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them. The embryos would have grown further, the scientists admitted, if they had been implanted in the womb of either a sow or a woman. Either a sow or a woman. A woman or a sow." The column continued: "There has been some suggestion from the creators that their purpose in designing this human pig is to build a new race of subhuman creatures for scientific and medical use. The only intended use is to make animals, [claimed] the head of Stem Cell Sciences, Peter Mountford...backpedaling furiously once news of the pig-man leaked out of the European Union's patent office. Since the creatures are 3 percent pig, laws against the use of people as research subjects would not apply. But since they are 97 percent human, experiments could be profitably undertaken upon them and they could be used as living meat-lockers for transplantable organs and tissue." But, Bottum contended, whether the researchers want to create subhumans or superhumans—"slaves" or "masters"—"there don't seem to be words that can describe its horror sufficiently to halt it. May God have mercy on us..."

***TEN AFRICAN-AMERICAN EMPLOYEES** at the Christian Coalition of America's Washington, D.C. headquarters filed a racial discrimination suit against the organization on February 22 in U.S. District Court. The employees alleged that the office bars African-American workers from using the front door and maintains segregated eating facilities. The lawsuit, which named the Coalition and its Executive Director, Roberta Combs, as defendants, also alleges that African-American employees were excluded from two dinners and a prayer breakfast that the Coalition sponsored in honor of President Bush's inauguration. Additional allegations include a charge that the Coalition provides health insurance for some white employees but none for African-American workers. Combs said that the Coalition "vehemently denies any accusation of discrimination of any kind." - *The Washington Post*

***FEDERAL MARSHALS WEARING HOLSTERED REVOLVERS** entered a Baptist church in Indianapolis February 13 and forcibly removed several members before seizing the sanctuary and other buildings because the church owed more than \$6 million in back taxes and

penalties. The seizure of the Indianapolis Baptist Temple, which since 1987 has refused on religious grounds to withhold federal income and Society Security taxes from its employees' paychecks, was believed to be the first federal confiscation of a church sanctuary in a dispute over taxes. Last November, marshals seized the church's parsonage about two miles away. In January, the U.S. Supreme Court refused to consider the church's appeal of the federal court order allowing the seizure. - *The Washington Post*

***TWENTY-ONE PERCENT OF WEB SURFERS—ROUGHLY 20 MILLION PEOPLE**—have looked for spiritual or religious information on line, reports a Pew Internet & American Life Project survey. What's more, eight in ten churches surveyed had operated a website with church information and activities for at least a year, and 91 percent reported that e-mail allowed greater communication among members. "Religion is mainly part of the social story of the Internet, not its commercial story," said Lee Rainie, director of the Pew project. According to the study, "Wired Church, Wired Temples: Taking Congregations and Missions into Cyberspace," an increasing number of churches and churchgoers are using the Internet to build their congregations and do research to improve their services. An online survey of more than 1,300 congregations—believed to be the first of its kind—found that many churches and synagogues have constructed simple websites to promote their places of worship. Several ministers, the survey found, used the Internet to research material for their sermons or get new ideas for their services. "Overall, it seems the churches are seeing the net as a way of bringing their communities together," Rainie said. - *ABCNews/The Associated Press*

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A PUBLICATION OF
THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

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AUSTIN, TEXAS



THE Christian Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM — FOUNDED 1962

Volume XL, No. 3 / April-May, 2001 \$4.00



Primates' Meeting: A Bust, Or A Beginning?

When Bishops Attack: Female Bishop Wars Against Orthodox Rector

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Christian Challenge

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

THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

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

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THE LAMBETH QUADRILATERAL

The remarkable thing about [the fact that Anglican primates last year effectively declared the Lambeth Quadrilateral binding on Anglican provinces (noted in the February and March issues) is that], like the Chicago Quadrilateral on which it was based, [the Lambeth Quadrilateral] was not intended to define Anglicanism. It was intended to set forth the minimum requirements necessary for Anglicans to enter into unity or intercommunion negotiations with non-Anglican groups.

[Yet what] ECUSA began in 1976, when it unilaterally decided that Holy Orders could be conferred upon women, it continued in 2000 when it unilaterally "suspended" the preface to the Ordinal, which has been an essential statement of the Anglican understanding of Holy Orders for 450 years and which identified [that] understanding with Christian practice and teaching since Apostolic times.

As English "flying" Bishop Edwin Barnes said when he addressed the 1999 convention of the Fellowship of Concerned Churchmen, the [official] Anglican Communion now has so little in common that not even the Quadrilateral is everywhere accepted, let alone historic Anglican formularies.

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OPEN LETTER TO THE PRIMATES FROM AN ECCLESIASTIC LAWYER

Charles H. Nalls of the Washington, D.C.-based Canon Law Institute wrote this important and timely letter to all Anglican primates in mid-February.

Your Graces, I write to you on the eve of your March meeting in the United States concerning the state of affairs in the Protestant Episcopal Church in America (ECUSA). I am an ecclesiastic who, following the death of Mr. Kenneth North, directs the work of the Canon Law Institute in advising Biblically-orthodox parishes and churches on canon matters. Because of the situation in ECUSA, much of my work over the last two years has been related to the situation in that Anglican province and several of its dioceses.

One does not expect passion or urgency from a canonist. The *corpus iuris canonici* tends to inspire neither. However, the situation in portions of the Episcopal Church, perhaps throughout the Episcopal Church, compels a passionate response to the use of canon as a weapon of oppression against the godly.

In times past our canon has aimed at protecting and preserving those spiritual ideals that lie at the heart of the Church. Canon, based soundly in Scripture, had as its goal the regulation of the government of the Church and to prescribe habits of life appropriate for the clergy and all Christian people. Where it deviates from mission, where it veers from Scripture, and when it ceases to serve the Church, canon properly is the subject of reform. The same is true for the Church it serves.

Here is the situation in [ECUSA]. The Constitution and Canons of the church consist of pages of statute. This statute is joined by thousands of pages of diocesan canon. It is a body of ecclesiastic rule that has ceased to be godly in content and application.

From a content perspective, national canon includes provisions such as the now-infamous "Dennis Canon" (*Title I, Canon 7.4; see also Title II, Canon 7.5*). It is a provision included shortly after the sweeping changes in [ECUSA] took place in the 1970s. The canon purports to establish a trust on local parish property on behalf of the diocese and the national church. This canon is coupled with diocesan canons that permit bishops to reduce parishes to mission status under a variety of circumstances.

What does this mean? Bishops can use the threat of property seizure to enforce particular views on parishes. Episcopalians face the argument by their bishops that their gifts and contributions were not given to their parish church, and can be stripped from them if they resist theological novelty. Families who have worshiped in a parish for years, who have been baptized, confirmed, married and, at the last, grieved in a local parish face a terrible choice. Put up with a theology they know is wrong or leave. In fact, bishops of [ECUSA] have gone as far as to tell these faithful souls to leave—leave or face proceedings under the canons. Many have left to other denominations or, more disturbingly, to no church of any kind.

What happens under canon to those who stand fast in the faith? Canonical punishment is swift. In fact, the only swift action under Episcopal canon is against the orthodox Christian. Parishes are reduced to mission status, their rectors and vestries removed and the properties of the parish seized. Those who continue to resist are sued in secular courts. If they continue to stand fast, they are subjected to a legal onslaught by their dioceses that can, where counsel is paid, run to hundreds of thousands of dollars on both sides.

The case of St. Paul's, Brockton, Massachusetts is instructive. The parish resisted innovations by Bishop Thomas Shaw on women's ordination and homosexuality. It sought alternate episcopal oversight within ECUSA and out of conscience rejected the diocesan assessment. The response of the diocese, acting under "color" of canon, was to inhibit the clergy under pretext, reduce the church to mission status and sue the vestry for the property. When the parishioners tried to pray on the lawn of the parish from which they were removed, their diocesan chancellor sought a contempt of court order against them.

I have been an attorney for nearly 20 years and have rarely witnessed such fury from an opponent in a court case. I can attest to it here—I am one of St. Paul's counsel.

This "episcopal oversight" has been repeated in the case of St. Andrew's, Morehead City in North Carolina, Christ Church, Mobile, Alabama and throughout the United States. Many congregations have walked away from their



"...Thats, 'For richer or poorer',
...not, ... 'For richer and richer'..."

properties to avoid the pain and loss of Christ's resources attendant upon secular lawsuit. The gist of the matter is that canon trumps these parishes' attempt to remain true to the Gospel, the creeds and orthodox Anglican faith.

The problem is magnified when one considers the canonical structure for the governance of clergy. A meaningful attempt at discipline at the episcopal level is virtually impossible. Bishops have avoided presentment for pedophilia, heresy and outright apostasy. Those who deny in print the most basic tenets of the faith continue to hold votes in the House of Bishops, untouchable by a canon structure that thwarts swift and, most importantly, Godly justice. The very process is governed by the Federal Rules of Evidence applicable to the secular courts. How can a body of canon embrace the secular? Only if it has become worldly.

At the clergy level, the problem is the same. Priests who hew to novel theology are sheltered under canon—safe from deposition even under the most severe circumstances. For example, one priest arrested for the sale of narcotics was left in his parish for more than six months with the knowledge by the diocese of the arrest. The parishioners of St. Bartholomew's in the Diocese of Washington, D.C. were not informed. Only after a second arrest for running an interstate narcotics ring and the attendant publicity did the diocese take any action.

Sadly, I can proffer dozens of other instances in which the canons of the church have not been applied in instances in which priestly behavior has fallen not only below Biblical norm, but into the realm of the actionable under secular law. Parishes who actually learn of a problem and seek to dissolve the pastoral relationship face a two-fold hurdle. First, they often are in the dark about how to proceed under the labyrinth of canon. Second, they face a dissolution process that can take six or more months. In the meantime, the priest will be eligible to draw full pay and benefits from the parish seeking to dissolve the relationship.

The situation has devolved to the point of misrepresentation and bullying on issues such as clergy call and vestry election. There are instances in which parishes have attempted to call a priest following a selection process that comports with canon, only to be told at the diocesan level that one or another technicality prevents the call. Clergy that satisfy a particular viewpoint are then "steered" into a parish that would otherwise not have considered the candidate. Most vestry lack the familiarity with the canons to resist such efforts or, in some cases, are actually menaced by diocesan staff to "fall into line." In some cases, parishes simply are worn down to the point at which they capitulate.

In the same vein, vestry elections have been manipulated to place selected candidates sympathetic to particular viewpoints. In one instance currently under review, a diocesan chancellor spent more than an hour trying to persuade a congregation to accept vestry candidates for their particular sexual preferences. When the vote still was unfavorable, the rector intervened and disqualified a sufficient number of votes to allow the election of these individuals. The matter has been appealed under canon.

Finally, canon has been used to prevent dissenting priests from dimitting into other recognized Anglican provinces. While I realize that the question of the so-called "Singapore Consecrations" is a difficult and pressing matter for you, the question of the clergy who have attempted to obtain letters dimissory into other provinces must be addressed. As you are aware, such letters are routinely issued for clergy moving to another province diocese in the Communion. In the case of the U.S. clergy attempting dimit to several of your jurisdictions, the letters have been denied and the clergy subjected to inhibition and deposi-

tion. The only possible motive for such action under canon is purely retributive.

Here, then, is a brief sketch of the situation under the current canon and constitution of ECUSA. The orthodox suffer, the apostate flourish and the Godly element of canon has disappeared. Where the law of the Church has become an instrument of oppression, it must be reformed. As a canonist and an Anglican, I respectfully request you to do so....

Mr. Nalls closed his letter by offering the prayer for the Church from the 1928 Book of Common Prayer.

"PSEUDO-THEOLOGY"

"If Jesus can show up in water, wine, bread and touch, then everything potentially speaks of Christ." - Episcopal Presiding Bishop Frank T. Griswold

This easily makes my short list of "Stupid Pseudo-Theology Quotes." If Griswold wrote something this idiotic on one of my Loyola exams, I'd give him failing marks for poor logic alone.

*Fr. Addison H. Hart
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A former Episcopal priest, Fr. Hart is now a Roman Catholic priest at the Newman Center for Northern Illinois University in DeKalb, Illinois.

"VIA MEDIA" A MYTH?

Forgive me if this seems a dark assessment.

I am trying, as a layman, to make sense of all that is taking place in our so-called communion. And it occurred to me that the concept I hear so often used of Anglicanism by clergy and theologians, *Via Media*, is a myth.

If the "middle way" is a path trod between two camps (liberal and conservative for arguments' sake, although neither is either) then it is a narrow path indeed, especially if one applies the concept to today's society and...church (ECUSA)...

The question in my head is this: How can we (Episcopalians) claim to be *Via Media* when we can't agree on who we are and what we believe? How is *Via Media* demonstrated in our own back yard? We fight, at every level, over doctrine, vestments, language, creed, sexuality, polity and anything else determining those things necessary for worship.

For that matter just where is our back yard? Is it in ECUSA, the AMiA, FIFNA, the Continuers, England? We cannot legitimately claim the "middle ground" in such a state of extreme division. How does one verify the claim?

Consider membership as a test. In the U.S...Buddhism has more members and a dynamic of growth (a better claim of the "middle ground"?), [while ECUSA's] dynamic seems to be death...Can 1.8-2.4 million and shrinking legitimately claim the middle way?...

How about history as test? The claim of "middle way" between Catholicism and Protestantism seems empty in that [ECUSA] has historically been in the business of schism more so than as a welcoming universal middle ground. Untold numbers have been driven off to Catholicism and to start new denominations such as the...the Reformed Episcopal Church, the Continuing Churches, etc. The *Via Media*? Hear no evil, see no evil, speak no evil seems to be our motto. Sitting on the fence doesn't offer anything but splinters in one's behind...

The numbers I see reported are a 30 percent decline in membership over the last 20-30 years...[w]hile the population has risen by 70 million in that same time...If God is CEO and we are a division of the Great Company, with these results you should expect to be liquidated...Maybe we are God's tax write-off!...

It seems to me you must have universal appeal to claim *Via Media* universally. Our withering membership universally denies this claim.

I can only interpret ECUSA as being a "rigid way," not a "middle way." Rigid in that its comfort zone will be maintained at all costs, even at the expense of the Cross. The only thing we tolerate is intolerance and we are liberally illiberal, especially concerning the fundamentals of our own faith...

In any age one must always consider if Christ is calling us away from the comfort of an institution that may be, from our own failures, self-serving instead of Christ-serving. I think that the only legitimate example of the real *Via Media* was demonstrated 2,000 years ago by Jesus Christ, Son of God, and we have yet to learn the lesson. Those in ECUSA (including me) better be prayerfully considering the possibility of 'a new thing', listening and looking for manifestation of His will...

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CONTINUING CHURCH PROBLEMS

I was ordained as an Anglican priest in the Continuing Church in 1997. I am still a priest. But since that time, my family and I have had to endure two splits in the church. There have been at least three other splits since the [1977] Congress of St. Louis. Something has gone terribly wrong with the Continuing Anglican Churches. I have outlined five general problems with two correctives to them.

The first problem is worshiping doctrine or theology instead of Jesus Christ...We can fight with each other about the truth and yet not love Him who is the Truth...We can quote the Scriptures, creeds and canons of the Church by heart and yet not love God with our heart. In short, the idea of God can become an idol so that we worship it instead of God himself. Doctrine points beyond itself to a Divine Person, Jesus Christ.

Second, there is a tendency to make ceremony an end in itself instead of a means to an end. We may worship...in the most beautiful vestments and [with] elaborate ceremonial...and yet not really be worshiping God but the ceremony itself...

Third, there are legal disputes which undermine the credibility and destroy the appeal of the Continuing Church. How can bishops who claim to love Christ destroy each other in lawsuits and personal attacks in the Name of Christ? Surely it is the most scandalous of contradictions, not only to God's people but also to the watching world...While the world around us is lost in sin and death, we are fighting among ourselves...The bishops who claim to be shepherds of God's flock are actually driving away the sheep...

The apostle Paul is clear: "The very fact that you have lawsuits among you means you have been completely defeated already" (*I Cor. 6:7a, NIV*)...No one really "wins" in church lawsuits...

Fourth, there is a growing sectarian spirit in not a few of the Continuing Churches to the point that they cannot associate with

each other. More than that, some of them cannot even admit that others who are not part of their little splinter group are Christians. Each claims that it is right and possesses "the fullness of truth and the Catholic faith and order."

Fifth, some continuing Anglicans are "playing Church"...simply having all the outward appearances of being a Church while actually not being so...Is it not playing Church when men are...ordained with very little or no seminary education? Is it not playing Church when bishops...ordain more [clergy] than there [are] laity?

We may attack [ECUSA] for ordaining women priests, same-sex marriages and heretical bishops. But...the Continuing Anglican Churches...are wrong, too, but in another respect. Anglicans left [ECUSA] only to leave each other...

What can be done...? I do not have all of the answers, but I will suggest two: pray for unity and then work together diligently in order to achieve it. First...the bishops of the different Anglican jurisdictions...should attempt to come together as brothers in Christ, laying "to heart the great dangers they are in by their unhappy divisions," praying that God would "Take away all hatred and prejudice, and whatsoever else may hinder them from godly union and concord" (1928 BCP, p. 37). All members of the Continuing Churches should pray to be delivered "From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness" (BCP, p. 54).

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Fr. Lent serves in The Holy Catholic Church (Anglican Rite), the result of a small 1997 split from the Anglican Catholic Church. The separated group itself later split into two parts. - Ed.

CONTINUING CHURCH SOLUTIONS

[Regarding] options for those wishing to leave ECUSA but lacking direction as to where to go:

I am Morgan Robertson, a resident of Marietta, Georgia. I am an attorney and the father of five sons, ages 6-16. I made my decision to leave ECUSA in 1987 for all of the same reasons [one hears among conservative Episcopalians today]. That my choice came as early as it did is probably attributable to the fact that the Diocese of Atlanta is more liberal than most, and that the decline here has been more precipitous and more noticeable.

I explored many options at the time of my departure, but it did not take long for me to realize that there were few which were satisfactory and none which were easy. The beautiful and dignified liturgy with which I had been brought up is as rare as it is precious. To keep it, I came to the conclusion that I would have to seek out one of the Continuing Churches which sprang from a Church Congress convened by the Fellowship of Concerned Churchmen in St. Louis, September 14-16, 1977.

Originally a single church was established, the Anglican Catholic Church (ACC) under the authority of [five] bishops. [T]here now exists an "alphabet soup" of denominations, all relatively small...(The two largest [in the U.S.], besides the ACC, are the Diocese of Christ the King and the Anglican Church in America.)

Each has had its share of opportunistic scoundrels...bickering...and egotism, though, happily, much less now than earlier. Nearly all use the 1928 **Book of Common Prayer**, subscribe to the 39 Articles of Religion, and are scripturally and morally sound.

No Continuing Church existed in Marietta when I left ECUSA. With a friend whom I had met in the Prayer Book Society, a psychiatrist named Stephen Edmondson, we formed the Church of Our Redeemer. We assembled a small group and began meeting for Bible study and worship in each other's homes. Eventually, we were able to set a room aside in my office for church use.

In 1991 God provided us with a faithful priest, newly retired from ECUSA. We now have 25 members and are experiencing slow but steady growth. The church owns the building (a house converted years ago for office use). We have, among many other things, bought and constructed church furnishings, had some stained glass windows made, and purchased a device with pre-recorded digital accompaniment for hymns.

It has been a difficult process, but throughout we have worshiped and shared fellowship faithfully, harmoniously, and with dignity. We are [part] of the ACC, whose website may be visited at www.anglican catholic.org, and are under the authority of a learned and faithful bishop. Best of all, my children have been and are being raised in this kind of church environment.

I offer this as one of many options open to [Episcopalians searching for a new church home]. With those who wish to consider this course, I shall be happy to share any of the information and practical details which I have gathered in the course of 13 years of following this path.

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NOTE TO READERS

In our March story on the Traditional Anglican Communion's two branches in South Africa, we stated that one, the Anglican Church in Southern Africa-Traditional Rite, was "mostly white," whereas it is a mixed-race body, with both blacks and whites. *TCC* regrets the error.

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SIGNPOSTS, continued from page 7

order that their children and their grandchildren shouldn't forget, he had to throw between himself and me that never-ending bridge of bread... (Luigi Santucci, **Wrestling With Christ**, p.155-157).

Isn't that beautiful!

The Eucharist is the center of the Church's life, because it is the *somewhere* of our encounter with the risen Jesus who is *everywhere*, filling all things in heaven and earth with his presence and his love. In the Eucharist we are bound to Jesus and to one another. We become part of his offering to the Father; our union with him and with one another is deepened. Indeed, the Christian Zen expert, Father William Johnston can say:

"As one assimilates the Eucharist, one is filled with the most tremendous energy—for...this is the bread of life. [It] is medicinal, healing, leading to integration of the personality, pointing beyond the state of integrity to the resurrection, which is the state of glory.

"...the Eucharist is a cosmic symbol. Through reception of this sacrament we are united not only with the individual Jesus but with the whole Christ. We are united with those who have gone before us, with those in the state of purification, with the poor, and the sick and the oppressed; for all are his members. Indeed, we are united with the whole human family each of whom is related to the risen Lord in a way that surpasses human understanding." (William Johnston, **The Wounded Stag**, p. 111) ■

Signposts

The Somewhere Of His Presence

This is an abridged version of a sermon preached by an Anglican Church of Australia priest, the Rev. David Chislett, last June at St. Mary of the Angels, Los Angeles, a parish of the Anglican Church in America. Fr. Chislett is the rector of All Saints', Wickham Terrace, Brisbane.

*

I CAN REMEMBER how, as a typical Australian school-boy, I would occasionally join in the prank of starting little fires by concentrating the sun's rays with a magnifying glass on my brown paper lunch bag. The sun was everywhere; it lit up as far as we could see; it gave us warmth on cold winter days; and yet it was possible to focus the light and energy of the sun very powerfully on one particular spot to great effect.

I also remember a woman who had painstakingly journeyed from complete atheism to the Catholic Faith. She looked into many non-Christian and Christian religions. She had come to understand that it is more logical to believe in God than not to. One day she asked an evangelical clergyman help her find God. The best he could do was to say that God is everywhere. The woman said that this made her angry. She said it was no use telling her that God was *everywhere*; she wanted to find him *somewhere*.

Eventually she discovered Catholic Christianity with its Eucharistic worship and its proclamation that the God of glory comes to us under the appearances of bread and wine, to be worshipped and adored and received in Holy Communion. Like us here today, she found the Blessed Sacrament of the altar to be the *somewhere* of God's encounter with us.

Back in the 1970s, I was good friends with a Roman Catholic priest, a Dominican, whose special area of study was comparative religion. He told me about the six months he spent in a Tibetan Buddhist monastery exploring the common ground between Christian and Buddhist spirituality. Being a priest of impeccable orthodoxy, he asked to have a small room in which to reserve the Blessed Sacrament, say the Divine Office, and celebrate a daily Mass.

Early one morning, a senior monk sat on the floor just inside the doorway, and stayed there motionless while my friend said his solitary Mass. When it was over, the monk asked my friend how often Christians went through this particular ceremony. He was stunned with the reply...every day! The monk said that most Buddhists would not be able to experience such spiritual intensity so often...that it was as if all that there was and all that there ever will be had converged and become focused at that point in time and space.

THERE ARE MANY PEOPLE who can accept that God is *everywhere*, but who cannot conceive of encountering him *somewhere*. There are even Christians who think it blasphemous to

talk of the *somewhere* of his presence. We sometimes call this the "scandal of particularity." In our day it is even possible to find Christians (including some Anglican Communion bishops!) who speak about the particularity of the Incarnation itself in hushed tones as if to do otherwise would cause embarrassment. How odd of God to choose the Jews! Yet we continue to affirm the basic conviction of the Christian Faith, that God become incarnate in a particular civilization, born of a particular teenage Virgin, that this God who is *everywhere* came into our world *somewhere in particular* without destroying the *everywhere* of his presence.

COME WITH ME TO THE UPPER ROOM; to the last supper Jesus ate with his disciples, those who were to be the nucleus of the new humanity, to the occasion of his creating the *somewhere* of his presence for those who love him. In the words of the Italian mystic Luigi Santucci:

"At this point I see his eyes wandering around over the remains of the bread on the table-cloth, and then shining with an ineffable inspiration: this, this would be his hiding place. That's where he would take refuge. That night they wouldn't capture him in his entirety; they'd think they'd done so, they'd think they'd dragged him away from his companions, yet really they would scourge and crucify a ghost: he had hidden himself in that bread. Rather as in Galilee, when they wanted to seize him and kill him or make him king, he had the knack of hiding himself and disappearing from sight. So he stretched out his hand over the already broken bread, broke it into smaller bits and, raising it in the air, pronounced the words of the magic transition: 'This is my body, it's been given for you.'

"At this point I see his eyes wandering around over the remains of the bread on the table-cloth, and then shining with an ineffable inspiration: this, this would be his hiding place."

"...no, it wasn't to escape the lance-thrusts. All his flesh—not a ghost—was there for the executioners to tear at within a few hours. But the hiding place was still valid, and by inventing it in that instant he really did leave to his followers a Christ that no-one could ferret out and wrench from their hands. Let them eat him. Let their breast become the hiding-place of a hiding-place. A little earlier Jesus had washed their feet, he'd besmirched himself with the muddiest part of their physical being. Now he wanted to do more: he wanted to go down their throats...and gradually melt into all the fibres of their body.

"The primary significance of the Eucharist isn't mystical but physical, almost a clinging to the material being of his friends who would stay on and live. He said 'This is my body' with a tenderness that first and foremost exalted it itself. Not 'This is my spirit' or 'This is generalized goodness or well-being'—possibly they wouldn't have known what to do with such things. It was necessary to them that he should remain with the only thing we really know and attach our hearts and memories to—the body; and that it should be a desirable, acceptable and [homey] body.

"That's why he looked over that table-cloth for the easiest, most familiar and most concrete thing: bread. So as to quench hunger and give pleasure. Above all so as to stay. That evening Christ measured out for us all the millions of evenings before we'd see him face to face; he measured out the long separation. He knew that men forget things within a few days, that distance destroys things, that it's useless for lovers to insert a lock of hair in letters that are going far across land and sea. If Peter himself, and John and Andrew and James would forget, then in

Continued on page 6

News of The Weird

IN YOUR HEART YOU KNOW IT'S FLAT: We can thank journalist John Lofton of Maryland for calling our attention to an amazing revelation lately emerging from the ranks of ECUSA's women priests.

The flash of enlightenment which took place at St. Philip's Episcopal Parish in Laurel, Maryland—Lofton's hometown—last October 8 emanated from Interim Rector Elizabeth Carl (who also happens to be the first lesbian ordained by former Washington Bishop Ronald Haines).

To her credit, says Lofton in *Christian News*, Carl gave some advance warning that she was about to deliver an "Orient Express" message which she described as "fast-moving but not always with points that are connected."

She was right. Lofton said that, among other things, Carl boasted that Anglicans are "not Biblical literalists" but rather those who take into consideration the moral and historical environment in interpretation. For example, she said, "Jesus believed some things that we cannot swallow without question."

"Like what?" wondered Lofton. "Well," he wrote, "for this one you should be seated. Carl said that 'like most people of His time, Jesus believed the world was flat.'"

"Now, think about this for a minute—but no longer...lest you suffer permanent brain damage," Lofton wrote. "This is an assertion whose implications are vast. Because if Jesus believed this, He was not God, was He?"

Not to mention pretty forgetful about the fact that He created "all things." (See *Heb. 1:2, 10; John 1:3, 10; Col. 1:16ff.*)

THEY'VE GOT RHYTHM: Readers may remember our previous mention of the "Divine Rhythm Society" at a California Episcopal parish, which rang in the New Year by honoring the "life force." Published materials since obtained by TCC offer further enlightenment about the Society which we are happy, of course, to pass along.

It turns out that the Divine Rhythm Society—which we will now reveal as a group based within St. John the Evangelist, San Francisco—also held a December 21 "winter solstice service of songs and readings" titled "Love in the Dark." Not surprisingly, one supposes, the service did not mention Christ, but did mention (*inter alia*) Kali, Shekinah, and Mother Earth, and offer an ode to "the earth, the air, the fire, the water..." The program ended with a *Veni Emmanuel* hymn thus revised: *O come, o come Divine Within / Let knowledge of myself begin / Now in my heart speak soft and clear / That I may know love's presence here / Rejoice, Rejoice! Divine Within!*

The event's program states that the Rhythm Society "arose from a group with diverse backgrounds to create opportunities for spiritual exploration, movement, celebration, and community. We welcome people of all faiths, or no faith at all, to participate in this experiment."

In short, they may not have faith, but they've got rhythm, they've got movement; could even the P.B. of "Pluriform" Truth ask for anything more?



DOUBTLESS, THE EPISCOPAL GENERAL CONVENTION, which in 1997 voted to extend health benefits to "domestic partners" of church employees, will want to take this important cue from San Francisco when it next meets in 2003.

The City by the Bay, it seems, is about to embark on another first in the nation, by providing health care benefits for city workers undergoing sex-change procedures.

Starting July 1—if the plan gets the expected approval from the Board of Supervisors and Mayor Willie Brown—San Francisco's health plan will cover most costs (up to \$50,000) of sex-change operations, hormone treatments and related medical needs for city employees changing from male to female or female to male. *The San Francisco Chronicle* reported that the city's Health Service System board quietly approved the new benefit in February, nearly five years after activists began pushing for the coverage. An okay from the mayor and supervisors is the final step.

Once such a benefit is extended in ECUSA, Episcopalians can keep pace with the Church of England, which recently saw one of its priests change from a male to a female. ECUSA—the premier purveyor of progressive sexuality—can hardly allow itself to be outdone by a revisionist wanna-be sister province.

IN HONOR OF THE PRIMATES' MEETING just past, we offer this classic remembrance of past weirdness:

MONKEYING AROUND: In 1992, Canadian Anglican Primate Michael Peers declined an invitation to have his genealogy and social habits studied by a U.S. university.

Reportedly, Archbishop Peers was invited by the Wisconsin Regional Primate Research Centre, affiliated with the University of Wisconsin, to fill out a questionnaire which was addressed to the Primate's World Relief and Development Fund. It asked for his help in the preparation of an "International Directory of Primatology." Among data requested were descriptions of "primate oriented projects and programs" and "primate species and numbers supported..." A covering fact sheet said that the Centre "is self-sufficient in breeding colonies of primates and does not import from the wild."

In a reply, the Archbishop's principal secretary wrote that "the primates in your study are perhaps of a different species" than those associated with the church. "While it is true that our primate occasionally enjoys bananas, I have never seen him walk with his knuckles on the ground or scratch himself publicly under the armpits...Like you, we do not import our primates from the wild. They are elected from among the bishops of our church. This is occasionally a cause of similar, though arcane, comment." The secretary noted that "there are a mere 28 Anglican primates in the whole world"—all male. "So far," he added, "we have had no problems of reproduction." ■



FOUNDATIONS

Reporting the news of Anglicanism's largest traditionalist organization, Forward In Faith, North America. Edited by William Murchison; published ten times a year. **Send \$19.95 to: FIF-NA, 2905 Lackland Rd., Suite D, Fort Worth, TX 76116.**

PART IX: 1997

THE FIRST SIGNS OF AN AWAKENING IN THE WIDER ANGLICAN COMMUNION about changes in sexual ethics in the U.S. Episcopal Church (ECUSA) surfaced when the 37 Anglican primates (provincial leaders) met in Jerusalem in the aftermath of the Righter decision. Southern Cone Primate Maurice Sinclair told his colleagues of concerns emerging from the just-concluded Second Anglican Encounter in the South, a major meeting of representatives from 20 global South provinces, now encompassing most of the world's Anglicans. He noted that the Encounter's statement on human sexuality, issued in Kuala Lumpur, rejected as "totally unacceptable" actions which call into question the authority of Scripture, including the ordination and blessing of partnered homosexuals "in some provinces in the North."

SINCLAIR WAS MORE BLUNT IN CITING THE CONCERNS OF HIS OWN PROVINCE. ECUSA's decision to dismiss charges against Bishop Walter Righter for ordaining an actively gay man represents "an apparent lack of awareness of implications for the Communion as a whole," he said. While not suggesting the Communion's "distributed authority" should be overturned, he called for a "doctrinal guide" and some "collegial...supervision" which would help the Communion "gain the necessary coherence" in maintaining doctrinal standards.

IT ALSO EMERGED THAT THE PROVINCE OF SOUTH EAST ASIA'S SYNOD had resolved that it would be in communion *only* with those parts of the Communion which uphold principles of the Kuala Lumpur sexuality statement. Six Episcopal Synod of America (ESA) bishops swiftly aligned themselves with the resolution. The Kuala Lumpur statement also gained further endorsements throughout the year in various Anglican circles within and outside the "official" Communion.

MOREOVER, IT WAS WIDELY ALLEGED that something like the South East Asia resolution, or even a bid to expel ECUSA from the Communion "for repeated breaches of Christian moral teaching," was nearly introduced at the Primates' Meeting by some Asian primates, flanked by some African leaders. Reportedly, the primates were dissuaded from acting only after a U.S. bishop claimed that—the actions of individual Episcopal bishops or others aside—ECUSA's official teaching remained orthodox. It appeared that the primates hoped the 1997 Episcopal General Convention would reverse the Righter case finding that there was no legal bar to ordaining active homosexuals in ECUSA.

THE PRELATE WHO PRESENTED THE DISSUASIVE PAPER in Jerusalem—at the request of Archbishop of Canterbury George Carey—was later in the year found to be the former Bishop of Bethlehem (PA), Mark Dyer, who was then helping to plan the 1998 Lambeth Conference of the world's Anglican bishops. Dyer revealed that some primates were prepared in Jerusalem to disinvite ECUSA from Lambeth due to its grow-

ARCHBISHOP OF CANTERBURY George Carey carries the cross along the Via Dolorosa in Jerusalem. There, reports from the Primates' Meeting clearly indicated that the international Anglican community was at last awakening to ECUSA's departures from historic sexual morality.

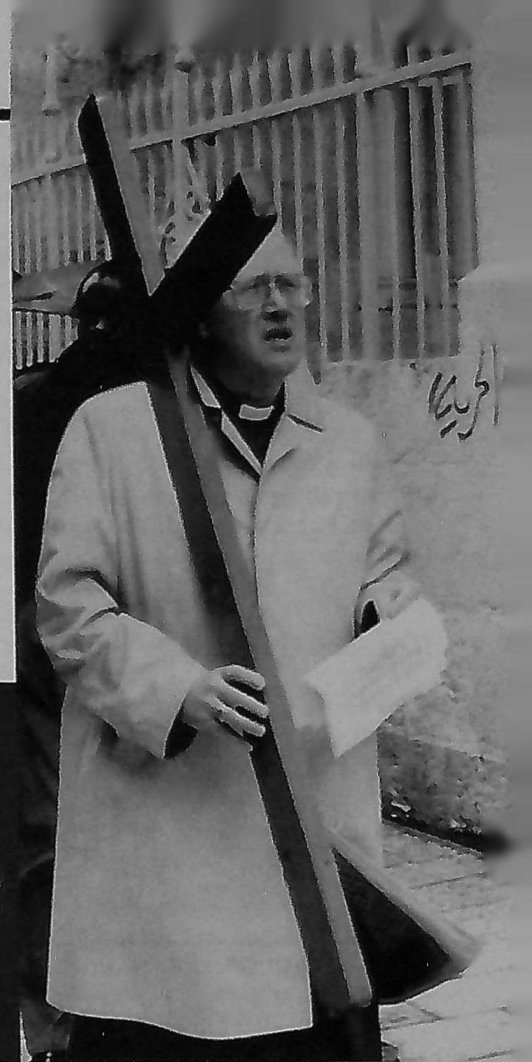
ing acceptance of homosexual practice.

AS BATTLE LINES WERE CLEARLY FORMING on the gay issue across the Communion in the run-

THE Christian Challenge

•1962 To 2000•

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



up to Lambeth '98, Archbishop Carey openly defended Christian sexual morality. He particularly chided the high incidence of unwed, cohabiting couples, and ruled out church sanction for same-sex relationships among

clergy. The remarks were part of a focus on objective moral values he initiated in England in 1996.

AND IN FRANK REMARKS DURING A U.S. VISIT, Dr. Carey said sex outside marriage defies Christian teaching. "I do not find any justification, from the Bible or the entire Christian tradition, for sexual activity outside marriage," Dr. Carey said in a February 10 sermon at Virginia Theological Seminary (VTS). "Thus, same-sex relationships in my view cannot be on a par with marriage and the church should resist any diminishing of the fundamental *sacramentum* of marriage." His remarks followed the 31-3 decision of the seminary's board of trustees to allow enrollment of homosexual or cohabiting students if their sponsoring bishops accepted their living styles. The action coincided with Carey's arrival at VTS for several weeks of study.

CAREY'S EMPHASIS on historic sexual morality spurred a backlash in some English circles, including a brief invasion of Lambeth Palace by members of the gay group Outrage.

ALARMED BY PRO-GAY TRENDS IN ENGLAND, the 1,900-member (Evangelical) Reform group moved toward opting for alternative episcopal oversight, by official or unofficial means.

IN AN APPARENT "FIRST" for a C of E prelate, the Bishop of Birmingham, Mark Santer, a 60-year-old widower, also announced he would marry a divorcee in a civil ceremony.

FORMER EPISCOPAL PRESIDING BISHOP JOHN ALLIN described ECUSA as "systematically ill." He scored the long periods spent on selecting new bishops, and the imbalance, lack of discipline and ignorance of the gospel evident in ECUSA.

THE RIGHTER DECISION DOOMED a complaint filed by more than 150 lay and ordained Episcopalians. It cited Presiding Bishop Edmond Browning for failing to summon a canonically-mandated board of inquiry to probe charges lodged after Pennsylvania Bishop Allen Bartlett ordained two active homosexuals.

AN INVESTIGATION of a claimed cadre of gay Episcopal clergy on Long Island confirmed some allegations made in the *Penthouse* exposé of the matter, but disputed others. Investigators focusing on the case of the Rev. Lloyd Andries found no evidence of a clergy sex ring. But retired Central New York Bishop O'Kelley Whitaker, who oversaw the probe commissioned by Long Island's diocesan convention, said investigators "did not try, or were not able, to identify specific persons" among Andries' "numerous" sexual partners

THE LAWFUL CALL of conservative, British-born priest, scholar and author, Dr. Peter Toon (pictured), to a Virginia parish was successfully blocked by the local Episcopal bishop.



who might have been ECUSA clergy. The report verified that Andries had undergone a "commitment ceremony" with one of the Brazilian men allegedly imported for sex, but discounted the possibility that "sexual rituals and orgies" took place in "sacred spaces."

MEANWHILE, LONG ISLAND BISHOP ORRIS G. WALKER JR. was formally charged with the uncanonical rejection of the rector-elect of St. George's, Flushing, New York, a 300-year-old multi-ethnic parish. Accusers—21 parishioners and three clerics in the diocese—said Walker had declared, without explanation, that the rector-elect, the Rev. Dr. Franco C. Swan—Walker's own appointee as vicar of St. George's Chinese congregation—was not "duly qualified" to serve as the parish's rector. The complaint was just the latest eruption in the diocese, following upon the *Penthouse* claims, Walker's admission of alcohol abuse, the arrest of one of his priests on drug charges, and a diocesan standing committee report which linked Walker with unexplained expenses.

THE OUTCOME OF THE LONG ISLAND CASE BECAME PREDICTABLE when similar charges against Southern Virginia Bishop Frank Vest were dismissed by a five-bishop review panel appointed by Browning. The panel concluded that, if it were proven that Vest blocked the call of British-born conservative, the Rev. Dr. Peter Toon, as rector of Christ Church, Danville, Virginia, it would not have constituted a canonical offense. Vest had refused to receive transfer letters from the diocese of Quincy certifying that Toon was a "duly qualified" priest, claiming that he was unable to satisfy himself that Toon

was "duly qualified" because of inadequate documentation from Quincy or Toon. Some veteran observers said the ruling was an alarming, precedent-setting expansion of a local bishop's authority at the expense of the historical rights of parishes.

A SECOND DEFENDANT WAS ACQUITTED in the case of five former Nashotah House seminarians charged with sexually assaulting minors at the Wisconsin seminary in the 1980s. Of three remaining defendants, two pleaded no contest and were jailed, and one was imprisoned after a conviction.

WASHINGTON BISHOP RONALD HAINES ordained another practicing homosexual.

MEANWHILE, 24 LEADERS AND MEMBERS of St. Luke's, 15th Street, Washington, D.C., a historic African-American, Anglo-Catholic parish in the capital, alleged in a lawsuit charging fraud and civil rights violations that Bishop Haines had improperly intervened in St. Luke's affairs in order to bring the parish in line with his liberal policies, with the help of interim rector Fr. Gary Gilbertson and others. The suit was unsuccessful. The parish's membership declined, and it is now led by a woman priest.

A THIRD FINANCIAL CONTROVERSY BEGAN FOR ECUSA. New York State Attorney General Dennis Vacco began investigating possible mishandling of ECUSA's some \$200 million in trust funds, after questions about them were raised by a group of Episcopalians in the wake of the 1996 embezzlement conviction of ECUSA's former treasurer, Ellen Cooke.

THE EPISCOPAL SYNOD OF AMERICA (ESA) and the new conservative umbrella group, the American Anglican Council (AAC)—both formed in Texas about eight years apart—formalized a partnership with the joint goal of forfending a push at the 1997 General Convention to "adopt the gay rights agenda and to enforce Soviet-like conformity concerning women's ordination." Unlike ESA, the AAC accepts women's ordination, but opposed plans to force its acceptance.

EVEN A NUMBER OF FEMALE CLERGY opposed mandated conformity on women's ordination—among them the seventh woman chosen to be a bishop in ECUSA, the Rev. Catherine Waynick of Michigan, who would succeed Bishop Edward Jones of Indianapolis. (ECUSA also saw its eighth female bishop, and fifth woman diocesan, tapped during the year. The Rev. Canon Chilton Knudsen of Chicago was chosen to succeed Maine Bishop Edward Chalfant, who resigned after admitting an affair.)

A PRE-GENERAL CONVENTION MEETING OF GAY ACTIVISTS at All Saints' Episcopal Church in Pasadena (CA) scored ECUSA's notions of "inclusion" for homosexuals as inadequate, and questioned whether same-sex unions should mirror monogamous heterosexual marriage. No commitment to monogamy was contained in a blessing rite distributed to participants.

DESPITE DISAPPROVAL IN THE WIDER COMMUNION, ECUSA's 1997 General Convention in Philadelphia did not adopt a canonical change that would have reversed the Righter Court's finding by obliging Episcopal clergy to refrain from sex outside holy matrimony; the proposal never even made it to the convention floor. The convention did act to provide

THE 1997 EPISCOPAL GENERAL CONVENTION kept ECUSA firmly on the pro-gay track, and most expected newly-elected Presiding Bishop Frank Griswold (pictured) to do the same.



FOLLOWING THROUGH ON AN EARLIER PLEDGE, Bishop William Wantland of Eau Claire (WI) said he would resign in early 1999, citing ECUSA's decision to force the issue of women's ordination as one reason for the move. Wantland, 63, could have stayed in office until age 72. Post-convention departures also included Alan Medinger, leader of the Regeneration homosexual healing ministry, who went to the Charismatic Episcopal Church (CEC), and Thomas C. Reeves, a history professor and author, who became a Roman Catholic. Reeves had recently penned **The Empty Church: The Suicide of Liberal Christianity**.

clearer canonical definitions of both doctrine and discipline, but no one expected the changes to stop gay ordinations. The convention also referred the Kuala Lumpur sexuality statement to an interim body instead of endorsing it.

THE CONVENTION AUTHORIZED medical benefits for undefined "domestic partners" of church employees, and deputies came within one vote of approving the development of same-sex blessing rites. But continued study of the issue was planned, and the House of Bishops made clear that there would be no moratorium on same-sex blessings in the meantime.

DESPITE RESISTANCE mounted by a traditionalist/conservative coalition, as well as some 90 clergywomen, the convention also handily passed a canonical change requiring that women be given access to ordination and ministerial positions in all ECUSA dioceses, including the four holdout ones, within three years. Measures that would have barred presentments of resistant bishops, or provided episcopal visitors, were rejected.

THE CONVENTION BID FAREWELL to Presiding Bishop Browning, choosing as his successor the then-Bishop of Chicago, Frank T. Griswold, who squeaked into the P.B. spot over the black conservative write-in candidate, Southern Ohio Bishop Herbert Thompson Jr. While deemed compassionate and fair, Griswold was expected to keep ECUSA on a "progressive," pro-gay track. Browning used his farewell speech at convention to lash out at orthodox Episcopalians.

A CONCORDAT WITH THE EVANGELICAL LUTHERAN CHURCH IN AMERICA also was resoundingly approved by the convention, but ELCA rejected the pact by a narrow margin shortly thereafter.

NEW JERSEY BISHOP Joe Morris Doss declared that pro-gay forces "won" at General Convention, but he himself seemed to be losing out with his diocesan standing committee. The panel had called on him to resign over "questions of character, trust and financial impropriety," and "an inability to meet" the diverse diocese's "pastoral and administrative needs."

MEANWHILE, AN ARTICLE by Washington journalist and Episcopalian Robert Stowe England reported that ultra-liberal Newark Bishop John Spong had by 1997 presided over a net loss of 17 parishes and missions in his diocese, and a rate of membership decline nearly twice that of the national church.

EVEN BEFORE THE CONVENTION, Pennsylvania Coadjutor Bishop Charles Bennison, who was due to succeed Bishop Allen Bartlett in six months, had decided, with Bartlett's agreement, to modify a pre-election pledge he made to honor the visiting bishop arrangement Bartlett had allowed for seven orthodox parishes. The clash which ensued was somewhat diffused when Bartlett agreed not to force visitations on at least two of the seven congregations.

DECLARING THAT ECUSA HAD BECOME THE "UNCHURCH," the 23,600-member Episcopal Synod of America took the first steps in pursuit of an autonomous province of the Anglican Communion "dedicated to the truth of Jesus Christ." Meeting just after the convention at Church of the Good Shepherd, Rosemont (PA), ESA's legislative body adopted resolutions pledging to uphold conscience over canons, provide orthodox episcopal care to parishes that need it—including ones that separate from ECUSA, support the formation of new congregations, and welcome association with Continuing Churches and other traditionalist bodies. The actions had the support of, among others, the AAC. The latter, while not presently endorsing a separate province, joined ESA in committing to provide episcopal care to parishes unwilling to "receive ministry from a doctrinally compromised bishop."

WHILE ESA WAS "NOT LEAVING" ECUSA imminently, it thought that the various measures, practically applied—plus the wider "convergence" of Episcopalians now awakening to their church's true state—would ultimately give shape to the "emerging" province. The entity could later be given more formal status within the Communion, ESA said. ESA Chancellor David Rawson noted that 11 years passed after the Declaration of Independence before the U.S. had a constitution.

IN ONE SIGN OF ITS NEW POSTURE, the ESA gave oversight to the conservative St. Paul's, Brockton, Massachusetts. An ESA-aligned prelate, retired Quincy Bishop Edward MacBurney, made a well-received visit to the parish in late September, during which he preached and celebrated the Eucharist. ESA President Pete Moriarty confirmed that MacBurney did not notify Massachusetts Episcopal Bishop Thomas Shaw before entering St. Paul's, a parish the diocese still claimed, even though it had seceded in 1996, mainly over the diocese's pro-gay policies. St. Paul's rector, Fr. James Hiles, who had been inhibited by Shaw on what parish leaders believed were trumped up charges of sexual misconduct, returned to service at St. Paul's under MacBurney's oversight.

SOME 575 DELEGATES attending the national assembly of England's Forward in Faith organization also confirmed that FIF was working toward a separate province for constituents, in light of expectations that the Church of England would ultimately admit women bishops. It was not yet clear whether the prospective province, overlapping the existing geographical provinces of Canterbury and York, would be within the C of E or a fully separate province with the same standing as Wales or Scotland, for example. At this point, however, over 900 C of E parishes had passed resolutions barring women priests, and FIF's some 26,000 followers included some 1,200 dues-paying clerics. Despite some assertions about poor drafting, the assembly

PRESIDENT Pete Moriarty speaks to the post-convention meeting of ESA's legislative body, which determined to pursue the creation of a separate province of the Communion in North America.



also affirmed the orthodox Kuala Lumpur sexuality statement.

THE "FIRST PROMISE" MOVEMENT was born when nearly 30 Episcopal rectors pledged to be in communion with faithful parts of Anglicanism while ignoring ECUSA canons, actions, or structures at odds with Scripture. Following a General Convention which further departed from Christian orthodoxy, the "First Promise" statement issued at a meeting held at All Saints', Pawley's Island (SC), September 9 obliged its signatories—whose numbers quickly quadrupled—to keep ordination promises to uphold and defend the Church's received doctrine. Clerics who signed the statement, including some ESA members, represented roughly 25,000 practicing Episcopalians and combined parish budgets of \$30 million or more. The clerics appealed to Anglican bishops around the world to discipline members who have departed from apostolic truth and order, and to support faithful U.S. Anglicans. The First Promise statement was endorsed by ESA's Council.

FIFTY ANGLICAN BISHOPS from across the world blasted efforts to "smuggle" the "pro-gay agenda...into the church's program" and to "foist" it on church members. In *The Dallas Statement* issued at the end of a week-long Anglican Life and Witness Conference in the Texas city—the five primates and 45 bishops scored the "unbridled liberalism" they saw in international debt and attacks on the sanctity of marriage, and called for "effective mutual accountability" among Anglican provinces. The prelates said that: "Those who choose beliefs and practices outside the boundaries of the historic biblical faith...are separating themselves from communion, and leading others astray."

THE GATHERED BISHOPS—who hailed from 16 nations in Africa, Asia, Australia, the Caribbean and North and South America—endorsed the idea of Anglican primates strengthening accountability through their periodic meetings, and urged the 1998 Lambeth Conference to empower the Primates' Meeting(s) to "become a place of appeal" for oppressed orthodox minorities, which should be provided appropriate episcopal care, they said.

SUBSEQUENTLY, SOME 35 DALLAS STATEMENT SIGNERS grilled ECUSA bishops in a letter about why so many of them were ordaining or sanctioning those involved in homosexual relationships. The responses, however, were few.

NOTING THAT SOME ANGLICAN PROVINCES may find it hard to remain in communion with parts of the Anglican Church that permit actively gay clergy or same-sex unions, Archbishop Carey announced an international commission that would examine human sexuality issues. But Richard Kirker of England's Lesbian and Gay Christian Movement said that,

with the whole Communion involved in the matter, "we expect to get what we want."

IN A MOVE LATER QUESTIONED by some bishops at Lambeth '98, the Evangelism Department of the Anglican Communion's Office in London was closed, and its Nigerian officer, the Rev. Cyril Okorocho, sacked. Okorocho had, among other things, supported and participated in the early 1997 Anglican Encounter in the South, which produced the Kuala Lumpur statement.

IN OTHER VOLLEYS IN THE YEAR'S SEX WARS, Anglican bishops in Southern Africa—one of the few liberal-leaning provinces on the continent—apologized to homosexuals for the "unacceptable prejudice" against them in the church.

THE BISHOP OF OXFORD, Richard Harries—leader of a bishops' study panel on homosexuality—publicly favored a proposal to lower the age of consent for homosexual activity in Britain from 18 to 16. One of his parishes, St. Margaret's, in Tylers Green, Buckinghamshire, told Archbishop Carey that it could no longer accept Harries' episcopal oversight.

LIKEWISE, ENGLAND'S JESMOND PARISH declared itself "out of communion" with Bishop Martin Wharton—who was due to be installed as Bishop of Newcastle in February—because he supported "loving permanent" homosexual relationships. The Evangelical parish asked Archbishop David Hope of York for an alternate bishop.

THE BISHOP OF JARROW, Alan Smithson—who during Lent '97 gave up the Bible for the Koran—became the first active C of E bishop to declare that he would bless same-sex unions. Smithson claimed his position was in line with fellow bishops' 1991 statement, *Issues in Sexuality*, which rules out gay relationships among clergy but takes a softer line on them among laity. However, C of E bishops claimed that the paper, which the General Synod had recently asked to be discussed churchwide, upholds historic sexuality teaching.

AND, SCOTTISH EPISCOPAL PRIMUS RICHARD HOLLOWAY argued in his new book, *Dancing on the Edge*, that the church should recognize gay and unwed heterosexual relationships alongside marriage, and provide new wedding rites that ask for sexual faithfulness only while a relationship lasts. "Liberalism gone mad," said one traditionalist priest.

IN A REVISED POLICY STATEMENT, Canadian Anglican bishops reasserted historic sexuality teaching, saying in part that they were "not ready" to authorize blessings for same-sex unions.

THE FINAL BLAST of the year's sex wars, though, came from Newark's Bishop Spong. He sent an open letter to Anglican primates in which he ripped "prejudice" and "ignorance" about homosexuality, in the Kuala Lumpur sexuality document, and the statements of some bishops who side with it. He claimed that "science" had shown that homosexuality "is not a choice, an aberration, or evil." And he warned that, if the '98 Lambeth Conference was "forced" to vote "negatively" on the gay issue, he and likeminded colleagues would take their cause to the media.

THIS PROMPTED A REBUKE FROM THE ARCHBISHOP OF CANTERBURY. Dr. Carey wrote Spong in part: "I am saddened by the hectoring and intemperate tone of your statement, which appears to leave little room for the dialogue you demand.

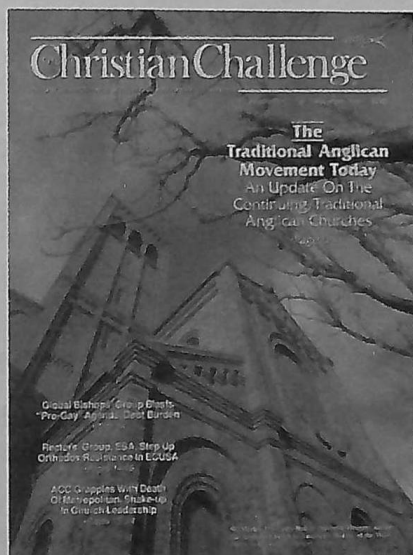
You claim the high ground of science and reason; you argue that the view of those who disagree is 'tired and threadbare' and their leadership lacks integrity. Furthermore, you attack personally those of us who disagree with your opinion and in doing so you distort the theologies and reasons why we are led to conclude that there is no justification for sexual expression outside marriage." He pointed out that a "very large number of bishops from all over the world disagree with you."

IN HIS RESPONSE, Spong effectively asserted that Carey has an unfair bias toward the Church's historic sexuality teaching.

THE YEAR'S END WAS MEMORABLE, too, for Presiding Bishop Browning, who was leaving the leadership of a church he saw as "healthy, although deeply divided." It was just before Christmas and the start of his retirement that he learned that a traditionalist/conservative group which thought ECUSA's structures had been "hijacked" by "progressives" had created a non-profit corporation using ECUSA's original—but never-incorporated—name, "The Protestant Episcopal Church in the United States of America" (PECUSA). What's more, they had filed papers for "PECUSA, Inc." in 45 states, as a way of re-establishing it as the rightful U.S. heir to the Anglican tradition.

THIS EVOKED AN ANGRY DEMAND from Browning that a principal in the scheme, William Wantland, an Episcopal bishop and lawyer, "stop these divisive activities and dissolve the corporation using the Episcopal Church's official name." (ECUSA was officially incorporated in New York as "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.") Wantland and other PECUSA, Inc. trustees, including Bishops Alex Dickson (retired of West Tennessee) and John-David Schofield of San Joaquin, claimed they were trying to hold the church together by giving orthodox members a "solid place...to stand." The entity's existence seemed sure to create huge legal confusion for ECUSA that would be expensive to unravel, while also providing a possible framework for the separate province of the Anglican Communion sought by orthodox Episcopalians. Browning threatened "a massive lawsuit," but as of January 10, 1998, the problem shifted to Bishop Frank Griswold.

BISHOPS FROM THE EPISCOPAL, CONTINUING AND CHARISMATIC EPISCOPAL CHURCHES concelebrated the Eucharist at the close of a healing mission which drew some 300 persons to the Church of the Good Shepherd in Granbury, Texas, in December. The apparently-unprecedented concelebration—highlighting the growing fellowship between orthodox Anglicans within and outside of "official" circles—included Fort Worth Episcopal Bishop Jack Iker, Episcopal Missionary Church Presiding Bishop A. Donald Davies, and CEC South Central Bishop Ken Myers.



ANOTHER CHALLENGE UPDATE on the Continuing Church, plus other reports during the year, found that the number of Continuing Anglicans (in four salient bodies, and a number of smaller groups) now totaled around 96,000 worldwide, with the global Traditional Anglican Communion (TAC) topping the list at c. 60,000. Added alongside four other non-Continuing Anglican bodies—the largest of these being the some 50,000-member Charismatic Episcopal Church—TCC calculated the "separated" traditional Anglican movement internationally to involve between 198,000 and 233,000 souls.

TAC'S GAINS in 1997 included some 5,000 orthodox believers—all Melanesians from the Torres Strait Islands (off northeast Australia)—who left the "official" Australian Anglican Church due to pastoral and other problems. The multi-lingual group, which included many Islanders working and living on the mainland, was received into TAC as the Church of the Torres Strait, coming alongside TAC's already-established Anglican Catholic Church in Australia.

A SIGN THAT TAC'S NUMBERS IN INDIA were growing, too, was that officials of the Church of North India, which is part of the Anglican Communion, were attempting to thwart the Indian Continuists in court actions. TAC Archbishop Louis Falk said church officials were investigating the actions.

IN A NEW BID for traditional Anglican unity, leaders of the Anglican Church in America (ACA), a part of the TAC, proposed a plan whereby interested U.S. Continuing or other orthodox Anglican bodies could become part of TAC but remain as separate, parallel jurisdictions for up to a decade. All admissions to the TAC, and any ultimate reorganization of the various bodies as one U.S. province, would be handled by non-American bishops of TAC, which had a presence in nine nations, and some key ecumenical contacts.

THE PRESIDENT OF THE FELLOWSHIP OF CONCERNED CHURCHMEN, Jane Nones of Minneapolis, announced that the 24-year-old organization—devoted to promoting harmony and unity among Continuing Anglican and orthodox Episcopal groups—had doubled its membership during 1996, to over 200, and had become more broadly representative of the orthodox Anglican spectrum.

MORE THAN 200 PEOPLE PACKED St. Mary's, Denver, May 31 for the long-awaited consecration of the church which two decades earlier became the first to secede from ECUSA, following the latter's approval of women priests and a modernized liturgy. The secession led to a long, and (ultimately) losing legal battle with the Episcopal diocese over the church property. However, a negotiated settlement enabled the people of St. Mary's, now part of the Anglican Catholic Church (ACC), to buy back their property. The final payment had been made earlier in 1997.

MEANWHILE, THOUGH, THE ACC AS A WHOLE was buffeted by a leadership struggle sparked after ACC Archbishop William O. Lewis suffered a stroke. Lewis was said to be making a steady recovery, and continued to function as leader of the Continuing Church body. But then, Pennsylvania-based Bishop Thomas Kleppinger of the Diocese of the Resurrection declared that three bishops had certified that Lewis was incapacitated. Kleppinger claimed that he was the acting metropolitan—evidently based on an earlier assertion of seniority that had been

contradicted by ACC's provincial registrar. Lewis said Kleppinger presented no written evidence for claiming that he (Lewis) was incapacitated, and that the registrar and three ACC bishops had certified to that he was competent. Physicians subsequently confirmed that finding.

AN EARLY AUGUST ATTEMPT by ACC bishops to meet and resolve matters led instead to Lewis' inhibition of Bishop James McNeley (Holy Trinity and Great Plains), a Kleppinger ally, whom Lewis claimed "struck" one bishop and "menaced" others "physically and verbally." The faction led by Kleppinger again asserted that he was acting metropolitan, this time justifying the coup on theological grounds. The new statement said Kleppinger and his supporters—Bishops McNeley, A. David Seeland (Pacific and Southwest), Leslie Hamlett (United Kingdom), and Alexander Price (New Zealand)—were the only true Anglican Catholics, while the canonical ACC is merely "Traditional Episcopal," and so liable to the same errors as beset ECUSA and establishment Anglicanism.

AMID ALL THIS, Archbishop Lewis, widely hailed as having shepherded the ACC with a steady, kindly hand, died September 23 at age 74. The majority ACC chose its Bishop of New Orleans since 1985, M. Dean Stephens, to



ACC ARCHBISHOP William O. Lewis died in September, at the height of a leadership struggle in the Continuing Church body.

succeed Lewis. Stephens, 57, was enthroned in stately rites during the ACC's October Provincial Synod in Norfolk (VA). The separated group held a synod in Allentown (PA), there electing Bishop Hamlett as its leader. Leaders of the majority ACC estimated that about 18 percent of the church's total international membership had gone or would go with the other group.

A SERIES OF LEGAL DISPUTES followed over which of the ACC bodies was the "true" ACC, the inhibitions of the five prelates, and ACC assets, notably Holyrood Seminary in Liberty, New York. The majority ACC ultimately prevailed in all cases.

IN AN IRONIC TWIST, an Episcopal-turned-Continuing congregation which lost its original building to the Episcopal diocese in a protracted court fight, found a new church home by buying the building of a defunct Episcopal parish in the same diocese. The Church of the Resurrection (formerly Trinity-St. Michael's), a Connecticut parish of the Anglican Province of Christ the King, bought the building at "reasonable" cost from the Episcopal Diocese of Connecticut and the parish of Immanuel-St. James in Ansonia.

IN SCENES OF UNPRECEDENTED MAYHEM and carnage, Kenyan paramilitary police stormed All Saints Anglican Cathedral, Nairobi, during a prayer service July 7, attacking pro-reform advocates sheltered inside, and leaving the cathedral covered with blood and the pews broken and scattered.

THERE WAS A TREMENDOUS OUTPOURING OF GRIEF in England and around the world over the sudden, tragic death of Diana, Princess of Wales.

THE WELSH ANGLICAN CHURCH saw the ordination of its first 64 women priests in January. Meanwhile, the Rev. Canon David Thomas was consecrated January 5 as the Welsh Church's "flying bishop," to minister where needed to parishes and clergy opposed to female priests; nearly one-third of Welsh clergy were opposed.

IN CANADA, Victoria Matthews, Toronto's suffragan bishop, was tapped to be Bishop of Edmonton, thereby becoming the Anglican Church of Canada's first female diocesan. Toronto then chose another female, the Rev. Ann Tottenham, to fill the spot vacated by Matthews, and become the Canadian Church's second female bishop. The year also saw the ordination of the first four women priests in the Anglican Diocese of Jamaica.

THE ANGLICAN COMMUNION'S SMALL BAND of women bishops backed out of a pre-Lambeth visit to England in early 1997, apparently due in part to fears of negative attention from the British media.

THE ANGLICAN CHURCH OF CANADA'S GENERAL SYNOD joined other churches in urging a boycott of Florida as a protest against the 34-year U.S. embargo of Cuba, and the 1996 Helms-Burton law reinforcing it. Tourism reports later showed that Canadians ignored the boycott.

SYDNEY ARCHBISHOP HARRY GOODHEW welcomed the decision by Australia's federal Parliament to quash euthanasia legislation approved by the Northern Territory.

THE 113-YEAR-OLD ST. ANDREW'S, MOSCOW, was reviving as an Anglican parish, complete with a resident priest.

THE PRINCE OF WALES was now said to be planning to focus more on traditional Anglicanism, though he evidently did not abandon his earlier-expressed support for religious pluralism in Britain. He was said to believe that liberal church reforms in the past 30 years had been unnecessary and destructive.

THE QUEEN OF ENGLAND entered cyberspace, launching an official royal website on the Internet.

THE FEAST OF ST. AUGUSTINE OF CANTERBURY, May 26, saw an ecumenical assembly of 2,000 gathered at Canterbury Cathedral to celebrate the 1,400th anniversary of the saint's arrival in England, and the foundation of the cathedral. Pilgrims also traveled from Canterbury to Derry, Northern Ireland, for the 1,400th anniversary of St. Columba's death.

CANTERBURY BECAME THE FIRST BRITISH CATHEDRAL to start charging Sunday visitors during the tourist season to enter the structure when services were not being held. The fee was imposed in part for crowd control: up to 6,000 visitors pour into the cathedral on a typical summer Sunday. Other English cathedrals were already charging tourists for weekday entrance.

POPE JOHN PAUL II declared that there could be "no turning back on the ecumenical path." The Pope's special hope for reunion with the Orthodox was clouded by tensions between the two Churches, however.

EFFORTS TO END THE 400-YEAR-OLD SPLIT among Christians over the date of Easter began in earnest at a March meeting in Syria.

DROPPING A BOMBHELL which delighted traditionalists, the Roman Catholic Church's highest doctrinal authority declared that the 1969 imposition of a revised liturgy upon the Roman Church by Pope Paul VI did extremely serious damage and was largely responsible for the crisis in church life which followed. In an autobiography, Joseph Cardinal Ratzinger lamented the suppression of the preconciliar Latin liturgy and the imposition of a new rite devised by the church's central authority, terming the action an unprecedented break in the history of the liturgy.

EARTHQUAKES in central Italy caused widespread damage, including to the Basilica of St. Francis in Assisi.

AT ST. PETER'S BASILICA IN ROME, meanwhile, about 200 representatives of the international "We Are Church" group presented to Vatican officials a petition bearing 2.5 million signatures from 20 countries. It urged changes in church teaching on marriage, birth control, abortion, homosexuality, and priestly ordination and celibacy.

AN AMENDED VERSION OF A CONTROVERSIAL BILL governing religious freedoms was passed by Russia's parliament and signed by President Yeltsin. The bill pledged respect for a range of faiths and Christian denominations, but still designated the Orthodox Church as Russia's dominant religion and limited the activities of religious organizations newer to Russia.

ALREADY CONFRONTING THE WORLD'S WORST MURDER RATE, the new South Africa, led by Nelson Mandela, was now said to have the world's highest rate of rapes.

PRESIDENT CLINTON ISSUED NEW GUIDELINES aimed at clarifying and confirming the rights of government employees to religious expression at work.

THE U.S. GOVERNMENT GAVE ITS OFFICIAL OKAY to the "morning after pill," a form of early abortion.

EFFORTS BEGAN TO SECURE AN OVERRIDE of President Clinton's latest veto of a congressional ban on partial birth abortions.

BY EARLY 1997, 17 STATES had passed laws barring same-sex marriage, or recognition of such marriages performed in other states, due to concerns that court action in Hawaii could give homosexuals the ability to legally marry there.

THE 151,000-MEMBER AMERICAN PSYCHOLOGICAL ASSOCIATION adopted a resolution requiring psychologists to tell gay patients that homosexuality is normal and to restrict therapies aimed at healing their condition.

JUST WEEKS AFTER most presbyteries within the 2.7 million-member Presbyterian Church (USA) okayed a law requiring all unmarried clergy and elders to be celibate, the policy was weakened at the church's General Assembly in a constitutional amendment supporting "fidelity...in all relationships of life." This amendment, too, had to be approved by presbyteries, however.



IN MAY, CANTERBURY CATHEDRAL was host to an ecumenical assembly of some 2,000, which celebrated the 1,400th anniversary of the arrival of St. Augustine of Canterbury in England, and the foundation of the cathedral.

THE ROMAN CATHOLIC DIOCESE OF DALLAS was hit with a judgment of \$119 million in a civil suit brought by 11 plaintiffs who alleged negligence and cover-up by the diocese in a case of clergy sexual abuse. The penalty was the largest ever levied against a U.S. religious organization in a suit of this kind.

SOME U.S. UNIVERSITIES with religious roots, including Princeton and Harvard, were starting to allow same-sex union ceremonies at campus chapels.

THE RESEARCH of scientist and University of California psychology professor Marc Breedlove showed that sexual experience can change the brain's structure.

A FIRST-EVER WEEKLY NEWS PROGRAM ON RELIGION AND ETHICS debuted on U.S. public television.

OREGON'S ASSISTED SUICIDE LAW was allowed to stand by the U.S. Supreme Court.

MORE CHRISTIANS HAD BEEN MARTYRED for their faith in the 20th century than in any previous century—including the first three centuries of Christianity, reported Fr. Keith Roderick, Secretary General of the (international) Coalition for the Defense of Human Rights under Islamicization. Persecution, mainly in Muslim or communist settings, ranged from institutionalized discrimination to genocide, he said. The Open Doors World Watch list reported that moderate to severe persecution of Christians existed in more than 80 countries.

THE SUCCESSFUL CLONING OF AN ADULT SHEEP to produce a genetically identical lamb sent alarmed church leaders and ethicists scrambling to warn against the cloning of humans. ■





Primates' Meeting
 Kanuga chapel during their March meeting. Archbishop of Canterbury George Carey, and ECUSA Presiding Bishop Frank Griswold, are seated next to each other at front, center. Photo: Anglican World/James Rosenthal

The 2001 Primates' Meeting: A Bust, Or A Beginning?

Report/Analysis By The Editor

IN SOME WAYS, it was a classically Anglican outcome. There was enough there on paper to suggest that something had been accomplished, but not enough to conclude exactly what it was or that it will make any real difference in the lives of oppressed, faithful American Anglicans.

The highest hopes and prayers of U.S. conservatives going into the March 2-9 Primates' Meeting in North Carolina were that the 38 provincial leaders would at last take steps to discipline the U.S. Episcopal Church (ECUSA) for its liberal homosexuality policies, as suggested in *To Mend the Net*, or at least provide some immediate relief for ECUSA's endangered orthodox minority.

What they got was a pledge to secure unprecedented but undefined "sustained pastoral care" for "alienated" groups; a groundbreaking primatial "action plan" which might or might not lead to the discipline of erring provinces; and a lot of anodyne, ambiguous language.

Meeting in security-patrolled "retreat" at the Kanuga Conference Center in Hendersonville, the primates acceded to the Archbishop of Canterbury's wish that the measured disciplinary process outlined by Archbishops Maurice Sinclair (Southern Cone) and Drexel Gomez (West Indies) in *To Mend the Net* be referred for study by the new Inter-Anglican Theological and Doctrinal Commission (IATDC). The panel is chaired by the Rt. Rev. Prof. Stephen Sykes of England and composed of prominent theologians from around the Anglican Communion.

The action plan is not clear on whether or when the IATDC will report back directly on the Net proposal. It appears, however, that it will be discussed in more depth, as part of a separate panel's presentation on the primates' role, when the leaders next meet in April, 2002, in Canterbury, England.

Some U.S. conservatives saw the outcome as a complete bust—another limited response to the strongly orthodox 1998 Lambeth Conference, which asked the primates to do more to help ensure unity among historically autonomous Anglican prov-

inces. By not doing more now to deter ECUSA's divergent practices, they believe—and some primates agree—Archbishop George Carey and his colleagues will likely face a further breakdown in communion.

Others saw the meeting as demonstrating the first, careful exercise of the primates' "enhanced responsibility"—the slight but critical turn by which a great ship slowly but surely changes course. They see some promise for the future in continued consideration

of the Net plan, as well as of a noteworthy paper also concerned with Anglican unity by a Welsh law professor.

But even the more hopeful view will pivot on whether the "pastoral care"—to which Episcopal Presiding Bishop Frank Griswold also committed himself—really means anything.

In their pastoral letter, the primates noted the "difficulties" some members face due to "changes in theology and practice... they believe to be unfaithful to the gospel of Christ," including "the acceptance of homosexual activity and the ordination of practicing homosexuals... We have committed ourselves to seek for ways to secure sustained pastoral care for all in our Communion," they said.

Hopes were raised when the ECUSA House of Bishops (HOB), which met at Kanuga right after the Primates' Meeting, pledged to "respond faithfully" to the primates' call for pastoral care.

This was gratifying especially to the American Anglican Council (AAC), a conservative organization that includes over 40 Episcopal bishops, which had earlier tried in vain to gain Griswold's support for alternative episcopal oversight as a means of holding ECUSA together. This year, the AAC appealed for the primates to support such care, backing up the call with a petition signed by over 3,500 Episcopalians. The traditionalist Forward in Faith, North America (FIFNA) recently made a similar appeal.

A number of primates apparently were sensitive to this need, including Sinclair, Gomez and other primates focusing on the discipline issue, who contended that there is a "pastoral emergency" in ECUSA requiring special provisions now for faithful members in hostile situations.

Sinclair, however, was uneasy enough about the lack of specifics or timing for the promised care that he abstained on the pastoral letter—the only primate to do so.

"I was deeply in agreement with much of what was written [in the letter]," Sinclair said following the meeting, but "my own view was that it didn't adequately address the situation in [ECUSA], and its effects throughout the Communion."

He noted that as an Englishman living in the global South, he can "read a document both ways," whereas "our African brothers read a very soft, muted request as having great weight. But it may not be given that weight."

Nonetheless, Sinclair believes that Griswold, by committing to "sustained pastoral care" for "alienated" groups, had effectively agreed to "flying bishops"—visiting bishops ministering to parishes at odds with their regular bishop's liberal policies, such as are allowed in the Church of England for parishes opposed to women priests.

act, no one, including other primates, seems to think sustained pastoral care" does not mean or include "flying bishops."

In this writing, though, no assurance or details of such proposals had emerged from the HOB, and Griswold had not specifically agreed to "flying bishops."

It was also AWOL on the first, high-profile test case of the "pastoral care" since Kanuga. In fact, he supported Jane Edwards, "bishop pro tempore" of the Diocese of Washington, in her highly aggressive bid to foil the lawful call of Fr. Samuel Edwards—FIFNA's former executive director—as rector of Christ Church, Accocheek, Maryland. (See separate story on p. 23)

Several other major test cases were imminent or developing, including in Pennsylvania, where liberal, pro-gay Bishop Charles Bennisson planned to start forcing visitations in late March on orthodox parishes that view him as a false teacher. Again, no pastoral relief was yet in view.

And as these various assaults on traditionalists were all initiated about the same time—during or toward the end of the Primates' Meeting—several observers suspect they are coordinated efforts to annihilate the last of the Anglo-Catholics, in particular, based on shared "intelligence" that the primates eventually will—or never will—discipline ECUSA.

Bill Murchison, editor of the FIFNA magazine, *Foundations*, thinks it's probably the latter.



ECUSA PRESIDING BISHOP Frank Griswold is joined at the Kanuga chapel altar by the Archbishop of Canterbury (right) and the Archbishop of Kenya.

Photo: Anglican World/
James Rosenthal

"To Mend the Net is a good idea,

and good ideas don't seem to go very far with Anglican leaders," quipped Murchison, who is also a syndicated columnist based at the *Dallas Morning News*.

"My take is that the church has once again fobbed off the traditionalist concerns and that things are going to start happening on the margins...because people know they can't depend on the primates doing anything in the next year," he said.

"No one seems to be in control of the situation; certainly that seems to be the case in Accocheek," he noted. The primates appear to have left it to "every man for himself, to take whatever measures are necessary."

Since ECUSA had clearly ignored the "pointed warnings" about its acceptance of homosexual relationships that the primates issued last year in Oporto, Portugal, "one would have thought that the primates might be compelled to go further. They didn't," wrote Evangelical church journalist David Virtue.

"It is now apparent that [ECUSA] will go right on doing what it has always done," and that more disaffected Episcopalians will leave for the Anglican Mission in America (AMiA), the controversial U.S. mission supported by the Anglican provinces of Rwanda and South East Asia.

"I think a big disappointment has been [Archbishop] Carey," Murchison said. "He didn't seem to exert any leadership in this" and "wasn't even pastoral. I think if he wanted to do something

specific for the traditionalists he would have called a press conference," he added. "Instead, an ambiguous statement was issued, so you have a...situation where the sheep are [led] to think the shepherds don't really care.

"I don't see where it goes after this in terms of the [Communion's] central authorities," he went on. "I think it's an open invitation for more Anglican Missions in America and outside interventions [from foreign primates]. I think they blew it."

"Many faithful Americans, and not a few members of other national churches, had been looking for the primates to follow through on what they took to be the promise of last year's meeting...in Oporto—to address the moral and theological revisionism in the Communion, and especially in [ECUSA]," wrote a leading orthodox spokesman, the Rev. Louis Tarsitano, a former ECUSA priest now serving within the Anglican Church in America.

"What were the consequences of departures from historic Anglican doctrine, discipline and worship to be?" he went on. "What recourse would be offered to the innocent victims of the arrogant and persecuting bureaucracy of the present-day Episcopal Church? What efforts would be made to give the faithful a place to stand in the...Communion or to reintegrate those refugees repelled by the institution but staunchly loyal to the old faith and the temperate *ethos* of the Anglican Way? The answers to these questions, as far as Kanuga went, were none, none, none, and none."

While allowing for constraints imposed by "the way [the Kanuga] meeting was organized by [its] American hosts and the Anglican Consultative Council (ACC)" (on which more later), Tarsitano asserted that, by twice failing to respond sufficiently to orthodox Americans' appeals for help in "preserving their religious lives," and by allowing ECUSA "to go its own way in depriving the faithful of a spiritual home, the primates have acted. In effect they have set the American faithful free to rebuild a home for themselves."

Fr. Edwards believes the meeting proved that the Communion structures "are not strong enough" to uphold doctrine and discipline among Anglicans. It showed that official Anglicanism finished as any semblance of a communion, now being in effect merely an association of provinces, he said.

Another View

So where's the small turn that some think might mean a rective change in course proving the "structures"—or at least one of them—sufficient?

In an interview after the meeting, Rwandan Archbishop Emmanuel Kolini maintained that there is an important difference between last year's Primates' Meeting in Oporto and the one just ended at Kanuga. Despite what seems to have been a Griswoldian charm and public relations offer to persuade colleagues it is not so, Kolini said nearly all the primates now recognize that "there is a problem" they must address in Anglicanism's balance of authority, highlighted by the divisions in ECUSA.

In calling for special care for "alienated groups," the letter "implicitly recognizes that there is a problem and commits [Griswold] to addressing it," asserted AAC International Coordinator Alistair Macdonald-Radeliff.

Another significant outcome of the meeting, he says, is the "action plan," which indicates the primates "are exercising the enhanced responsibility" Lambeth asked them to assume. Macdonald-Radeliff saw the plan as signaling recognition that ECUSA's crisis is not only serious but is spreading throughout the Communion.

The plan includes follow-ups due at next year's meeting from two focus groups, one centering on the Communion's unity and the other on the primates' role.

The action plan and pastoral letter also gave equal or greater attention to issues likely to be of more immediate concern to provinces outside the west. Tasks were assigned on such issues as poverty/trade; HIV/AIDS; theological education; and regional matters, such as those involving the Congo and the Church in Iran.

Macdonald-Radcliff said these various activities indicate that the Primates' Meeting "now exists as an institution of the Communion with a continuing life between [now-annual] meetings. The primates are coming to [be] a fully functional instrument of unity in the Communion."

That probably is not good news for the liberal-leaning Anglican Consultative Council. The ACC, comprised of bishops, clergy and laity representing the various provinces, is another of the four international Anglican "instruments of unity," and seems to play a ubiquitous role in regard to the other three: the Primates' Meeting, the Archbishop of Canterbury and the decennial Lambeth Conferences of the world's Anglican bishops. The ACC, for example, helps with physical arrangements for the Primates' Meeting, and provides on-site support for it. Led by Canon John Peterson as general secretary, the ACC defied Lambeth '98 by refusing to concede a greater responsibility to the (mostly conservative) primates, moving instead to strengthen its own role.

Peterson helped Carey appoint members to the aforementioned IATDC; nonetheless, the panel includes some "notable conservative members," Macdonald-Radcliff said.

Around half the panel's members are non-western, and—according to one report—about half are conservative or moderate conservative.

The IATDC is to include **To Mend the Net** in its discussions on the exercise of authority in the Communion. The panel is also to do a study focusing on "the co-existence of agreement and disagreement within a Communion of Churches" and "the process of coming to a common theological mind and shared proclamation in a culturally diverse communion." It will build on findings of the previous Commission, which produced the Virginia Report for the 1998 Lambeth Conference.

The group focusing on the role of the primates and their gatherings, which also will include the Net proposal in its deliberations, is to involve members of the Primates' Standing Committee, with input from Gomez, Irish Primate Robin Eames, Welsh law professor Norman Doe, Lady Jean Mayhew, and a member of the Hurd Commission, which is currently reviewing the role of the Archbishop of Canterbury.

Net, Canon Law Ideas

To Mend the Net outlines steps by which primates could deal with an erring province. These range from an initial request not to allow changes seen as beyond the "limits of Anglican diversity," to godly admonition, to observer status for the non-reforming province. If there is no change, discipline could ultimately include suspension of communion and the establishment of a new province in the same region.

The proposal was a response to Lambeth's calls for the primates to help address the unity and authority issues raised largely by ECUSA's revisionism in the area of homosexuality and mandatory acceptance of women's ordination, policies not supported by most of the wider Communion.

Both FIFNA and AMiA deemed the proposal a "responsible,

RWANDAN ARCHBISHOP EMMANUEL KOLINI said that, unlike last year's meeting in Oporto, nearly all primates now recognize "there is a problem" they must address if they want unity.

CHALLENGE photo



compassionate and clearly reasonable" way of safeguarding "the integrity of the Church's witness to the world" and holding "wayward provinces and dioceses accountable for their unfaithfulness" to that witness, as FIFNA President, Fr. David Moyer, put it.

He acknowledged that it called for primates to play a very new role for "the sake of truth and unity." Despite concerns raised by Canadian Primate Michael Peers, though, Archbishop Sinclair said the plan avoids any "exaggerated policing of the Communion."

The AAC, which wants to work from within ECUSA, also commended consideration of the plan, though it hoped its strictest discipline would not be needed.

Gomez and Sinclair were able to offer comments on their book at two different points at Kanuga. Sinclair said he urged the primates to "deliberately adopt this enhanced responsibility [in obedience to] Lambeth Conference resolution III.6," and ask the Archbishop of Canterbury to appoint a working group to help primates go forward with it. Meanwhile, though, there needed to be a provision for "alternative episcopal oversight, and a suspension of the practices that caused the crisis."

Sinclair said that sympathy for the Net plan was there, but "muted," among primates. "There is majority support for upholding historic teaching and standards of sexual conduct," he said. But there is "unwillingness to introduce any sudden change." Sources cited a variety of reasons for the reticence, though the most proximate was likely Carey's insistence that the plan be studied first.

After Kanuga, though, Dr. Carey said that **To Mend the Net** was a "very responsible and thoughtful" book which had played a key role in launching the primates' discussion of "enhanced responsibility."

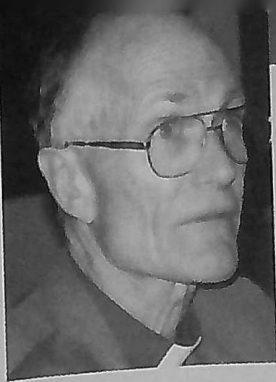
Alongside any ferment which may result from that contribution, it appears that a surprising paper offered at Kanuga on "Canon Law and Communion" also will get serious attention.

"Those who think that 'nothing has come out of Kanuga' should think again," said Ephraim Radner, a Colorado Episcopal priest and member of SEAD (Scholarly Engagement with Anglican Doctrine). He said "it appears the primates will probably take up in some form" the proposal made in Prof. Norman Doe's paper. While the proposal involves "a long-term process," its "potential end...could prove unsettling to many," Radner said.

The proposal was "interesting," as Sinclair put it, as it would not overturn the liberals' sacred cow—provincial autonomy. However—as he understands it—it would seek to harmonize and develop the canon law of the 38 Anglican provinces "so that there is a greater degree of commitment to Anglican norms recognized internationally; [that way] provinces, from their own canons, cannot innovate freely, [and guard against] breaking ranks on fundamental matters."

Doe is the director of the Centre for Law and Religion at Cardiff University's Law School; he is also a member of the European Consortium for Church-State Research and of the Colloquium of Anglican and Roman Catholic Canon Lawyers.

In his consideration of "Canon Law and Communion," Doe frankly noted that the "potential for conflict" is increased by the current Anglican system—consisting of non-binding moral



SOUTHERN CONE ARCHBISHOP MAURICE SINCLAIR thought the Kanuga meeting signaled a "very gradual process" toward strengthening the primates' role. *CHALLENGE* photo

authority at the international level and binding authority only within individual, autonomous provinces.

Anglicans "function in the framework of their own [province] and its particular legal system," Doe said. But as the Anglican Communion, "a community of self-governing churches in communion with the See of Canterbury, and with each other," Anglicans assemble under the moral authority of "instruments of faith," which are Scripture, tradition and reason; the four institutional "instruments of unity"; and the principle that each province "is free to govern itself."

There is "no developed marriage" between the unenforceable global moral order, and the enforceable provincial order, Doe noted. What's needed to rectify that, Doe told the primates, is a kind of global Anglican treaty convention.

Already, he said, there are profound similarities between the laws of particular Anglican churches. Doe suggested that the canon law of each church could be more fully developed to enhance communion, using as a model the ecumenical concordats Anglicans have with non-Anglican churches. The primates could draft a "Declaration of Common Anglican Canon Law and Polity." It could be circulated to all individual churches in the Anglican Communion, "for consultation with their central legislatures," which would "set out the program for canonical revision in each church...Each church would have a body of distinctly Communion Law," Doe said.

A conference of legal advisors will follow up the paper by looking at "the parameters of an identifiable Anglican common law" for the 2002 Primates' Meeting.

Discipline?

Asked about prospects that ECUSA will ultimately be disciplined, Archbishop Kolini said:

"The discipline may take time, but...all the primates have come to an understanding that there is a problem in the community that has to be dealt with if we want to be in unity. Because it is not unity institutionally but unity based on the cross. It is not a discussion of the biblical interpretation of the problems, but the real faith. And that doesn't need any interpretation. You just believe in it or you don't believe in it..."

"But how the problem is going to be solved remains a problem. We have different approaches. When are we going to have a common mind and say this is the way the problem is going to be solved? That I don't know."

Sinclair also saw in the leaders' ongoing deliberations the possibility of slow progress "toward a more effective role for the primates." This, he said, is in line with recent Anglican history, in which one could trace a quiet process toward addressing authority issues.

"To Mend the Net is being taken seriously, although perhaps it's been rather a slow process of taking it on board," he said. "[But] it will be part of an ongoing [consideration by] the [IATDC] and...the Primates' Meeting. So I think what we have in hand is a very gradual process of strengthening the instruments of unity so that they do serve to hold the church together and make [it an] effective witness for Christ..."

"What it leaves is an immense problem and [urgent] pastoral need which one way or another all of us have to address...[M]uch will depend on the seriousness" of ECUSA bishops, he said.

"And so the critical question is if the orthodox constituency in the States can hold together, [if] we can maintain a proper communication across the Communion so that that constituency is not isolated, and [if] we can live and work for a better day. Patience is wearing thin; people, I think, are in despair, and it will not be easy to achieve this."

He cited the importance of conservatives trying to "work in harmony." He noted as supportive to that the Nassau Coalition, which brought together "not only a number of primates, but many more primates who would be happy to act"; conservative U.S. groups, and the international Ekklesia organization, which he said provided an "essential link between the...sympathetic primates and all the different orthodox constituencies in the States..."

"We have...a more difficult task ahead of us, but one that is more urgent [and] important than ever," Sinclair said.

Kanuga was, however, Sinclair's last shot at promoting critically needed change in the Communion, at least as a primate; he retires later this year.

"Gulag Kanuga"

It may be remarkable, though, that conservatives made even mild gains at Kanuga. As was the case last year, this year's primatial gathering was impacted by several notable circumstantial factors.

That ECUSA played host to the confab was widely thought to have played a significant role in the restrained outcome, including the lack of any further direct criticism of ECUSA.

Last year journalists in Oporto joked about the heavily sequestered, press-free Primates' Meeting as the "hostage crisis." Primates met, ate and slept in one facility, with only a single pay phone in the lobby to provide outside contact. A promised closing press conference devolved into distribution of the primates' communiqué on the Internet.

Still, a few primates had cell phone contact in Oporto, and the veil of secrecy was parted temporarily when the primates were greeted by local Anglicans at a lively public Sunday service, which was followed by a press conference featuring Irish Primate Robin Eames. Being the kind of man he is, Eames gave some honest characterizations of the meeting to that point, revealing, for example, that "dignified anger" had emerged in discussions of the homosexual issue.

The result? This year there was no press conference, or even a public Sunday service (the leaders worshipped at the Kanuga chapel). Even cell phone contact was impeded by the mountains around Kanuga's wooded sanctuary. What was soon dubbed "Gulag Kanuga" kept primates in and press out with a gang of security guards, based at a shack set up at the center's entrance especially for the occasion.

While there was general non-admission for those not part of the "in-crowd," there also seemed to be a list of those who especially could not be admitted. This meant, for example, that Canon Bill Atwood of Ekklesia—one of the blacklisted persons—was unable to drive Archbishop Sinclair on to the Kanuga grounds; the primate was forced to exit his car and walk to the conference facility.

Griswold's "graceful conversation" was lost on the security personnel, who treated unwanted visitors as if they might be terrorists. An "ugly" scene ensued when one accredited journalist, David Virtue, and well known conservative priest, Fr. Dick Kim, attempted to enter the Kanuga grounds; Virtue learned he, too, was on the blacklist. Guards were especially hard on

anyone taking photographs. This writer also found the guards heavy-handed when attempting to deliver a birthday card to a colleague on the "inside."

TCC is also investigating the possibility that some primates did not receive certified letters sent to them at Kanuga.

"It indicates a deep paranoia within [ECUSA] that they have to go to such lengths to keep...people of orthodox persuasion from influencing the primates," Fr. Kim said.

It was, however, apparently considered "fine for the liberal ACC and ECUSA officials to have exclusive influence on the primates in the Kanuga lock-up," said another observer who asked not to be named.

Officials also faced a particular difficulty this year with taking the primates outside Kanuga for Sunday worship. One of the logical venues for such an outing was a place that would not have jibed with Griswold's evident reassurances that ECUSA is basically orthodox: All Souls' Cathedral in nearby Asheville, which last fall decided to offer same-sex blessings for its members. Cathedral Dean Todd Donatelli indicated that the cathedral is moving slowly toward holding the first of those rites.

One conservative leader said there was a "a real question" whether some foreign primates would have attended the Kanuga meeting had they known it was even near an ECUSA church that had opted to offer same-sex blessings. Though word of All Souls' move was electronically circulated last fall, several sources said that not all overseas primates know about it.

Dean Donatelli told TCC during the Primates' Meeting that Anglican officials had indeed considered the cathedral and one other church in the diocese as possible venues for a public Sunday service involving the primates. The dean said he could not recall whether the decision not to bring the primates to All Souls' was made before or after its announcement of plans for same-sex blessings.

An unconfirmed report maintains that the Primates' Standing Committee nixed the idea of worshipping there for that very reason.

Queried by TCC, Anglican Communion News Director James Rosenthal said that: "I believe, with the emphasis on community retreat and Lent, the...Standing Committee felt an 'on site', more quiet Lenten approach should be the format."

It is interesting, then, that Donatelli said *he* was told that the decision not to have the primates worship at the cathedral was based on concerns of the Archbishop of Canterbury and other Anglican officials for the primates' "security." He said he was informed that there had been "protests" at last year's Sunday service in Oporto (though there were not).

He also mentioned hearing that Bishop Griswold's wife, Phoebe, had been "brought to tears" that day, referring evidently to rumors and reports at the time that she had had a painful encounter with U.S. conservatives during or after the Sunday service, and that she had spoken of her experience to the whole body of primates. The gist of these reports was that Mrs. Griswold had been harshly confronted or harassed by one or more of these fellow Episcopalians.

However, TCC's own probe in months since found no evidence of this. Of three exchanges we learned had taken place on the



DRESSED SOMETHING LIKE a rap group, guards at the Kanuga Conference Center entrance do not look happy to see anyone taking pictures of the tight security. Photo: Richard Kim

Sunday in question, the two that directly involved Mrs. Griswold and U.S. conservatives were polite, and one of them was initiated by Mrs. Griswold herself. A third was

between three conservatives and overheard by Mrs. Griswold, but involved no verbal attacks against her or her husband. Asked to query Mrs. Griswold, Episcopal News Director James Solheim wrote us last year that, "As for the so-called 'incident' in Oporto, I did talk with Phoebe and she said that there was no encounter resembling the rumors."

It remains unclear, then, just what she was referring to in her remarks to the primates, which seemed to evoke a wave of sympathy among the leaders that limited the negative outcome for ECUSA last year.

It appears, however, that this year's strict seclusion of the primates and tighter lockout of the press were justified on the basis of the "security" concerns supposedly raised by last year's experience in Oporto.

Kanuga Sideshows

***INTEGRITY-UGANDA?:** Shortly before the Primates' Meeting, Anglican bishops in Uganda reacted to the formation of a homosexual group, Integrity-Uganda—an apparent counterpart to the Integrity groups in ECUSA, Canada and Australia. The Ugandan chapter was the first on the African continent, however.

The Ugandan bishops saw the chapter's formation as a move by American gays to establish in their territory "something we are not familiar with in our country."

"We categorically condemn the practice of homosexuality," the bishops said, urging citizens and the government to reject the establishment of "this kind of unbiblical and inhuman movement" in the nation. "We believe we have a mission to preach the love of Christ to all sinners for repentance," the bishops added, but do not accept an organization "which will mislead people," particularly one started "in the name of the Episcopal...or Anglican Church."

A release from Integrity-Uganda claimed the chapter's formation was in line with Lambeth resolutions, and denied that it was "an alien influence from the West." Rather, it was said to be "a local initiative" arising from "strong need" among Ugandan Anglicans, for which oversight was provided by a retired Ugandan Anglican prelate.

Bishop Disani Christopher Senyonjo, 70—who called the Ugandan House of Bishops' statement about Integrity-Uganda "rude"—said he had changed his mind about homosexuality after watching a Ugandan woman and her father struggle with her revelation that she was a lesbian.

Ironically, Senyonjo formerly served as bishop of West Buganda, the region of Uganda where 23 Anglican and 22 Roman Catholic pages at the court of Kabaka (King)

Behind Closed Doors

What went on inside the Kanuga compound can be known only in bits and pieces, though reports emerging from the gathering suggested careful stage-management by Peterson, Carey and Griswold. For his part, Griswold said he was "deeply grateful" for the meeting's outcome.

While the primates were kept away from All Souls', they were shown a national church video titled *Come and See*, which offers a far rosier picture of ECUSA than the one seen by five foreign Anglican bishops on the actual "Come and See" visit in late 1999.

Before the meeting, Griswold seemed to be lining up various defenses for ECUSA, one of the more recent being his contention that the focus on sexuality had become an idolatrous litmus test of orthodoxy.

Nonetheless, it is a test he may have claimed ECUSA had passed, based on the case of Montana Bishop "Ci" Jones, who was recently sentenced to deposition for an 18-year-old adultery. Griswold does not seem to have responded to a *Church of England Newspaper* report that he may have lobbied judges to depose Jones.

The presiding bishop seems have had help in fending off critics, too, from Dr. Carey, who—though he sides with most primates on the gay issue—was said to accept Griswold's alleged portrayal of himself "as a moderate desperately trying to hold everything together in ECUSA," one source said.

Mwanga II were killed in 1885-86 for opposing the king—including refusing his sexual advances. The pages are known as the Martyrs of Uganda.

***CREWSING FOR A BRUISING:** Matters were not helped when Louie Crew, founder of the U.S. Integrity group and a member of ECUSA's Executive Council, met with Integrity-Uganda leaders during a February visit to the African nation.

While there—in connection with his work on the Standing Committee on Anglican and International Peace with Justice Concerns—Crew also pressed Ugandan Anglican Archbishop Livingstone Mpalanyi-Nkoyoyo and other church officials about having the conversations with homosexuals pledged in the '98 Lambeth Conference's sexuality resolution (which also declared homosexual practice "incompatible with Scripture").

Crew subsequently circulated his own report of the visit, which contained criticisms of the Archbishop and Ugandan bishops in general. This evoked strong replies, not only from fellow Episcopalian, Dr. Stephen Noll, who is now chancellor of Uganda Christian University, but from Episcopal Presiding Bishop Frank Griswold.

In a letter written just days before the Kanuga gathering, Griswold told Crew in part that it was "altogether inappropriate" for him, "while representing the church, to change roles in order to pursue your personal concerns and then to make public comments which can only inflame anger and cause strain" between ECUSA and other Anglican provinces. He said the wide distribution of Crew's report would make his representation of ECUSA at the Primates's Meeting "infinitely more complex."

***CREW GOT HIMSELF IN MORE HOT WATER** when, toward the end of the Primates' Meeting, he allegedly misused the e-mail list of the conservative *Virtuosity*

Notably, Archbishop Carey asked some U.S. conservatives before the Primates' Meeting to provide information documenting that Griswold supports the gay agenda—implying that some primates were still in doubt about Griswold's real sympathies. The information was provided to him straightaway but, according to Sinclair, was never presented by Carey at Kanuga.

Queried on the matter, Kolini seemed acknowledge the controls put on the meeting. But he also maintained that all the primates had a hand in the program and in managing their time together.

"Manipulating the program or the arrangements is not stopping me from speaking my mind," he said. "Some things we don't mind...So long as we can meet, listen carefully and then be able to say what is on our minds, that is all."

Archbishop Kolini said the meeting was "very polite," and "avoided" any "controversial issue." But this may not have been the whole story.

Several sources claimed that Griswold took a verbal beating from global South primates over gay ordinations and blessings in ECUSA, and was made fully "aware" that "he needs to do something" for oppressed groups in ECUSA. Kolini also noted that General Convention's sexuality resolution (D039) "made many primates angry...as Christian marriage is very important and according to the Bible."

However, Kolini himself was said to have taken some more heat for joining former South East Asian Archbishop Moses Tay and other bishops in the January, 2000 consecrations of

listserve, allegedly purloined by Integrity Vice President John C. Bradley, to send out responses to an article titled "When Homosexuals Take Over A Church," by Bill Fishburne, a former member of All Souls', Cathedral in Asheville, near Kanuga.

Protests poured in to Rutgers University, from which Dr. Crew sent the e-mails, and to *Virtuosity* itself, which received over 1,000 reports of being "spammed" (sent unsolicited e-mail) by Crew. Subsequently, another Integrity supporter, Dallas detective Jack Taylor, also allegedly misused the *Virtuosity* list to conduct a "survey."

Reportedly, Crew has apologized and said he was unaware the *Virtuosity* e-mail addresses were on a list Bradley gave him. However, the matter, which involves possible violations of various state and federal laws, has been turned over to attorneys.

***THE PHANTOM MENACE:** You can keep conservative U.S. church journalists and commentators from physically entering the Kanuga Conference Center, but you can't keep them from getting in on the airwaves. On March 5, several conservative spokesmen were guests on a three-hour talk-radio show in nearby Asheville, which focused on the Primates' Meeting and the crisis in the Anglican Communion. Commentators on WTZY's "Heads Up, America," hosted by Ken Bagwell, included AMIA's Bishop John Rodgers; former Episcopal priest Quigg Lawrence of Roanoke, Virginia; AMIA supporter and cyberforce, Fr. Dick Kim of Michigan; journalists David Virtue, and the Rev. George Conger of Florida; and the aforementioned Bill Fishburne. The show was heard not only locally but coast to coast, with calls coming in from Pennsylvania, Illinois and other points west. ■

Sources included *Church Times*, *Episcopal News Service*, *Virtuosity*

mates termed the irregular consecrations "damaging mutual trust."

Consternation over this anomalous action was likely not abated when Kolini and new South East Asian Primate Yong Ping Chung later told the two prelates to move ahead with their U.S. ministry under the name, the Anglican Mission in America. Their call came after the 2000 Episcopal General Convention gave unprecedented support to nonmarital sexual relationships, and called for more arm-twisting in three dioceses still resisting women priests. AMiA now has 30 parishes, with scores of other struggling ECUSA parishes contemplating making the switch.

This year, the primates spoke of avoiding "actions that might damage the credibility of our mission in the world," a statement that might apply to ECUSA and/or AMiA. But AMiA leaders thought it significant that the primates did not openly scold AMiA.

ECUSA, AMiA Scored

Archbishop Carey did, however, when he spoke at Kanuga to ECUSA bishops, who also came in for criticism.

In surprisingly blunt remarks, Carey told the American bishops that a number of primates see ECUSA as "out of step" with the rest of the Communion on sexual ethics.

But he also said he remained "opposed" to the "schismatic" AMiA. By not remaining to contend for the faith "within the body," AMiA is "saying that there is no hope." That's why he said he "cannot recognize the orders" of the AMiA bishops (whether this was as to validity or regularity was not clear).

Also taking apparent aim at Forward in Faith-England, Carey said he has adamantly opposed the formation of a new province by those theologically opposed to female priests and bishops. His disapproval presumably extends to FIFNA, which, along with AMiA, has adopted the goal of a separate province as well. The only U.S. group to gain Dr. Carey's approval—because it was "working within the body" of ECUSA, was the AAC.

He also urged orthodox Episcopalians to "stand up and bravely face the conflict [in the church] from within"—apparently without mentioning the last 25 years of attempts by faithful Episcopalians to do so.

"Archbishop Carey made it quite clear that he would not support any group that has decided to work outside the system," said Bishop Robert Duncan of Pittsburgh, an AAC member.

Some conservatives were stunned by Carey's remarks, which seemed to suggest that one must indefinitely put institutional church structures before orthodoxy, if need be.

"Apparently, one can denounce the truth of the gospel, publish any counterfeit gospel, and indulge in scandals such as are not even named among the Gentiles, all without transgressing 'lawful authority,'" wrote the Rev. J. Gary L'Hommedieu of Pennsylvania. "In other words, it's all perfectly legal, according to the highest authority of the Anglican Communion."

Carey's insistence on working within the system when the system is not seen as working well enough to address urgent problems, however, seems to invite the extraordinary actions the Archbishop wants to forfend, particularly if adequate "pastoral care" is not forthcoming.

"I think there's a great deal of will to avoid [an] international split; that's not on the agenda of any primate," Sinclair said. "But we want to look after people."

If the primates' commitment to sustained pastoral care "is abused and defied then obviously other measures must be taken to protect those at risk," Sinclair said flatly. He said he was sure

"Some have already acted," Kolini reminded when asked if he and other primates would act if gay ordinations and blessings continue in ECUSA.

Foreign interventions, such as the confirmation visits by overseas primates to Pennsylvania last November, are "not going to stop unless there is a change," he said.

AMiA has one or more consecrations in view soon, one to provide a successor to Bishop Rodgers, who is retiring; foreign provincial support for a traditionalist "flying bishop," is now being pursued by FIFNA, says Fr. Moyer—whose own parish, Good Shepherd, Rosemont (PA), is among those threatened with a forced visitation from Bishop Bennison. Moyer believes some primates also may move to suspend communion with ECUSA.

"Our position is clear unless there is repentance," Kolini said. "If there is any indication or sign of repentance then we thank God. We have committed ourselves to protect the marginalized congregations and to see the church become the light according to the Scriptures and tradition. It may happen." ■

Sources included the American Anglican Council, Religion News Service, Episcopal News Service, Episcopal Life, Virtuosity, New Directions



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Focus

Dixon Goes On The Attack To Eject Orthodox Rector

News Analysis

By Auburn V.F. Traycik and Robert Stowe England

In the first major test of the "pastoral care" pledged by Episcopal Presiding Bishop Frank Griswold at the Primates' Meeting, Washington D.C. Suffragan Bishop Jane Dixon has gone to ecclesiastical war against a parish's call of an orthodox priest as its rector—and Griswold is supporting her.

Dixon—who is overseeing the diocese following the retirement of Bishop Ronald Haines—is insisting that she has the right to nix the call of Fr. Samuel Edwards of Fort Worth to historic Christ Church, Accocek, Maryland, even though the parish says it accords with church canons.

While Dixon was already known for her forced visitations to local traditionalist parishes, her actions shocked Christ Church leaders. They said she gave no hints of any difficulty with a priest like Edwards throughout their search process. More to the point, she raised no objection to Edwards' call during the 30-day limit cited in the canons; in fact, she registered no complaint until nearly 60 days *past* the limit—when the world's Anglican primates were concluding their meeting in North Carolina.

Edwards—the former executive director of Forward in Faith, North America (FIFNA), which upholds biblical sexual morality and opposes women priests—has already moved with his wife and two children to Accocek. There, contrary to what Dixon infers in letters to parishioners and others in the diocese, he had planned a quieter existence, tending the country parish and continuing his writings on church matters, which have already resulted in one book.

Dixon, however, having rejected the priest largely on unprecedented theological grounds, and gained Griswold's support, has declared (repeatedly) that Edwards is "is not...and will not be the rector" of Christ Church.

She has pressed her case not only in letters, but in meetings with diocesan clergy and executive panels, and in one hastily-arranged Sunday afternoon, outdoor visit to Christ Church, attended by some 50-60 persons, including some inactive or former members contacted by her.

What's more, she says she plans to send a bishop to the parish every Sunday until the strong majority of members now supporting Edwards sees things her way. While conservative "flying bishops" are not allowed, former Maryland Bishop Theodore Eastman became the first liberal "flying bishop" to come to Christ Church on March 25, though he reportedly sat in the congregation, received communion at Fr. Edwards' hands, and talked to parishioners after the service.

However, "these people are not going to back down," contends Charles Nalls of Washington, counsel to the vestry. "The call is correct and in accordance with canon and civil law," he said.

"We want [Edwards] here," said Senior Warden Barbara



CHRIST CHURCH, Accocek, Maryland

Sturman. "He deserves to be here. We have done everything possible to make it possible for him to be here."

The call of Edwards, it was hoped, would heal the wounds left by the last rector, who "ripped us apart by pushing the agenda of the diocese," Sturman said.

At this writing, an official parish meeting to be attended by Dixon on Sunday afternoon, April 1, was shaping up as a major engagement in the battle.

It is a clash that threatens to leave both sides limping, but seems right now to carry considerable risk for Dixon. Not only could it lead to costly civil litigation and/or a presentment against her in her final days as a serving bishop—she retires in August 2002—but it could burst from little Accocek onto a much wider Anglican stage.

Already, the conflict has spurred further, more detailed claims that the diocese has used unethical tactics to support the ordination and parochial placement of active homosexuals and women. In a jurisdiction that touts its "great diversity and intentional inclusivity," those tactics make the campaign against Edwards—a heterosexual male and the husband of one wife—look even more discriminatory.

Bishop William Wantland (retired of Eau Claire, WI, and of Navajoland), who is also a lawyer, has warned Dixon as well that he will be "forced to ask [the Episcopal] House of Bishops to take appropriate action" if she does not "desist" from her uncanonical action against Edwards and Accocek. Because Dixon did not object to Edwards' election within the canonically-allotted period, the priest "was legally elected" Christ Church's rector, Wantland contended.

Taking the matter to the House of Bishops (HOB) will put on the line its pledge to respond to the primates' call to provide "pastoral care" for "alienated" groups in the church. However, as the HOB made no specific provisions in its recent meeting, and as Griswold now seems to backpedaling on what some other primates think he agreed to in the way of "pastoral care"—the Accocek matter could easily provoke "foreign interventions" much sooner than many expected.

A Chronology Of Conflict

Christ Church is a 300-year-old parish in Maryland that pre-dates the Diocese of Washington by 200 years. Its vestry enjoys considerable power through the Maryland Vestry Act.

Christ Church called Fr. Edwards after a lengthy search process that took more than two years. As Sturman made clear during a congregational forum on March 18, it was a process throughout which the search committee and vestry carefully hewed to the parish profile for a new rector—based on a survey of members—and the canons. Interestingly, women's ordina-

tion is *not* an issue for most at Christ Church, its leaders indicated; however, a large majority of members disagree with the pro-gay position set forth in the 1994 *Koinonia* statement.

As required by the canons, written notice of Fr. Edwards' election was sent to the diocese's "ecclesiastical authority" on December 13. Sturman said Dixon called on December 17 to indicate that she would be handling the matter due to Haines' retirement.

Church canons give a bishop only 30 days to object to a rector-elect, and there is no provision for extension. Under Canon III.17.3, acceptance is expected for a "duly qualified priest" in good standing in ECUSA who has accepted the office. Reportedly, Dixon has admitted that Edwards is a "duly qualified priest" and that a background check found him "squeaky clean," as Edwards put it.

The 30-day period following notification elapsed without objection by Dixon. The vestry thus notified the diocese on January 22 that it intended to enter into a contract with Fr. Edwards. Again, Dixon made no expression of concern. The priest planned to relocate with his family to Accocek on March 15.

On February 26, Edwards met with Dixon in an interview in her office, where Diocesan Chancellor JoAnn Macbeth was present, apparently to act as a witness, though she is counsel for the diocese. Fr. Edwards was not informed in advance that an attorney would be present for the interview, or allowed have anyone represent him.

On March 6, Dixon advised Edwards by telephone that she "would not call him" to Christ Church. She offered him one



Bishop Dixon



Father Edwards

day to "withdraw" despite the existence of a contract with the parish. He declined.

On March 8, Dixon sent Sturman a letter stating she would "not approve" Edwards' election as rector of Christ Church. A later press release said her decision, reflecting her care for "the spiritual needs of Christ Church," came after "a number" of parishioners contacted her expressing "substantial concerns about Fr. Edwards."

She has linked her tardy response to Edwards' rescheduling of his interview with her from January 10 to February 26. Dixon also claims that she told Sturman at intervals from the time of notification in December through the month of February that she "would not be able to make a decision on Fr. Edwards' ministry" until his background check was complete and after she had met with him.

Neither of those points vitiate the 30-day canonical limit, however, and an interview with the bishop is not a canonical requirement of clergy call, according to Nalls.

Dixon reportedly told a gathering of diocesan clergy on March 13, though, that her "higher authority" under Canon III.17.3 trumps the time limit under Canon III.17.2.

She has also claimed that, based on legal precedent, "duly qualified" has a broader meaning than "duly ordained."

Dixon has been supported in her stance by a statement from Bishop Griswold, in which he scores Fr. Edwards for views characterized by "marked and publicly stated antipathy...toward the church in which he was ordained."

On March 12, the vestry reaffirmed its choice of Fr. Edwards as rector, maintaining that the call was legal and proper.

Bishop Rutherford Mourned, Lauded, By ACC

By John Omwake

The Rt. Rev. William de Jarnette Rutherford, the Anglican Catholic Church's (ACC) Bishop of the Mid-Atlantic States from 1981-95, died March 10 in Roanoke, Virginia, following a 17-year battle with blood cancer. He was 82.

Despite poor health which dogged him during much of his episcopate, Bishop Rutherford exercised a gentle pastoral hand and a quiet determination which shaped the Diocese of the Mid-Atlantic States (DMAS) into a strong and stable union of Continuing Anglican parishes extending from Delaware through Maryland and the Virginias into northeastern Tennessee.

A Virginia patrician in speech and bearing as well as lineage; a talented artist who in mid-life was called by God to be a priest and, later, a bishop; a wise and quietly courageous member of the episcopal bench who set an example for a new generation of bishops—these are some facets of the life and ministry of this tall, spare man, not much given to small talk, who left a lasting mark on the church he loved and served so well.

ACC's Metropolitan, the Most Rev. John T. Cahoon Jr., who succeeded him as bishop of DMAS in 1995, summarized Rutherford's legacy well when he said during a sermon preached at his requiem:

"Bishop Rutherford wanted the Diocese of the Mid-Atlantic States to survive him. He took pains to see that it was proled with a stable structure and with continuing leadership. The most compelling testimony to what [he] accomplished in

the Diocese of the Mid-Atlantic States is that it continues to live and to grow. Bishop Rutherford was a link in the great chain of time."

"Bishop Rutherford showed courage in the face of heresy and constancy through the winds of change," said the Ven. Harry B. Scott III, Archdeacon of DMAS, who for many years assisted Rutherford in the diocese's administration. Despite his long illness, he "was a fighter up to the end of his life..."

"He was a man completely dedicated to Christ and his Church, who loved the Scriptures, and preached them eloquently and fearlessly," said the Rev. Canon Wallace C. Shields, who worked with Rutherford for 14 years, most of them while the bishop was still a priest at St. Mark's Episcopal Church, Fincastle, Virginia, and later at St. Thomas of Canterbury, Roanoke, after both came into the ACC in 1979.

Col. G.H. Dimon Jr, who worked closely with the bishop as diocesan treasurer from 1978-90, praised Rutherford for building DMAS "from its meager beginning of four priests and six tiny congregations into the strong witness to Continuing Anglicanism that the diocese represents today.

"He was motivated by the conviction that traditional Anglicanism must be preserved, was confident that the Lord would bless our humble beginnings, was imbued with a level of kindly patience when faced with circumstances that would dissuade an ordinary man, was blessed with the wisdom to know when to take a bold step or when patiently not to do so, and possessed the strength to do all this despite the several crises which beset the diocese in its early days," Dimon said.

A native of Roanoke, William de Jarnette Rutherford was born March 4, 1919. During his childhood he showed prom-

The vestry, through its counsel, also called on Bishop Dixon to withdraw her rejection of Fr. Edwards' call, saying she failed to meet the canonical deadline or to cite in fact or argument a claim that Edwards was not "a duly qualified priest."

Dixon's March 8 letter to Sturman referenced various statements by Edwards allegedly emerging from her interview with him or from his speeches or writings while he was director of FIFNA, some of which ripped the descent from orthodoxy to liberal revisionism in the U.S. Episcopal Church (ECUSA). Statements by the priest noted by Dixon included those opposing women's ordination and criticizing ECUSA's "institutionalized lawlessness," presumably referring in part to the embrace of homosexual practice by many Episcopal dioceses and priests, including the Diocese of Washington. Among other past comments, Dixon scornfully noted Edwards' remark that ECUSA had become "the Unchurch"—an appellation inspired by C.S. Lewis' characterization of a villainous fictional character, the "Un-Man."

Dixon also has claimed that Edwards' comments revealed that he is willing "to break certain solemn [ordination] vows," and unwilling to "guarantee his obedience" to her, or to assure her that Christ Church would remain in ECUSA.

Edwards noted that all past writings or remarks mentioned by Dixon were available and in the public domain during the 30-day period during which she said nothing.

In a lengthy rebuttal to Dixon's letter, Nalls said that her references to "items taken out of context in several articles written for Forward In Faith...constitute opinion, and expressions of opinion do not reach the only question under Canon III.17—whether a priest is duly qualified.

"To be sure, if opinion, theological or otherwise, were the basis for rejection of a call by a parish, then clergy call be-

comes solely the province of the particular opinions of the ecclesiastical authority. Such grounds are neither supported by canon, nor would they lend themselves to the diversity and vibrancy of debate upon which [ECUSA] prides itself."

But Nalls also took Dixon to task for several "inaccurate" statements in her letter—for example, her claim that Edwards would not recognize her as a bishop in the Anglican Communion.

What the priest actually said, Nalls told her, was that he could recognize her as a bishop in the Anglican Communion in the institutional sense, but not as a bishop in apostolic succession, "based on the traditional reading of Holy Scriptures to which he holds, that the ordination of women is not in accordance with the God-given order of the Church."

Reiterating what Edwards had told Dixon in the interview, Nalls wrote: "The Church cannot receive what she has not been given by her Lord. That which has not been received includes (and again, this is the position, not of an individual, but of most Christians) the ordination of women to the ministerial priesthood and the deviations from biblical standards for human sexuality being tolerated and even promoted in many quarters and by many officials within [ECUSA]."

Nalls noted that there are "divergent views" on women's ordination in ECUSA, including in the Washington diocese, in which there are already several priests holding Edwards' view.

Contrary to another claim by Dixon, Nalls said that Edwards would be willing to be present during her episcopal visitation to Christ Church, but could not receive communion from her—the same arrangement the diocese has made with other rectors who oppose women's ordination.

Nalls denied, too, that Edwards ever indicated that his ordination vows were incomplete, as Dixon asserted. She appar-

ise as an artist, and as he matured he won many awards for his work. His formal art training began at the Corcoran School of Art, Washington, D.C., where he was awarded a scholarship to the Louis Comfort Tiffany Foundation at Oyster Bay, Long Island, New York.

His education was interrupted by World War II. He volunteered for military service in 1942 and served with the 25th Infantry Division until his discharge in 1946. His multiple decorations included the Asiatic-Pacific Service Medal with two bronze service stars, the Philippine Liberation Service Ribbon with one bronze service star, the Bronze Star Medal and the World War II Victory Medal. During his service, he illustrated all facets of his division's activities, including battle scenes at Luzon, which were bound in book form and became a record of the division's 165 days of fierce fighting against the Japanese.

While on a leave in New Zealand, Corporal Rutherford met a young artist, June Ernestine Grant, who in August 1944 became his wife.

After discharge from the Army, Rutherford and his bride lived in New York City, where he supported his family as an illustrator and also attended the Art Students' League.

After a 16-year career as an artist, his deep and abiding interest in the Church won him over. At the age of 43 he entered Virginia Theological Seminary, graduating in 1965. He was ordained to the diaconate and the priesthood in 1965 by the Episcopal Bishop of Southwestern Virginia, William H. Marmion. He served Episcopal congregations in Virginia and Georgia.



Bishop Rutherford

Viewing with alarm the Episcopal Church's accelerating departure from traditional Anglican faith and order, Rutherford resigned his Episcopal ministry in 1979 and accepted a call to become rector of St. Thomas of Canterbury, which was then forming as an ACC parish in Roanoke.

His gifts as a pastor and a leader were soon recognized by his fellow churchmen, and in December 1979 he was elected Bishop Coadjutor of the Mid-Atlantic States. He was consecrated March 8, 1980 in Roanoke, with the Rt. Rev. William O. Lewis, then Bishop of the Midwest, as chief consecrator. On October 3, 1981, he was enthroned as the second bishop ordinary of DMAS, succeeding Bishop C.

Dale David Doren, who resigned.

Bishop Rutherford stepped down as bishop in 1995 and as rector of St. Thomas in 1996, because of increasing ill health.

In May 1985, he was inducted into the Sovereign Order of the Military and Hospitalers of St. John of Jerusalem, Knights of Malta.

Surviving besides his wife are a son, a daughter, two grandchildren, three great-grandchildren, and a brother.

Archbishop Cahoon celebrated the Requiem on March 13 at St. Thomas, and also preached. Clergy from all around the diocese took part in the service. Burial was in Evergreen Cemetery, Roanoke.

Memorial gifts may be sent to: *Treasurer, St. Thomas of Canterbury Anglican Catholic Church, P.O. Box 21612, Roanoke, VA 24018, and designated for the "Bishop Rutherford Memorial Fund."* ■

African Bishop Sees Diversionary Tactics In P.B.'s "Colonialist" Remarks

By David W. Virtue

An African bishop says he is saddened and discouraged over recent comments made by Episcopal Presiding Bishop Frank Griswold regarding colonialism, the Rwandan genocide, and sexuality issues in the U.S. Episcopal Church (ECUSA).

Bishop John Rucyahana, 55, of Rwanda was referring to a recent *New York Times* article quoting Griswold as saying in part that "the anger [ECUSA] seemed to arouse among some Anglicans in the southern hemisphere reflected resentment of the role that Americans and Europeans have played there as colonial masters of western culture."

Griswold's comment, "that southern hemisphere anger is just, and I think I have to bear it as Presiding Bishop of the Episcopal Church," is patronizing, condescending and wrong, according to Rucyahana. "We are not angry with what colonialism did; that is a misreading of the situation."

Speaking during the March Primates' Meeting in North Carolina, Rucyahana said that, while it was an historical fact that Europe had colonized Africa, America had never colonized Africa; so Griswold's implication that Africa was the white (American) man's burden was racist and detracted from the real issues affecting ECUSA, which endorses homosexual relationships and allows doctrinal heresy.

Rucyahana, who leads Rwanda's Diocese of Shyira, also thought the P.B. used references to the 1994 genocide in Rwanda



BISHOP RUCYAHANA, outside the Kanuga Conference Center, site of the Primates' Meeting, in early March. Photo: Richard Kim

to avoid his responsibility for correcting ECUSA's heterodoxy.

"The Church in Rwanda condemned the genocide and any religious leader who participated in it was brought to justice like any other person," the bishop noted. "This is quite a different

matter [than] when Griswold does not discipline his bishops and clergy for denying the doctrine and teaching of the Church—specifically its Christology, that Jesus is the Son of the living God—and...Christ's redemptive work at Calvary, and [does nothing about] his church's open rebellion against the Lambeth resolutions...

"Frank Griswold is...drawing America into the colonialism of Africa to raise the emotions of [ECUSA] against the truth which is being spoken to him about his church's apostasy and heresies," Rucyahana said.

"We are not called to play the politics of colonialism, we are called to preach the...redemptive gospel of our Lord Jesus Christ

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ently concluded this when the priest told her his solemn vow to obey his bishop was secondary to his vow "to be loyal to the doctrine, discipline and worship of Christ as this Church has received them." Nalls noted that the ordering of questions to candidates in the '79 Prayer Book ordinal itself places truth before canonical obedience.

"We believe that what really is at issue here," Nalls wrote in his conclusion, "is Fr. Edwards' refusal to guarantee uncritical and unqualified obedience to the institutional powers of the Diocese of Washington. No Christian can give such a commitment and long remain faithful to his baptismal vows. However, this simply is not a basis to usurp the canons regarding clergy call either in procedure or substance. Absent timely objection by the ecclesiastical authority based upon the qualifications, not the views, of a priest, clergy call is within the sound discretion of the parish who must live their faith-life with that priest on a daily basis."

Round Two

Dixon would not desist, though, and the priest-in-charge at Accocek, Fr. Robert Stephenson, announced that he had invited her to come to Christ Church on Sunday, March 18 (Stephenson's last day at the parish). Preceding that date, Dixon sent a letter to current and former parishioners announcing her opposition to the call and scoring the vestry. (She has since written two more such letters.)

During a congregational forum on the morning of March 18, Senior Warden Barbara Sturman explained to members—to the displeasure of a few of them—that there was no officially called parish meeting for 4 p.m. that day, the time the bishop set, be-

cause parish by-laws require ten-day written notice of the same, which had not been given. Thus, the church building would be closed and locked at that time. She later stated, though, that the vestry would arrange a properly-noticed meeting between parishioners and Dixon (subsequently set for April 1).

But Dixon appeared, anyway, with Chancellor Macbeth, at the stated time March 18, meeting outside the church building with a group of some 50 parishioners—some 20-30 of them hotly opposed to Edwards' call. The gathering included some who were not present at that morning's congregational forum during which Edwards spoke (on which more in a moment), and a delegation supportive of the bishop from tiny St. John's Chapel in Pomonkey, which is affiliated with Accocek and served by its rector.

Compared to the morning's assembly, the afternoon group included a larger number of older members, some of whom were frightened or baffled by the conflict with the diocese. Only a few seemed concerned about Fr. Edwards' orthodox views, however.

Asked for an explanation of the 30-day limit, Dixon said: "My lawyers have assured me that I...had the canonical authority to do what I did."

Macbeth tried to expand on Dixon's response, but found herself sailing into uncharted legal waters. Contrary to the near-universal understanding of the canons, she opined that it is only after the 30 days are over that the vestry can actually elect a rector, and it is only after the election that the bishop may (or may not) find that the person is a duly qualified priest, and that there is no time limit for that finding.

Also contradicting assertions made that morning, Dixon and Macbeth stated that the church's property is owned by the diocese.

to all people on the face of the earth—Africans, Americans, Asians, everybody.

“We want to cherish a person like Griswold by telling him and the world that correcting him in love is not colonialism or anger,” the bishop said. “Nevertheless forcing [ECUSA] to remain united in apostasy and heresy...and [to] be in communion with it is spiritual colonialism, and this is what God is saving us from.”

He added that comments from leaders like Griswold and former Newark Bishop Jack Spong, “who [say] our move to love them with correction [is] ‘primitive’ and an inch above witchcraft,” are “racist and unacceptable...”

“The problems in Rwanda are being treated with the transforming gospel of Jesus Christ. Griswold, on the other hand, is preaching pluralism and he is destroying the author of our salvation,” the bishop said. “How can he talk about salvation when he is talking about pluralism, when the only way of salvation is through Jesus Christ? We respect Frank Griswold’s office but we cannot let the gospel be compromised.”

Rucyahana believes the genocide in Rwanda happened because people were misinformed and the nation’s leaders lacked clear vision. “We were not specifically clear about being ‘one in Christ’. People were not being converted to Jesus Christ but to institutions—Anglican, Catholic...They were not united under the Lordship of Jesus Christ. They lost the vision and...the power.

“If 85 percent of the population of Rwanda truly believed in Jesus Christ as Lord and Savior and were united under his cross...in fellowship with the Spirit of the Lord, the genocide would not have happened. The genocide began spiritually and ended in human carnage.

“The first stage of genocide was the lack of sound teaching and leaving Christianity. The world knew the genocide was going to take place but did nothing to stop it. The United Nations under Boutros Boutros Ghali became onlookers. They watched it happen and did nothing. We don’t want what happened to us to happen to anyone else,” Rucyahana said.

“The...Anglican Communion cannot let what happened in Rwanda, a physical genocide, [detract] from the spiritual genocide going on in ECUSA...Therefore we cannot stand by. We must take action.

“I need to reiterate it is not about anger; [Griswold is suggesting we have anger which] does not exist. It is about loving correction of ECUSA’s apostasy. We want to communicate a...love that seeks correction to our brothers and sisters for whom we pray and [with whom] we wish we could have fellowship.

“We are...concerned that Bishop Griswold has used homosexuality and women’s ordination and now colonialism to detract people from the actual problems of ECUSA,” Rucyahana said.

The presiding bishop said recently that he was “fascinated” that “the focus that has turned exclusively on sexuality, rather than salvation,” asserting that placing the former ahead of the latter was “idolatry.”

Rucyahana noted with a smile, though, that: “The preoccupation of ECUSA in its councils and conventions has been almost exclusively about sexuality, specifically homosexuality.” ■



In contrast to her letters, Dixon was conciliatory in tone in speaking to the group, assuring them that she would work with the congregation to help it resolve the impasse over Edwards’ call, and would be back often. She agreed to take further questions at her email address (jdixon@cathedral.org) in preparation for her meeting with the whole congregation.

But the fact she did not repeat her attacks on the vestry and Edwards may mean she had had reports of the priest’s scholarly and persuasive defense of his stand during the lengthy adult forum that morning, following the packed 9 a.m. service.

The initially-tense forum was attended by some 150 persons, including present and former or inactive members, as well as some diocesan representatives and emissaries of Dixon, at least one disputant from another parish, and a number of conservative supporters from other parishes.

In her careful overview of the relevant canons and the history of the search process, Sturman noted that Dixon had cited no concerns when she (Sturman) informed her last fall that, based on the parish profile, Christ Church would probably call a conservative priest. Dixon indicated only her desire to help in that process, she said. Sturman also noted that the diocese furnished no names of candidates for consideration by the parish; the parish found all three candidates on its own.

Fr. Edwards then patiently answered the bishop’s charges against him and questions parishioners had posed about his call in the prior week’s forum. He also took new questions from those present, some of them quite hostile. In answering them, he seemed to take much of the steam out of those opposing his call and win over some of those who were wavering on whether to support or oppose him.

Fr. Edwards made it clear he did not seek the notoriety that

has befallen him. He said he did not go looking for the Christ Church position—the vestry instead found him—nor did he come “with an agenda” to change the diocese’s direction. “I don’t have the kind of energy,” he said. He confirmed that he intended to exit the public spotlight as FIFNA’s director and pursue a quieter life. “I’ve learned instead that God has different plans for me.”

He said he decided to come and fight Dixon’s rejection of his call because he felt obligated to uphold the solemn promise he made to the vestry to be the parish’s rector.

Fr. Edwards believes what he is experiencing is part of a larger struggle now pervading U.S. society, which, he says, is engaged in a “massive cultural conflict between the rule of law and the law of the ruler.”

In this instance, the diocese is violating the rule of law in rejecting a legal call of a rector, Edwards said. “You defend your liberties or your lose them, not just for yourself but for others,” he told congregants. For this reason, “very often it becomes incumbent on a small unit to make sure the larger unit follows the rules...”

“No parish in this diocese is safe if this is allowed to go forward, he said of the bishop’s rejection of his call. “If she can exclude me because of my views, she can exclude others.”

Asked during his interview with Bishop Dixon why someone of his convictions would come into a diocese in which over half the rectors are women, he said he told the bishop that he could find issues on which to cooperate with women clerics. “What we can do together, we do together. And what we cannot, we cannot.”

When asked why he would want to stay in ECUSA at all, Fr. Edwards replied that he felt God had called him to work in this

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small parish to be part of an effort by others to call the Episcopal Church to renewal. He also made a distinction between the "Church of Jesus Christ" that encompasses all believers, and manmade institutional structures like ECUSA.

One questioner cited a previous statement he had made encouraging dioceses, congregations and clergy to prepare to sever their ties with ECUSA if they can. Did he plan to take Christ Church out of the Washington diocese?

Edwards said that any decision to leave ultimately depends on the specifics of a given case. "Maybe a congregation feels called to stay where they are," he said. And any decision to go, in the case of Christ Church, could only be made by the entire congregation, not by him or the vestry, he added.

It is possible, though, that Bishop Dixon's campaign against Fr. Edwards could fulfill her own worst fears, driving the parish to leave the diocese even when it would prefer otherwise. Christ Church appears to have quite a strong legal claim to its property, so is well positioned for an exit, should it come to that.

Dixon's Sticky Wicket

Sturman estimated that day that 70 percent of members support the call of Edwards, while 20 percent oppose it and 10 percent are undecided. Other members said these percentages might vary depending on the length or intensity of the fight with Dixon.

The opposition's ranks seem to have been enlarged somewhat, also, by the return of some inactive parishioners to whom Dixon wrote.

The divide-and-conquer tactic has been used before in the diocese to undermine traditionalist parishes, including St. Luke's 15th Street, where the efforts were successful, and St. Paul's K Street, where they were not.

Some see Dixon's efforts as part of a broader, but heretofore more covert pattern of diocesan interference in the call of a rector (on which more in a future issue).

Some believe Dixon has become publicly aggressive in this instance because, being so near to retirement, she has decided to risk all in trying to establish a precedent for refusing candidates on theological grounds, which will allow revisionist dioceses to gradually rid themselves of any opposition to their agenda.

Said one observer: "I seem to recall hearing a great deal at one time about the feminine, nurturing gifts women would bring to ordained ministry. So, how did we get from Bishop to 'Bitchop'?"

This case seems in fact to have been marked by extreme measures from the liberal side generally. At least three persons—one of them linked directly to the gay group, Integrity—appear to have been dispatched to try to investigate and harass Nalls and the Canon Law Institute he leads, though he is providing *pro bono* counsel for the parish through his law firm, DeKieffer & Horgan.

Assuming, though, that Christ Church stands firm, what are Dixon's options, having forfeited her right to speak up against the election of Fr. Edwards during the allotted 30 days?

Dixon's March 8 letter reads as though it might be the basis for a presentment on grounds of doctrine and violation of ordination vows, though the bishop cannot present Edwards unless he accepts his letters dimissory (transfer letters) from Fort Worth—a supreme act of self-contradiction, given the position she has taken.

Some thus speculate that—when the time comes—she will get Fort Worth Bishop Jack Iker to recall and discipline

his errant (in her view) priest for functioning in her diocese without a license for more than 60 days—a request it is understood that Iker will be in no mood to receive. Such an action also would be clouded by her failure to make timely objection to Edwards' call to Christ Church.

Of course, all of this assumes that—if the dispute is adjudicated within the church—ECUSA will uphold its own canons, which recent experience suggests is not a good bet.

Hence, some now expect that civil court action will be necessary to coax the diocese into obeying its own laws. At deadline, the diocese had already indicated it was preparing for civil litigation in the matter.

While the congregation can hope with some confidence to continue its church life in the same place, whatever happens, Fr. Edwards knows "there is a profound and serious cost" to the stand he is taking, one that could lead to his deposition. But he is willing to take the risk.

"The priesthood is not mine. It's Christ's," he said. He's shared it with me. If we are not able to put it at hazard for Him, we shouldn't have it anyhow."

PLEASE SEE A BRIEF UPDATE ON THIS STORY ON PAGE 31.

Deposed Bishop Resigns

Jones Thinks Gay Stand Helped Ensure His Fate

Charles I. "Ci" Jones III, Episcopal Bishop of Montana since 1986, has resigned his office, just days after a church court sentenced him to deposition for sexual misconduct 18 years ago.

Though a financial settlement was reached and parting was officially termed "amicable," Jones believes the action against him was energized by a small group based mainly in two liberal Montana parishes, and escalated after he stated a year ago that he would not relax homosexuality policies until the matter was settled in the wider church.

Jones' resignation, effective Ash Wednesday, February 28, followed the February 14 decision by the Court for the Trial of a Bishop. However, Jones reportedly plans to seek a modification of the court's original sentence. Seven of nine members of the court supported the sentence of deposition.



Bishop Jones

The case concerns sexual misconduct with a woman parishioner and employee of a parish in Russellville, Kentucky, where Jones was rector prior to his election as bishop of Montana. The misconduct took place from 1981-83; Jones was, and remains married; the woman with whom he was involved is also married.

The court did not accept Jones' contention that he had already undergone discipline for his offense during the term of Presiding Bishop Edmond Browning—something the diocese recognized by voting at its 1994 convention for him to continue as bishop—and that therefore the new procedures against him were a form of double jeopardy.

During hearings prior to sentencing, the court heard the 46-year-old victim, who asked that her name not be used, say she was a young mother of two infants when she went to Jones for counseling. She said she still suffers from guilt, bouts of depression and anxiety and even suicidal thoughts as a result of the sexual relationship into which she said Jones coerced her.

After the sentencing, Jones and his attorney, Edwin I. Curry III, began intensive negotiations with the diocese and other

IT'S NO SURPRISE, BUT...

THE NEW EPISCOPAL BISHOP OF NEWARK John Croneberger (pictured)—speaking to the diocesan convention earlier this year—“authorized diocesan liturgical rites for the blessing of same-sex relationships, including those which are already available through The Oasis,” the diocese’s pro-homosexual ministry. So reported the Rev. Elizabeth Kaeton, canon missionary to The Oasis, in an unofficial account of the convention, which also formalized opposition to therapies which help persons overcome homosexual behavior.



A Montana priest, who asked not to be named, commented, “We will need years to get things settled. Our immediate need is for an interim bishop with the skills of Solomon and a steady hand.”

Source: *Episcopal News Service* report by Jan Nunley

ECUSA Suffers Further Losses To AMiA In Florida

By David W. Virtue

church officials that they hoped would lead instead to Jones’ resignation and a voluntary submission to discipline.

On February 25, in exchange for the bishop’s resignation and promise not to sue, the diocesan council agreed to give Jones a \$175,000 settlement, and its own promise not to sue.

The hoped-for agreement with the Title IV Review Board Committee failed to materialize, though, after Episcopal Presiding Bishop Frank Griswold refused to consent to Bishop Jones’ voluntary submission to discipline.

A majority of bishops could have voted to remit or modify Jones’ sentence at their March 9-14 meeting in North Carolina, but did not. Jones has also lost his seat in the House of Bishops, under that body’s rules.

Curry was optimistic, though, that the Court for the Trial of a Bishop will be open to considering a modification of the original sentence, in light of reports that some court members were “inclined to impose a sentence of suspension on the condition of immediate resignation as Bishop of Montana.” However, they felt limited by the fact that, under current church law, suspension does not remove the bishop from the administrative matters of the diocese, only the episcopal ones.

In a February 24 pastoral letter to the diocese, Jones said it was clear that “forgiveness is not possible among the small group of 25 to 30 people who began and sustained the conflict among us...This...group still exists...as evidenced by Diocesan Council’s written request that the court depose me, and by the group’s filing sworn statements against me in my trial. These statements led the current presiding bishop to ask the court to depose me,” said Jones—evidently confirming a U.K. newspaper report that Griswold lobbied court members on the sentence.

“I feel a great deal of the energy for this action escalated with my pastoral letter a year ago in which I stated I would not ordain active homosexuals or allow the blessing of same-sex unions within the diocese until our church was settled on these issues,” Jones stated. “This position is not a popular one among the hierarchy of the national church nor in the diocese among the two most liberal churches in Helena and Missoula, Montana, where most of the statements against me originated.

“Although this does not seem to me to be what God is calling me to do, after nine years Ashby (his wife) and I cannot emotionally continue to stand against the powerful forces seeking my ouster,” the letter concluded.

“I think this decision was dead wrong, but Bishop Jones will survive; it is those who condemn him who must forever live with their weakness,” said the Rev. Donald Belcher, who described himself as a friend of Jones..

“I feel that the [church has] lost a good person and a leader of great faith and conscience,” commented Sandy Williams, a deputy from Montana. “I still feel that the national church and the court did not hear from people that were not in conflict with Ci.”

Two congregational groups in Florida have become the latest disaffected members of the U.S. Episcopal Church (ECUSA) to depart for the Anglican Mission in America (AMiA).

In Milton (near Pensacola), in the Diocese of the Central Gulf Coast, the rector of St. Mary’s Episcopal Church and over a third of his 250-member congregation are organizing as an AMiA parish.

In Jacksonville, in the Diocese of Florida, the new Lord of the Nations Church was dedicated in Mandarin. The fledgling congregation is mainly made up of former members of All Souls’ Episcopal Church on the south side.

Formed to address the problems arising from a crisis of faith and leadership in ECUSA, the controversial AMiA—rejected by Episcopal leaders and the Archbishop of Canterbury—is nonetheless under the authority of two provinces of the Anglican Communion, Rwanda and South East Asia, and its U.S. bishops, Charles Murphy and John Rodgers, respectively. St. Mary’s is linked with the former and Lord of the Nations with the latter.

The Milton rector, the Rev. Billy Stoudenmire, 57, said the difficult decision came after a months-long “process of discernment” at St. Mary’s which indicated “that the only response to the apostasy growing more and more rampant in [ECUSA] was to leave.”

Stoudenmire then announced that he was resigning as rector of St. Mary’s, and would be received as a priest in the AMiA by Bishop Murphy. He said he felt called to AMiA “to more faithfully and fully participate in Jesus’ Great Commission...” Stoudenmire had served at St. Mary’s since 1994, the year in which he was ordained a priest.

He was the seventh cleric to leave the Gulf Coast diocese, led by Bishop Charles Duvall, who considers himself a conservative. However, liberal national church policies seemed to be the main motivating factor for the departing priests, all of whom went to AMiA.

Stoudenmire said he and his flock—about 50 families—left their church building behind and St. Mary’s vestry elected a new senior and junior warden.

The new AMiA congregation has been offered hospitality at a local Methodist church. The parish is seeking a new name and will relocate from downtown to a suburban location in Pace, Florida.

“I have no guaranteed salary or pledges, but we know that this is the Lord’s doing and great in His sight. He is opening doors very clearly and amazingly to us,” Stoudenmire said.

As he had done with the six other clergy that left, Bishop Duvall inhibited Stoudenmire. Duvall intends to depose all seven inhibited priests before he leaves office.

Stoudenmire said that Duvall’s designated successor, Philip M. Duncan, has indicated support for church property litigation and punitive measures against the priests who leave.

To date, the diocese has lost 12 percent of its parishes and 16 percent of its clergy. Stoudenmire said other losses may follow.

In the Jacksonville area, the last straw for many of the three dozen people who now make up the Lord of the Nations congregation was last summer's Episcopal General Convention in Denver, which voted to support unwed couples—homosexual and heterosexual—in monogamous relationships.

"There has been a crisis of leadership in [ECUSA] for decades. There has been a departure from confidence and reliance on holy writ, and [use of] cultural rather than scriptural norms for morality. There has been no discipline for priests who have preached heresy," said the Rev. John Wiley, who formerly served at All Souls' Episcopal Church. "When we don't like what [God] says, we say he didn't say it."

Dianne Knippers, a member of the conservative American Anglican Council (AAC) and president of the Institute on Religion and Democracy in Washington, said she is surprised the movement has come to Jacksonville, which is in one of the more conservative dioceses in the country. Recently, the 75-church Diocese of Florida passed a "sanctity of Christian marriage" resolution in response to the Denver vote.

Indeed, Bishop Steven Jecko, leader of the Florida diocese, said he was "blindsided" by Wiley's decision to start a new congregation in Jacksonville. According to the Jacksonville *Times-Union*, the bishop signed a letter transferring Wiley to the South East Asia province in the belief that the cleric planned to return to traditional missionary work.

Jecko, who is part of AAC and other groups which have challenged the church's liberal stands on homosexuality, readily admits he sympathizes theologically with members of the AMiA and fears for the future of the Episcopal Church. But he disagrees with their decision to leave rather than stay and fight for

ECUSA Membership Drops Below 2.3 Million

The 2001 *Episcopal Church Annual*, just out, shows that the U.S. Episcopal Church (ECUSA) lost a further 18,714 members between 1998 and 1999.

Total baptized membership reported for '99 (the latest year for which the annual provides figures) was 2,296,936, compared to 2,315,650 in '98.

The number of "confirmed communicants in good standing," however, increased from 1,764,325 in '98 to 1,812,434 in '99. There was also a notable rise of over 75,000 in average Sunday attendance, which stood at 919,405 for '99. There were 793 more confirmations during 1999 as well.

Claims of a clergy shortage also are not evident in the '99 figures, which show an increase in clergy from '98 to 16,891.

However, there was a significant decline—of 34,331—in the number of church school pupils between the two years, and the number of baptisms dropped by 666. There were 26 fewer parishes and missions in 1999 than in 1998. The number of congregations was reported to be 7,368.

Burial statistics are noteworthy. Though it cannot be assumed that all persons buried from Episcopal parishes were active ECUSA members, the number of burials rose from 39,729 in '98 to 45,587 in '99. This, and the slumping youth statistics, point to the graying of the church, while also suggesting that most of the losses in ECUSA's baptized membership were due to death, and that the church is failing to replace those members and grow beyond them.

The new membership total of over 2.2 million makes starker the losses ECUSA has suffered since its peak in the mid-1960s, when membership exceeded 3.6 million.

ECUSA's future. "Every person that goes over to the [AMiA] weakens our voice in the Episcopal Church," he said.

Wiley agreed that he and Jecko—and most of the diocese—support the same conservative interpretation of Scripture, but he and members of his congregation could no longer abide "the evil at the top" of the Episcopal hierarchy.

"The drop in membership has been astounding," he said. "It is because the sheep are not being fed."

English Diocese Lifts Ban On Church Remarriage

Over a quarter of Church of England dioceses have supported the idea of allowing divorced people to remarry in church, and the Chester diocese has gone ahead and instituted such a policy.

It was the first C of E diocese to do so. The Bishop of Chester, Peter Forster, announced the reform March 5, three days after the diocesan synod voted by 132-5 for a motion stating that "there are circumstances in which divorced people might be remarried in church in the lifetime of their former spouse."

The vote in Chester, which covers Cheshire and areas of Greater Manchester, is part of a national program to test opinion. Each of 43 dioceses will vote on the issue this year, and the findings will be reported to the House of Bishops going into the General Synod in November.

Ten other dioceses which have joined Chester in supporting the reform are waiting for the Synod's vote before changing official policy. Those dioceses are Bristol, Carlisle, Chichester, Derby, Europe, Leicester, Norwich, Peterborough, Portsmouth and Salisbury. No dioceses have so far voted against the change.

Although there are clergy in every diocese who allow divorced to marry in their churches, C of E teaching is that marriage is "lifelong." But Bishop Forster said he agrees "with the need for reform because at the heart of the Christian faith is a belief in forgiveness and the possibility of new beginnings."

Source: *The Daily Telegraph*

C Of E: Women Bishops In Seven Years

The Church of England is expected to ordain women bishops within seven years, despite the risks of division.

The first women entered the priesthood in 1994. The church has now set up a working party to decide on the next stage.

The Bishop of Rochester, Michael Nazir-Ali, chairman of the working party, opined that the Church's unity "is very important but it can never contradict the Church's basic commitment to justice."

Just three (out of 38) Anglican provinces presently have women bishops—the U.S., Canada and New Zealand—and Australia was due to vote in April on whether to make the change.

The move in England has been anticipated and even supported by traditionalist leaders, who think it "inconceivable that a Church that ordains women will not eventually consecrate them as bishops," as Fr. Geoffrey Kirk, secretary of Forward in Faith, put it. "They keep saying what a great benefit women priests are and so they must want them as soon as possible."

The advent of female bishops would further divide and already-divided church, and it is unclear whether provisions beyond the current system of "flying bishops" would be made for opponents.

But Kirk confirmed that, in that eventuality, FIF members would form a separate and financially independent province—an idea opposed by the Archbishop of Canterbury.

Source: *The Daily Telegraph*

Nigeria: Carey Urges Christian-Muslim Dialogue

After several previous futile attempts, Archbishop of Canterbury George Carey finally made a two-week visit to Nigeria in February, where he encouraged government and religious leaders to work for better relations between Christians and Muslims.

The Archbishop's itinerary included a visit to the northern State of Zamfara, which spearheaded the introduction of the controversial Islamic penal code, the Sharia, in the country last year.

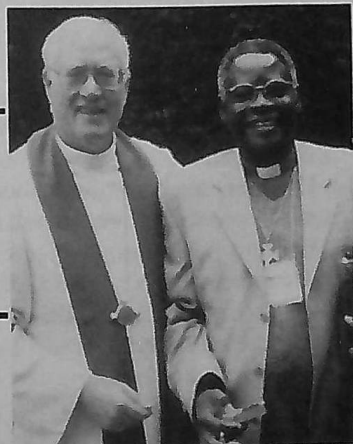
The introduction of the Islamic law in several Nigerian states in the predominantly Moslem north has further widened the gulf between Christians and Muslims in the nation; in Kaduna, it engendered conflict resulting in over 2,000 deaths last year.

From Christians living in Zamfara State, Carey heard complaints of discrimination and marginalization. Local Anglican and other church representatives told him that Christians in Zamfara face a number of restrictions, and have no representation on the state executive council and other agencies of government.

Speaking as a "voice for the voiceless," Carey expressed his disapproval of some aspects of the Islamic law, especially such practices as flogging, stoning and amputations.

During his meeting with Zamfara State Governor Ahmed Sani, Carey said he was given "many assurances" which might help ease tensions and bring about better understanding and tolerance.

The Archbishop said: "The Governor of Zamfara assured me that Christians can build



ARCHBISHOP OF CANTERBURY George Carey (left) and **Nigerian Archbishop Peter Akinola**, the host for Dr. Carey's recent visit to Nigeria.

Photo courtesy of Anglican Communion News Service

churches, that Christianity can to be taught in schools. I have been given such assurances before in other places, but I will wait and see if they are implemented."

Carey urged Sani to employ dialogue to resolve the complaints of Christians against his government. He also encouraged Nigeria's three Archbishops, and especially the primate, Archbishop Peter Akinola, the host for Carey's visit, to follow up on the dialogue efforts.

"We have to find out what we share in common with the Muslims so as to enable us to live with one another without violence and rancor," he told a meeting of church leaders in Kaduna state.

But Carey is concerned about the real prospects for better relations. "I met some splendid Muslim leaders," he said, "but I'm not completely assured that there is a way forward into a more settled relationship."

Nonetheless, Carey said he found the Nigerian church "in very good heart" and "showing very good signs of growth, with very good leadership and a great will to serve the people of the land."

Nigeria, the most populous province in the Anglican Communion, has some 15 million Anglicans, though they are hugely outnumbered: the country has a population of 118 million. ■

Sources: Nigerian Christian News Service, Panafrican News Agency, Anglican Communion News Service, Episcopal News Service

Presbyterians' Gay Struggle Unended After Ban's Failure

The protracted struggle over homosexuality in the 2.5 million-member Presbyterian Church (USA) looks set to go on a good while longer.

A majority of presbyteries recently voted against what conservatives admitted was a somewhat vague a measure that would have added an amendment to the church's constitution banning same-sex union ceremonies.

The church now finds itself in exactly the same place it was a year ago: with laws not providing for but tacitly allowing clergymen to perform same-sex ceremonies, as long as they are not called marriages.

So when the church meets in June in Louisville, Kentucky, the gay issue will dominate the agenda again.

Source: Religion News Service

—LATE NEWS—

Griswold Rebuffs "Flying Bishops"

At deadline, *The Chicago Tribune* was reporting that Episcopal Presiding Bishop Frank Griswold had denied that the "pastoral care" he and fellow Anglican primates endorsed at their March meeting was meant to include "flying bishops"—special visiting bishops ministering to congregations at odds with their regular bishop's liberal policies. Reaction from other Anglican primates had not yet begun to be registered.

Rector Impasse Remains In MD After Congregational Meeting

Report/Analysis By Auburn V.F. Traycik and Robert Stowe England

A special congregational meeting at Christ Church, Accocek, Maryland, has now heard from Washington D.C. "Bishop Pro Tempore" Jane Dixon, about why she rejects the parish's choice of an orthodox priest as its rector, and the gathering was as tense as might be expected.

But at the end of the April 1 meeting, nothing had really changed: Fr. Samuel Edwards remained what parish leaders say is the legally-called rector of Christ Church, and Dixon held to what has become her mantra: that Edwards is "not the rector and will not be the rector" of Christ Church.

The parish hall was packed—standing room only—with nearly 200 persons present. They included most of the church's 50-70 regularly-attending worshippers, and at least 50 persons who one member said "have not been here in three to five years"—their presence apparently prompted by four letters sent by the diocese to current and inactive parishioners in the last month. Also present were persons from elsewhere in the diocese and beyond, and media representatives.

Listeners heard a heartfelt defense of the careful, canonically-sensitive procedures the parish followed in calling Edwards from Senior Warden Barbara Sturman. She reiterated that at no time, not just within the canonical 30-day limit for a bishop's objection, but in 91 days, did Dixon ever indicate to parish leaders any concerns about Fr. Edwards—even after the bishop said she began hearing from troubled parishioners back in Decem-

Continued on next page, right column

ANGLICAN WORLD BRIEFS:

***THE REV. ARTHUR R. PEACOCKE**, a prominent biochemist and Anglican priest who has devoted his life to exploring the relationship between science and theology, has won the 2001 Templeton Prize for Progress in Religion. The prize carries a stipend of over \$1 million. Peacocke, 76, an Oxford University professor with doctorates in both science and theology, said that "the search for intelligibility that characterizes science and the search for meaning that characterizes religion are two necessary, intertwined strands of the human enterprise and are not opposed." He is the founder of the Society of Ordained Scientists, an international ecumenical organization trying to bridge the gap between science and religion and to foster spirituality among scientists. - *Ecumenical News International/Episcopal News Service*

***UGANDAN REBELS ATTACKED** the residence of an Anglican bishop in northern Uganda in the early morning hours of March 3, and abducted five children from the home. A local journalist said that the raid by some ten Lords Resistance Army (LRA) rebels was on the residence of the Anglican Bishop of Kitgum, M.B. Ochola. The LRA has been fighting since 1988 in the northern Ugandan districts of Gulu and Kitgum, in an effort to destabilize the secular government of President Yoweri Museveni. Its main method of recruitment is by abduction, and the group is estimated to have abducted at least 10,000 children and young people in the last six years alone. Rebel activity has subsided over the last 14 months, though, largely due to behind the scenes negotiations mediated by the U.S.-based Carter Centre in Atlanta, which has tried to initiate talks with LRA leader Joseph Kony and his backers, the Sudanese government. - *Agence France Press*

***GUIDELINES ON HOW TO RESPOND TO CLERGY WISHING TO CONTINUE THEIR MINISTRY AS TRANSSEXUALS** are to be prepared by a sub-group of the Church of England's House of Bishops. The transsexual issue has loomed larger in England of late, following a cleric's highly publicized sex change. - *The Living Church*

***THE ARCHBISHOPS OF CANTERBURY AND YORK** have branded as "hurtful and unhelpful" the Vatican ban which prevents Roman Catholics from receiving Holy Communion in non-Catholic churches. Archbishops George Carey and David Hope expressed their view in the foreword to *The Eucharist: Sacrament of Unity*, a statement by the Church of England's House of Bishops. They criticized the Catholic bishops of the U.K. for "erroneous assumptions" about Anglicans when refusing to allow Anglicans to receive Holy Communion at Catholic churches and vice versa. Anglican bishops are angry that, despite a century of ecumenical endeavor, there is not a more open communion policy between the two Churches. The dispute affects thousands of Christians, in particular those couples in mixed marriages. *The Eucharist* is a collective episcopal response to *One Bread, One Body*, the Catholic bishops' document of 1998 which warned Catholics that they should not receive the sacraments of Reformation churches at all and said that non-Catholics could receive Catholic communion only in time of "grave

Honored

THE 20TH ANNIVERSARY of the consecration of the Most Rev. Louis W. Falk, primate of the Traditional Anglican Communion (TAC) and the Anglican Communion in America (ACA), was celebrated at a dinner hosted for the Archbishop February 14 by ACA's House of Bishops and Executive Council. The event was held at the Airport Hilton Inn in San Antonio, where the leaders were holding their winter meetings. TAC bishops and Anglican leaders from around the world sent greetings, all praising and thanking Falk for his leadership, especially in spearheading the formation of TAC, which now exists in 14 countries and encompasses (conservatively) around 70,000 souls. Many shared warm memories of when they first met the Archbishop. On behalf of the bishops and Council, Howard Hecht presented a plaque to Falk, commemorating his anniversary and recognizing him as the Shepherd of the flock. (Source: *Anglican Herald*)



ber. She accused Dixon of "ripping this family apart," and begged her to "leave us alone." Sturman received a standing ovation from most present.

Dixon gave her own, rapid-fire review of her now familiar reasons for rejecting Fr. Edwards, asserting in part that, while she was aware of Edwards' positions and writings in December and began hearing from some parishioners then, she wanted to talk further with the priest about his views before rendering an opinion. Her conclusions about his views remain unchanged by the clarifications Edwards has provided.

Asked by TCC afterward if she felt that this dispute was essentially theological in nature, though, Dixon answered, "It's canonical."

Though he only spoke a few times during the meeting, Edwards, answered questions in a forthright, learned, calm and calming manner.

The meeting heard a number of comments and challenges from the upset and bewildered, as well as stunning appeals for Dixon and others opposed to Edwards to give him a chance. Edwards was praised as a "godly man," "a healer," "a superior priest" who "preaches the Gospel" and "has only one thing on his mind, Jesus Christ..."

Dixon appeared unmoved by entreaties on Edwards' behalf, or even a call by Brad Hutt of the American Anglican Council of Washington for a 60-day cooling-off period. Instead, she said she would continue weekly letters to members and sending bishops to the parish every Sunday.

But while the meeting did not result in a donnybrook, or ouster of the vestry, as some had speculated, there did appear to be movement of another sort. The first-ever appearance of Dixon and Edwards on the same stage allowed congregants to compare their marked differences in style and substance. And while disputations clearly continue, they seemed to have lessened in intensity since a number of opponents met with Dixon on March

and pressing need," such as danger of death. The offense this caused to Anglicans was intensified by last year's Vatican document *Dominus Iesus*, which stated that the C of E and other Protestant bodies are not "proper" churches. - *Ecumenical News International/The Times (London)*

***A FEMALE SAMOAN CHURCH LEADER HAS BEEN APPOINTED ANGLICAN OBSERVER AT THE UNITED NATIONS.** Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavea, 55, succeeds Bishop Herbert Donovan who has served as the Interim Observer. The Archbishop of Canterbury said that: "Mrs. Fagamalama

18. Only the bishop and one or two others registered any direct complaints about Edwards at the congregational meeting.

So while the conflict seems far from over, some think that—in the battle for the hearts and minds of the parish—Dixon may have lost ground at the April 1 meeting, and Edwards gained it.

Tame Visit In Penn., But Bennison Keeps Heat On

It was to be the first of the episcopal visitations that the liberal Bishop of Pennsylvania demanded to make at orthodox parishes in his diocese.

But when Bishop Charles Bennison came to St. John's, Huntingdon Valley, on Sunday, March 25, he neither presided, preached nor confirmed. Parish leaders would not let him. Rather, he sat in the congregation for a service of Morning Prayer, meeting with the parish's vestry for a long time afterwards.

But he is still insisting on making the full episcopal visitations required by canon before May 15 to St. John's and some kindred parishes in the diocese that have long refused his visits because they see him as a false teacher.

He reinforced the demand by delivering a warmly coaxing letter to the St. John's congregation from some 50 persons, chiefly members of the diocesan standing committee and council, and deans of the diocese's deaneries.

Despite it all, St. John's rector, the Rev. Philip Lyman, said the congregation had "a glorious worship service...The Lord truly blessed us." But he said parish leaders have not yet decided what they will do in response to Bennison's demand.

"What we're trying to figure out is what the Lord would have us to do. What say the scriptures?" Lyman told *TCC*.

At least two other (out of six) orthodox Pennsylvania parishes are under pressure to allow Bennison to come in the short term, including Good Shepherd, Rosemont, led by the president of Forward in Faith, North America, Fr. David Moyer.

At this writing, none of the "pastoral care" Bishop Griswold pledged at Kanuga has materialized for the targeted congregations.

Competing Claims In Uganda

Controversy has erupted over Bishop Christopher Senyonjo, identified elsewhere in this issue as the retired Ugandan bishop who is overseeing Integrity-Uganda, a new Anglican sister organization to the Integrity homosexual rights group in the U.S. Episcopal Church. *Church Times* reported that Senyonjo was deprived of his housing and pension after backing the Ugandan gay group, but the claim has been denied by a leading official of the Ugandan Anglican Church. Bishop Senyonjo himself would not clarify his status in a follow-up report by *Church Times*. ■

Tuatagaloa-Matalavea's long service with the UN Development Program and her significant experience in the Anglican Consultative Council have exposed her to many of the issues concerning the well being of people and communities that she will encounter in her new role." The presiding bishop of New Zealand and Polynesia, John Pater-son, described the Archdeacon as "a respected and greatly loved figure" in his province, and a "person of deep personal faith" as well as "warmth, charm and dignity." Mrs. Matalavea received a bachelor of arts degree in accounting/administration, including units in economics and edu-

cation psychology, from the University of Samoa in 1984. She is fluent in several languages of the Pacific nations as well as English. - *Anglican Communion News Service*

***CHURCH CONGREGATIONS WITHOUT A REGULAR ORGANIST** can now play hymns on their organ using an electronic "Music Mouse." Invented by Brian Osborn, the organist at St. Lawrence's Church in Goring-by-Sea, West Sussex, the "Mouse" plugs into an electronic organ. When "clicked," it plays one of 60 hymns. The system costs \$512. - *Episcopal News Service*

ANGLICAN USA BRIEFS:

***ONE OF THE WORLD'S LEADING TEACHERS OF COMPARATIVE RELIGION**, Ninian Smart, who called himself an "Episcopalian-Buddhist" to suggest that no religion has a monopoly on the truth, has died at the age of 73. Prof. Smart, a Scot, was described by friends and colleagues as a larger-than-life character who sported a kilt around the campus at the University of California, Santa Barbara, where he taught, kept peacocks on his lawn and told excellent anecdotes. He has more than 30 books to his credit, including *The Religious Experience, Buddhism and Christianity - Rivals and Allies* and, in 1999, *World Philosophies*. - *Ecumenical News International*

***A SUSPENDED PRIEST OF THE EPISCOPAL DIOCESE OF WASHINGTON, D.C.**, Travers C. Koerner, 56, has been ordered to serve nine months in jail, after pleading guilty to one count of dealing methamphetamine, or "speed," from his Laytonsville, Maryland church, St. Bartholomew's. Koerner's attorney said his client had a personal \$300-a-day drug habit, according to *The Washington Post*. The cleric has been held at inpatient drug treatment facilities since his arrest. Last October, police reportedly found as much as \$14,000 worth of methamphetamine during a raid of the St. Bartholomew's Church rectory. Police said the seizure was the largest of the drug in the county in five years. Diocesan spokesperson, the Rev. Ted Karpf, said the case had caused church officials to ask more pointed questions about drug use during priests' background checks. A priest for 23 years, Koerner was earlier arrested on an Arlington County (Virginia) charge of possessing methamphetamine with the intent to distribute. Former Washington Bishop Ronald Haines knew of the charge but did not inhibit the cleric until after his arrest at the Laytonsville rectory; Koerner told the bishop he had been framed. Parishioners learned of the previous drug arrest only after the second one last fall. Koerner will not start serving his sentence, nor will the diocese take additional action against him, until after the Arlington County charges are resolved, according to the *Post*.

***THE RT. REV. ROBERT G.C. WILKES**, a Continuing Church bishop, died March 4 at age 75. Wilkes founded St. Jude's Anglican Church in Tucson, Arizona, in 1975, the same year he was ordained a priest. He was consecrated bishop in 1983. At his death he was affiliated with the American Anglican Church. AAC's Bishop Donald Perschall was celebrant at a March 13 requiem mass for Wilkes at St. Jude's. Bishop Wilkes is survived by his wife, Rosemary; four step-children, 20 step-grandchildren and 17 great-grandchildren.

***A TRIAL DATE IS TO BE SET SOON** in a suit brought by the Adams Mark Hotel in Denver to try to collect the \$900,000 penalty it says the Episcopal Church owes for canceling its contract. The church's Executive Council voted in 2000 to cancel its contract with the hotel after civil rights charges were filed against the St. Louis-based chain. The hotel later settled with the federal government. The Adams Mark would have been the primary convention hotel. Episcopal Church Treasurer Stephen Duggan told the Executive Council recently that church center officials had tried to negotiate a settlement with the hotel's management. The original cancellation penalty of \$1.2 million had been reduced to \$900,000, mostly because of rooms the hotel was able to let during convention, which cut its losses. Duggan said the church took responsibility for canceling its contract, but told Adams Mark officials that "they also had to bear a part of the responsibility because it was actions on their part that made the hotel unsuitable for our purposes." - *Episcopal Life*

OF GENERAL INTEREST:

***IGNORING WORLDWIDE ANGER, AFGHANISTAN'S TALEBAN RULERS** said in mid-March that they had blasted away 80 percent of two ancient statues of the Buddha and would soon remove the last pieces of their nation's most famous archaeological treasure. The Taleban had ordered the destruction of all statues in Afghanistan on the grounds that they are un-Islamic and promote idol worship. The UN General Assembly condemned the edict.

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***INDIA'S CHURCHES** have threatened to take legal action against the government unless the discrimination against low-caste Christians and other minorities in the national census "is set right." The source of the churches' anger is the government's refusal to recognize that among the total population of 250 million Dalits and low-caste Indians, there are about 14 million Christians. Muslim Dalits, who account for most of India's 130 million Muslims, were also ignored in the census. "We demand that the classification related to castes and tribes be delinked from religious categorization if the categorization does not include all religions," the National Council of Churches in India said in a statement on February 23. From February 9 to 28, 2.4 million "enumerators" visiting 200 million households conducted the census, which is taken once every ten years. The protest was generated by a question on the census form that stated that "Scheduled Castes can be only among Hindus, Sikhs and Buddhists."

Ecumenical News International

***THE WEEKLY STANDARD** called it "one small step for biotechnology, one giant leap into the abyss for mankind." The publication was referring to the late 2000 revelation that biotechnology researchers had successfully created a hybrid embryo of a human being and a pig. "A man-pig. A pig-man. The reality is so unspeakable, the words themselves don't want to go together," wrote columnist J. Bottum. "Extracting the nuclei of cells from a human fetus and inserting them into a pig's egg cells, scientists from an Australian company called Stem Cell Sciences and an American company called Biotransplant grew two of the pig-men to 32-cell embryos before destroying

Continued on Back Cover

INDEPENDENT EPISCOPAL CHURCH IN DALLAS SEEKS RECTOR

The Church of the Holy Communion in Dallas
(see ad elsewhere in this issue)

currently seeks a replacement for its Rector who will shortly retire at age 72. The parish is concurrently investigating affiliation possibilities.

CHC is composed of approximately 130 family units. It is dedicated to orthodox Anglican faith as expressed through the formularies and liturgy of the historic Book of Common Prayer. Churchmanship is moderate (no missal). Preaching and teaching reflect an intellectual open approach to issues. The new Rector is expected to be possessed of strong spiritual commitment and sound academic training.

Consult website:

www.holycommuniondallas.org

Letters of inquiry and resumes should be addressed (not e-mailed) to:

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Church of the Holy Communion

17405 Muirfield Drive

Dallas, Texas 75287

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St. Michael's-by-the-sea

(Episcopal Church)

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

Los Altos Hills

St. Luke's Chapel in the Hills

(Christian Episcopal Church)

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

Los Angeles (Loz Feliz area)

St. Mary of the Angels

Anglican Church

(Anglican Church in America)

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

Orange County (Newport Beach)

St. Matthew's Church

(Anglican Catholic Church)

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

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

Pompano Beach/Lighthouse Point

St. John the Theologian

(Anglican Catholic Church)

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

GEORGIA

Atlanta

The Church of Our Saviour

(ECUSA/FIF-NA)

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

MAINE

Portland

Old St. Paul's Parish Church

Founded 1763

(Anglican Church in America)

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

MARYLAND

Bladensburg

St. Luke's Parish

(Episcopal Church/FIF-NA)

Annapolis Rd. (Rte. 450) at 53rd Street; Sunday 8a Low Mass, 10a High Mass, SS 9:30a; Tues HC 10a, followed by breakfast and Bible Study, Wed HC noon; Thurs HC 6:30p; Fri HC 10a; all services 1979 BCP Rite I; The Rev. Michael Heidt; church phone/fax: 301/927-6466

Crownsville/Annapolis

St. Paul's Chapel

(Independent Anglican)

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

MINNESOTA

St. Louis Park (Minneapolis)

Anglican Church of St. Dunstan

(Anglican Church in America)

4241 Brookside Ave.; Sun HC 8:30a (MP 1st Sun); HC & SS 10a; (Nursery care 10a); Tues 7:15p Bible Study; All services 1928 BCP; The Very Rev. William Sisterman; 612/920-9122

NEBRASKA

Omaha

St. Barnabas Church

(Episcopal Church)

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

OREGON

Bend

St. Paul's Anglican Church

(Anglican Church in America)

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

PENNSYLVANIA

Philadelphia

Church of St. James the Less

(Independent/FIF-NA)

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

Rosemont

The Church of the Good Shepherd

(Episcopal Church/FIF-NA)

Lancaster and Montrose Avenues; Sun 7:30a MP, 8a Low Mass, 10a High Mass, Nursery 9:45a, Sunday School 10:50a, Adult Forum noon; Weekday Holy Eucharist: Mon-Fri 12:05p, Wed 7a, Sat 9a; Daily Offices: Morning Prayer, Mon-Fri 9a, Sat 8:30a; Evening Prayer, Mon-Fri 5p; Recital and Choral Evensong Sun 4p as announced; The Rev. Dr. David L. Moyer, SSC, rector; 610/525-7070; fax 525-7514

SOUTH CAROLINA

Florence

Anglican Church of Our Saviour

(Anglican Catholic Church)

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

TEXAS

Alpine

Holy Cross Anglican Church

(Independent)

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

Dallas

Christ Episcopal Church

(ECUSA/FIFNA)

534 W 10th; Sun Low Mass 8a, Sung Mass 10a, Spanish Mass 12:30p; Mon-Fri Said Mass 10a; Daily MP 8:45a, EP 5p; 1979 BCP; The Rev. John Heidt, rector, The Rev. Raphael Villareal, curate; church voice/fax no. 214/941-0339; e-mail: fjheidt@aol.com

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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