president of the World Bank, to promote communication between the world's spiritual communities and the World Bank. Bryer, who will take up his new role in May, hailed the opportunity WFDD presents "for people of different faiths [to come] together to influence the direction of poverty eradication in the 21st century." The WFDD's inaugural conference was held in February 1998 at Lambeth Palace in London, with Baha'is, Buddhists, Hindus, Jains, Jews, Muslims, Sikhs, Taoists and Christians—Anglican, Roman Catholic, Lutheran and Orthodox—represented.

***"A NEW AND EXCITING WAY OF FAITH THAT ERASES LINES OF FALSE DISTINCTION"** between religions has been put forth in a new book by California Episcopal priest and New Age spiritualist Matthew Fox. "Drawing upon the teachings of the great faiths," says one explanation of **One River, Many Wells**, "Fox brings readers into the common heart of the world's religions and shows how the different fingers of the world connect to a single hand." Not inconsequently, the book's theme dovetails nicely with the campaign of Fox's bishop, William Swing, to create a United Religions organization. Fox was received into the Episcopal Church by Swing after he was ousted as a Roman Catholic monk for attempting to blend new age philosophies with Christianity.

***EVEN THE UNIFICATION CHURCH'S REV. SUN MYUNG MOON** has joined the campaign to put interfaith efforts to work for global peace and justice, a movement which already seems to have attracted a large number of enthusiasts, not least Bishop Swing and his United Religions. In January, Moon's Interreligious and International Federation for World Peace (IIFWP) co-sponsored a convocation at the UN, at which 200 couples from around the world were married in a joint ceremony intended to commend the importance of the family to world leaders. Moon urged support for the UN "as a temple of peace" and endorsed its recent calls for religions to work with the international body to solve global problems. "Religions are the internal center of the world civilization, but the family is the actual axis on which religions exist," said Rev. Moon.

Sources included *Ecumenical News International*, *The Living Church*, *The Washington Times*, *Episcopal News Service*

Orthodox Pledge Cooperation

In a historic agreement, leaders of 15 of the world's 16 Eastern Orthodox churches have vowed to work together in ways that are likely to raise their international profile on moral and ethical concerns.

At a December 24 meeting at the headquarters of the Ecumenical Patriarch of Constantinople near Istanbul, leaders of 15 autocephalous (self-governing) and autonomous Orthodox churches—all but the Russian Orthodox Church—pledged to increase cooperation, including by: holding regular summit meetings to deal with current Orthodox issues; setting up an inter-Orthodox federation of theological schools around the world; and founding an inter-Orthodox committee on bioethics.

Source: *Ecumenical News International*

"Faith-Based" Initiative Attracts Support

Most religious groups seem to have given favorable or cautiously favorable reaction to new President George W. Bush's plan to expand their role in social programs as the next step in welfare reform.

On January 29, Bush announced his promised faith-based and community initiative, which will help make government dollars more available to non-profit secular and religious groups for a range of social services, from homeless feeding programs to prisoner rehabilitation.

Such groups "have proven their power to save and change lives," Bush said. "Government, of course, cannot fund, and will not fund, religious activities," he went on. "But when people of faith provide social services, we will not discriminate against them... We'll make sure that funding is available to faith-based programs on an equal basis with non-religious alternatives."

As part of Bush's plan, a cornerstone of his "compassionate conservatism", he created offices in five Cabinet agencies and the White House with a charge to ease bureaucratic barriers to better cooperation with charities, many of them with religious ties. The plan also will give tax breaks to encourage charitable donations.

The proposal, which is to be put in legislative form, has received bipartisan support on Capitol Hill, including from Sen. Joseph Lieberman, Connecticut Democrat.

Many Evangelical and conservative groups hailed the proposal, with some pointing out that faith-based programs get better results at lower cost than government programs. A spokesman for Catholic Charities in Los Angeles was more cautiously welcoming, hoping that government involvement will not weigh down faith-based social programs with regulations and paperwork. Moderate-to-liberal groups warned of improper mingling of church and state, and placing too great a burden on charities. Feeling runs highest on the church-state issue, and some organizations are already vowing to go to court to defeat the initiative.

Bush's plan is based on the 1996 Welfare Reform Act, which introduced the "charitable choice" provision and which is up for reauthorization this year. The provision said that faith-based groups using federal money for social services may keep their religious symbols, character and internal governance, but not use the funds for "sectarian worship, instruction or proselytization."

"This delivery of social services must be results-oriented and should value the bedrock principles of pluralism, nondiscrimination, even-handedness, and neutrality," Bush said.

Continued on next page, right column

ANGLICAN WORLD BRIEFS

THE ANGLICAN BISHOP OF EL SALVADOR, Martin Barahona, reported that the local church was very active in providing relief, with support from sister churches in the region, following the January 13 earthquake which devastated the Central American nation. In late January, Barahona reported that the Anglican Church in El Salvador had been distributing 2,000 meals per day. Church workers were also getting ready for the "restoration stage," when they would no longer provide prepared food, but rather provisions people can use in places to which they have been relocated. But that was before two more deadly quakes hit the nation in February. - *Ecumenical News International/Anglican Communion News Service*

THERE WERE CONCERNS FOR THE SAFETY OF THE ANGLICAN ARCHBISHOP OF THE CONGO, Patrice Njojo, and of the larger Christian community in the region, following new outbreaks of fighting in the eastern part of the nation which left at least 100 dead and caused more than 3,500 to flee across the Ugandan border. The entire population of Boga, where Archbishop Njojo and his family were based, was reported in January to have fled. The assassination of President Laurent Kabila has added to the uncertainty. Much of the civil unrest in the region is due to fighting between local ethnic groups. But whereas combatants in these conflicts once used machetes, now they have guns supplied by some of the six neighboring countries currently involved in the conflict. The Democratic Republic of the Congo has been in turmoil since 1996, when Rwandan-backed rebels launched their war against the ailing President Mobutu Sese Seko. It led to President Kabila's installation in 1997. Life for ordinary people began to improve, but now the country has returned to chaos. - *Anglican Communion News Service*

THE CHURCH OF PAKISTAN, a 30-year-old Protestant merger that includes Anglicans, made history November 21 by ordaining its first two women deacons—despite civil court action by another church opposing the ordinations. The 800,000-member church is the first in Pakistan to open its ranks of clergy to women. "We have gone ahead with what we believe is right," said Bishop Samuel Azariahs, moderator of the Church of Pakistan, whose wife is one of the new deacons. "None of the mainline churches have opposed this, though officially they may not agree with me 100 percent on this." The civil court action to try to block the ordinations was initiated by Timotheus Nasir, moderator-secretary of the United Presbyterian Church of Pakistan. "Women's ordination is not authorized by the Bible," Nasir said. - *Ecumenical News International*

ENGLAND'S BISHOP OF LANCASTER, Stephen Pedley, has launched a campaign to revive kneeling during services, and other bishops are echoing his views. He said that people crouch, stand, sit, or even appear to be laying down, but hardly anyone kneels any more. "Why is it that God no longer draws us to our knees?" he asked in a diocesan newsletter article. "Is it just indifference?" - *Charisma News Service/The Washington Times*

His proposal also includes a requirement that a secular alternative be available in the neighborhood in which a faith-based program is funded by the government.

Bush and Lieberman stressed, too, that the new initiative will not undercut the government's traditional and secular role in welfare funding, a concern voiced by leaders of the largest church-related service systems. In announcing his initiative, Bush also moved to enhance AmeriCorps and other national service programs developed in the Clinton administration.

The two leaders seem to have the weight of public sentiment behind them. Most Americans say faith-based organizations and other nonprofits do far more than the federal government to solve social problems in their communities, according to a national survey released January 31 by the Pew Partnership for Civic Change.

USE OF FEDERAL FUNDS FOR ABORTION SERVICES ABROAD has been banned by President Bush. The executive memorandum overturned a decision of President Bill Clinton and restored a policy that had been in effect under Bush's father. President Bush said he did not believe taxpayer dollars should be used to pay for or promote abortions at home or abroad. His move denies international aid to family planning groups that support abortion overseas through surgery, counseling, or lobbying. Buoyed by support from the president, pro-life advocates turned out in much larger numbers at the yearly ritual marking the January 22, 1973 ruling guaranteeing a woman's right to an abortion. Tens of thousands of abortion opponents joined the march from the Washington Monument to the Supreme Court, which last year took 35 minutes and this year took an hour and a half.

PRESIDENT BUSH ALSO PROCLAIMED Sunday, January 21—the day after his inauguration—as a national day of prayer and thanksgiving for America's heritage of democracy and the perseverance of its government through the challenges of many years. Saying he was seeking guidance and God's blessings on the U.S., Bush asked all Americans to join him in the observance, "[k]nowing that I cannot succeed in this task without the favor of God and the prayers of the people." Bush himself began the day with a prayer service at Washington National Cathedral. Though Bush's action was in line with the presidential history of a nation still deeply (if now more pluralistically) religious, it was scored by groups such as Americans United for Separation of Church and State.

Sources included *Religious News Service, Christian News, The Washington Times, The Washington Post*

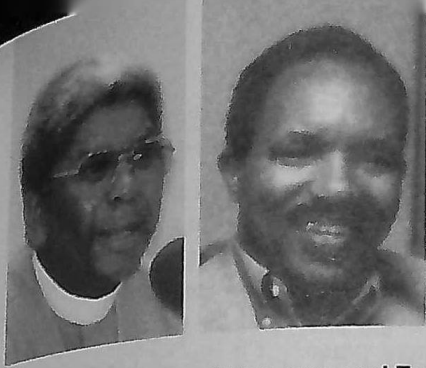
—LATE NEWS—

Council Approves "Visitors"

A General Convention call to put pressure on three dioceses still resisting women priests was recently answered by the Episcopal Church's Executive Council, albeit in a slightly softer way. The Council selected a nine-member team, now evidently to be called "visitors" instead of a task force, to monitor progress in each diocese toward allowing women full access to the ordination and deployment process, as required by the canons.

In an early February statement, though, the Council said that the "visitors" chosen by the presiding bishop and Council were "encouraged to begin with an extensive listening and fact-finding process and to be flexible in their approach to each situation. The Council anticipates regular reports and feedback and understands that acting in good faith the process may have to continue beyond the September 2002 deadline."

Source: *Episcopal News Service*



AIDS: What Churches Can Do

THE ANGLICAN ARCH-
BISHOPS OF SOUTH-
ERN AFRICA AND

RWANDA, Winston Ndungane and Emmanuel Kolini (pictured at left and right, respectively), were among 35 religious leaders from around the world who came to Washington in December for two conferences on the role of churches and religion in combating the spread of AIDS. The two archbishops met with President Clinton, and representatives from other Christian churches, and faiths, at a White House World AIDS Day Summit on December 1. Titled "A Consensus from Conscience: Revealing the Role of Faith in Response to AIDS," the summit represented a new approach to combating the AIDS crisis in the developing world. A second, larger conference for non-governmental and faith-based organizations—titled "Animating Theology: Turning Faith into Action in Response to AIDS"—was held by the U.S. Agency for International Development at Washington's Mayflower Hotel immediately following the White House Conference. In his address to the summit, Clinton told the religious leaders that the silence about and stigma of AIDS could not be overcome without their moral leadership. Archbishop Ndungane, one of three other speakers, spoke of the tragedy AIDS had brought to South Africa, and called upon western pharmaceutical companies to intensify their efforts to find a medical cure for the virus. However, the results of this research should be made available to the poor, he said. President Clinton promised that up to \$100 million would be made available for HIV/AIDS research and work in the developing world, though it will be up to President George W. Bush's administration to follow through on the pledges of support. (*The Church of England Newspaper*)

Anglican UN Observer Defies Primates, Joins 21 Other ECUSA Bishops In Signing Liberal Sex Manifesto

Report/Analysis By Lee Penn

A review of a radical sexuality declaration issued in 2000 shows that seven Episcopal bishops—including the Interim Anglican Observer at the UN—signed the document *after* the March 2000 Primates' Meeting issued strong warnings against the American Church's liberal sexuality policies.

In all, 22 bishops of the U.S. Episcopal Church (ECUSA) have signed the "Religious Declaration on Sexual Morality, Justice, and Healing" issued last year by the Sexuality Information and Education Council of the United States (SIECUS), a longstanding liberal organization.

The Declaration is brief, but it covers all the bases: it opposes "unsustainable population growth and over-consumption," and favors same-sex marriage, the ordination of women and "sexual minorities," "voluntary contraception," abortion, and "lifelong, age-appropriate sexuality education in schools, seminaries, and community settings." It does not mention the evils associated with widespread fornication, adultery, pornography, and divorce.

This trendy ecclesiastical endorsement of the Sexual Revolution came out a year ago with 900 signatures—including nine ECUSA bishops, former Presiding Bishop Edmond Browning among them. By the time of the Anglican Primates' meeting at Oporto, Portugal in March 2000, six additional ECUSA bishops had signed the document. Seven ECUSA bishops signed after Oporto, in a seeming rebuff of the primates' warnings that

Continued on next page

ANGLICAN USA BRIEFS:

BISHOP ROBERT S. MORSE, leader of the Anglican Province of Christ the King, a veteran Continuing Church which historically has had little interchange with other Continuing bodies, was the guest speaker not long ago at the Cathedral of the Incarnation in Orlando, the seat of Bishop Louis Campese of the Anglican Church in America's Diocese of the Eastern U.S. Bishop Morse also made his communion at the hands of Bishop Campese. *The Southwest Clarion* said conversations between the two bishops were encouraged last summer, when DEUS and APCK youth attended camp together.

***BISHOP GEORGE WEST BARRETT**, who helped push the Episcopal Church toward its 1976 approval of women priests, died December 3 in Santa Barbara, California, at age 92. In 1975, Barrett joined other bishops in ordaining four women as priests in Washington, D.C., after 11 others also had been illegally ordained in Philadelphia in 1974. Barrett's license was suspended, but only temporarily. He was an assisting bishop in the Diocese of Los Angeles for most of the past 30 years. Before that, he served as Bishop of Rochester (NY) from 1963-70.

***THIS YEAR'S ANNUAL MASS AND MEETING** of the American branch of the Society of King Charles the Martyr (SKCM) was held January 27 at the Church of St. John the Evangelist, Newport, Rhode Island. It was unique in bringing together officers and participants from several Anglo-Catholic societies and geographical areas. The preacher, the Rev. Dr. Ralph Walker, rector of the Church of St. Michael and All Angels, Denver, is also the warden of the Guild of All Souls, whose assistant treasurer, James Ward, flew in from Paris for the meeting. The deacon of the Mass, the Rev. David Kennedy, rector of the Church of the Guardian Angels, Lantana, Florida, is the master of the Society of the Holy Cross (SSC). The celebrant and host rector, the Rev. Canon Jonathan Ostman, doubles as secretary-treasurer of the Living Rosary of Our Lady and St. Dominic (related to the Society of Mary, which also had representatives present). The parishes led by Ostman and Kennedy are the only two in the Episcopal Church affiliated with the Forward in Faith organizations in both England and North America. Some Continuing Church representatives also attended. SKCM head, Mark Wuonola of Waltham, Massachusetts, presided at the business meeting. A high point of the day's festivities was the blessing of a new icon of King Charles created for St. John's by David d'Ambly of Philadelphia. - *Report by Wallace Spaulding*

***AN EXPERIENCED COMMUNICATIONS PROFESSIONAL AND ORDAINED MINISTER** of the American Baptist Church has begun work as the Episcopal Church's Director of Communications, which includes oversight of *Episcopal News Service*, *Episcopal Life*, and Media Services. Presiding Bishop Frank Griswold named Daniel B. England to the post. Griswold said England has "a broad range of experience," including in the development and implementation of corporate internal communications strategies and public relations. He previously worked for Texaco in the U.S. and En-

Continued on next page

UN OBSERVER continued from page 27

Episcopal dioceses ordaining and blessing those in same-sex relationships were threatening Anglican unity.

Among those signing after Oporto was Bishop Herbert Donovan, formerly of Arkansas and now the Interim Anglican Observer to the United Nations.

Eleven other active ECUSA bishops have endorsed the SIECUS manifesto: Charles Bennison (Pennsylvania), Frederick Borsch (Los Angeles), Steven Charleston (Episcopal Divinity School; formerly Alaska), John Croneberger (Newark), Sanford Hampton (Diocese of Olympia, WA), Harold Hopkins (Center for Pastoral Development; formerly North Dakota), Edward Lee (Western Michigan), Robert Moody (Oklahoma), David Richards (Center for Sexuality and Religion; formerly Center for Pastoral Development), Catherine Roskam (Suffragan-New York), and Orris Walker (Long Island).

In addition to Browning, nine retired ECUSA bishops have also signed, including Otis Charles, the openly gay former Bishop of Utah, and Walter Righter, former Bishop of Iowa and Assistant Bishop of Newark, who escaped penalty for ordaining an active homosexual when a church court decided ECUSA's constitution or canons do not bar such ordinations.

Other retired bishops who backed the Declaration are: William Davidson (Assistant-Ohio), Walter Dennis (Suffragan-New York), Theodore Eastman (Maryland), William Folwell (Central Florida), George Hunt (Rhode Island), Coleman McGehee (Michigan), and Richard Trelease (Rio Grande).

A total of 155 ECUSA cathedral deans, priests, deacons, religious, and laity have endorsed the SIECUS Declaration as well. Of 177 Episcopal backers, 67 signed on after Oporto.

gland, and as a consultant to Ogilvy Public Relations Worldwide. His degrees include an M.A. from Cambridge University, where he read theology; a M.Div. from Eastern Theological Seminary in Philadelphia, from which he graduated *summa cum laude*; and a M.Th. from Princeton Seminary. - *Episcopal News Service*

OF GENERAL INTEREST:

***RELIEF EFFORTS FOLLOWING INDIA'S DEVASTATING EARTHQUAKE** were said to have been hampered by Hindu-Christian tensions. "Hindu hotheads are trying to dominate the rescue effort," said one Roman Catholic priest who said he was driven away from a hospital when he arrived to help. Officials said January 28 that more than 6,000 bodies had been found since the January 26 quake, which registered 7.9 on the Richter scale. Death tolls were expected to go much higher, however. - *The Washington Times*

***MOURNERS FROM MANY DIFFERENT CHURCHES**—Orthodox, Catholic and Protestant—in the Holy Land paid their respects to one of Jerusalem's most prominent religious leaders, the Greek Orthodox Patriarch of Jerusalem, Diodoros I, at his funeral on December 22. Messages of condolence also arrived from churches and church-related organizations around the world and from political leaders in the Middle East. At the same time, church members and the media have begun speculating about who will succeed the patriarch. - *Ecu-menical News International*

Signers include the Rev. Canon Charles P. Gibbs, Executive Director of the United Religions Initiative (URI), and the Rev. Dr. William Rankin, who was URI Vice President from 1998 through 2000. Among seven other cathedral deans and canons who have backed the Declaration is the Very Rev. Armand John Kreft, of Trinity Episcopal Cathedral, San Jose, California, who said at the time of his appointment that he was homosexually active but had no permanent partner. Of the ECUSA clergy—bishops, priests, and deacons—who signed the Declaration, 29 percent are female.

In the year since its release, the SIECUS "Declaration" has gone from 900 endorsements to 2,028 (as of February 2, 2001).

Other SIECUS Declaration signers include 11 self-identified Roman Catholics (including several religious, two feminist theologians and the head of a Catholic pro-abortion lobby that is trying to get the Holy See expelled from the United Nations); 14 members of self-described "Catholic" or "Orthodox" groups that are not in communion with Rome, Canterbury, or Constantinople; and 257 people with posts in colleges and universities. Almost all the other signers are mainline Protestants, Unitarians, and Reform/Reconstructionist Jews. No Eastern Orthodox, Evangelical Protestants, Orthodox Jews, or "regular" Mormons have signed the SIECUS manifesto.

In opposition to the SIECUS Declaration, a group called Mastering Life Ministries (MLM) created its own manifesto on behalf of traditional Christian teaching on sex and morality. The MLM goal is to "obtain the signatures of at least ten times the number obtained by SIECUS." However, as of February 19, 2001, MLM reports that it has 1,151 individual signers, plus 277 signers representing orthodox Christian ministries. (This is

*WRITER, JOURNALIST, AND SATIRIST AUBERON

WAUGH has died at age 61. He had a heart condition and passed away in his sleep at his home in Somerset, England, his wife, Lady Teresa Waugh said. The son of Evelyn Waugh, he was a noted satirical columnist at *The Daily Telegraph* and *Sunday Telegraph*, writing on political and social matters, as well as penning a regular chess column. His newspaper columns were collected into two books, **Way of the World** Volumes I and II. At the offices of *The Literary Review*, where Waugh was editor-in-chief, staff were stunned by the news. One said: "We are too upset to talk about it at the moment." Charles Moore, editor of the *Telegraph*, said "Bron Waugh was the finest journalist of his generation and also the bravest. He had a completely original view of life and he laughed in the face of the modern world." He had a kind of "intellectual honesty which forced him to describe the world as he found it, not as others might have wished it to be," said BBC media correspondent Nick Higham. "His dislike of the world in which he found himself often rivalled that of Britain's greatest satirist, Swift, to whom he was sometimes compared." He was a man of "deeply conservative views," whose "greatest strength was a dislike of pomposity and humbug and the second-rate." Waugh wrote five novels—his first, **The Foxglove Saga**, in 1960—countless book reviews and hundreds of columns for periodicals such as the *Spectator*, *Private Eye* and the *New Statesman*. - *BBC World Service*

***FURTHER SETTING THE STAGE** for the election of his eventual successor, Pope John Paul II named 44 cardinals in quick succession in January. They in-

70 percent of the number of SIECUS manifesto signers.)

A total of 82 ECUSA members have signed the MLM document, including four bishops—Robert Duncan (Pittsburgh), John Howe (Central Florida), Stephen Jecko (Florida), and William Wantland (retired of Eau Claire, WI).

AAC Supports Primates' "Enhanced Responsibility"

On the eve of the Primates' Meeting in North Carolina, the American Anglican Council (AAC) announced that it backs proposals to develop the primates' "enhanced responsibility" such as that in **To Mend the Net**, but hoped that the harshest steps in the **Net** plan would not be necessary.

The announcement went further than AAC's urgent appeal a month earlier, which called mainly for the primates to support alternative episcopal oversight for the beleaguered American faithful, but did not mention the **Net** proposal.

AAC President, Canon David Anderson, said that, in light of the "current crisis in the Episcopal Church (ECUSA)," the AAC believes the **Net** guidelines "should be given serious consideration by the primates" as means of shaping the larger role the Lambeth Conference asked them to play in ensuring Anglican unity.

However, the AAC reiterated its call for the primates to back a voluntary system of alternative episcopal oversight in ECUSA as a way of averting the **Net** plan's most stringent measures—the possible suspension of communion with any province that failed to respond to previous levels of discipline, and the creation of a new Anglican jurisdiction in its place.

Support for the more moderate oversight proposal also would "give the primates more time to work on larger solutions," such as that in **To Mend the Net**, Anderson said.

Nun-Turned-Priest Sacked

Officials at the Roman Catholic Duquesne University in Pittsburgh have ousted a professor from the school's theology department after discovering she had recently been ordained an Episcopal priest.

Dr. Moni McIntyre, a former nun in the Roman Catholic order of the Immaculate Heart of Mary, did not inform the school of her ordination. She "is now a publicly proclaimed, official teacher of Anglican doctrine, which differs from Roman Catholic doctrine in very important areas," said Duquesne President John E. Murray.

But McIntyre does not believe her ordination as an Episcopal priest should disqualify her from teaching Catholic theology.

Murray said she may be offered a different position in the university, outside the theology department.

McIntyre was evidently ordained by conservative Episcopal Bishop Robert Duncan of Pittsburgh.

Sources: *The Associated Press, (Pittsburgh) Post-Gazette* ■



cluded two from the Soviet Union who had been secretly elevated three years ago. The new cardinals also include Washington Archbishop Theodore McCarrick, New York Archbishop Edward Egan and the Rev. Avery Dulles, a noted Jesuit theologian. The appointments bring to a record 135 the number of cardinals under 80 and therefore eligible to vote in the College of Cardinals, the body that will elect the next pope. - *The Washington Post*

***TWO LEADING FAITH-BASED U.S. GAY RIGHTS GROUPS** recently took their protests to the Vatican, which they claim is engaged in a "holy war" against sexual minorities. In early January, 24 persons representing gay Roman Catholics in Dignity/USA, and Soulforce, an interfaith organization which has spearheaded a series of peaceful, non-violent protests at church meetings (including the Episcopal General Convention), asked for an audience with Catholic leaders, including Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith. The cardinal did not reply to the request. - *Ecumenical News International*

***A JUNIOR AT TEMPLE UNIVERSITY** in Philadelphia is suing university officials he says had him involuntarily committed to a psychiatric ward following a dispute over a Christian outreach he wanted to stage on campus in response to a play (*Corpus Christi*) depicting Jesus Christ as a homosexual. According to Brian Fahling, an attorney with Mississippi's American Family Association (AFA) Law Center, which is handling the case, Michael A. Marcavage was meeting with two campus safety officials about the possibility of holding the Christian outreach

when the two men physically seized him. A Temple University police officer handcuffed Marcavage and took him to the Emergency Crisis Center at Temple University Hospital, where one of the officials allegedly signed a statement describing Marcavage as "severely mentally disabled" and a "clear and present danger to others," among other things. However, doctors found nothing wrong with Marcavage, and released him within a few hours. Marcavage "is a young man of some substance. I believe his story is genuine," said Fahling. "Besides being a college student on the Dean's List, Michael was a White House intern with security clearance, is founder and president of a ministry called Protect the Children, president of his own business, and a volunteer who has worked with Campus Crusade for Christ and gone overseas with Feed the Children," Fahling said. "This is a good Christian kid who wanted to stand up for Jesus, and instead was handcuffed and dragged to a mental hospital as if he'd been seeing pink elephants." - *WorldNetDaily*

***AS OF JANUARY 1, CALIFORNIA CITIZENS** began paying (through their taxes) for homosexual and diversity tolerance education in all public schools and all grade levels, including kindergarten. They also began providing taxpayer-funded grants for field trips reinforcing these same "human relations" lessons. The changes are the result of two bills which went into effect as state law at the start of the year. One opposition group, the Pacific Justice Institute (Citrus Heights, CA), is providing standard opt-out forms, and free emergency legal counsel, for parents who do not wish their children to receive such social instruction. - *Christian News*

The Afterword

The Real Question For Kanuga

THERE IS REALLY ONLY ONE, SIMPLE QUESTION facing Anglican primates as they meet at Kanuga this month.

The difficulty will be overcoming the entrenched forces and obstacles which seek to prevent them from answering it.

Assuming that can be done, though, the first question the primates urgently need to answer is actually *not* about whether to begin getting tougher with ECUSA—though that choice is the most daunting. Even with Lambeth's backing—and the fact that ECUSA's theological separatism continues despite the entreaties of Lambeth and the primates—the idea of applying stronger forms of pressure for reform in the U.S. Church may seem a radical step in light of Anglicanism's history. The temptation to resort to a protracted "study" of the matter may be heavy, even among some conservatives.

That question, though, is secondary to a more important one, and it is this:

"May a province make any unilateral decision and still be part of the Anglican Communion?"

That was how English "Flying" Bishop Edwin Barnes framed the question a few years ago, and it has yet to be adequately answered by the primates.

The Lambeth Quadrilateral litmus test seemingly set by the primates last year will not work. By this standard, a province could become atheistic and remain in the Communion, as long as it does not publicly repudiate the Quad!

And just what is enough to constitute such a public rejection? There is ample ground for arguing that ECUSA has publicly repudiated the Quad's stipulations on scripture, *e.g.*, by virtue of the 1996 Righter decision and the church's pro-gay practices; and on the historic episcopate, in its recent concordat with Evangelical Lutherans (though some would see women's ordination as the first violation in this area).

What is absolutely clear, though, is that ECUSA has shown itself completely indifferent to the appeals and warnings of brethren in the wider Anglican Communion, and in fact widened its theological divergence from them at the last General Convention. It has shown itself determined to "make any unilateral decision" it wishes and still claim to be part of the Anglican Communion.

May ECUSA—or any province—do that? Is that acceptable to the majority of the Communion? If most primates' answer to this is "no," then their way forward should be clear.

Goodhew's Goodnews

It is (unfortunately) rather unusual for us here at *TCC* to be genuinely sorry to see a particular "establishment" Anglican bishop retire.

But Sydney Archbishop Harry Goodhew is an exception to the norm. Though we have known of him, regrettably, but a short time, he has risen rapidly in our esteem since we first met him at Lambeth '98.

He helped formulate the salient orthodox proposals at that Conference, all of which saw success in some form. Since then he has been active in the international effort to balance author-

ity and ensure orthodoxy in the Communion, and to address the needs of ECUSA's beleaguered faithful. Last year, he wrote a book with Archbishop Maurice Sinclair of the Southern Cone, **Way of Faithfulness**, which laid the groundwork for the pivotal proposal put forth this year in **To Mend the Net**.

What's interesting about the key role Goodhew has played in this international movement is that he is not an Anglican primate. He leads the most populous jurisdiction within the Australian Anglican Church, but not the whole of that province (that job went to a liberal, Peter Carnley).

Yet—without ever trying to do so—he has gained a higher standing and impact among many conservative Anglicans simply because of the intelligent, godly response he has made to the Communion's crisis of authority.

"He is too good, and wise, and faithful to be ignored," commented Canon Bill Atwood, general secretary of the international Ekklesia organization, which has done so much to consult with and help "network" conservative Anglican leaders around the world.

Which is why we are delighted to announce that Goodhew is not leaving the scene altogether. Following his retirement, he will remain active in efforts to address current problems in the Communion through his service on the Ekklesia Primates/Archbishops Council.

Sexual Cichosis

The deposition of Montana Bishop "Ci" Jones is notable for its severity, timing, and selectiveness.

Current ECUSA policies would seem to present no problems for bishops in or supporting "committed" same-gender or unwed heterosexual relationships, or a bishop remarried while his wife is still living. (One of ECUSA's leading advocates for "faithful" gay unions, Bishop Walter Righter, has been thrice married and twice divorced.)

And is it just coincidence that Jones' defrocking—right before the Primates' Meeting—gives Presiding Bishop Frank Griswold a hook at Kanuga on which to hang his claim that ECUSA is "thoroughly orthodox"? ■

BRIEFS continued from page 29

***THE FACT THAT OREGON VOTERS REFUSED** last November 7 to prohibit the promotion of homosexuality in the state's public schools is "clear evidence that many people see America's public schools as social programming centers rather than centers for academic learning," says Barrett Duke, a spokesman for the Southern Baptist Ethics & Religious Liberty Commission. By a 51 to 49 percent margin, voters agreed with homosexual rights activists who campaigned vigorously for children to be taught that homosexuality is "normal, healthy and natural." Duke asserted, however, that "Christians cannot afford to give up on the public schools because there are too many children in them who are at the mercy of those who present themselves as authorities. The reprogramming of an entire generation of children" portends "devastating consequences for the future of our country," he said. "Parents with children in public schools must become more involved in their schools," Duke said, "in order that traditional Christian values are not trampled or dismissed as antiquated, and that these values will be taught in those same environments" as those promoting homosexuality. - *Baptist Press*

Continued on Back Cover

CHURCH DIRECTORY

CALIFORNIA

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

Los Altos Hills
St. Luke's Chapel in the Hills
(Christian Episcopal Church)
 26140 Duval Way; First Sunday/Feast Days HC 10a; All other Sundays MP 10a; Sunday School all Sundays 10a; 1928 BCP; 650/941-6524

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

Orange County (Newport Beach)
St. Matthew's Church
(Anglican Catholic Church)
 1723 Westcliff Dr.; Sun HC 8a, 10:15a, SS (except summer) 9a; Tues Bible Study 7:30p; Wed Bible Study noon and Choral Evensong 6p; Thurs HC 9:30a and Bible Study; Fri Men's Morning Prayer 6a; The Rev. Stephen C. Searlett; 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 Copalello, 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, Pamphico 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, Oatlands
(Episcopal Church)
 Route 15 at Goose Creek, eight miles south of Leesburg; Sun HC 8a, HC or MP with SS & Nursery 9:30a, call for EP times; the Rev. Elijah White; 540/338-4357

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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