

BRIEFS Continued from Page 29

cialists from across Europe, Orthodox Metropolitan Jeremie, the president of the Conference of European Churches (CEC), and Cardinal Miloslav Vlk of Prague, president of the Council of European (Catholic) Bishops' Conferences (CCEE), signed the *Charta Oecumenica*—a set of "guidelines" to promote cooperation among churches in Europe. - *Ecumenical News International*

**\*MAJOR MEDIA AND GAY RIGHTS GROUPS** who lavished attention on the death of young homosexual Episcopalian Matthew Shepard of Wyoming in 1998 were largely silent about the brutal 1999 murder of 13-year-old Jesse Dirkhising of Arkansas at the hands of two homosexual men. The disparity in reporting the two cases was so huge it provoked comment even from homosexual critics such as Andrew Brown of *The New Republic*. He cited Nexis database statistics showing, in the month following each incident, there were 3,007 media stories about the Shepard killing, but just 46 stories about Dirkhising's murder. Dirkhising died while Joshua McCabe Brown, 23, restrained him with drugs and duct tape and sodomized him with various objects. Prosecutors said the boy suffocated because of the drugs and the way he was strapped down to the bed in Brown's apartment, which he shared with his lover, Davis Don Carpenter, 39, an alleged accomplice in the crime. The defense said Brown did not intend to kill the boy and suggested the bondage-sex was consensual. In March, though, Joshua Brown was found guilty of the rape and first-degree murder of Dirkhising. The charges could carry a sentence of life imprisonment. Carpenter was set to go on trial May 7 for rape and capital murder. - *Fox News/The Washington Times*

**\*A BILL MAKING IT A FEDERAL CRIME TO HARM A FETUS** during an assault on a woman was approved by the U.S. House April 26. The Unborn Victims of Violence Act passed 252-172, with 53 Democrats and one independent joining 198 Republicans in backing a proposal aimed at helping prosecutors combat the growing problem of violence against pregnant women. Foes called the bill a back-door attack on abortion rights because it effectively defines the fetus as a separate person. The bill was facing an uphill battle in the evenly divided Senate, however. - *The Washington Post/The Washington Times*

**\*WOMEN WHO HAVE HAD ABORTIONS** now have the chance to provide testimony to federal courts, and ultimately the Supreme Court, about the effects abortion has had on their lives. Thousands of affidavits from post-abortive women are being gathered in which women describe how they were either pressured into unwanted abortions, misinformed about risks, or suffered emotionally or physically after their abortions. These affidavits will be used as part of a new woman-centered challenge to *Roe v. Wade* and various state abortion laws, with the cooperation of Norma McCorvey, who was the "Roe" of the aforementioned case, and Sandra Cano, who was the "Doe" of *Doe v. Bolton*. The affidavits are being collected by several cooperating organizations, including the National Foundation For Life, the Texas Justice Foundation, and the Elliot Institute. Affidavits can even be filed with only the woman's initials, if anonymity is desired. The affidavits will be combined with new research documenting abortion's complications. Blank copies of the affidavits and instructions are available at <http://www.operationoutcry.org> or by calling, toll free, 1-877-247-7582. - *Lifesite.net*

## THE Christian Challenge.

A PUBLICATION OF  
THE FOUNDATION FOR CHRISTIAN THEOLOGY

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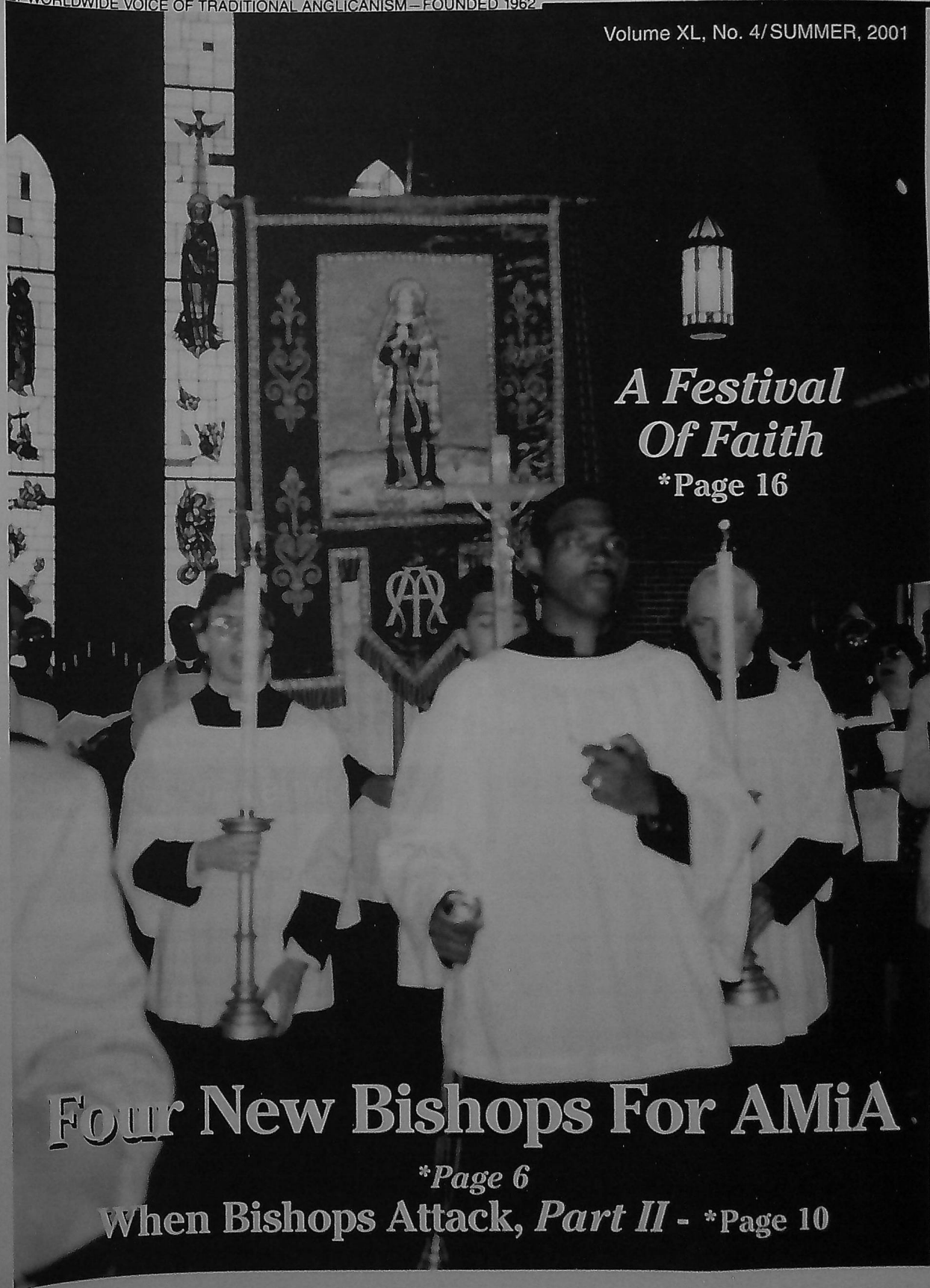
SUMMER 2001

# THE Christian Challenge



THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XL, No. 4/SUMMER, 2001 \$4.50



*A Festival  
Of Faith*  
\*Page 16

**Four New Bishops For AMiA**

*\*Page 6*

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# THE Christian Challenge

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SUMMER, 2001

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ON OUR COVER: Delvin Walker, thurifer; Sam Jobi, crucifer; Bruce Lawrence (left) and Gary Schenk lead the procession during the Festival of Faith at St. Luke's, Bladensburg, Maryland, May 12. *Challenge photo*

# Backtalk

## CHURCH REMARRIAGE

[Regarding your report that the Church of England may allow divorced people to remarry in church (*TCC*, March, 2001):

The conclusion to which it ought to come is that the Church has ceased to be a credible moral influence. The failure has happened already. How sad.

Less than a century ago, the King had to give up his crown in order to marry the divorced Mrs. Simpson. The King would have to be a member in good standing because of his Constitutional role in the Church of England. This he could not do in a "marriage" the Church would regard as adulterous (there having been no grounds for annulment). A Church that once could rule over the King himself now wants to serve a very common state of affairs (all puns intended).

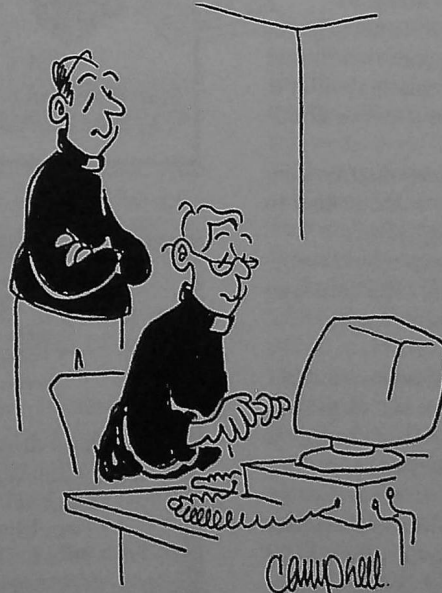
(The Rev.) Bob Hart  
HViaMedia@aol.com

## AN OPEN LETTER TO ANGLICAN PRIMATES

We, the Rector, Churchwardens and Parish Council of All Saints', Wickham Terrace, in the Diocese of Brisbane, Australia, write in support of Father Samuel Edwards, SSC, and the Churchwardens and Vestry of Christ Church, Accokeek, in the Diocese of Washington, USA.

We have been praying for Father Sam and the people of Christ Church as they respond to the determination of Bishop Jane Dixon to ensure that Christ Church will not survive as a parish to which people can go for Gospel ministry and classical Christian orthodoxy. We have been praying that they will win, because if that parish falls to Bishop Dixon's liberal reductionist version of Christianity, a chilling message will be sent right around the world to every parish like Christ Church, Accokeek, and our parish of All Saints', Brisbane, who function as isolated havens of orthodoxy in theologically liberal dioceses and provinces.

That message will be that in spite of the overwhelming support given by the 1998 Lambeth Conference to both the sexuality resolution and the Eames Commission resolution (in which it was stated quite clearly that parishes like Christ Church, Accokeek, and ourselves are to be treated as loyal Anglicans, and that we are even entitled to "appropriate episcopal ministry"), the liberal bishops of declining "first world" Anglican provinces are going to use every means at their disposal to wipe us out.



"Type in [www.heaven.org](http://www.heaven.org) and see what happens."

Since the "ordination" of women began in our churches many of our friends have become Roman Catholics or Eastern Orthodox; others have joined "Continuing Churches"; still others have given up Christianity altogether. We are trying desperately to remain, and we take great offence at the allegation that we are not loyal Anglicans.

Ostensibly the battle at Christ Church is over legal technicalities in the canons regarding their appointment system. It is obvious, though, that the *real* issue is whether or not revisionist bishops are willing to allow orthodox parishes to survive. It is a confrontation between those who believe in the "givenness" of the Christian Faith and those who make it up as they go along, with every distinctively Christian doctrine able to be discarded according to the latest theological fashion.

Here in Australia, in spite of their protestations to the contrary, some bishops and their archdeacons ensure that theologically orthodox priests fail to get through the nomination process by which rectors and vicars are appointed. Because the process is supposed to be confidential, it is not possible to bring to the wider attention of the Church the way clergy and parishes are treated for believing what has always been believed with regard to the ordination of women, human sexuality and a range of other "core" matters.

We plead with you to at least make public your support for Father Edwards and his people. A number of ECUSA bishops have already done so. Your doing so will encourage parishes like ours to persevere in "the faith once delivered to the Saints", in a way that is fully catholic and fully evangelical.

We believe that the events at Accokeek are an insult to the primates who gathered at Kanuga to be officially informed that all talk of "crisis" in ECUSA is exaggerated. Are those of you who really believe in the Gospel and the Catholic Faith willing to let faithful believers suffer like this while Professor Sykes and his committee retreat to their ivory tower to consider what recourse primates have when a diocese or province clearly separates itself from classical Christian orthodoxy?

Do you have the luxury of time? Is not the crisis upon us now? Has not the time come for some action such as that suggested in **To Mend The Net**? Can we be sure that we, or any other isolated orthodox parish, will be allowed to survive?

Father David Chislett, SSC, Rector  
Lorraine Hines, Rector's Warden  
Colin Sheehan, Secretary of Parish Council  
Peoples' Wardens: Peter Kent,  
Malcolm Badgery  
Parish Councillors: Margaret Sparks, Paul  
Clare, Associate Professor Joy Vickerstaff,  
Bro. Gregory Molloy, Ray Benn,  
the Rev. Bernard Buttery

## "GAY GENE" DEBATE

I read with some interest the letter from the Rev. Dr. A. Orley Swartzentruber, as well as the update on the "gay gene" in the Focus section of the [February] issue of *TCC*.

I have been interested in behavioral genetics for most of my professional life (which is now a little better than 40 years) and I thought that I might offer a few observations.

In terms of behavior, homosexuality is a same-sex arousal pattern with all that sexual arousal entails. It involves multiple areas of the central nervous system, the autonomic nervous system (not under voluntary control), hormone release, and a host of other biological processes. Like most of human behavior, it is very complex and a single gene hypothesis is implausible.

It is important to remember that genes *decre* very little. Genes do create a certain vulnerability in the biological workings of all living creatures, but the *expression* of this genetic influence depends upon many poorly understood variables rising due to the influence of other genes and of the environment. The environment may either facilitate or inhibit the expression of this genetic vulnerability.

Quite a few studies have been done on the genetics of homosexuality since the early 1950s, and those over the course of the past 20 years have given more or less the same results.

Let us first take identical twins who share exactly the same genes. If it were a single gene and one twin is homosexual, then 100 percent of the time the other twin should be so too (100 percent concordance). Actually, the concordance is between 40 percent and 48 percent, meaning that if one twin is homosexual then somewhere between 60 percent and 52 percent of the other twins will not be homosexual. This makes a single gene hypothesis highly unlikely although technically still possible.

What is interesting is that around 22 percent of non-identical male twins show concordance. The prevalence of homosexuality in society as a whole is at around two percent to three percent. It is interesting because non-identical twins are genetically as different from each other as are single non-twin brothers, but the concordance is strikingly different between the two groups. Genetic factors play a role but clearly other factors are also operating.

Those who argue that same-sex arousal patterns are completely determined by environmental factors free from any genetic influence hold a position for which there is no evidence and which is extremely implausible. A polygenic phenomenon in which many genes interact with each other and also with a variety of environmental factors [is] quite plausible. This is probably also true of everything from schizophrenia through diabetes to alcoholism, but the processes are complex and poorly understood.

My educated guess is that homosexuality involves many genes acting together and different combinations of genes in different families. This complex genetic profile is in interaction with the environment in utero and during the formative years of childhood/adolescence.

I think about the only thing we can say with reasonable safety at this point is that same-sex arousal patterns are due neither to single genes nor to environmental factors acting alone.

Having spent 40 years at this, I can, with reasonable confidence, assure everyone that it will be quite some time before an Alexander arrives on the scene to cut this Gordian knot.

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## PRIMATES' MEETING

Excellent coverage on Kanuga (April/May)—first class!

The Rev. Elijah White  
 Hamilton, Virginia

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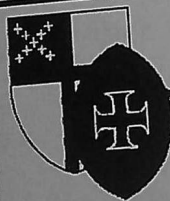
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# News of The Weird

“NEED FURTHER PROOF THAT GOLF IS A RELIGION for some?” asked Steve Harvey (not the one you’re thinking of) recently in *The Los Angeles Times*. Writing in his column, “Only in L.A.,” Harvey passed on this notation from the Bel Air Country Club’s April newsletter: “The Golf Course, Grill Room and Golf Shop will open at 6 a.m. on Friday, April 13, in observance of Good Friday.”

**HOLY ROWLING:** With all the liturgical revision going on these days—the Church of England just got a new modern worship book after just 20 years with the last one—the Anglican vicar of All Saints’ Parish in Guildford has gotten into the swing of things. He advertised a Harry Potter service complete with wizards, costumes, broomsticks, “Muggle songs” (hymns) and a non-flying version of a “quidditch” game. Columnist Terry Mattingly reports that the church’s doorway was decorated as the King’s Cross Station platform on which J.K. Rowling’s characters catch the train to the Hogwarts School of Witchcraft and Wizardry. There was even a serpent banner for the ominous House of Slytherin, along with other Hogwarts decorations. Not only does it appear that no episcopal eyebrows were raised by the vicar’s perky pagan gimmickry, *The Times* of London said other parishes quickly requested copies of the liturgy.

**AND STRANGER STILL:** In his article in this issue about pagan inroads into the Episcopal Church (ECUSA), Lee Penn has a little joke about renaming ECUSA the “Episcopagan Church.” But—no joke—within days of completing the article, he discovered a website ([www.eclecticon.net/CatEcumen/yeshua.html](http://www.eclecticon.net/CatEcumen/yeshua.html)) whereupon someone declared himself to be an Episcopagan.

This person obviously belongs in ECUSA, as he/she has a superior understanding of Frank Griswold’s notions of “pluriform truth,” having been on something like an unguided missile tour of faiths. Try to keep up if you can with the spiritual journey of this self-described “messianic Episcopagan.” He writes:

“My ethnic identity is Jewish (and always will be) but, after years of study, prayer, searching and struggle, including the study of the Hebrew Pagan movement, Kabbalah, and Messianic Judaism, I was baptized on April 15, 1995, in the [U.S.] Episcopal Church.” (Yeah, that’s logical.)

“In May of 1999, I declared myself formally as a Bahai. However, I continued to feel strongly drawn to Yeshua...I resumed attending church this past fall...”

“I have been reading and studying scripture, creation spirituality, Christian and feminist theology for several years, and have also attended numerous interfaith conferences and taught at a previous EtheraCon, where I presented a workshop on The Tree of Life Rosary,” he continues.

“My meditation always seemed to lead me back to the Christian symbols, which spoke to me more powerfully than any others of the Divine reality which is beyond our understanding...”

“My ongoing search over these past few years has been for a spirituality which honors both my Jewish roots and Yeshua

(Jesus) as my chosen rebbe, master and friend, while acknowledging the fundamental unity of all humankind, the equality of women and men, and the validity of other traditions.

“I reached the conclusion that if I am seeking a synthesis of Judaism and Paganism, there is no need to reinvent the wheel, since Paul has already accomplished such a synthesis under the inspiration of the Holy Spirit. (!)

“I have been drawn both to the Messianic movement and to Roman Catholicism, and to the charismatic movement,” he goes on.

“Intellectually, I find myself much in agreement with Unitarian Universalism and also with the Religious Society of Friends (Quakers), although I am not emotionally engaged by their style of worship...”

“However...I am growing to accept the fact that Yeshua will remain my personal Lord and Savior even though I have accepted the existence of other Manifestations of God. This fall, I began going to church again, and although I have stopped attending for the moment, I know that my journey is not over...”

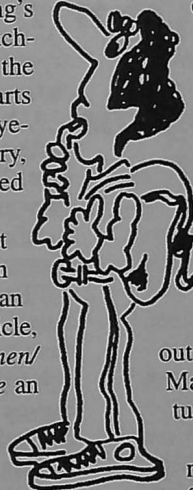
But his attraction to Episcopaganism is clear. “The word ‘Episcopagan’ was coined as a derogatory term,” he writes, “but...has also been adopted by some as a self-description. Within the neo-pagan movement, a ‘High Episcopagan’ is a liturgically-minded pagan who emphasizes history and elaborate ritual.” (Yeah, we’ve run into some of those folks in ECUSA.) “Isaac Bonewits writes in **Basic Principles of Liturgical Design**: ‘After all, some folks like their rituals to be “High Church Episcopagan” and others prefer to “get down and...funky.”’

“One of the things that drew me to [ECUSA],” he goes on, “is its theological broadmindedness, and that is also the reason why many fundamentalists disdain it as ‘Episcopagan.’ There is no denying that the symbolism of the sacraments in general, and of Holy Communion in particular, draws upon many of the same archetypes as pagan ritual. Bonewits, among others, points out the pagan elements...in ‘the Christian ceremony of the Mass [which uses] magical techniques...to produce a spiritual result, through the symbolism of ritual cannibalism.’”

He (or she) concludes by opining that “the Holy Spirit is not bound by our creeds and Statements of Faith and that She moves where She wills, whether in the Roman Catholic Church, the Episcopal Church, the Oneness Pentecostals, the Gay Pentecostals,” (?) “or among those who identify themselves as both born again and baptized in the Spirit with the evidence of speaking in tongues.”

Bishop Griswold, don’t let this one get away. He is Pluriform Plus and—if we may suggest it—just the person to appoint as liaison to Bishop William Swing’s United Religions Initiative.

**BARRED:** The restrictions of Soviet life now having been lifted, the Russian Orthodox Church has lately faced another crisis: a refusal by many church members to accept government tax identification numbers expressed in bar codes, which they think are a sign of the Antichrist referred to in the Book of Revelation. The problem, which has caused widespread consternation and even threats of a church schism, forced Russian Orthodox Patriarch Alexei II to address his flock in an unprecedented pastoral message read in churches in mid-March. ■





## Coverage By The Editors Of *Foundations And The Christian Challenge*

**LEANING IN** to consecrate one of four U.S. priests for AMiA in Colorado June 24 are (from lower left, noting only bishops laying on hands): Rwandan Archbishop Emmanuel Kolini (seated); Bishops Charles Murphy, Alex Dickson, John Rucyahana, John Rodgers, FitzSimons Allison; and South East Asian Archbishop Yong Ping Chung (seated). Photo: Richard Kim

# “IT’S ABOUT GOD” In Colorado, four more bishops are consecrated for the AMiA

IT HAS HAPPENED AGAIN, just like it did for two American priests a year ago January in Singapore. But this time, there were more.

Four times, white, brown, and black hands descended upon a bowed and reverent head. Four times rose the words: “Send down the Holy Spirit upon your servant for the office and work of a bishop.”

Not just any work, it would seem. The four new bishops of the Anglican Mission in America (AMiA), like the overseas archbishops and American bishops who consecrated them in Denver (Englewood), Colorado, see themselves breaking an ecclesiastical logjam.

AMiA—barely a year old, with 37 congregations, 75 clergy, and an estimated 8,000 members—is bent on helping to restore the gospel integrity of contemporary western Anglicanism, and making the means of salvation better known.

The newly minted bishops—Thad Bamum, 43, of Pawleys Island, South Carolina; Alexander “Sandy” Greene, 54, of Denver; Thomas “T.J.” Johnston, 44, of Little Rock; and Doug Weiss, 58, of Campbell, California—consider themselves urgently called to carry out mission work no longer possible from inside an Episcopal Church (ECUSA) theologically divided against itself, and (largely) against the wider Anglican Communion.

For an event that brought consternation to Episcopal bishops and the See of Canterbury, the Englewood consecrations were peaceful, joyous, devoid of reproaches or Parthian shots at a national church viewed as an immovable obstacle to mission. Even gay activist Louie Crew, a member of ECUSA’s Executive Council who witnessed the occasion from the press section, was clearly moved by it, urging Episcopalians to “hold AMiA in our prayers” and “keep wide open the door for reunion.”

The two-and-a-half hour service, publicly announced just a week before it took place on June 24, rocked Anglicanism for various reasons, including:

\*The suddenness with which AMiA announced an event it had previously said would be held only at some indeterminate date. The surprised included even leaders of the traditionalist Forward in Faith, North America (FIFNA), with whom AMiA is allied in the goal of a separate orthodox province of the Communion in America.

\*The fact that two overseas Anglican primates—Southeast Asia’s Yong Ping Chung and Rwanda’s Emmanuel Kolini—were functioning in an Episcopal diocese without permission either from the local ECUSA bishop or Episcopal Presiding Bishop Frank Griswold. While two retired Episcopal prelates, C. FitzSimons Allison and Alex Dickson, participated in the consecrations, it was the two foreign provincial leaders who drew the scorn of Archbishop of Canterbury George Carey.

For Carey as well as Griswold, it seems, it is one thing when bishops of a theologically-separatist ECUSA are punishing the faithful in places like Washington and Pennsylvania—but quite another when foreign bishops defy normal procedures and boundaries to consecrate four more “irregular” bishops for what they see as a renegade U.S. mission.

And this time, the consecrations were not the faraway rites in which Kolini and former South East Asian Archbishop Moses Tay mitered Charles Murphy and John Rodgers in January 2000, but conducted in the heart of ECUSA’s Colorado diocese—which has seen the most losses to AMiA.

Practically in orbit over the move, the normally mild Dr. Carey issued a strong letter to Kolini and Yong beforehand, warning them to step back from “blatant disregard of our Anglican ecclesiology.”

“Are you and your Province[s] aware,” Carey sternly asked, “that action of this kind takes you perilously close to creating a new group of churches at odds with the See of Canterbury and the rest of the Communion?”

Presiding Bishop Frank Griswold, in a letter to all Anglican primates, scored “a profound violation of what it means to

live in communion." He nervously assured the primates of his concerns about the "sustained pastoral care" he and they had pledged for "alienated groups" in March—though he had said nothing publicly about it after orthodox bishops appealed for such care in a meeting with him a month before.

Carey's stiff lecture to Yong and Kolini missed AMiA's point: that theology trumps ecclesiology. Or, rather, that the purpose of ecclesiology is to serve theology. For AMiA, institutional unity "must be unity without compromising the Truth in the Gospel," Yong said in a press conference the day after the consecrations.

He said he had told fellow primates about his plans in March, but none who objected to them could tell him how he could otherwise protect those claiming persecution in ECUSA for their conservative views.

The slight and genial archbishop pointedly began his consecration sermon, though, with an apology to all who might have been "offended or hurt" by the occasion—among them, three bishops from his own province who have threatened legal action over his participation in the rites.

But he added: "This consecration is not about me, and not about Archbishop Kolini. It is not about structures and organizations. It is not even about these four new bishops. It is about God.

"At the heart of this consecration service, we acknowledge the glory of God. His sovereignty, His command, His will, and His power... We want to affirm the authority of the Bible, submit ourselves completely to Him, become the servant of servants, follow Him in humility and obedience, and surrender ourselves under the power of His Holy Spirit. We want to say, 'Here I am, Lord, send me.'"

**HE WAS SPEAKING TO AN ESTIMATED 1,100-1,200 PERSONS** who nearly filled the cavernous Denver Community Church. As the service began earlier, with the congregation thundering out the verses to *Alleluia, Sing to Jesus*—projected on screens flanking the dais—down the main aisle processed over 50 vested AMiA priests, some waving arms charismatically.

Among others on hand: priests such as Mobile's Tim Smith, Destin, Florida's, Mike Hesse, and Philadelphia's Phil Lyman, whose exits from ECUSA to AMiA have made headlines over the past year. Informed estimates suggest that scores of other ECUSA clergy and parishes also are looking for the exits—one reason for adding four new bishops instead of just one (to replace the now-retired Rodgers). AMiA sources say the overseas bishops suggested the increase in consecrands.

Forests of arms shot up in affirmation each time a contemporary combo of guitars, violin, and drum-and-cymbals set launched into a hymn or praise song (which was often). When the Evangelical Bishop Rodgers, in mellow baritone, chanted the Gospel—a bow to Catholic liturgical sensibilities—it was as startling as seeing Michael Flatley step out into a gavotte.

For the consecration, AMiA appropriated the rite used in South East Asia. One exception, Rodgers noted, was the insertion in the questions segment of a phrase lifted verbatim from the 1662 and 1928 Prayer Books: "Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?"

The 1979 book enjoins new bishops merely to "guard the faith, unity, and discipline of the Church"—an admonition that AMiA found insufficient in light of past experience in ECUSA.

*Continued on next page, right column*

## Stateside Reactions

What to make of the latest AMiA consecrations? Here are a few reactions from U.S. leaders:

**The Rt. Rev. Jack L. Iker of Fort Worth:** [Archbishop Carey] has made Kolini and Yong the bad guys, instead of the rebellious American bishops who have violated every [1998 Lambeth Conference] resolution except the one saying that sacred boundaries of a diocese must not be crossed...!

The newest AMiA consecrations are a strong indication of their determination to move forward [in extending] their ministry to more and more people. It is a renewed warning to ECUSA to rethink its current direction or risk losing more congregations to the AMiA...

I urge Bishop Griswold to...talk face to face with the AMiA leadership. This would be a constructive step toward eventual healing and reconciliation among people who have felt driven from the fellowship of [ECUSA] because of changes in theology and practice that are at odds with the Bible.

**Alistair Macdonald-Radcliff, Washington-based international coordinator for the American Anglican Council:** This is a further testimony to the growing pressures within the American Church. None of this would have happened if Griswold or [other ECUSA leaders] had acted. Moreover, Griswold's failure to do something that would defuse this situation will clearly be provoking to those primates to whom he gave an assurance that he would provide appropriate pastoral care.

**The Rev. David L. Moyer, President, Forward in Faith/North America (FIFNA):** On the occasion of the consecrations of [AMiA's] four bishops...[FIFNA] commits itself to prayers with brotherly affection for Thad, T.J., Sandy, and Doug that God the Holy Spirit will empower and direct their episcopal ministries for the extension of God's Kingdom on earth.

These consecrators have surfaced due to the leadership vacuum within ECUSA, in that the Faith once delivered to the saints has not been upheld, nor has sustained pastoral care been provided for orthodox Anglicans in North America.

[FIFNA] again pledges itself to the development of greater unity and partnership with all orthodox Anglican leaders near and far, with the goal of upholding evangelical faith and catholic order on the North American continent, and to work with international primates, leaders, and the worldwide Forward in Faith community within the Anglican Communion for the same faith and order to be proclaimed and propagated [throughout] the Communion.

We continue to pray and work for the catholic stream of Anglican Christianity to be understood, valued, and fully embraced by our fellow travelers and soldiers for Christ, to bring a wholeness to our common labors with biblical reform and spiritual renewal as the foundation of our common call.

**The Most Rev. Louis Falk, U.S.-based Primate of the Traditional Anglican Communion:** First, we applaud the progress of AMiA in making their stand and witness with regard to the corrosion of any support for elementary Christian morals within ECUSA—and for providing an alternative to accepting that decay.

We see this event as one more development in the ongoing "implosion" of what was once both Anglican and a communion... That AMiA has grown to some 8,000 adherents...now requiring five active bishops, speaks well...of its determina-



tion to wrest control from the hands of those who cannot or will not steer away from the cliffs of apostasy.

The silence of such bodies remains deafening, however, with respect to what was once a defining feature of Anglican Christianity—the interchangeability and mutual recognition of Holy Orders and Sacraments both “intra” and “inter” provincially...

“The Traditional Anglican Communion—now with over 100,000 adherents in 15 countries, ministered to by just 23 bishops—remains committed to the catholic faith of Anglicans in all its fullness, without hedge or convenient exception on any matter of essential doctrine or practice.

**The Most Rev. Robert S. Morse of the Anglican Province of Christ the King**, one of four bishops consecrated—notably in Denver!—23 years ago:

A quarter century after the Continuing Church realized it, AMiA has joined the ranks of those who have discovered that “it’s all over” in ECUSA, said Archbishop Morse.

He sees AMiA as further reflecting, though, “the natural division taking place in the Anglican world” between Catholics and Protestants. AMiA consists of “fine and decent Christians trying to find space for themselves,” Morse said, but also represents “the break-up of the Elizabethan Settlement,” which he believes was “destined to fall apart.”

### Reactions From The Wider Communion A Warning From England

A view from the wider Communion’s Anglo-Catholic ranks was provided by the Rev. Geoffrey Kirk, secretary of Forward in Faith-United Kingdom.

Fr. Kirk acknowledged the lack of remedies through normal church structures for curbing lawless liberal revisionism or the persecution of the faithful in ECUSA.

In his view, nonetheless, the AMiA consecrations continue the Anglican authority problems they are meant to combat, and a key source of conservative woes over liberal sexuality policies, by buying into the idea of provincial autonomy.

“They’ve already imported the Anglican disease,” Kirk said, by accepting “the non-interchangeability of orders...How can you have bishops of two provinces, one of which ordains women, one of which doesn’t, operating...in one ecclesial body? Whose canons are these people operating under? It doesn’t seem like a solution to the Anglican problem but a confusion of it.

“They are setting up yet another province of the Anglican Communion, proposing that [it] has the unilateral authority to make a decision about the ordination of women,” a decision that no part of Anglicanism, or the Communion as a whole—which claims to be part of Catholic Christendom—has the authority to make.

“It doesn’t really matter what [AMiA] decides” on the question, said Kirk. “It has arrogated to itself the authority [to decide]...and that sort of provincial autonomy will be exercised at some stage with regard to something else.”

As it was provincial autonomy—a lack of proper authority—which allowed women’s ordination, so it allowed a breakdown of marital discipline and a liberal policy on homosexuality. The three issues “go together,” Kirk maintained, and “you can’t take one of those issues as your main theme.”

What AMiA could say, he said, is that it rejects women’s ordination and homosexual practice “because the witness of



Despite membership overlap with FIFNA (examples: the aforementioned Fr. Phil Lyman, and the Rev. Nelson Koscheski of New Bern, North Carolina), the bulk of AMiA members are Evangelical and charismatic.

In fact, one of the key challenges facing the otherwise-bounding AMiA may be to live up to its claim to be inclusive of catholic Anglicans. Though in partnership with the traditionalist FIFNA, the relationship appears unsettled. Part of this is because AMiA is undecided about women’s ordination. An intensive study of the divisive topic is underway under the direction of Bishop Rodgers—a scholar and ex-seminary dean. AMiA’s whole steering committee has been assigned a list of books to read on the subject. AMiA has already taken in two women priests from ECUSA, but no females are to be ordained within AMiA during the study period, which is planned to last two years. From that may emerge either true teammates or two groups which nonetheless enjoy substantial agreement.

FIFNA certainly flanks AMiA in its desire to counter the kind of unbelief noted in the next day’s press conference. There, new AMiA Bishop Thad Barnum noted that not even a serious rebuke from colleagues had ever been directed at the progressively apostate former Scottish Primus Richard Holloway (who recently said Jesus was not the Son of God).

An AMiA statement also noted the failure to oust the non-believing former Bishop of Newark, who presided over a rate of membership loss in his diocese that exceeded that of the national church, which itself has lost 1.3 million members since 1965.

“We feel that if in a ballgame someone calls a foul ball fair and a fair ball foul, someone needs to stand up and say we need new refs,” Barnum said.

AMiA, impatient with jurisdictional lines for Episcopal prelates, plans none for its own bishops as they carry out their mission.

AMiA bishops described for reporters a wholly new model of episcopal service. The new bishops—while continuing as pas-

Scripture, the continuing Tradition of the Church, and the mind of the Church Universal are tending to be against them.”

#### Third Province?

TCC asked Kirk whether he thought the AMiA consecrations were behind a surprising report in England the same weekend that the Archbishop of Canterbury had agreed to discussion of FIF-UK’s proposal for a third province for traditionalists, in the event women bishops are approved.



**BISHOP MURPHY** speaks to the large congregation at the Denver Community Church June 24. Photo: Richard Kim

tors of the parishes they now serve—are assigned no geographical territory. Rather, said Bishop Murphy, they will function according to “gifts, strengths, talents, passions.”

Said Barnum: “As clusters of congregations are planted and others received, they have the freedom to work with the particular bishop that they feel called to work with.”

The goal of AMiA/FIFNA aside, Yong said AMiA is “simply a mission” with foreign oversight, to help keep within the Anglican Communion those who might otherwise leave it; “it was never our intention to create a...new province” or church, he said.

He compared it to the some 20 Church of South India congregations which (by contrast) exist in the U.S. without complaint from ECUSA leaders.

“What AMiA gives us,” said Murphy, “is the freedom and opportunity and a covering to step out from under a church that is deeply divided over the essentials of the faith and to move forward with...mission.”

While acknowledging that AMiA had been portrayed as focusing on the gay issue, Murphy said “the real question” which divides ECUSA and spurred the U.S. mission is “whether Jesus Christ was actually the way, the truth and the life.”

Or as Rodgers put it: “Our concern is the issue of Truth, not jurisdiction...It’s puzzling to me how Anglicans can reverse these priorities.”

Puzzled or not, AMiA seems determined to demonstrate that the Anglican Way no longer has to resemble the way Frank Griswold wants things. Said one AMiA deacon: “It’s a new Reformation.” ■



**NOTE TO READERS:** This summer edition of *TCC* was held back a few weeks later than normal in order to bring you coverage of important late-breaking developments, including the Denver consecrations noted here, and Washington Bishop Jane Dixon’s decision to sue the rector and vestry of Christ Church, Accokeek. (The next part of our historical series was held over for the September issue in order to allow for the special coverage.) If you appreciate these and other efforts of the *Challenge* to keep you abreast of church news, please support this needy nonprofit ministry by maintaining your subscription and making additional donations whenever possible; please also recommend the magazine to others. Support and inquiries can be directed to: *TCC*, 1215 Independence Ave. SE, Washington, DC 20003; 202/547-5409, fax 543-8704; e-mail: CHRISTIAN.CHALLENGE@ecunet.org

Kirk said that, while FIF-UK has never threatened to replicate the AMiA phenomenon, Archbishop George Carey probably is worried that it could spread to England.

However, he said Carey actually gave formal permission for discussion of a third province some six weeks before AMiA’s Denver consecrations. The move, which was announced by FIF-UK, was the result of a meeting between representatives of that organization and Dr. Carey a year ago.

It was then that Carey himself suggested that a panel be set

up, separate from the working party on women bishops led by the Bishop of Rochester, Michael Nazir-Ali, to consider the needs of those opposed to women bishops and to look at the whole matter theologically—a charge also given to Nazir-Ali’s group.

Kirk stressed that the “shadow” panel which will be considering a third province will also be discussing other possible provisions for those who would be opposed to women bishops. So he warned against concluding that a third province was an assured outcome, or that Carey is supporting such a move.

“I think he would say,” said Kirk, “that he wants the whole process to be open and transparent and for traditionalists to feel they have a role in the process. That is very honorable, but it doesn’t go quite as far as encouraging a specific outcome from the working party.”

Actually, Kirk sees a possibility that Nazir-Ali’s panel may conclude that the church is not ready for women bishops, and recommend a moratorium on them for some time. It now appears that more people are “backing off women bishops,” he said.

Kirk said the panel that will consider the needs of opponents of female bishops—to begin meeting this fall—has about a dozen members, including himself; Preb. Samuel Philpott, the chairman; Dr. Mary Tanner (who served on the Eames Commission on Communion and Women in the Episcopate); the Bishop of Ebbsfleet, Andrew Burnham; Bishop Kallistos Ware, representing the Orthodox Church; a yet-to-be-named representative of the Archbishop of Westminster (but possibly Aidan Nichols O.P.); and others.

#### **A South American View**

For a reaction from the wider Communion’s conservative Evangelical tradition, *TCC* contacted Southern Cone Archbishop Maurice Sinclair, who has been in the forefront of efforts to help ensure orthodoxy and unity throughout the Communion.

Sinclair replied: *Whether the consecrations ultimately turn out for the good or ill of the Anglican witness in the States and more widely throughout the world, depends, I believe, on a number of things...yet to be resolved.*

*Will the newly reinforced AMiA develop relationships of respect and cooperation with orthodox Anglicans who believe it is their Christian duty to remain within ECUSA? One hopes this will be the case, and that Archbishop [Yong’s] sermon will be heeded.*

*Will AMiA concentrate now on church planting, or will it focus upon the appropriation of existing parishes, including those in dioceses led by orthodox bishops? The former will extend the kingdom, the latter could set it back.*

*Will the Anglican leadership worldwide close ranks around the institutional church in the U.S. with its liberal excesses, or will the consecrations awaken a realization that more is at stake than provincial or diocesan boundaries, and prompt the leaders to address with due seriousness and urgency the issues outstanding from Lambeth ‘98 and set out in **To Mend the Net?** You will know which of these alternatives I will work and pray for.*

*One final comment: What the Anglican Communion needs is not parallel provinces but an orthodox renewal that will transform our churches from South to North and North to South. For this purpose all those who seek to affirm and live out apostolic faith need to be deeply committed and deeply united.* ■

# When Bishops Attack

## Part II: Updates On Accokeek, Pennsylvania

### Dixon Continues War On Accokeek In Court

Report/Analysis By The Editor

IT WAS DAY 109 of acting Washington Bishop Jane Dixon's steeled campaign to oust the new orthodox rector of Maryland's historic Christ Church, Accokeek.

But all the furies she had unleashed to date had not brought the vestry to heel, nor rid the diocese of the Rev. Samuel Edwards, whose primary allegiance to historic faith and order she sees as turbulent.

Finally hemmed in, with her only choices being a negotiated compromise or a huge and costly escalation of hostilities, Dixon chose the latter.

On June 25, Dixon asked the Federal District Court in Baltimore to evict Fr. Edwards from Christ Church.

Notice of the suit dovetailed with an announcement from Episcopal Presiding Bishop Frank Griswold that he had been unable to work out a compromise.

In her complaint naming the rector and vestry, the brashly liberal Dixon presents herself as Christ Church's ex-officio rector. She seeks a declaratory judgement ejecting Fr. Edwards, 46, from the parish and rectory, and nullifying the three-year contract he signed with the vestry, according to Charles Nalls, counsel to the parish. The suit contends that the vestry acted beyond the scope of its powers in executing the contract with Edwards.

Dixon also asserts in her suit that "all parish property is held in trust for the Episcopal Church (ECUSA) and the diocese"—an apparent reflection of her fear that Edwards' leadership could move Christ Church to leave ECUSA. Neither parishioners or Edwards say they want to do that, though the bishop's own actions could force the issue.

In addition, Dixon's suit asks the court to affirm her right to preside at Christ Church services.

A MONTH EARLIER, she had attempted to take charge of services at Christ Church. When she was invited by church wardens only to attend, not lead, the Sunday service conducted by Fr. Edwards, though, Dixon instead held a rival Mass on church grounds—an apparent first for an Episcopal bishop. History was also made that day when it was announced that traditionalist Fort Worth Bishop Jack Iker had declared pastoral oversight of the parish.

The outlook is mixed for chances that Dixon will prevail in her lawsuit, as the parish carefully followed canonically-prescribed procedures in its rector search. It was nearly 60 days past the 30-day period in which Dixon could object to a rector call that she nixed the vestry's choice of Edwards—the well known former executive director of Forward in Faith, North America (FIFNA), and (thus) an opponent of ordaining women as well as active homosexuals. (Notably, it is the latter issue, not the former, which most disturbs Christ Church members.)

At deadline, it also appeared possible that the lawsuit could spur some ECUSA bishops to file an ecclesiastical presentment (formal complaint) against Dixon.

Meanwhile, the vestry and Fr. Edwards—who have decried the bishop's lawsuit as an act of persecution—were still preparing their

answer to it. But Nalls said that the courts "do not have the authority to prohibit anyone from preaching. There are some constitutional issues here."

He added: "Church canons with respect to clergy discipline are fairly clear, so I don't see why this is in federal court. If they are trying to sue over the contract it should be in county circuit court."

DIXON'S SUIT was signed by four attorneys from the high-priced law firm of Crowell & Moring, including JoAnn MacBeth, diocesan chancellor, and David Schnorrenberg, a parishioner at St. Paul's, K Street, one of three Anglo-Catholic parishes in the diocese that have been subject to Dixon's forced visitations since 1996.

The suit is likely to lead to demands from some in the diocese for an accounting of its potential cost. Said one observer: "It is unlikely Crowell & Moring is doing this *pro bono*."

Asked why the diocese would launch a costly lawsuit when the chances of success were not particularly compelling, Nalls replied: "It seems like a real reach to try to hurt them, scare them, and bleed them"—meaning the diocese may view the suit primarily as a way to wear down the vestry and Edwards to the point that they will capitulate.

Remarkd one conservative leader: "The latest moves on Accokeek suggest that unconditional surrender is the liberal model for inclusion where the orthodox are concerned."

American Anglican Council (AAC) President, Canon David C. Anderson, said it was "unconscionable that Bishop Dixon would choose to dramatically escalate the Accokeek dispute through litigation in a federal district court." Her action "is extreme and profoundly divisive and will only further tear apart our already-fractured church."

The lawsuit also follows another ordination by Dixon of at least one more active homosexual, despite objections from local conservatives, and what Nalls termed her "intention to punish" Ascension & St. Agnes in Washington, D.C. Dixon now plans another imposed visit to the traditionalist parish in November, even though Assistant Bishop Allen Bartlett recently visited and confirmed there, and Ascension had been told earlier that Dixon would not return to the church before she retires in August 2002.

Though it was anticipated, Dixon also will make a third visit to another parish in which a majority oppose women's ordination, St. Luke's, Bladensburg, Maryland, in January.

She has continued her periodic forced visitations to objecting parishes in defiance of her own earlier pledge not to do so, direct



FLANKED BY HER HUSBAND, David, acting Washington Bishop Jane Dixon arrives at Christ Church, Accokeek, May 27, to replace Fr. Samuel Edwards at the parish's altar; but it was not to be. Challenge photo

criticism from the international Eames Commission, and implicit criticism from the 1998 Lambeth Conference of the world's Anglican bishops. Her assault on Edwards and Christ Church has likewise attracted international attention (on which more later).

## Sudden Refusal

The bishop's sudden refusal of the soft-spoken Edwards earlier this year shocked Christ Church.

Parish leaders say Dixon stated no concerns during consultations prior to the call, when they told her they would seek a Biblically-faithful priest; or during the 30 days the canons allowed her to review Edwards' call after she was notified of it December 13; or even when they informed her in January, after the 30 days were up, that they would proceed to elect and sign a contract with him.

In fact, she waited until March 8—just as the meeting of Anglican primates (provincial leaders) was concluding in North Carolina—to reject Edwards' call in writing, largely on unprecedented theological grounds. She claimed in part that he was unwilling to "guarantee his obedience" to her. She also cited writings by Edwards blasting ECUSA's descent into liberal revisionism, and said she feared he would pull Christ Church out of the diocese. Griswold agreed, at one point terming Edwards a "schismatic," though the priest holds views in common with much of Anglicanism and the bulk of Christianity.

However, the vestry and Edwards—by that time already in the process of moving his family from Texas to Maryland—held their ground. They asserted that Edwards was now the legally-called rector of Christ Church, and that Dixon had misunderstood and misstated his beliefs and intentions.

The bishop countered that her late rejection of Edwards was nonetheless authoritative, contending that the canons impose no time limit on her review of a rector call, and that all such calls are contingent on her approval.

This, even though she admitted she had concerns about Edwards during the time she could have stated them, in part due to calls she says she received from some parishioners.

She linked her delay to the fact that Edwards rescheduled an interview he had with her in January to late February.

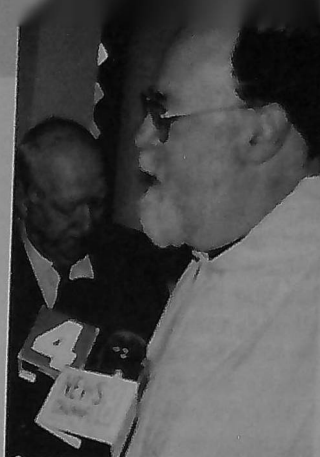
The interview, however, is not a canonical requirement, noted Nalls, and Edwards' postponement of it would seem to have relieved her of the obligation she said she felt to give him a chance to explain his views further to her.

**THESE AND OTHER ISSUES WERE ARGUED** in a series of volleys, and several hostile encounters, which followed between the parties.

As the dispute dragged on, Dixon made some settlement bids, including one in which she offered to help the parish obtain a \$50,000 grant, while paying the moving expenses and one month's rent for the Edwards family's relocation to North Carolina.

She subsequently told Edwards he could serve as priest-in-charge of Christ Church for the duration of his three-year contract if he fulfilled six demands, one being that he would acknowledge that the diocese held the parish property in trust. But the priest said he would be usurping the vestry's rights if he did so.

"The property of the parish is held in fee simple by the wardens and vestry," Edwards told Dixon. "The title instruments are clear as is the law of Maryland with respect to ownership of the parishes. I just cannot acknowledge or act in favor of a trust that does not exist."



**REPORTERS, EVERYWHERE**  
Bishop MacBurney (top) and Edwards comment during May 27 melee.



**BISHOPS DIXON and Haines (center)** distribute the bread and wine to communicants at the rival outdoor service.

Christ Church was founded by the Church of England in 1692, 200 years before the Washington diocese was established—and parish leaders believe it holds clear title to its property.

Dixon also demanded (*inter alia*) Edwards' obedience to the national and diocesan constitution and canons and to her successors, with whom he would "share ministry" at Christ Church. Dixon finds unsatisfactory Edwards' stated recognition of her as a bishop in the administrative—but not the sacramental—sense.

Edwards responded that, in 22 years as a priest, "I consistently have abided" by the church's canons, "but more importantly by my ordination vows. The suggestion that I have done otherwise is simply unwarranted and untrue." In contrast, he accused the bishop of asking him to violate church canons with respect to his valid clergy call, and to ignore a legally-enforceable contract.

He also reiterated that he is willing to receive Dixon respectfully on her visits, though he would not receive communion from her. This, however, is the same policy followed by a smattering of other traditionalist clergy already tolerated in the Washington diocese.

Offering the bishop further assurances about her main concern, though, Edwards told her he did not intend to lead Christ Church out of ECUSA, and would resign should the parish ever consider doing so. In accepting the call to Accokeek, in fact, he had planned a quiet existence, tending the country parish and writing books.

None of the assurances were enough for Dixon, however, and she prepared to elbow Edwards out of the parish's sanctu-

ary on May 27—based on her view that Christ Church has no rector, and Edwards' two-month limit to function in the diocese without a license were up.

As the clash loomed, Griswold was claimed by some sources to have urged Dixon to take a less combative tack. In talks between the two of them and Iker beforehand, Dixon reportedly agreed at one point to worship with the congregation, but later became angry, exclaiming to Iker that "I will celebrate and preach and that congregation will accept me as the Bishop of Washington." That, in fact, seems to be her bottom line in all dealings with traditionalists.

## Dueling Masses, Bishops

Hence, on Sunday, May 27, Dixon and her entourage arrived at Christ Church shortly before the 9 a.m. service.

Ignoring the entreaties of Christ Church vestryman Wes Courtney, who met Dixon in the church parking lot, the bishop, wearing rochet and chimere, proceeded amid a sea of reporters and spectators—including several TV news crews—to the church, where she planned to replace Fr. Edwards at the parish's altar.

Meeting her at the church door, Senior Warden Barbara Sturman repeated Courtney's invitation to Dixon to join the congregation for worship conducted by Fr. Edwards, but not to take charge of the service herself.

Indignant, Dixon instead headed with her entourage to a covered basketball court on the church grounds, where she prepared to hold her rival Mass on a card table. She was joined there by retired Washington Bishop Ronald Haines, who had slipped on to the grounds unseen until then, and some 100 others, including 22 current members and 35 ex-members gone from the parish for three to five years, Courtney said.

When Junior Warden Frank McDonough showed up amid the initially confused, strained atmosphere of the outdoor service, to ask Dixon not to hold a competing service on church property, David Dixon, the bishop's husband and a federal government lawyer, allegedly pushed McDonough, 70, and has since been charged with assault.

The bishop herself was unmoved by requests, echoed by police on the scene, that she leave the parish grounds, and may now face a trespass charge.

**PARTICIPANTS AND SPECTATORS huddle at Dixon's open-air service.**



Nor was she deterred by some initial heckling by one or two individuals, or even the appearance of retired Quincy (IL) Bishop Edward MacBurney, who announced the second unprecedented development of the day: that Bishop Jack Iker of Fort Worth (from which Edwards had come) had granted the vestry's request for "episcopal oversight and protection" of Christ Church and its associated St. John's Chapel in Pomonkey.

It appeared to be the first time (at least since early Christian centuries) that a sitting bishop gave what Iker termed "spiritual" and "pastoral" protection to a parish belonging to another diocese of the same church province without the local bishop's consent.

So, while a congregation of some 100 worshipped with Edwards inside the church, Dixon's service proceeded outside, peppered with hymns accompanied on a small synthesizer. At communion time, Dixon chatted warmly with the c. 70 communicants as she distributed the bread, and Haines the wine. To do this, both bishops had to walk around one of the earlier hecklers, Stan Hubert, a regularly-attending non-member of Christ Church, who had seated himself right in front of the makeshift altar.

Afterward, Hubert said he had hoped to persuade Dixon to "come inside rather than separate the congregation." He faulted her for her ongoing campaign to stir up division in the parish in a bid to defeat Edwards' call.

Nalls maintained that, in an effort to divide and conquer the parish, the bishop had spent \$10,000 or more on Fed-Ex letters and other communications to current as well as former parishioners, sparking the appearance of the latter at critical times in the conflict.

When MacBurney read Iker's letter at the 9 a.m. service inside the church, the some 100 worshippers, including members and supporters from other area congregations, gave it a standing ovation. About 50 to 60 persons had attended the 8 a.m. service that day. Parish leaders estimate that about 70 percent of members support Fr. Edwards.

Outside, Dixon, though foiled in her aim of repelling Edwards from the parish's altar, announced that Haines would be interim rector of Christ Church, starting June 10, though he would serve only a month. It was later announced that the rival Christ Church service would continue the following week at the Mayaone Community Center, with the apparent intention being to siphon off as many of Edwards' parishioners as possible.

## Accokeek Goes Global

Her service concluded, Dixon and party piled back into their vehicles and left, having transformed a comparatively small question—one of care and solicitude for conservative Episcopalians in a strongly liberal diocese—into a crisis that has garnered national and international attention.

A growing number of foreign Anglican bishops see it as representative of ECUSA's deviations from global Anglican policies on scriptural authority, women's ordination, homosexuality, and unity within the Anglican Communion. Dixon's lawsuit can only heighten foreign concerns.

Bishop Iker's letter—read out by MacBurney at Dixon's outdoor service as well—in fact stated that he was granting Christ Church his protection because Dixon's denials of the vestry's call of Edwards appear contrary not only to ECUSA canons, but to the pledge Anglican primates recently made to pro-



**CHRIST CHURCH PARISHIONERS** and supporters share some needed fellowship after their May 27 worship.

vide "sustained pastoral care" for alienated groups in the church, and a 1998 Lambeth Conference resolution calling for "appropriate episcopal ministry" for women's ordination opponents.

Raising his voice so that everyone could hear Iker's final words, MacBurney quoted the Fort Worth prelate as stating that: "The failure in the Diocese of Washington to find a way to respect recognized theological positions shared by many throughout the...Communion is in danger of breaking the peace and unity of the Church and is depriving you of necessary pastoral care. This I pray may now be rectified by my intervention."

Iker declared that Edwards, who had served as a priest in good standing under his oversight for the previous eight years, would remain Christ Church's rector, and that his protection would continue only as long as it is needed.

Iker said in a May 29 letter to his clergy, though, that he hoped Dixon would "invite" him to function in Accokeek on her behalf, as he tried to find "a creative solution to the present impasse" that would foster reconciliation between the parties.

No such invitation was forthcoming, though Dixon later publicly noted Iker's extension of protection to Christ Church.

While anomalous, such pastoral protection is not a direct violation of canons, particularly as the Fort Worth prelate himself has not yet crossed diocesan lines to provide it. Ironically, too, it was Iker's grant of pastoral oversight that enabled Christ Church to remain in ECUSA as it prefers to do—at least for now.

However, Iker's protection has no power to stop or moot Dixon's lawsuit. Beyond that, its ramifications and practical operation remain to be seen.

"This is a breakdown in pastoral relationship between bishop and vestry, and canons do not address how to do this," Iker noted. "Sustained pastoral care or extended episcopal ministry seems to me the way forward not only in Accokeek but in other places..."

"We must get it right here," he said, because Accokeek is a "microcosm" of the problems facing ECUSA and the wider Communion.

**THAT DIXON'S ACCOKEEK OFFENSIVE HAS BECOME A FLASHPOINT** has been evident as everyone from leaders to laymen have lined up on different sides of the case across the nation and parts of the world.

The Archbishop of Canterbury himself telegraphed growing international concern over the case when he took the highly unusual step of discussing what would normally be an internal diocesan matter with Dixon when he was in Washington to give a speech in late April. He left calling for a "Christian solution"

to the Accokeek conflict—implying that Dixon's solution was something other than that.

Her bid to drive Edwards out also has been publicly scored by (among others) Forward in Faith-United Kingdom.

FIF-UK's secretary, Fr. Geoffrey Kirk, stated recently that Dixon's refusal to accept Edwards, who had been a priest in good standing in Fort Worth, is an act of schism against the Diocese of Fort Worth.

Iker put it this way: "If we are one Church, then the standards for serving in one diocese should be the same in all dioceses." An orthodox cleric should not be barred by a woman or pro-gay prelate from serving in any Episcopal parish to which he has been "duly called to ministry," he said.

The Rev. David Moyer, president of FIFNA, predicted that at least ten foreign primates would bring pressure against any attempt to go after Iker.

Indeed, some thought the Accokeek case likely to spark foreign intervention—a speculation apparently realized at deadline in the consecration of four more bishops for the Anglican Mission in America (AMiA) by the archbishops of Rwanda and South East Asia (see Page 6). Dixon's lawsuit could conceivably spur other foreign attempts to defend ECUSA's persecuted faithful.

The Accokeek fray demonstrates that ECUSA "is...out of step with the...mind of the Anglican Communion...It's totally flying solo," Fr. Moyer said.

**STATESIDE**, Dixon's treatment of the Christ Church case (at least before she filed suit) has been backed by some 60 ECUSA prelates, including the present and former presiding bishops.

Pressures of the case, and Griswold's own pledge to provide "pastoral care," apparently moved the P.B. to take a meeting with some traditionalist and conservative prelates in mid-May, though he offered nothing concrete at its conclusion.

Washington's clergy association endorsed their bishop's fight "to protect the polity and property" of the diocese—those being the most important issues from its perspective. However, less than a third of the clergy canonically resident or licensed in the diocese have backed the association's stand.

Dixon's actions have been publicly protested by just nine orthodox/conservative ECUSA prelates, though opposition also has been registered by the AAC, which includes over 40 bishops, Episcopalians United, and of course, FIFNA.

One of the AAC-aligned prelates who has spoken out individually, Pittsburgh Bishop Robert Duncan, a supporter of women's ordination, wrote Dixon that bishops have a "limited right" to refuse the call of a particular rector, and that it clearly appeared that she "acted to bar Fr. Edwards after the time period in which you had the right to do so."

"From all indications," opined the normally-moderate *Living Church* magazine this spring, "Fr. Edwards is a duly qualified priest who holds views that, while certainly in a minority in this church, are widely accepted and tolerated throughout the rest of the Anglican Communion—beliefs held by faithful Episcopalians for more than 200 years. Bishop Dixon's tyrannical behavior is an abuse of power. If she's serious about the inclusivity that she and [Griswold spouse], she'll allow Fr. Edwards to become rector of the church which called him."

On the ground at Accokeek, nationally-syndicated religion and ethics columnist Mike McManus—a former Episcopalian—termed the events of May 27 he witnessed "an extraordinary

ntation" exposing "the deep cleavage" which is "split-[ECUSA] asunder."

In his sermon inside the church, Edwards sought to elucidate division. In the traditionalist view, he said, Christian unity comes from sharing the mind of Christ. It doesn't come from anything outward, or from an institution. When there is no sharing the mind of God there is no unity. When we do share the mind of God, unity will manifest itself both inwardly, outwardly and visibly," he said.

Among detractors outside was Karen Miles, who estimated that about 40-50 persons, herself included, had ceased worshipping at Christ Church in the last three to four years, due to strong opposition among congregants against the 1994 pro-gay *Koinonia* statement, signed by scores of ECUSA bishops, including Swold and Dixon. This made members less concerned with resisting such pro-gay trends feel unwelcome, she asserted.

David Hoffman—a self-described regular attendee at Christ Church who had planned to transfer his membership there—appeared again as he had in earlier weeks to show support for the diocese. He said the treatment of Dixon that morning was "unChristian."

But Senior Warden Barbara Sturman termed the bishop "a lost soul, and I pray she finds Jesus Christ in her life. For her to have such a godly man in her pulpit and for her to reject him is a crime."

Nalls maintained that Christ Church is simply trying to continue its work, worship and faithful witness in the diocese and ECUSA. To do that, it needs episcopal support it is "not getting...from Dixon." Alternative episcopal care is necessary because she "has exhibited a level of lawlessness that precludes any other possible action.

"Dr. Dixon has repeatedly sought to interfere" with a rector "lawfully called...under Canon III.17," a course, which, if unchecked, will mean "the end of independence for ECUSA vestries" and accelerate the eradication of remaining traditional Christians from the church, he said.

In light of events elsewhere (notably Pennsylvania) as well, some observers believe coordinated liberal efforts are underway to achieve just that, with remaining Anglo-Catholics first on the list. After that, any ECUSA Evangelicals who have not decamped to AMiA will be next, they believe.

"It appears that biblical orthodoxy is now on trial," observed AAC's Canon Anderson. "The question is: Will mainstream Anglicans remain welcome in [ECUSA]? The answer remains to be seen." ■

Sources included reports by Robert Stowe England, *Foundations*, *The Washington Post*, *The Washington Times*

## Penn. Diocese Demands Property Of Seceded Parishes

Report/Analysis By The Editor

PENNSYLVANIA'S EPISCOPAL BISHOP AND DIOCESE have responded to the mid-May secession of the orthodox St. John's, Huntingdon Valley, by telling its clergy and people they had to be out of their church building by June 10—taking absolutely nothing with them.

Moreover, Bishop Charles Bennison has now demanded that the congregation and clergy of another seceded orthodox parish, St. James the Less in Philadelphia (East Falls), abandon their historic church property and considerable neighborhood ministry.

The diocese says it is acting to "protect" the two parishes' property and ensure the continuance of "vibrant community ministries" at those sites.

The actions follow months of pressure from Bennison to be allowed to make full episcopal visitations to the two parishes as well as three other orthodox churches in the diocese. During recent stops at each of the five, though, Bennison—who holds revisionist positions on the Bible, homosexuality, and women's ordination—was allowed only to worship with congregants.

The diocese's new offensive quickly yielded a nearly empty church facility in the case of St. John's, but the people of St. James have declared that they are staying put.

The decision of St. John's vestry, clergy and congregants to leave the diocese and U.S. Episcopal Church (ECUSA) came after a dozen years of prayerful discernment about growing theological differences with ECUSA and failed attempts to effect reform.

When the 350-member parish opted May 20 to align with the Anglican Mission in America (AMiA)—backed by the Anglican provinces of Rwanda and South East Asia within the "official" Anglican Communion—the congregation offered to buy the property, including the rectory, from the diocese for \$1,030,000.

Bennison rejected the offer, forcing the parish either to fight for its building or vacate it within about three weeks—leaving behind even gifts memorializing loved ones which parishioners had given over the years.

The bishop also inhibited St. John's clergy, the Rev. Frs. Philip Lyman and Kenneth Cook, on May 31, for "abandonment of communion"—even though ECUSA is supposedly in communion with the province of Rwanda, with which the clerics are linked via AMiA.

The congregation left the property and has been offered space to worship at nearby Huntingdon Valley United Methodist Church. St. John's is the first parish affiliated with Forward in Faith, North America, to link with a foreign province, though FIFNA and AMiA jointly seek the formation of a separate orthodox province in America.

Ironically, parish leaders said Bennison himself earlier suggested that St. John's leave ECUSA, and asked if they were interested in buying the property from the diocese—but then reneged when they tried to negotiate an amicable separation on that basis.



Bennison

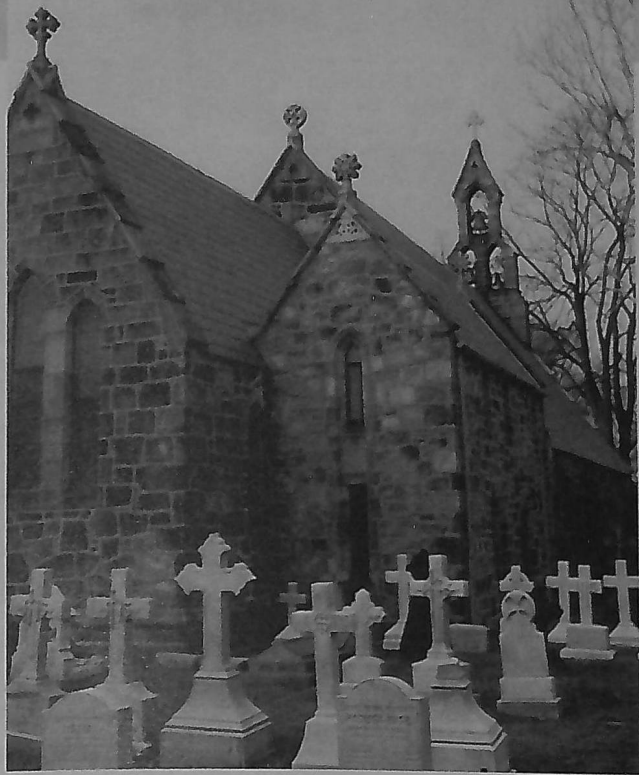
**CHRIST EPISCOPAL CHURCH**

Holy Eucharist (rite I) 8:00am and 9:00am

Christian Education 10:15am

Holy Day Services as announced

Fr. Samuel L. Edwards, Rector



ST. JAMES THE LESS, Philadelphia

Still, they were surprised that the bishop refused their offer for the property, viewing it as “senseless...Now instead of a boost to the diocesan budget, they will inherit largely empty buildings, which will prove costly to maintain,” said a parish release. The first services at St. John’s old facility after the departure of Lyman’s flock reportedly drew no more than ten persons.

And for clergy and members, the sadness and stress of having to leave their church home in such a hurry was compounded by the diocese’s refusal to allow parishioners to take with them any crosses, chalices, prayer books, vestments, etc. “which they have dedicated to the glory of God, this ministry, and in memory of their loved ones,” stated St. John’s release. “There seems to be no pastoral concern for individual parishioners...Whatever our differences, we had hoped for better than this...

“And yet we are not frightened or cast down. We are only doing what we believe...our conscience demands.”

AMiA offers a way “to continue, without compromise, as traditional Anglicans,” said Fr. Lyman.

This parish’s ministry has thrived, “not because of our buildings but because of our Lord” and “our people,” and now goes forward in “a new place within the Anglican Church,” the release said. In fact, the parish has grown to some 400 since its move.

St. John’s actively supports (*inter alia*) foreign missions, the Angel Tree Project and Habitat for Humanity, which conferred an award on the parish.

**THE 125-MEMBER ST. JAMES THE LESS** disaffiliated in April 1999, and adopted state-recognized independent status, after Bennison made it clear through certain statements and actions that “we were not going to be tolerated anymore” in the diocese, said the rector, the Rev. David Ousley. He recalled that the bishop earlier told parish leaders that “we could believe whatever we wanted, but could not act on those beliefs if they contravened the canons.”

Recently, Bennison demanded through his lawyer that St. James members and clergy accept his moral beliefs and interpretations of the Bible, or vacate their church buildings, said a parish release.

The move represented an abrupt change of mind by Bennison, who a short time earlier had stated plans for another round of mediation between the diocese and St. James, after the first round’s failure to reach agreement. Until now, in fact, diocesan officials have treated St. James as though it was still in ECUSA.

While a front-page article in the diocesan newspaper announced the ongoing reconciliation efforts, though, diocesan authorities told St. James to “turn over possession and control of all real and personal property” to the diocese, “render an accounting for all income and assets,” and either lease the property for a short period or vacate it.

They also demoted St. James to a “mission or financially dependent congregation” under direct diocesan supervision. They gave the parish 20 days to “decide the fate of our spiritual home for the last 155 years,” Ousley said.

“It is obvious that the bishop is saying one thing to the public and doing quite another behind the scenes with us,” he added.

The diocese explained its actions by noting the “breakdown of 72 days of formal mediation.” Fr. Ousley, however, said there were only three half-day meetings of the parties during that time.

The diocese also claimed that St. James failed to accept Bennison’s proposal for a second “alternative dispute resolution process” conducted by a group called the Public Conversations Project. But parish leaders said no concrete proposal for a new process was made to St. James and that queries to the diocese about its interest in such a process received no response.

And according to the parish, representatives of Public Conversations say they had not agreed to be involved in the dispute between the diocese and the parish—nor does the Project even offer dispute resolution services.

To St. James, which said it came to and was still interested in mediation “in good faith,” it seemed that the diocese’s public claims about its resolution efforts masked little real interest in an amicable agreement and undue interest in the parish’s property.

In mid-June, St. James members responded to Bennison’s demand by unanimously resolving to remain in their church buildings and continue their vital neighborhood ministry.

Founded in 1846, the landmark parish holds clear title to its property, and the diocese has never contributed financially to St. James, say its leaders.

Ousley believes his flock has not only a legal but a moral claim to the property, which is “is essential for our witness and mission in this neighborhood.”

Many nearby residents think so to, and even rallied on its behalf on May 6, the date of Bennison’s unwelcome visit there.

St. James serves its neighbors through numerous social service outreach programs and a growing school which provides a safe learning environment for neighborhood children, regardless of their religious denomination or ability to pay tuition costs.

The parish still hopes for a negotiated settlement. But Ousley said: “We have hired good legal counsel and are well-prepared to go to court to fulfill our moral duty to the people whom we serve.” ■

Sources included *Foundations*, *Virtuosity*





# Focus

## Festival Of Faith Recalls ECUSA To Historic Roots

By Robert Stowe England

Some 300 Anglo-Catholics gathered May 12 in the heart of a diocese seeking to drive them away—Washington, D.C.—to celebrate Christ's resurrection and call the U.S. Episcopal Church (ECUSA) back to its authentic, historic roots.

Bolstered by "warm greetings" sent by letter from the Archbishop of Canterbury, the all-day, "Christ is Risen!" Festival of Faith—sponsored and hosted by St. Luke's Episcopal Church in Bladensburg, Maryland—featured Fort Worth Bishop Jack Iker as celebrant and the Rev. Geoffrey Kirk, secretary of Forward in Faith, United Kingdom, as preacher.

Though—remarkably—it was planned well before the dispute erupted, the Festival provided many a chance to show support for the orthodox rector of Christ Church, Accokeek (MD), Fr. Samuel Edwards, amid Washington Bishop Jane Dixon's aggressive campaign to eject him from the parish.

Fr. Edwards served as subdeacon, and Fr. Michael Heidt, rector of St. Luke's, as deacon, for the stately high pontifical mass celebrated at 10:30 a.m. by Bishop Iker. Fr. Edwin Barnett, curate of St. Paul's, K Street, was Bishop Iker's chaplain.

They were joined in the procession by three bishops from Continuing Church bodies: Archbishop Louis Falk of Des Moines, Iowa, Primate of the Traditional Anglican Communion, an international fellowship, and of the Anglican Church in America (ACA); Bishop Louis Campese of the ACA's Diocese of the Eastern U.S.; and Bishop Peter Compton-Caputo, of the Maryland-based Anglican Independent Communion.

Also in the procession were the Rev. Dr. Earle Fox, who heads Transformation Ministries in Alexandria, Virginia, and the Rev. John Heidt, rector of Christ Church, Dallas, and the father of the rector of St. Luke's. Frs. Fox and Heidt served as deacons for the visiting Continuing Church bishops.

The bishops, deacons and chaplains were attired in resplendent gold vestments, loaned by a local dealer in church goods, and dating, it was believed, from early 19th century France.

Borne behind the cross in the procession were two banners, each depicting the Virgin Mary, including one proclaiming the *Reina de Mexico*. The Bladensburg parish, located in a blue collar suburb of Washington, D.C. has a diverse body of parishioners, including many from the Caribbean, Africa, and Mexico. There is a separate Spanish mass each Sunday.

The faithful came from throughout the Mid-Atlantic region, with notable delegations from Ascension & St. Agnes and St. Paul's, K Street, both in Washington, D.C., Mount Calvary in Baltimore, and Christ Church, Accokeek. There was also a scattering of visitors from other states, including from Minnesota, Wisconsin, Iowa, Texas, Florida, Pennsylvania, and North Carolina.



### "St. Pandora"

In his sermon, Fr. Kirk noted how much **had** changed since former Archbishop of Canterbury Geoffrey Fisher (who died in 1972) made his famous claims about the catholicity of the Anglican position. "We have no doctrines, [Fisher] claimed, or orders, other than those of the undivided Church," Kirk said.

Since then, he said, there had been a **breakdown** of marital discipline. Then came unilateral moves to alter the Holy Orders of the Church, which had come to it as a **given** and a gift, including as a gift of unity. "Because orders **are** the means by which the unique and unchanging priesthood of Christ is everywhere exercised in a changing world, **their** continuity with the past and their universal acceptability in **the** present are part of their essential nature and purpose," he said.

But the unity that brought "is gone," Kirk **lamented**. "It was destroyed in the first ordinations of women **nearly** 30 years ago, when we did what the Church had never **done** and what the greater part of it can never accept."

And now, he said, it is gay marriages. "**In** a world which is starved of love, Christians are called to **compassion**," and "are not to judge, lest we be judged...But we **cannot** sanctify what scripture so plainly forbids."

None of these things—"marriage discipline, the maleness of the priesthood, the understanding of human **sexuality** as a creation ordinance—is dispensable," Kirk stated. "Nor can any of these positions be abandoned. I believe that **these** issues have assailed the Church in the order of their **logical** and doctrinal priority" but that they are linked. "We have, **I** believe, no authority to vary any of them. They are doctrines which have been received and maintained *semper, ubique et ab omnibus* (always, everywhere and by all)...They are at the heart of what it is to be an obedient Church.

"So there, then, is the paradox in which **we** live," Kirk observed. "We are seeking to be faithful in a **church** which has self-consciously embraced infidelity. We **supposed**, by now," he quipped, that it should have dawned on **most** everyone "that the patron saint of the Presiding Bishop is **St. Pandora** of the Box, that well-known non-Virgin and non-Martyr. But it hasn't.



**SHOWN AT THE MAY 12 FESTIVAL OF FAITH** are (*front row, left to right*) Fr. Geoffrey Kirk, secretary of Forward in Faith, UK; Fr. Edwin Barnett, curate at St. Paul's, K Street; Fr. Michael Heidt, rector of St. Luke's, Bladensburg; Fr. Samuel Edwards, rector of Christ Church, Accocek; Fr. John Heidt, rector of Christ Church, Dallas and father of Fr. Michael Heidt, and Fr. Earle Fox, head of Transformation Ministries, Alexandria (VA); (*back row, left to right*): Bishop Louis Campese of the Diocese of the Eastern U.S. within the Anglican Church in America (ACA); Archbishop Louis Falk, primate of the Traditional Anglican Communion, an international fellowship of Continuing Churches, and of the ACA; Fort Worth Episcopal Bishop Jack Iker, celebrant of the Mass; and Bishop Peter Compton-Caputo of the Anglican Independent Communion.

"So what are we to do?" he asked. "We could seek to escape the paradox by entering another communion; and I certainly have no intention to criticize those who have done so."

"On the other hand, we can stay where we are...be reviled by all, rejected, trampled upon by authority...and be what we are called to be, witnesses to the faith of Christ..."

"When the days seem long, and the nights lonely and the bishops of Hell are barking at the door, take down your Bibles and read how it was with Paul:

*"We do nothing that people might object to, so as not to bring discredit on our faction as servants of God. Instead we prove that we are servants of God by great fortitude in times...of hardship and distress, when we are flogged or sent to prison, or mobbed; laboring, sleepless, starving. We prove that we are God's servants...by patience and kindness...by a spirit of holiness and by a love free from affectation; by the word of truth and by the power of God; by being...prepared for honor or disgrace...taken for impostors while we are genuine; obscure yet famous; said to be dying; and behold we live; rumored to have been executed before we are sentenced; thought most miserable, yet always rejoicing; taken for paupers, we make others rich; thought to own nothing and yet possessing all things."*

Those present at the Mass were invited to sign a document prepared especially for the occasion.

Titled *The Bladensburg Call to Catholic Faith and Order*, it called on ECUSA to return to its authentic, catholic roots, and on Catholics to defend the historic faith, regardless of the cost or consequences of the same. (*See Page 19 for full text.*)

### "Pastoral Care For All"

During the afternoon session, Fr. Kirk made public the April 18 letter of greeting to the gathering from Archbishop of Canterbury George Carey. The letter was in response to a letter Kirk had written the Archbishop concerning the rally, as well as the global implications to the Anglican Communion of

## Integrity-Uganda: Prophets, Or Profits?

*A Christian Challenge/Foundations Report*  
By Auburn V.F. Traycik and Cris Fouse

Of all possible venues for Africa's first gay rights lobby to put down roots, Uganda, with its thriving, evangelically-minded Anglican church, might seem the unlikely.

No unlikelier, perhaps, than 70-year-old retired Ugandan Bishop Christopher Senyonjo, the married father of seven, as point man for such an enterprise.

It is so unlikely, perhaps, that Senyonjo, first identified as chairman of the new Integrity-Uganda organization, now says—in the face of an escalating backlash from Ugandan colleagues—that he is merely the small group's counselor. But he left no doubt about where he stands on the homosexual issue during an April appearance in Washington, D.C.

Integrity-Uganda and Senyonjo, and their relationship with Integrity-USA, have drawn indignant criticism from Ugandan bishops who strongly affirm heterosexuality as the Christian norm, and see the new gay group as an alien American import. (Indeed, the very thought of Uganda recalls its martyrs: young Christian pages murdered in the 1880s for resisting the sexual advances of a native king.)

Whereas Senyonjo wants heterosexuals "to understand people who are different from us," and that some are "born" homosexually-oriented, Ugandan Archbishop Livingstone Mpalanyi-Nkoyoyo bluntly contends that the bishop and a Ugandan priest working with him "don't support the homosexuals...They have come [to the United States] to get money," he said during Senyonjo's American visit.

Charges Bishop Samuel Ssekkadde of Namirembe, in whose diocese Senyonjo resides: "[T]hey are money seekers. The proposals they have sent out to donor agencies is an evidence. They shall not sprout at all...The deceptive ploy of these Integrity members will never have any sympathy from the Christians in Uganda...We shall condemn their practices as evil...We stand never ashamed of our God who created women and men for a complementary role."



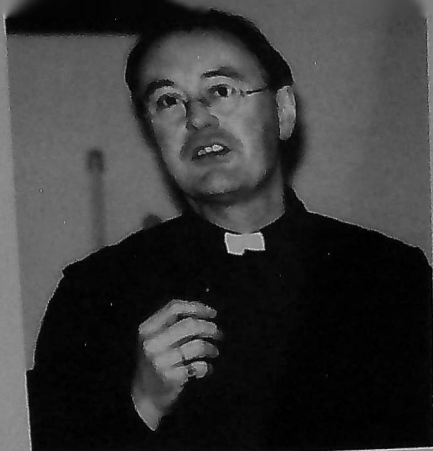
**Bishop Senyonjo**

Bishops in the large dioceses of Uganda's Buganda region—Senyonjo was bishop of West Buganda from 1974-98—have "decided to disassociate from him and withdraw the pulpit from such a heretic," Ssekkadde says. "We shall never betray our God who loved us so much that He offered His only son Jesus to suffer and die for us."

Senyonjo, however, said in April that God has called him to stand up for what he sees as an oppressed sexual minority in his nation, and adds that he was "never promised that I was going to get anything" for chairing Integrity-Uganda. In fact, he says he has suffered "persecution" within his church for the stand he has taken.

Some press reports in March depicted an angry Ugandan church evicting Senyonjo from his home, and cancelling his small pension. Though the reports proved false, the bishop has

*Continued on Page 19, top right*



Fr. Geoffrey Kirk of FIF-UK speaks during the Festival's afternoon session.

Bishop Dixon's rejection of Fr. Edwards' call to the Accokeek parish on theological grounds, a violation of international Anglican policies.

"I send you warm greetings in the Name of Christ as you gather in the parish of St Luke's, Bladensburg, for a special Forward in Faith Eucharist and Rally," Dr. Carey wrote. "I pray for

God's rich blessing upon your meeting, and on your return to your daily lives of witness and service...

"I gladly recognize the sincerity of faith and the deep integrity of traditional Catholics in our Church, and I share with them a longing for our Communion to deepen our commitment to the fundamentals of the Faith," the Archbishop wrote.

Significantly, Carey referred to the pledge by Anglican primates in March "to seek for ways to secure sustained pastoral care for all in our Communion."

In this connection, his letter appeared to admonish traditionalists not to break away from ECUSA, as well as telegraph concerns that a failure to provide proper pastoral care for them threatened the Communion's unity. He said that working out arrangements for such care will require that "we...remain in loyal fellowship with each other," and exercise "sensitivity, close cooperation and deep Christian charity..."

Fr. Kirk felt the letter indicated that Dr. Carey is "worried" that, if Dixon successfully bars a traditionalist rector, it will make clear to Church of England members what is in store for them, and especially for Anglo-Catholics, if they approve women bishops.

"He's saying don't rock the boat," Fr. Kirk said, "and my message to you is to keep rocking it."

**ALSO IN THE AFTERNOON SESSION**, Bishop Iker cited *Acts 2:42* as key to providing "a basic understanding of what it means to be a Catholic Christian." The verse states: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."

Iker explained what is meant by apostolic teaching. "First and foremost, it is in the Bible, the revealed Word of God as contained in the Old and New Testaments, which contains all things necessary for salvation," he said. "We cannot add to it or subtract from it. It is entrusted to us to hand on to future generations."

Apostolic teaching is also found in the apostolic Tradition of the church, Bishop Iker said, "as molded and formed under the guidance of the Holy Spirit."

It is marked by "a belief in the Resurrection of Jesus from the dead and our sharing in the risen life by grace through faith," Iker said. From this faith Christians pursue "a quality of life marked by high moral and ethical standards, both sexually and otherwise."

Echoing a theme from Fr. Kirk's sermon, Iker said that apostolic teaching is "the whole Gospel of the faith of the undivided church, and a sign of its authenticity is that it has been believed by all Christians, everywhere and at all times."

When Christians devote themselves to the apostles' teaching and fellowship, Bishop Iker said, it leads to results described in *Acts 2:47*: "and the Lord added to their number day by day

those who were being saved." A church not upholding, proclaiming, living and joyfully witnessing to apostolic teaching, will not be blessed by God or grow, he said.

Devotion to the apostles' teaching, he added, requires "sound Christian education and Biblical teaching" for children as well as adults.

It should be accompanied by a devotion to the Church's *koinonia*, "a strong fellowship of Christ's love and care, bound together by the Holy Spirit. It speaks of the Church as a spiritual family," he said. The Church should be "a community of healing, redemption and reconciliation, where we are loved into becoming the kind of people our Heavenly Father wants us to be."

It is, he said, "at the breaking of the bread at each mass that we encounter the Risen Lord and receive Him," and become "priestly people" in the sense of "a people given to prayer and intercession—continually bringing others to God in our prayer and worship—and then going back into the world, taking Jesus Christ to others around us."

**IN A SECOND ADDRESS**, Carolyn "Cris" Fouse, Forward in Faith, North America (FIFNA) National Field Director, told the afternoon gathering that they should not succumb to the temptation to "be incensed about what is going on...and to be afraid about what happens next." She counseled her listeners against giving up hope. "Despair is sin," she said.

Fouse recalled Jesus' words to "go" and "make disciples."

If we truly believe that Jesus is God, that He is the Word, and the Head of the Church, she said, we should not be afraid of persecution, afraid to confront sin, afraid of being ignorant, or even afraid of being unimportant.

Fouse noted that when St. Stephen was stoned to death, becoming the first Christian martyr, a severe persecution began in Jerusalem, and all believers except the apostles were scattered about Judea and Samaria. It was left to "ordinary Christians" to proclaim the word as they dispersed about the ancient world, to such places as Phoenicia, Cyprus and Antioch.

She noted that many are being martyred today in Africa and "despite that, they are obedient to the commands of Jesus."

Fouse said that through their baptism all Christians have received the power to be witnesses of the faith, and it is their duty to make that witness. "God will work with us, but we must be obedient to his command," she said.

**FR. DAVID MOYER**, president of FIFNA and rector of Good Shepherd, Rosemont, Pennsylvania, reported in his remarks that he and Mrs. Fouse were traveling the country speaking at regional gatherings like the one in Bladensburg.

There have been regional gatherings in Newport, Rhode Island and Sarasota, Florida, as well as Canada, and there is to be another one in San Diego in September. So far, Fr. Moyer said, the gathering at Bladensburg has been the largest. (It also spurred interest and preliminary efforts to hold more similar events over the next year, with potential sites including Dallas, New Orleans, and Charleston, South Carolina.)

"There's a realignment going on and God is bringing together faithful Anglicans," Fr. Moyer said.

"I believe in the Providence of God, and I believe without a shadow of doubt that Sam Edwards is the right man at the right time in the right place," Moyer added, sparking a standing ovation from the congregation.

Fr. Moyer then read something surprising: the inscription inside the Gideon Bibles found in hotels and motels, which he says he once used for his evening office when he found he had left his own Bible at home.

He quoted the Gideon statement as saying that: "The Bible contains the mind of God," and provides the way for salvation; its stories are true, its decisions immutable. The Bible, says the Gideon statement, provides light, "comfort to cheer" us, and "a river of pleasure." It is a map for Pilgrims, a compass for pilots, a sword for soldiers, it is Paradise restored. The Gideon statement encourages slow, frequent and prayerful reading of the Bible, and warns against "all who trifle with its sacred contents."

"That just grabbed me," Fr. Moyer said. Only partly in jest, he urged listeners to "run to your nearest motel," and get a copy of the Gideon Bible so as to study the statement it contains.

He also urged listeners to be "wedded to the apostles teaching" and to work to bring others to Christ, but to do it all "with joy," despite the troubles and challenges confronting them.

"Are we happy?" asked Fr. Moyer. "We should be—because we are in a saving relationship with Jesus Christ," he said.

Each of us is unique, he went on, and even when our weaknesses outnumber our strengths, we can be a vessel for Jesus Christ. "He counts on me. He counts on you. No one is to go AWOL," he said.

Speaking of the threats made against him and his parish in the Diocese of Pennsylvania by Bishop Charles Bennisson, Fr. Moyer said, "I do not fear Bishop Bennisson. I do fear standing before the judgment seat of Christ and being asked, 'Why did you not defend my word?'" ■

#### *INTEGRITY Continued from Page 17*

taken an undoubted financial hit—some \$500 a month in lost income, mainly from parish visitations that Ssekkadde no longer permits. Senyonjo also has been denied use of church premises for his counseling work, from which, he says, he earned "a little." While his level of supplemental income evidently was unusual among retired Ugandan bishops, he said he was depending on it to complete the building of his home.

Enter Integrity-USA. In April, Senyonjo's new American friends hosted him for a sojourn in Jane Dixon's Diocese of Washington, D.C., where he addressed about 40 supporters at St. Thomas Episcopal Church. After Easter, he was due to visit with Episcopal Presiding Bishop Frank Griswold or Griswold's representative.

Integrity-USA President, the Rev. Michael Hopkins, told the St. Thomas gathering that his board "has agreed to do fundraising to replace the supplementary income that has been taken away" from the bishop, until he is able to obtain it within Uganda again.

And, while stressing that Integrity-Uganda is indigenous to that nation and "not a chapter of Integrity-USA," Hopkins said the board has agreed to help the Ugandan upstart and its 15 members get off the ground.

Expressing gratitude for the help and "solidarity," Senyonjo cited needs that include computers, other office equipment, and a motorbike.

## **Bladensburg Call To Catholic Faith And Order**

### **Preamble**

*Celebrating the risen Christ, at St. Luke's Episcopal Church Bladensburg, Maryland on May 12, 2001, we bear witness to the historic faith and order of the One, Holy, Catholic and Apostolic Church of Our Lord and Savior Jesus Christ. We call upon all loyal Anglicans to join us in supporting one another in the defense of our Catholic inheritance, no matter what opposition we may encounter from official bodies or appointed leaders within our churches, and at whatever personal cost may be required of us. Appreciating our tradition of diversity in unity, we pray that all loyal Anglicans may publicly embrace the fullness of Catholic faith and order, remembering that the opposite of Catholic is neither Protestant nor Evangelical but Heretical.*

### **We affirm that as Anglicans we have no faith of our own.**

*Happily recalling Archbishop Fisher's declaration that Anglicans have only the Faith of the Catholic Church enshrined in the Catholic Creeds, we reaffirm with him that authentic Anglicanism seeks only to be the Church of the Fathers and of the undivided Councils.*

### **We affirm that all churches within the Anglican tradition of faith and order ought to regard themselves as true provinces and local embodiments of the Catholic Church.**

*Faithfulness to this tradition is witnessed by reverence for Holy Scripture as the unalterable standard of revealed truth, orthodox teaching, the apostolic ministry and the celebration of the two dominical sacraments as "necessary for salvation" together with those five others which have been universally accepted by the Catholic Churches throughout the ages. As such, our chief standard of Christian faith is the Vincentian Canon, the common tradition of the Church, which*

*has been believed by Catholic Christians, "everywhere, always and by everyone."*

### **We declare that churches within the Anglican tradition have neither the authority nor the power to change the commonly accepted faith and order of the Church.**

*As provinces of the whole Catholic Church, we dare not deviate from nor make any innovations to the church's faith and order which contradict the clear teaching of scripture, repudiate the traditional faith and practice of the undivided church, or ignore the commonly accepted practices of the vast majority of contemporary Christians both East and West, and that those who make such fundamental changes or support them remove themselves from the full communion of the Catholic Church. By acting and teaching in ways that are heretical and schismatic, no matter what their particular ecclesiastical allegiance may happen to be, they create a state of impaired communion with other Anglicans. This is especially true of those who have been given the apostolic responsibility of proclaiming the faith once delivered to the saints, recalling also that according to Anglican tradition official pronouncements and laws of any provincial church are only valid so long as they guard and enhance the authentic and historic teaching of the Church Catholic.*

### **We pray for a renewed Anglican participation in restoring the visible unity of the Catholic Church.**

*We rejoice in the signs of a closer relationship between Eastern and Western Christians, furthered by the Pope's recent apology for the past sins of Western Catholics and in like manner we urge our Anglican leaders to ask forgiveness for our own past sins of arrogance and indifference towards the faith and order of Catholic Christians, both East and West. ■*

## Another Primate Comes To Rosemont

THE TRADITIONALIST GOOD SHEPHERD, ROSEMONT, Pennsylvania, was host on Easter Day to the Anglican Archbishop of Uganda, Livingstone Mpalanyi Nkoyoyo (center), whose preaching inspired the nearly-400-strong congregation to spontaneous singing, applause, and shouts of "Amen." The preaching visit reportedly took place with the knowledge of liberal Pennsylvania Episcopal Bishop Charles Bennisson. In alternate English and Ugandan (Bunyero) translated by the Rev. Samuel Murangi, assisting priest at Good Shepherd, the Archbishop declared in his Easter sermon that Jesus Christ is still very much alive, and comes to live in the hearts of all who accept Him. The remarkable growth of the Ugandan Anglican Church—now some eight million strong, compared to ECUSA's some 2.2 million—Nkoyoyo attributed to the missionary fervor of ordinary laypeople who—unfettered by western tendencies toward theological syncretism and moral relativism—have dared to share the simple good news of the Gospel. Shown with the Archbishop are, from left, Frs. Verow Austin, assistant at Good Shepherd; Samuel Murangi; David Moyer, rector; and Robert Offerle, curate.

Senyonjo was flanked at the Washington meeting by the Rev. Erich Kasirye, the Church of the Province of Uganda's former youth secretary. Kasirye said he was suspended from the post after his support for Integrity-Uganda became known.

He told *TCC/Foundations* that he backed the new homosexual group due to needs he uncovered in his work—gay young people who wondered how they could stay in the church, or who were having trouble coping with their sexual orientation. He said he later approached Senyonjo, who had done considerable study of marriage and human sexuality, about providing pastoral care and episcopal leadership for Integrity-Uganda.

Kasirye said he, too, is receiving financial support from Integrity-USA; he and his wife, and Senyonjo, were hosted in the Washington, D.C., area by Hopkins, the rector of St. George's, Glenn Dale, Maryland, and Hopkins' partner.

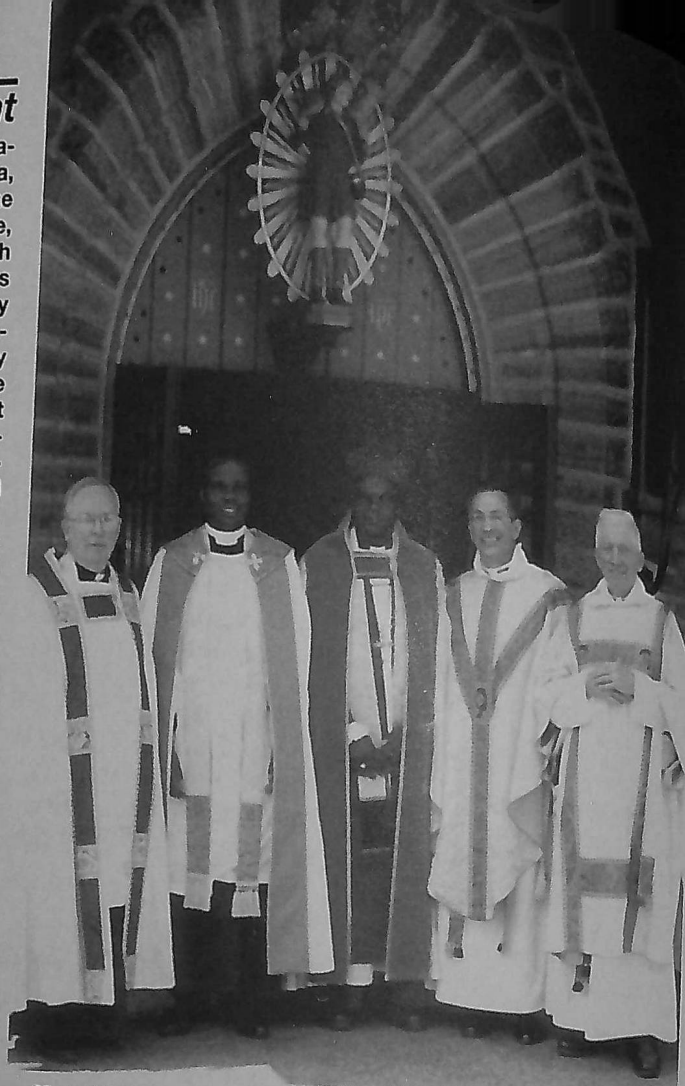
### Cashing In?

Archbishop Nkoyoyo, however, believes Senyonjo "doesn't support [homosexuals] because he never talked about them" until a few months ago, whereas he had long taken a more liberal line than other Ugandan bishops on polygamy, a problem often faced by African churches when receiving converts into fellowship.

He told *TCC/Foundations* that some 15 other retired Ugandan bishops receive the tiny monthly pension of \$20-\$25, do not seek outside work, and remain faithful. "When someone retires, they are not supposed to work," the Archbishop said. "They are looking after their gardens and their goats and their cows" (a common means of subsisting in the nation). But he thinks Senyonjo was always angling for more, and his present actions send the message that "if you want money, come and support the gays."

In response, Senyonjo confirmed that he had followed a policy on polygamy for which he was "not very popular" among Ugandan colleagues. However, he asserted that his position accords with the 1988 Lambeth Conference resolution on the subject, which took a softer line on the matter than his brother bishops were willing to accept.

He sees his work with Integrity-Uganda as representing a further evolution of thought, stemming from his post-retirement counseling work, as well as his previous studies—in Uganda as well as at New York's Union Theological Seminary, Berkeley Divinity School at Yale, and Hartford Seminary. His initial belief that homosexuals "should be converted" became a conclusion that some people are gay or lesbian because "that's how they were made."



He told his Washington audience that he had been "troubling in my conscience" about this when Kasirye approached him about helping the new local gay organization.

"In my old age, God has called me to work for Integrity," he stated. "I was never promised any money, or anything of the kind" for doing so, he told *TCC/Foundations*.

Senyonjo also noted that he does not have the support of a farm, as he lives in an urban setting near the capital of Kampala.

Archbishop Nkoyoyo also dismissed Kasirye's contention that he was suspended as youth secretary due to his involvement with Integrity. Rather, he said the priest was suspended at the urging of police, who "wanted to arrest" him in a case involving improper use of a British woman's bank statements.

According to Nkoyoyo, Kasirye used the statements as security in letters he wrote in his church role to help some Ugandans obtain British visas. It was unclear whether the priest was paid for this help, the Archbishop said.

The woman, Mary LeCoyte, who works for a British charity assisting grassroots African projects, told *TCC/Foundations* she believes Kasirye obtained her bank statements under false pretext, while he was visiting her home in January. She maintained that the bank statements were used in at least three separate bids for British visas, the first of which was granted. LeCoyte was contacted by the British High Commission after suspicions were raised by receipt of the second such request.

After contacting Ugandan church officials about the matter, LeCoyte said she got an e-mail from Kasirye apologizing, saying the reason he took the bank statements was to get his sister's boyfriend into England (where his sister also resides). He reportedly said he had met with the Archbishop, apologized, and straightened the matter out.

After that, though, the priest reportedly claimed in a letter to the Ugandan Church's Provincial Secretary, Canon George Tibeesigwa, that his sister had taken the bank statements while the two were at the British woman's house, though LeCoyte said the sister was never there. LeCoyte reported details of the case to the Ugandan provincial disciplinary board, which on March 15 suspended Kasirye and gave him two weeks to answer the allegations.

Instead, Kasirye resigned, claiming that he was being persecuted due to his support for homosexuals, and departed soon thereafter for America at Integrity-USA's expense, Nkoyoyo said. The Archbishop believes the priest is "looking for money" and a parish post in the U.S. Episcopal Church (ECUSA).

LeCoyte also recalled being so struck by a comment Kasirye made to her in January—before the visa or Integrity issues surfaced—that she wrote it down. In a discussion about getting financial support for Ugandan projects, she claimed Kasirye said that: "It is necessary to keep in sympathy with the pro-gay movement in order to get funding from America."

Kasirye denies or tells a different story about the claims against him, and told *TCC/Foundations* he was returning to Uganda after Easter to clear his record and offer his church "a better explanation" of the matters in question. He has retained legal counsel to assist in that effort.

He said the visa matter involved "just one case," for which "I apologized, and we closed the chapter." He received no money for his help in obtaining the visa, he added. The fact that this incident was brought up again—after his link to Integrity-Uganda was revealed—he feels is a sign that that link was the real basis of his suspension. He said church officials also raised other issues at the time, most of them, again, involving past mistakes he had made which had already been addressed. He felt it was "kind of like blackmail." But he said, "All that is the confusion I want to correct."

Kasirye also denied that he ever talked to LeCoyte about the gay movement, as she has "strong ties" to the Ugandan Church, which upholds biblical sexuality teaching.

He reminded, too, that Integrity-Uganda was actually started in the middle of last year—it was announced during last year's Episcopal General Convention—but did not receive critical public attention from Ugandan bishops until earlier this year. If he and Senyonjo were after money, he said, "we would have come [to the U.S.] long before... We never thought of flying to the States" until after the "persecution" began in March.

"It's nothing to do with money... We've been at home. We never wanted to fight with our local church, just give needed pastoral support to these young [homosexuals]," Kasirye added. But the reaction of church leaders "became too heavy for both us... We didn't come to the States to get money, but to have a break."

He said the trip was helping Senyonjo in part by giving him the chance to speak with sympathetic bishops in ECUSA and elsewhere; Senyonjo himself said he had received a strong expression of support from former South African Archbishop Desmond Tutu.

Hopkins admitted, though, that the Episcopal Church Center in New York had been "bombarded" with questions about the "financial deal" between the two Integrity groups, and suggestions that Senyonjo "was just trying to fleece us."

*TCC/Foundations* asked Hopkins how much financial burden Integrity-USA is taking on to assist Senyonjo and Kasirye, and whether the organization was satisfied that neither man would receive more than they were getting previously.

Hopkins said: "The financial burden on Integrity will be relatively small in U.S. terms; no more than \$400 a month."

Some sources familiar with Uganda seemed to think that a substantial sum for the African nation, however. "A person could live like a prince in Uganda on \$400 a month," one said.

But Hopkins said Integrity-USA had "done our own checking in Uganda independently of Bishop Christopher's estimates and have found them to be reasonable... We're drawing strong boundaries... and requiring accountability on all sides... And, as I said, if he starts working again, our support will no longer be needed."

## Domestic Or Imported?

It is, of course, not just the motives of Integrity-Uganda's principals which have come into question. The fledgling African Integrity chapter—little noticed when it started last year—more recently evoked international controversy over whether it is a local movement or a foreign plant.

When word of Integrity-Uganda's existence finally hit "home" a few months ago—apparently due to a press announcement within Uganda—Anglican bishops there saw it as a move by American gays to invade the African nation. Not only had the group adopted the Integrity name, it was noted, but it appeared to some conservatives on both continents that the statements coming out of Integrity-Uganda had an American rather than African style.

In a statement condemning homosexual practice, Ugandan bishops urged citizens and the government to reject the establishment of the gay group, which apparently has only one other religious counterpart in the nation, and no secular ones. "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."

"Integrity-Uganda is not an alien influence from the West," countered one of several statements issued by the Ugandan or U.S. Integrity camps. Rather, the new group is a "local initiative which developed as a result of sexual pluralism in Uganda," which Integrity supporters said church leaders have refused to acknowledge or provide for within their pastoral care.

Integrity-Uganda aims to provide such care and counseling, as well raise public awareness and "understanding of our sexuality." It hopes to move the church as well toward "further ethical-moral re-evaluation of [its] concept of full human sexuality." The group, which claims to be a response to Lambeth resolutions of both '88 and '98, includes Ugandans who are either



## Gay "Friendships" In Aussie Church?

IT WAS, SOME OBSERVERS SAY, only a matter of time before (relatively new) Australian Anglican Primate Peter Carnley (pictured), described by some as a Griswold-style liberal, started in on the gay issue. "Major divisions" reportedly surfaced in advance of July's General Synod meeting when Carnley suggested in May that the church could bless lifelong homosexual "friendships." He said the church could

concentrate on the spiritual quality of the relationships without inquiring into intimate physical matters. While the Roman Catholic Church has taken a firm line on the gay issue—with the controversial Archbishop George Pell (recently promoted from Melbourne to Sydney) refusing homosexual parishioners Holy Communion—Dr. Carnley said same-sex relationships could even be considered to "participate in the divine."

homosexual or desire full inclusion of homosexuals in the church's life, said a recent joint statement.

And if Kasirye's projections are correct, the chapter has huge potential. He made the astonishing estimation that about a third of the Ugandan Anglican population of some eight million is gay, but that most homosexuals are "hiding" from a society which largely rejects them.

Asked why the Ugandan group took the Integrity name, Kasirye said it was for "a sense of fellowship with our friends" in other countries (Integrity chapters exist in Canada and Australia, as well as the U.S.). Hopkins stressed at the D.C. meeting, though, that "they (the Ugandans) came to us, we didn't come to them." He said that each Integrity group functions independently within its own province and under its own leadership.

Charges of foreign interference were fueled, though, when Integrity-USA's Louie Crew, a member of ECUSA's Executive Council, met with Integrity-Uganda leaders during a February trip to the country. Crew's appearance apparently dovetailed with the press announcement of Integrity-Uganda there—something Nkoyoyo seemed to think was hardly a coincidence.

Crew's visit was in connection with his work on the Standing Committee on Anglican and International Peace with Justice Concerns, which was meeting with Sudanese bishops in Uganda. While there, however, Crew also pressed Nkoyoyo and other church officials about having the conversations with gays pledged in the Lambeth '98 sexuality resolution (which also declared homosexual practice "incompatible with Scripture").

Crew subsequently circulated electronically his own report of the visit, which contained strong criticisms of Archbishop Nkoyoyo in particular and Ugandan bishops in general.

This prompted a strong, late February rebuke from (among others) a man desperate to avoid provoking conservative foreign colleagues before the March primates' meeting at Kanuga. Episcopal Presiding Bishop Frank Griswold accused Crew of abusing his church office to pursue "personal concerns," and of making public comments that strained relations between ECUSA and other Anglican provinces.

### *Standing Alone*

Saying there had been a "misunderstanding," Senyonjo confirmed at St. Thomas that his support for Integrity-Uganda had not resulted in the loss of his home or pension. The income from parish visitations he did lose appears to be more than is received by most retired Ugandan prelates, but Kasirye said it amounted to 80 percent of the bishop's income. Senyonjo still believes his pension is in jeopardy as well, despite hearing that it would not be denied. And as he sees it, "My episcopacy was attacked because I could not perform my duties."

But Senyonjo believes his mission is supported by the Lambeth '88 decision to study homosexuality (he had retired before Lambeth '98). This, he said, is one of the aims of Integrity-Uganda: to examine and listen to various voices on the matter with "a rational mind."

"[We shouldn't] be afraid to open our minds to things which may be strange to us," he stated.

Still, Senyonjo's views are probably not in exact alignment with those of his American supporters. For example, he told *TCC/Foundations* that the idea that homosexuality is a normal variation is "still debatable."

He also believes in helping persons who are disturbed by homosexual feelings—first by helping them "decide if they are really fixed or can change," and to "see what God wants them to do with their lives."

Those who feel they cannot change, however, should be "accepted" as people who are simply different, he contends.

He insists that he is not encouraging homosexual behavior, but rather an understanding of it. That "understanding" has doctrinal implications as he sees it, though, and here his views track with those of Integrity-USA.

The bishop maintained that Scripture and Tradition are important, but must be seen in the light of experience and "where [the Holy Spirit] is leading us." Passages historically interpreted as opposing homosexual practice need to be "studied more deeply," he said. Church teaching is "enlightened by many things" and can change, he asserted.

Senyonjo regretfully acknowledged in April that his divergent stand on homosexuality had resulted in "broken relationships with some of my colleagues," including Ssekkadde, whom he taught in seminary.

But those relationships, he said "are not greater than obeying the Lord...I can't just turn back from [the Lord's call] because...of fear."

Neither can his critics turn away from the challenge their colleague has posed. Senyonjo "has disowned himself from us because of making easy money," said Bishop Evans Kisekka of the Diocese of Luweero. "I disassociate myself away from him, and I am sure no bishop in Uganda will stand with him."

### *Postscript*

Since *TCC* first began circulating this story electronically in late April, the councils of the bishop's present and former dioceses have called for him to be defrocked for supporting Integrity-Uganda.

Subsequently, according to *Episcopal News Service*, Senyonjo (whose name is lately rendered as Ssenyonjo) stated (contrary to his remarks in Washington) that he is not chairman of the organization, but simply its counselor.

Whatever his role may be, though, Fr. Hopkins, contacted by *TCC*, said that "Integrity's support of Bishop Christopher remains unchanged."

## **Resigned Bishop Files Appeal**

The former Episcopal Bishop of Montana has appealed a church court decision that led to his resignation over charges of sexual misconduct.

The appeal, filed on May 11 by Charles I. "Ci" Jones III, challenges the recommendation by a court of bishops that he be deposed, after he was found to have sexually exploited a female parishioner while serving as a priest almost 20 years ago.

Jones, 57, argues in a 17-count notice of appeal that the trial court "committed reversible errors."

He said he filed the appeal with the Court of Review "because the trial court violated the canons in my case, in addition I was lied to, and my attorney's fees totaling \$200,000 have not been paid by the national church."

The appeal also alleges that Presiding Bishop Frank Griswold exerted "improper influence" on the court by calling for Jones to be deposed.

In exchange for Jones' resignation in February, the diocesan standing committee and diocesan council had agreed to give Jones a \$175,000 settlement.



Charles I. "Ci" Jones

## Case Of Pro-Gay Bishop Exposes ELCA, ECUSA Gap

A bishop of the Evangelical Lutheran Church in America (ELCA) has announced that he will resign July 31 in the wake of his controversial participation in the April 28 ordination of a noncelibate lesbian.

The Rev. Paul Egertson, bishop of the Southern California (West) Synod, is a strong advocate of ordaining homosexuals in committed relationships, but ELCA policies bar such ordinations. He also has been criticized by his colleagues in the Conference of Bishops for blessing homosexual relationships. The bishop has a gay son who has not been approved for ordination because of ELCA's requirement that clergy who are homosexual in their self-understanding avoid same-gender relationships.

Egertson was joined by several retired bishops and dozens of clergy (including, reportedly, some Roman Catholic clerics!) in ordaining the lesbian, Anita Hill, in St. Paul, Minnesota, where she has been on the staff of St. Paul-Reformation Church for 14 years.

In 1995, Egertson said that he would resign if he ever felt that he must defy church policy. Presiding Bishop H. George

Anderson asked him to honor that promise and Egertson complied. He will not face disciplinary action as a result.

But Egertson's case exposes stark differences between ELCA and its new full communion partner, the U.S. Episcopal Church (ECUSA), in which bishops who perform gay ordinations face no discipline or pressure to resign. The General Convention has not expressly approved gay ordinations, though they were implicitly deemed allowable by the 1996 church court finding in the case of Bishop Walter Righter.

**\*TCC's EARLIER REPORTS OF TROUBLE LOOMING** for the ELCA-ECUSA concord also seem to have been reinforced by a proposal to come before this summer's ELCA churchwide assembly. The body will consider a by-law granting exceptions to ordination procedures it earlier agreed to carry out except in "emergency" situations. It is feared that the measure could seriously limit the communion between the two churches supposedly achieved through the pact, and strengthen the hand of dissenters within ELCA, who oppose adoption of the historic episcopate, a key feature of classical Anglicanism (as well as of the Roman Catholic and Orthodox Churches).

Sources included *Episcopal News Service*

The appeal is not intended to suggest that Jones has hopes of getting his job back, or any other position in ECUSA; "I have probably been pretty much blackballed," he said.

**\*IN A PARTIAL VICTORY** for Fr. James Hiles of St. Paul's, Brockton, Massachusetts—an Episcopal-turned-Anglican Mission in America congregation—the state Appeals Court ruled this spring that the priest should be allowed to sue the heads of the Episcopal diocese for allegedly conspiring to vilify him. While the decision does not open the way for Hiles to overturn his deposition by Massachusetts Bishop Thomas Shaw, the judges ordered the Superior Court to allow Hiles to amend his complaint to accuse Shaw of slander, and to consider Hiles' claim that he was assaulted by the bishop, who allegedly threw a pen at the priest during an argument. The conservative cleric was inhibited and ultimately deposed by Shaw after a church court convicted him on charges of sexual misconduct with a female church worker some two decades ago. Hiles denied the charges, which his parishioners believe were trumped up because of his and the parish's strong opposition to the diocese's support for homosexual practice.

Sources: *The Boston Globe*, *Episcopal News Service*, *Virtuosity*

## ECUSA Diocese Unmoved By Revealed Confession

A now-former Episcopal priest who allowed the secret taping of former Mississippi first lady Julie Mabus' confession of an extramarital affair had no legal duty to keep the information confidential, claims an attorney for the Episcopal Diocese of Mississippi.

Jackson attorney Charlie Ross made the argument in a motion filed in May seeking to dismiss a lawsuit Julie Mabus filed against the diocese, St. James Episcopal Church and the former priest, Jerry McBride, in the aftermath of her high-profile divorce from former Mississippi Governor Ray Mabus.

Ross said that, while McBride may have had a "moral" duty to Mabus, no "legally enforceable duty" exists, according to the motion.

The Jackson *Clarion-Ledger* reported that, while he was still serving St. James, McBride allowed Ray Mabus to secretly audiotape Julie Mabus' marriage counseling session with the minister at their Jackson home, according to Mrs. Mabus' suit, filed



## New Ecumenical Officer Named

**BISHOP CHRISTOPHER EPTING** of Iowa—new Episcopal Church (ECUSA) deputy for ecumenical and interfaith relations—says he will focus on strengthening Christian-Jewish-Muslim relations, and improving ties between Episcopalians and Orthodox Christians. Now that ECUSA has achieved full communion with the Evangelical Lutheran Church in America—a process which involved Epting—it can at-

tend more fully to other ecumenical concerns, he indicated. Epting believes Episcopalians could play an important role at a sensitive time in achieving a "fair balance" of dialogue between people of the three Abrahamic faiths. He also supports efforts by the National Council of Churches to expand dialogue with the nation's Roman Catholic and Evangelical churches. As successor to Canon David Perry, who is retiring, Epting will be based in New York.

in January and unsealed in April.

Mrs. Mabus said in the suit that she participated in the counseling session at her husband's request. She said McBride knew her husband was going to tape the session but never told her, nor did she consent to be taped.

The audiotape was in turn used against her last year in a divorce petition she filed against the former governor. She is suing St. James and the diocese, accusing them of failing to adequately supervise McBride.

Attorneys for the diocese and St. James counter in part that Julie Mabus waived her right to confidentiality when she allowed McBride's testimony to be submitted as evidence during her divorce and child custody trial. They also say the church is protected under the First Amendment.

Area clergy say they are shocked by accusations made in the lawsuit.

"Counseling sessions between a pastor and a church member should be held in strict confidence," said one local Protestant pastor, Miriam Gibson. "What they say in confidence should never leave the room."

The Rev. Scott D. deHart, pastor of St. Stephen's Reformed Episcopal Church, Jackson, also said his counseling sessions are strictly confidential.



would be a betrayal of my duties if I use the information to me to do anything other than restore the person's relationship with God," deHart said.

## Strange "Diversities"

Commentary Report By Lee Penn

On the eve of the March 2001 meeting of Anglican primates around the world in Hendersonville, North Carolina, Episcopal Presiding Bishop Frank T. Griswold re-stated his commitment to "diversity": "We are members one of another, like it or not, and we learn to live together."

In his March 4 sermon to the primates assembled, the Archbishop of Canterbury described the Devil as "the ultimate fundamentalist, the quintessential literalist, the dyed-in-the-wool reductionist."

Both Anglican leaders thus (seemingly) tipped their hands: there is to be no exclusion of innovative theology within the Anglican Communion, lest those who enforce Christian order act like "fundamentalists," causing a schism in which those of divergent beliefs cease to "live together."

Yet one wonders whether Dr. Carey, at least, knows where this "fundamentalist"-shunning diversity is leading ECUSA—and this writer is not referring to homosexuality. Alongside the 2000 Episcopal General Convention's resolution supporting "committed" nonmarital sexual relationships—which was startling enough—was its first visible nod to witchcraft.

It was not the first time elements of neo-paganism had surfaced in the church, however.

ECUSA has in fact opened two main doors to the theory and practice of witchcraft. The first was California Bishop William Swing's United Religions Initiative (URI), a venture which Bishop Griswold endorsed in mid-1999 when he attended the 150th anniversary celebration for the Diocese of California. Wiccans participate actively in URI summit meetings, and one of the URI's symbols is a globe surrounded by 15 symbols for the world's religions—including the Wiccan pentagram. Participants in URI events have included the Pagan Sanctuary Network, Druids, the Temple of Isis, the "Goddess Holding the World Mural Project," the Covenant of the Goddess, the Covenant of the Stone and the Mirror, and the "SerpentStone Family" coven in North Carolina.

The second door was opened when the *Resources for Jubilee* booklet was distributed to delegates on July 5 during the 2000 General Convention "Jubilee Eucharist" led by Griswold. The booklet carried the endorsement of the Rev. Rosemary Sullivan, convention secretary; it was offered as "a possible source of ideas to carry with you from the Jubilee morning." Bound inside this booklet was the summer 2000 issue of *Spirituality and Health*, published by Trinity Episcopal Church on Wall Street.

The publication contained articles promoting "witchcamps," the Wiccan "Pentacle of Iron" (described as "a symbol emphasizing the interconnectedness of many points, rather than a polarized thinking system of good/evil or black/white") and a "shamanic journey into the underworld and back again" taken by the rector of Trinity Church with the guidance of a raccoon spirit.

After some protests within the House of Bishops, the booklet was no longer circulated—but it was not publicly repudiated.

The defenders of Wicca present this religion as a benign way to connect with one's self and with the Earth. Starhawk, author of the Wiccan classic, *The Spiral Dance*, says, "We're drawn to an earth-based spirituality out of a longing for some true,



THE LABYRINTH at the 2000 General Convention proved popular. Episcopal News Service photo

intimate connection with the earth." Margot Adler, a Wiccan priestess for 25 years and author of *Drawing Down The Moon*, says that "when the altar is set, the candles lit, the circle cast, you know it is ritual time. Your deep self knows that you are ready to enter what Wiccans call 'the place between the worlds,' the place we often reach in dreams, or in art. Through dance, chant, gesture, breath, candles, incense, the experience of speaking our concerns and truths, and sharing food and drink together, we can reconnect with each other. At these moments, we understand once again that we are connected to the cycles of life, to the rhythms of birth, growth, death, and rebirth." (Like Griswold, Adler refers to plural truths.)

The public face of Wicca seems benign. The reality is otherwise. Each February in San Francisco, the neo-pagan Ancient Ways bookstore hosts a three-day "PantheaCon" convention for witches which is increasingly well attended (more than 1,200 in 2000, double the 1999 attendance). The convention offers workshops that include a full range of ways to explore sacred sex, holy drug use, occultism, and black magic.

Those serving as workshop leaders also publish books on Wicca, lead classes for the public, and speak at interfaith gatherings. At the 1999, 2000, and 2001 conventions, two active participants in Swing's URI, Rowan Fairgrove and Donald Frew—elders in the Covenant of the Goddess, "the largest Wiccan religious organization in the world"—offered speeches about pagans in the interfaith movement.

Unusual sex-related workshops at the 2001 PantheaCon included "A Bouquet of Lovers: Open Relationships in a Pagan Tribal Context," a ritual dance in honor of "the Sacred Harlot of Rio," a "queer sexmagick" class on oral sex (titled "Slip of the Tongue," with an unprintable course description), and "Sacred Whore: Sexuality for Love, Healing and Fun."

Other workshops focused on the "five points of the Iron Pentacle," "The scales of the serpent: Aleph," two Labyrinth workshops, "Blending Toltec and Witch Wisdom" (the "wise" Toltecs practiced large-scale human sacrifice and worshipped the sun), "Experiential Exploration of Shamanic Divination," "Inner Archetypes and the Ecstatic Path of Eternal Tantra," "Spell Casting," and "New, Improved Sex & Drugs" (led by a self-described "pagan, poly, psychedelic psychiatrist" and her husband, a "fungophile and student of shamanism"). Mixed with these workshops were sessions for pagan children and teenagers, such as one on "Traditional Discordian Ritual & Sacred High Mass of Eris."

The opening ritual of the convention was led by the owner of the Ancient Ways store, a founder of the Covenant of the Goddess—and the mistress of the Sirius Oasis, a lodge of the Ordo Templi Orientalis, which practices the occult rites espoused by Aleister Crowley, the English satanist of the early 1900s. (In his *Confessions*, Crowley said, "I was not content to believe in

a personal devil and serve him, in the ordinary sense of the word. I wanted to get hold of him personally and become his chief of staff.”)

Unfortunately, there are more troubling signs behind the two main doors ECUSA has opened to neo-paganism. For example:

\*Icons in the meditation room of last year's Episcopal General Convention were draped in red and black.

\*An increasing number of Episcopal churches have taken part in meditation practices involving labyrinths. There are permanent labyrinths at Grace Cathedral in San Francisco, and in many other Episcopal churches. There was a 35-foot wide labyrinth at the 2000 Episcopal General Convention, placed behind the altar.

The labyrinth movement is led by Lauren Artress, a priest at Grace Cathedral. She got this idea from New Age guru Jean Houston, and describes the Labyrinth as “an ancient symbol for the Divine Mother, the God within, the Goddess, the Holy in all creation.” Phoebe Griswold, the presiding bishop's wife, has led labyrinth pilgrimages in conjunction with Artress to Chartres in 1999, 2000, and 2001—indicating that ECUSA's First Family approves of this new devotion as promoted by the Labyrinth Project.

\*In the May 2000 issue of *Mission Bell*, (the newsletter for the Episcopal Diocese of El Camino Real, CA), editor Stacey Warde wrote an article contending that neo-pagan rituals will renew the church.

In the article, titled “Neo-Paganism: Revival of nature religions could be instructive for Christians languishing from Church torpor,” Warde said: “The vitality of Neo-Paganism, the revival of ancient pre-Christian religious practices, including shamanism, suggests to me that the Living Water we seek might also be found in sources other than in official Church doctrines, fables and rituals.”

Odd celebrations have already occurred on Episcopal turf. A liberal Episcopal parish in San Francisco, for example, inaugurated the New Year with an “All-Night Dance Celebration” focusing on “the life force.” This event was run by the Divine Rhythm Society, which last December 21 also held a winter solstice program titled “Love in the Dark,” a service of poems and songs in which Christ was never mentioned, and Kali, Mother Earth, and Sophia were honored.

\*Sun-altars and Moon-Altars were used at Grace Cathedral in San Francisco when Matthew Fox celebrated a “Planetary Mass” on October 29, 1994.

Somehow, those jokes about renaming ECUSA the Episcopagan Church don't seem so funny anymore.

Footnotes available upon request

## An Orthodox Bishop For Europe

THE RT. REV. GEOFFREY ROWELL, 58, Suffragan Bishop of Basingstoke, England, is to be the next Anglican Bishop of Gibraltar in Europe. He succeeds the traditionalist Bishop John Hind, who has been appointed Bishop of Chichester and will take up his new post in the fall. Rowell's ministry to date has focused on pastoral care, theology and teaching (he is a distinguished church historian) and contributions to improving relations between the Churches. The Diocese of Gibraltar covers the whole of continental Europe and includes Morocco. The 288 congregations are cared for by 135 clergy, some of whom are full-time, others part-time and some retired.



## English Church Prepares For Major Belt-Tightening

The Church of England's top-level bureaucracy is to be down-sized and dioceses will seek to merge administrations in a bid to save millions of pounds for struggling dioceses and clergy pensions.

“As a reaction to the financial pressures we are having to find ways of economizing, and sharing administrative costs is one of the best ways of doing this,” said Shawn Farrell, financial secretary of the Archbishops' Council.

Church House, London, the C of E's central office, is to cut up to a third of its employees to finance immediate savings of one million pounds.

Reports of the cost-cutting measures followed an announcement that C of E parishes—already contending with increased financial demands—would now be asked to contribute an extra 12 million pounds, 30 percent more, per year to cover the cost of clergy pensions.

Another report stated that more than half of the C of E parishes are unable to afford the full cost of clergy stipends—stipends which over half of clerics say are inadequate—and that a third of clergy have debts running into thousands of pounds.

## Mixed Messages

### Archbishop Carey On Gay Marriage, Remarriage, A Female *Cantuar*, And The New Age

The Archbishop of Canterbury, Dr. George Carey, recently insisted that the Church of England will not sanction gay marriages, but signalled flexibility on the question of the church remarrying divorcees.

“I personally believe that marriage is such a major, major moment in anyone's life that we as a church should be generous and welcoming as far as we possibly can be,” he said.

Asked if he could envision his post being someday filled by a woman or a homosexual, he said a female Archbishop of Canterbury was a possibility, depending on the findings of a working group examining the issue.

But some jaws really dropped when Carey revealed—oddly enough in a lecture marking the tenth anniversary of his enthronement—that he had learned from the New Age movement, and thought the Church had much to learn from its spirituality, too.

He said he thought New Age ideas were a muddle of beliefs at odds with mainstream Christianity, until he read Christian writers such as Matthew Fox. (Fox was received as an Episcopal priest several years ago by California Bishop William Swing (of United Religions fame), after he (Fox) was ousted from the Roman Catholic Church for trying to blend Christianity with New Age notions.

“It took me some time to appreciate that the New Age emphasis on the sacredness of creation, interconnectedness of all God's creation and the need to be concerned for our environment, were all deeply Christian themes but ones too often neglected in the Church,” Carey said.

“It is the first time the Archbishop has spoken of his interest in New Age,” wrote *The Daily Telegraph*, “but there are no indications that he has taken to using crystals, reflexology or aromatherapy.”

## ANGLICAN WORLD BRIEFS:

**\*A FORMER RWANDAN ANGLICAN BISHOP** has entered a plea of "not guilty" to charges brought against him before the International Criminal Tribunal for Rwanda (ICTR) in Arusha, Tanzania. Samuel Musabyimana is charged with four counts, including genocide, conspiracy to commit genocide, and crimes against humanity, specifically "extermination." Musabyimana was Bishop of Shyogwe, Rwanda, during the 1994 genocide of Tutsis by Hutus. He later left the country and refused to return when the genocide ended; his see was declared vacant and a replacement chosen. He was arrested in Nairobi, Kenya. Arrests of three other former Rwandan bishops on similar charges could follow. Musabyimana insists that "there is no blood on my hands...My conscience is quiet." - *Episcopal News Service, The Church of England Newspaper*

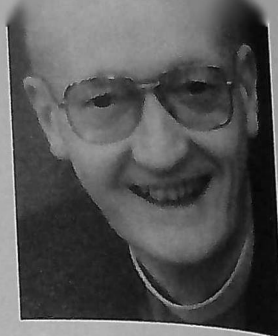
**\*CANADIAN DEPUTY PRIME MINISTER** Herb Gray has assured Anglican Church of Canada (ACC) leaders that the federal government is now ready to "move from dialogue to formal discussions, leading to an agreement" concerning residential schools lawsuits. Earlier, Canadian bishops appealed to Prime Minister Jean Chrétien to intervene in stalled negotiations and press for the final settlement of thousands of claims by indigenous Canadians who say they were abused in residential schools. Though some of the schools for Indian children were operated (between 1820 and 1969) with help from church groups, including the ACC, they were owned by the government. Church leaders, however, have protested the fact that the Federal Department of Justice has repeatedly named the Anglican Church as another defendant in lawsuits brought primarily against the government. Recently, the Canadian House of Bishops warned that a "dramatic" amount of ACC resources is being expended for legal costs, rather than settlements, and restated concerns that the General Synod may be forced into bankruptcy. - *Episcopal Life/The Living Church/The Church of England Newspaper*

**\*THE CONSECRATION OF NORBERT KUNONGA** as the Anglican Bishop of Harare, Zimbabwe, on April 29 ended months of argument between him and a rival clergyman for the position of bishop. The argument exposed a wide division in clergy attitudes toward the troubled government of President Robert Mugabe. Timothy Neill, former vicar-general of the diocese, had been fighting since last December to have Kunonga's nomination overturned. Neill, a 47-year-old white priest and prominent critic of the Mugabe government, claimed that the procedure contravened church laws and was "tainted" by racism against whites. - *Ecumenical News International*

**\*THE ANGLICAN DIGEST** has retracted and apologized for a published claim that the "diocese" of Rwanda, which sponsors the Anglican Mission in America as a refuge from the Episcopal Church's liberalism, "permits polygamy in its own territory." In a letter, Bishop John Rucyahana of Shyira told the *Digest* that the Rwandan province, which has nine dioceses, "does not permit polygamy. Our church has a mission to convert the polygamous family members to Jesus Christ. Polygamists

## Parting Shots

**THE WILDLY LIBERAL, NOW-FORMER BISHOP OF EDINBURGH,** Richard Holloway, recently declared that he no longer believes Jesus was the Son of God "literally and biologically" and that the church is "going down the tubes." In an interview with a magazine, *Lesbian and Gay Christians*, whose cause he has vigorously supported, he said the central Christian claims are "metaphors for living a good and humane life" and that he chose to follow "the radical example of Jesus," who was "simply...an extraordinary man." Holloway also recently elevated Peter Tatchell of the gay group Outrage to a "classic Christ-type figure." Tatchell was convicted of indecent behavior in a church after he stormed into the pulpit of Canterbury Cathedral to interrupt the Archbishop's Easter Day sermon in 1998. But Holloway described Tatchell as "utterly single-minded and dauntingly brave." (*The Daily Telegraph, The Independent*)



There were worries among church officials, too, that the C of E's overall financial position is continuing to worsen, due to a possible decline in the value of church assets managed by the church Commissioners.

Less favorable conditions for investing new money and increased life expectancy are being blamed for a projected shortfall in the Clergy Pensions Scheme.

Officials are hopeful that church members, understanding the need for pensions, will help take up the slack. At present, the average churchgoer gives over six pounds a week, though the number of churchgoers continues to fall.

Responsibility for paying clergy stipends and pensions began shifting from the Commissioners to the parishes in the early 1990s, after some 800 million pounds was wiped off the value of the Commissioners' investments, due to a series of disastrous property speculations. According to *The Independent*, Commissioners also seriously miscalculated the cost of clergy pensions.

While the Commissioners later recouped their losses and were partially relieved of the pension burden, there are concerns that the value of their assets, last put at 4.4 billion, has fallen below that amount.

Sources also included *The Church of England Newspaper*

## Change In Chester's Remarriage Policy Denied

England's Bishop of Chester has denied a report in *The Daily Telegraph* (noted in the last *Challenge*) that his diocese has unilaterally instituted a policy allowing the remarriage of divorced people in church.

"This is not so," Bishop Peter Forster told *TCC*. "The Chester diocesan synod, in common with virtually all dioceses in the Church of England, has endorsed a call for a national policy to permit the remarriage of divorced persons in church, but it has done no more than that.

"Our policy is to follow the overall stance of the Church of England, which already acknowledges that some clergy in all dioceses exercise their legal right to solemnize marriages involving divorced people. In 1985, the House of Bishops formally acknowledged that clergy could lawfully exercise their rights in this matter."

## Seven Small Continuing Bodies Form "Communion"

Bishops representing over half a dozen small Continuing Church groups have come under one "umbrella" as the "Communion of Orthodox Anglicans" (COA).

Meeting in Charlotte, North Carolina, April 28, the bishops spent the day working on details of their intercommunion agreement, said Marilyn Ruzicka, a Continuing Churchwoman from New York who set up the meeting. It built upon a similar one she arranged in Atlanta last year to advance the cause of Continuing Anglican unity.

The "exciting," "hopeful" agreement signed by bishops of seven jurisdictions involves about 30 parishes, Ruzicka reported.

Signing the agreement were Bishops Gilbert McDowell of the Traditional Episcopal Church, Stephen Reber of the United Episcopal Church of North America, Charles Signman of the Anglican Rite Jurisdiction of the Americas, Walter A. Gerth of the Anglican Missionary Diocese of Texas, Steven Murrell and Edward Marshall of the Diocese of the Holy Spirit, and Norman Strauss of the Anglo-Catholic Church in the Americas (in abstentia).

In their intercommunion pact, the bishops cite their "mutual spiritual kinship and support within the historic Anglican Tradition of the One, Holy, Catholic and Apostolic Church." They agree that each of their jurisdictions "recognizes the catholicity and independence of the other and maintains its own," and that members of COA bodies could "participate in the Sacraments" in each other's churches.

The pact also states that intercommunion does not require of any participating body "the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the others, but implies that each believes the others to hold all essential elements of the Christian Faith."

## "Ambassadors For Christ"

**DR. MARY HAINES**, a prominent orthodox Episcopalian and pro-life advocate, and **FR. SAMUEL EDWARDS**, the embattled orthodox rector of Christ Church, Accokeek, Maryland, were honored during the May 12 Festival of Faith in Maryland as "Ambassadors for Christ." The newly-established award (based on *II Cor. 5:20*) was presented to the two by the Ascension and St. Agnes chapter of Forward in Faith, North America (FIFNA), during a barbecue which ended the all-day Festival at St. Luke's, Bladensburg. Dr. Haines was honored for her cheerfully faithful witness to Christian doctrine and morality in the face of revisionist innovations in the Diocese of Washington and ECUSA. She holds an honorary Doctor of Humane Letters degree from Wisconsin's Nashotah House Seminary, recognizing her work as a Christian educator and lay leader. She is on the board of the American Anglican Council, and has been active in the National Organization of Episcopals for Life. Fr. Edwards was honored for his courage in accepting the call to be rector in a liberal diocese, for his steadfast defense of historic faith and order and his grace under fire from those seeking to vilify him for that stand. He holds a Master of Divinity degree from Nashotah House. The former executive director of FIFNA, he has written on the issues that challenge the Catholic faith in several publications. He has completed a book manuscript titled *Constitution and Institution: Essays Toward a Recovery of the Doctrine of the Church*.



Photo: Gary Schenk

are called to repentance and we disciple them. The men stay with one wife, though remaining faithful for all the children they fathered," he said. "But even after conversion, they are not given responsibility in our church. Those who fall from Christian grace and become polygamous are disciplined. They do not receive communion and cannot even be godparents in our church. Our position marks a difference between those who claim that their sins and weaknesses are acceptable in the sight of God." Liberal Episcopal leaders have often used the polygamy argument to suggest that Africans are hypocritical in their strong opposition to homosexual behavior more prevalent in the west.

**\*ARCHBISHOP OF CANTERBURY** George Carey has sent a strongly-worded protest to the government of Sudan about the use of excessive force and arrests by Sudanese police against Christians during the Easter season, which resulted in damage to Khartoum's All Saints' Cathedral. In an April 27 letter to Dr. Mustafa Osman Ismail, Sudan's minister for external relations, Carey insisted that "strong public assurances" of religious and civil rights protections must be given by the government to Sudan's Christian community. On-site testimony "makes it very clear that the cathedral was deliberately targeted," Carey told Ismail. "This is something we will want to explore further with you, including the possibility of compensation for the loss of the building." - *Episcopal News Service*

**\*THE ARCHBISHOP OF BRISBANE**, Peter Hollingworth, was to be sworn in June 29 as Australia's 23rd governor-general. Known for his advocacy of social justice, Archbishop Hollingworth, 67, is the first Australian religious leader to hold the position as representative of Queen Elizabeth II. The appointment has sparked a debate on the separation between church and state and renewed controversy on the modern day relevance of the British monarch, who is also the constitutional head of Australia. - *Ecumenical News International/The Living Church*

**\*THE BISHOP OF LIVERPOOL**, James Jones, said in April that Britain's foot-and-mouth epidemic is divine judgement, while Archbishop of Canterbury George Carey said it is not. Jones said he believes that God, while not punishing individual farmers, is saying that "if you ignore the natural laws, then you are bound to reap what you sow." Dr. Carey said that serious crises are occasions when God shares people's suffering. Rather than representing the "judgement of God," such "trials and tribulations...challenge us to understand more deeply not God's judgement, but his love, and what that offers us." - *Church Times*

## ANGLICAN USA BRIEFS:

**\*THE REV. CANON NELSON W. KOSCHESKI JR.**—the cleric pilloried and effectively run out of the 2000 Episcopal General Convention for scattering some blessed salt around the tables of some liberal and conservative delegations in the House of Deputies—is now tending a start-up parish in New Bern, North Carolina, within the Anglican Mission in America. - *Foundations*

Communion continued from page 31

The COA group is in the process of incorporating, and is looking into health and pension plans, said Ruzicka. According to Bishop Marshall, the pact may lead to some mergers as well.

"This move will hopefully encourage other members of the Continuum to effect their own unions," Ruzicka said. If more such amalgamations take place, "it will prove easier to come [together]." She said greater unity among Continuums is needed to further the catholic faith in the Anglican expression.

Other Continuing Churches interested in becoming part of COA are urged to contact the alliance. Contact Mrs. Ruzicka at [marilyn@capital.net](mailto:marilyn@capital.net), or 5A Tupelo Drive, Clifton Park, NY 12065; or the Rt. Rev. Gilbert McDowell, 3000 Gulf-to-Bay Blvd., Clearwater, FL 33759, (727) 724-0099.

## REC's Former P.B. Dies

A former presiding bishop of the Reformed Episcopal Church, a "separated" Evangelical Anglican body founded in the 19th century, has died at 85.

Bishop William H.S. Jerdan Jr., a Philadelphia native, held a masters degree in divinity from Temple University School of Theology. He was awarded a doctorate in divinity from the Reformed Episcopal Seminary.

He organized and pastored Calvary Reformed Episcopal Church in Philadelphia from 1943-58. He relocated with his family to Summerville, South Carolina, in 1959, when he was named field director of the REC's Southern Missionary Jurisdiction. When the jurisdiction became a full diocese in 1973, Jerdan was elected as its bishop by the diocesan council. Under his leadership, the Diocese of the Southeast grew to include 38 parishes in five states.

### BRIEFS Continued

**\*ON HOLY SATURDAY, WELL KNOWN TRADITIONALIST WRITER, DAVID MILLS**, one-time editor of *The Evangelical Catholic*, was received with his wife and four children into the Roman Catholic Church. Mills is assistant librarian and director of publishing at Trinity Episcopal School for Ministry, and also an editor of *Touchstone* magazine. Active in the Evangelical and Catholic Mission and the Episcopal Synod of America, he more recently served as an adjunct member of the council of ECM's and ESA's successor, Forward in Faith-North America. On behalf of the three organizations, he helped report on five General Conventions between 1988 and 2000. FIFNA's *Foundations* wrote that Mills' "many analyses of the church's many dysfunctions drew admiration for their acuity and, despite it all, their dignified tone."

**\*POLICE IN ECUADOR** have arrested a man consecrated some years ago by bishops of a tiny U.S. Continuing Church body. Bishop Walter R. Crespo of the Catholic Anglican Church of Ecuador was detained and imprisoned at army intelligence headquarters in Quito with two former army colonels after police intercepted a shipment of rockets and anti-personnel mines on the border with Colombia. - Combined sources

### OF GENERAL INTEREST:

**\*IN A VICTORY FOR TRADITIONAL ROMAN CATHOLICS**, the Vatican has ruled that all "inclusive language"

In 1987, Jerdan was elected presiding bishop of the REC and was a professor at Cummings Theological Seminary in Summerville until 1990.

Source: *The Post & Courier* (Charleston)

## Study: Gays Can Change

Recent research "shows that some people can change from gay to straight, and we ought to acknowledge that."

So says Dr. Robert L. Spitzer, a psychiatry professor at Columbia University who led an explosive new study whose findings surprised even him.

Spitzer spearheaded the American Psychological Association's 1973 decision to remove homosexuality from its list of mental disorders. He also called for more research to determine whether some people can change their sexuality. A self-described "atheistic Jew" who does not offer reparative therapy, he began his own study as a skeptic.

His conclusion that some people can go from gay to straight is rejected by major health organizations and many gay rights groups who say that homosexual orientation is fixed, and reparative therapy may be damaging.

Spitzer's study asked about 60 questions of 200 persons, 143 of them men, who claimed they had changed their orientation from homosexual to heterosexual, with the help of mental health professionals, support groups, etc. Those interviewed, whose average age was 43, detailed their sexual feelings and behavior before and after their efforts to change.

Spitzer concluded that 66 percent of the men and 44 percent of the women had arrived at what he called good heterosexual functioning. That term was defined as being in a sustained, loving heterosexual relationship within the past year,

be removed from the English-language liturgy. The new rules favor literal translations of the original Latin, Greek and Hebrew texts, taking the view that creativity or over-dependence on modern expressions or trends could dilute the original intent. The rules strongly discourage rendering the word traditionally translated as "man" into "humanity" or "men and women." Liturgical texts should not be "overly servile" to "prevailing modes of expression," the document said, adding that if church language differs from everyday speech, it becomes "special and memorable." -

*Episcopal News Service, Post-Gazette (Pittsburgh)*

**\*DESPITE MAJOR OBSTACLES, POPE JOHN PAUL II** made history during his pilgrimage to Athens and Damascus, with a series of symbolic gestures and speeches which forge new links with both Orthodox Christians and Muslims. In Damascus on Sunday, May 6, Pope John Paul became the first pontiff to enter a mosque when he visited the Umayyad Mosque in the company of Mufti Ahmed Kuftaro of Syria. The Pope urged forgiveness between Christians and Muslims, but, out of deference to Muslim sensitivities, no formal prayer was said. On May 4, he made the first visit to Greece by a pope in 1,291 years. Plans for his visit had been strongly criticized by Greek Orthodox clergy and laity, but in Athens the Pope defused at least some of the hostility by asking God to forgive Roman Catholics for sins committed against Orthodox Christians over the past 1,000 years. Especially important to Orthodox ears was clear remorse for the sacking of Constantinople by Crusaders in 1204, which contributed to the collapse of the Byzantine em-

getting enough satisfaction from the emotional relationship with their partner to rate at least seven on a 10-point scale, having satisfying heterosexual sex at least monthly and never or rarely thinking of somebody of the same sex during heterosexual sex.

Critics said the study offers no convincing evidence of change, and appears to be skewed toward religious conservatives; some 43 percent of the sample were referred to Spitzer by ex-gay ministries—people who might feel they had to claim they were no longer gay.

While agreeing that there was no proof that participants were honest, Spitzer said the subjects' self-reports of gradual change were authentically detailed rather than "gross exaggerations, brain-washing or wishful thinking." A typical respondent started trying to change at the age of 30 but did not feel any different sexually for at least two years. Seventy-eight percent reported a change in orientation after five years.

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

## —LATE NEWS—

### ECUSA Retains Control Of Mobile Property

A settlement has ended a bid by about 400 conservative members of a seceded Mobile, Alabama Episcopal parish, Christ Church, to retain their historic downtown church property and its possessions.

The rector, the Rev. Tim Smith, and members of the newly-named Christ Anglican Church must now be out by the end of October. An uncertain number of those who dissented from the congregation's earlier affiliation with the Anglican Mission in

America (AMiA) will keep the building, and remain a part of the Episcopal Church's Diocese of the Central Gulf Coast.

AMiA's Mobile flock—a very apt name for the group right now—did not know where it would relocate at this writing, but "it will survive," Smith was quoted as saying in a local news report. The now-temporary tenants of Christ Church remain a large, unified group with "considerable financial resources, a strong emphasis on charitable works and Christian education," the story said.

"It would be our hope that wherever we are, it enables us to continue the powerful ministries which God is accomplishing through this faith community, and to do so without hindering or hampering our ministries," Smith was quoted as saying. "And we believe this settlement will enable that to take place."

### 1977 Congress' 25th Discussed

Ways to observe the 25th anniversary of the 1977 Church Congress in St. Louis in September 2002 were discussed at a June regional meeting of the Fellowship of Concerned Churchmen, a 28-year-old traditional Anglican organization.

The '77 Congress gave rise to most of the Continuing Church movement and issued *The Affirmation of St. Louis*, a cornerstone for almost all of the "separated" bodies which have continued catholic faith and order in the Anglican expression.

Among ideas raised at the modest FCC gathering June 1-2 at St. Thomas of Canterbury Anglican Church in Philipsburg, Pennsylvania, was a September 2002 meeting in St. Louis inviting those from all the bodies upholding the *Affirmation* to revisit that document, as a means of re-catalyzing their unity based upon it, as well as identifying any differences which might have emerged.

pire about three centuries later. The Pope's declaration, long awaited by Orthodox leaders, could provide new hope for progress toward the confluence of these two great rivers of Christianity. - *The Washington Times/Associated Press/Ecumenical News International*

**\*IN AN OMINOUS MOVE**, Afghanistan's Islamic rulers have decreed that all non-Muslims must wear distinctive marks on their clothing to set them apart from the country's Muslim majority. Religious groups and several foreign governments, including the U.S., immediately condemned the order by the repressive Taliban movement, and some observers compared it to the Nazis' treatment of European Jews six decades ago. - *The Washington Post*

**\*CHURCHES IN THE NETHERLANDS** have given a mixed response to the country's first civil weddings for same-sex couples, which took place April 1 in Amsterdam's town hall. Some smaller Dutch churches have reacted positively to the event, while the Roman Catholic and main Protestant Churches do not recognize civil gay marriages. The law allowing the country's "registered partnerships" for same-sex couples to be upgraded to full-fledged marriages, with virtually the same rights as those for heterosexual couples, was approved by the Dutch Parliament last year. - *Ecumenical News International*

**\*A GRASSROOTS MOVEMENT TO MAKE THE NATIONAL ISLAMIC FRONT REGIME OF SUDAN** a "pariah nation" began with church support on Good Friday in front of the Sudanese Embassy in Washington, D.C. Former Congressman Reverend Walter Fauntroy, radio

talk show host and human rights activist Joe Madison, and defender of the persecuted church Michael Horowitz were arrested when they handcuffed themselves to the Embassy doors in solidarity with the enslaved and dying in Sudan. Demonstrators carried banners and poster-sized photos of the atrocities committed against civilians in Southern Sudan. In chants, speeches, and song they demanded an end to the genocide, slavery, and religious persecution waged by the regime in Khartoum. The Institute on Religion and Democracy's (IRD) Church Alliance for a New Sudan (CANS) "will ensure that the churches are key participants in this vital movement," said IRD president Diane Knippers. "I'm very proud of the Christian witness at this demonstration," said CANS coordinator Faith McDonnell. "Our CANS members showed up with very little notice," and were "willing to give up their usual Good Friday church service for this demonstration" in honor of persecuted and dying Sudanese Christians. CANS efforts brought out over half the protesters, including members of local Episcopal Churches, students from Virginia Theological Seminary, and members of the Presbyterian Church (U.S.A.). - *IRD release*

**\*A UNIQUE GATHERING** in Strasbourg, bringing together church leaders from Europe's main Christian traditions and young people from across the continent, ended in April with the solemn signing of an ecumenical charter intended to boost inter-church relations. At a packed ceremony April 22 in Strasbourg's historic St. Thomas' Lutheran Church, attended by leading church offi-

*Continued on Back Cover*

Discussion of the Congress' 25th anniversary stemmed from a talk given in Philipsburg by *Challenge* Editor Auburn Traycik, titled "St. Louis Revisited: Healing our present."

The meeting also heard from Canon Law Institute Director Charles Nalls about the status and far-reaching implications of Washington Bishop Jane Dixon's current bid to oust an orthodox rector, and from the Rev. David Ousley, rector of St. James the Less, Philadelphia, about youth evangelism and education.

Plans for the Congress' 25th anniversary will undergo further discussion at a meeting of FCC's general membership in Los Angeles September 19-21.

The Rev. Canon Kenneth Gunn-Walberg leads St. Thomas.

In a related development, the Presiding Bishop of the Episcopal Missionary Church, William Millsaps, has invited all other jurisdictions, parishes, bishops, clergy and laity who uphold *The Affirmation of St. Louis* to be "in communion" with one another," for the sake of unity and fellowship. Millsaps can be reached at 931/924-2660, fax 931/924-3217.

## Vancouver: Thumbs Up, And Down, For Gay Blessings

Delegates to the Diocese of New Westminster's synod in Vancouver have again voted, by a larger margin, to allow the blessing of same-sex relationships—and again the bishop withheld consent, citing an inadequate consensus for the move.

By a vote of 226 to 174, delegates from 80 parishes in the diocese asked Bishop Michael Ingham to authorize clergy to bless long-term, covenanted homosexual relationships.

"It is clear now that we have a growing acceptance of our gay and lesbian members," the bishop said after the vote was

## NEW 2001/02 FCC DIRECTORY OF TRADITIONALIST PARISHES

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

Much more than a reference source, this 300+ page directory chronicles the Anglican Communion's rapidly-expanding traditionalist movement

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

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announced. There was but a nine vote difference in the vote three years ago. Yet the recent vote fell short of the 60 percent margin he was seeking as grounds for his consent.

Ingham said he expected the motion to be reintroduced, and a "60 percent plus majority" to be achieved before long, however.

Same-sex blessings are not supported by Canadian Anglican bishops, according to their latest policy statement. Sources included *Episcopal News Service*

## Sydney Gets New Archbishop

Canon Peter Jensen, principal of Moore Theological College, has been elected as the Archbishop of Sydney, succeeding Harry Goodhew.

Bishop Paul Barnett, administrator of the strongly Evangelical Australian diocese and president of its election synod, said the synod took less time than expected. "There were five very good candidates, any of whom would have done the job with distinction," said Bishop Barnett.

But the "final outcome was very clear. Canon Jensen was strongly supported by both the clergy and the laity of the synod."

Refreshingly for many, Jensen, in his first formal statement after the election, focused on the resurrection of Jesus Christ.

But it is also thought that Jensen would be inclined to allow laypeople to celebrate the Eucharist, a highly controversial idea supported by the Sydney synod in the past, but vetoed by Goodhew. Sydney's consideration of the move earlier led to a ruling by the Anglican Church of Australia's Appellate Tribunal that such a change, while allowed under the church's constitution, must first be approved by the ACA's General Synod. Sources included *Anglican Media-Sydney* ■

## An Invitation

As Presiding Bishop of the Episcopal Missionary Church, in the interest of unity and fellowship of the traditional, continuing, Anglican/Episcopal, orthodox, catholic jurisdictions, we invite all other jurisdictions, dioceses, parishes, bishops, clergy, and laity who accept, believe, teach and practice *The Affirmation of St. Louis* to be "in communion" with one another.

- The Rt. Rev. William Millsaps

## Priest Needed

The Church of St. Matthias is a small mission parish in the D.C. metropolitan area using the 1928 *Book of Common Prayer*. We seek a priest to serve on a part-time basis. Duties would include conducting Sunday and Holy Day services, meeting with parishioners with spiritual needs and helping us to grow our congregation. As the parish grows we would expect both the remuneration and the responsibilities of the priest to grow. Please respond to: The Church of St. Matthias, 3850 Wilson Boulevard, Arlington VA 22203-1920.

# CHURCH DIRECTORY

## CALIFORNIA

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

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

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

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

## 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 Copalillo, 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

**Ellsworth**  
**St. Thomas Anglican Church**  
*(Anglican Church in America)*  
 Hancock Street (Methodist Church Bldg.); 9a HC 1st & 3rd Sundays, MP 2nd & 4th Sundays, Litany & Ante-Communion 5th Sunday; The Rev. Mr. Frank Gray, Deacon, 207/244-7497; the Rev. Granville V. Henthorne, STM, Priest, 207/326-4120, fax 207/326-8598

## 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

## 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

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## TEXAS

**Alpine**  
**Holy Cross Anglican Church**  
*(Reformed Episcopal Church)*  
 N. 2nd at Brown; Sun HC 10:30a; Holy Days HC noon; 1928 BCP; 915/837-1170

## 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: chcrector@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