

BRIEFS Continued from Page 35

***A COALITION OF PRO-FAMILY GROUPS, ISLAMIC STATES AND THE HOLY SEE** successfully defeated attempts to use a June UN conference on AIDS to promote the homosexual agenda. European and Canadian delegations were intent that the final conference document accept the homosexual lifestyle, gay marriages, abortion, legalized prostitution and reproductive services for minors without parental consent. But they came in for sharp criticism for attempting to ignore the link between homosexual and heterosexual promiscuity and the spread of AIDS. With the support of the U.S. delegation, pro-family participants secured a final document much more reflective of traditional values. - *Catholic Family and Human Rights Institute*

***CANADA'S HIGHEST COURT** has ruled that a religious university's opposition to homosexual activity does not affect the institution's right to train teachers for public schools. On May 17, the Supreme Court of Canada ruled that Trinity Western University (TWU) in the province of British Columbia had the right to educate teachers for public-school classrooms, despite the university's condemnation of homosexual activity as a grave sin. - *Eccumenical News International*

***AS OF AUGUST, HOMOSEXUAL COUPLES IN GERMANY** were able to wed in registry offices and share a common surname. Under the new law, same-sex partners are entitled to the same inheritance rights as heterosexual couples, and foreign partners of German homosexuals will be allowed to join them in Germany. The law went into effect even though the constitutional court still has to rule on whether it contravenes the German Constitution. A decision is expected next year. - *Reuters/Zenit*

***UTAH EPISCOPAL BISHOP** Carolyn Tanner Irish, a former Mormon, would now be viewed as an unbaptized person in the Roman Catholic Church. Whereas the Episcopal Church treats her Mormon baptism as valid, the Roman Church, which recognizes the baptisms of most other Christian churches, has decided that Mormons who convert to Catholicism must be rebaptized. The ruling follows similar stands by the Methodist and Presbyterian Churches in recent years. The Vatican made the change after deciding that there was a significant difference in Mormon understanding of baptism and the Trinity. But the policy works both ways: Mormons already have a policy of rebaptizing converts. - *The New York Times/The Living Church*

***A NEW YORK STATE SCHOOL MAY NOT BAR AN EVANGELICAL CHRISTIAN CHILDREN'S CLUB** from

meeting on its premises, the U.S. Supreme Court ruled June 11. The decision may have cleared the last legal obstacles to allowing religious groups to have the same access to school facilities as other organizations. By a vote of 6 to 3, the court held that the Milford Central School's effort to deny the after-school use of its building to the Good News Club, but not to other, nonreligious groups, was a form of discrimination on the basis of religious viewpoint, and thus violated the constitutional guarantee of free speech. The court disagreed with the school's view that the club's use of its facilities would create a kind of pro-religious pressure on students generally. The Good News Club operates thousands of chapters around the country. - *The Washington Post*

***AT ITS ANNUAL MEETING IN JULY, THE NATIONAL EDUCATION ASSOCIATION** dropped consideration of a resolution that would have encouraged schools to develop materials supporting the struggles of homosexual, bisexual and transgender students and staff. The teachers' union will instead form a task force to explore the issue before taking any further action. - *Combined sources*

***AN INTERFAITH COALITION OF CHRISTIANS, JEWS, AND MUSLIMS**, along with home-schooling groups and other citizens, gathered enough valid signatures (over 47,000) on a petition to stop a Maryland law adding "sexual orientation" to the state's civil rights laws from going into effect. The petition has put the law on hold until Maryland voters decide the issue in 2002, according to Concerned Women for America. The coalition which secured the referendum has used its email address as its name: *TakeBackMaryland.org*.

***PLANS ARE AFOOT TO PURGE THE CHRISTIAN CONTENT** of the seven Narnia stories, columnist Andrew Greeley reports. These children's tales, written by C.S. Lewis, one of the most important writers of the last century, are apparently too Christian for Harper Collins publishers. In the stories, a band of children finds access to another world through a secret door in a closet. In this magical world, the ruler is a noble lion named Aslan who dies and rises from the dead. Some 65 million copies of the books have been sold in over 30 languages. Harper intends to censor out of C.S. Lewis's masterpiece that which is most essential to it, its Christian imagery, because it would be offensive to most secularists, though Greeley says there are far more Evangelical Christians in the U.S. than there are "secularists." - *Presbyterians Week* ■

THE Christian Challenge.

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

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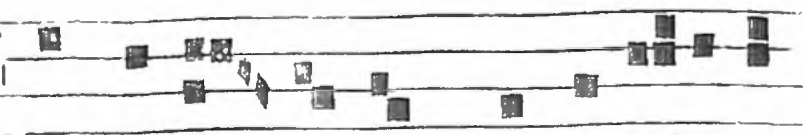
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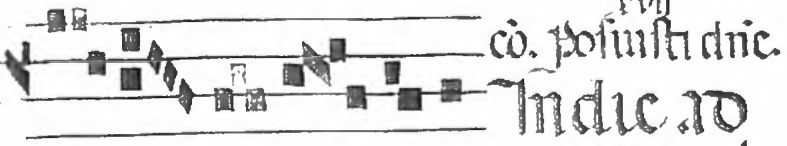
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WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM -- FOUNDED 1962

Volume XL, No. 5: September-October, 2001 \$5.60



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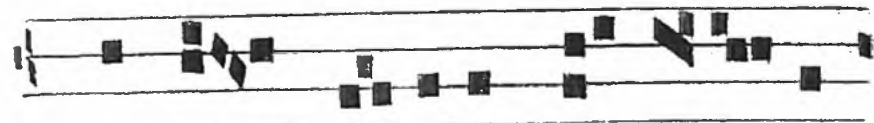
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THE Christian Challenge

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

THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

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

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Backtalk

AMiA: AN OPEN LETTER TO ARCHBISHOP CAREY

A letter from your Grace has appeared on the Internet. In it you allegedly advise two primates (Rwanda and South Asia) of your opposition to their intention to consecrate four priests to serve their provinces as missionary bishops through the [Anglican Mission in America]...

Most laity...know bishops are charged to defend the Faith, and that this responsibility to speak out [still] applies...when other bishops notoriously and scandalously teach error and deny that there is such a thing as creedal truth or that they, as bishops, are bound by it. Perhaps the bishops do not defend the Faith out of collegial regard for each other or because of latitudinarian tolerance.

But when they place ecclesiastical order above doctrinal order...treating the former as an absolute, failing to defend the faith, the laity should be allowed to consider them in spiritual and moral default of their duties. In such a state, they are unworthy of the respect due to a faithful bishop.

I respectfully submit that such has been the situation in ECUSA, clearly evident by the decision of the ecclesiastical court in the Righter case: ECUSA bishops have no duty to Scriptural authority and no doctrine to defend except as they choose.

The American attempt to ignore or confuse central issues of faith and to press for absolute, even rigid, conformity to Order in spite of apostasy has seriously trivialized and marginalized the authority of church leadership...[Many laypersons] have concluded that those bishops who insist on...observing provincial and diocesan jurisdictional boundaries, while holding biblical truth and morals relatively...are not faithfully discharging the mandate of their office...Many bishops appear to be in denial and completely oblivious to the problem.

Accordingly, you should be aware that many laity in the USA, although silent in the pews, are no longer attending with the faithful regularity once expected because they have no other way to vote against the leadership except by their absence and with their pocketbook. Others are joining AMiA...



"We haven't dispensed with the Bible completely, but this is the bit the Bishop actually believes to be true."

Can you not consider...that...the AMiA bishops should be commended, not chastised, for wanting to guard and promote the Gospel?...

You have helped the primates reach consensus on a number of important matters. Now their influence must effectively reach into ECUSA without sacrificing efforts like AMiA [which] seeks to be faithful to the Gospel while under valid episcopal authority. Please call [the primates] into a special session to commend the sacrificial labors of the faithful and to reject all efforts to maintain a false peace with the faithless...

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OPEN LETTER TO THE PRIMATE OF ALL IRELAND

Some Irish Anglican clerics write the Most Rev. Robert Eames.

...We are writing to you following your receipt of a letter...from a number of orthodox bishops within ECUSA. They stated, "the situation in Accokeek is an ominous one." The concern which they express is one that we, clergy within this part of the Anglican Communion, share.

In particular we note that the actions of Dr. Jane Dixon, the *pro tempore* ecclesiastical authority within the Diocese of Washington, are completely contrary to the spirit and intent of the report drawn up by the Commission which you chaired. The Eames Commission made specific reference to "the process of open reception" [for women's ordination]. Such a process is worryingly absent in the present actions of Dr. Dixon.

We are concerned because this gives rise to the strong perception that, notwithstanding the reassurances which have been given in the past, there is nonetheless a desire on the part of some in ecclesiastical authority to marginalize and/or discriminate against those clergy who, in all good conscience, cannot accept the ordination of women to the presbyterate and episcopate.

More worryingly still would be the precedent set by the apparent willingness of others in ecclesiastical authority to stand by and do nothing to oppose such acts of intolerance. This would have far-reaching implications for the "comprehensiveness," "tolerance," and "diversity" to which the member churches of the Anglican Communion seek to lay claim.

As we here publicly acknowledge the legitimacy of the call of the parish of Accokeek to the Rev. Samuel Edwards to be its rector—a call which ought not to be questioned because of his views on women's ordination—we respectfully ask you to make representation to the relevant ecclesiastical authorities within ECUSA to ensure that the conduct of Dr. Dixon and others will henceforth be in accordance with the spirit of The Eames Commission, with the prayerful hope that this will assist in promoting a faithful and godly witness to the gospel of Jesus Christ within ECUSA and the wider Anglican Communion.

*The Rev. Eddie Coulter, The Rev. Dr. Brian Crowe,
The Rev. Terence Dunlop, The Rev. Dr. Bryan A. Follis,
The Rev. Gordon Fyles, The Rev. Bryan Kerr,
The Rev. Alan McCann, The Rev. Mark McConnell,
The Rev. Robert Miller*

(F)LYING BISHOP

When Jane Dixon was a candidate for Suffragan Bishop, both she and [Washington Bishop Ronald] Haines promised she wouldn't go to a church that didn't want her.

So now the Washington Diocese has "Lying Bishops" instead of "Flying Bishops"....

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CATHOLIC V. PROTESTANT

In recent years the defense of classical Anglicanism, both without and within the "official" Anglican Communion, has taken on a greater degree of seriousness and urgency.

Bishop Morse of the Anglican Province of Christ the King in the Summer 2001 issue of *THE CHRISTIAN CHALLENGE* comments that this situation, especially in regard to the Anglican Mission in America, has begun to highlight the division in the Anglican world between "Catholic" and "Protestant."

I think that this comment, while accurate, is somewhat misguided. There are two extremes within "traditional" Anglicanism today, but increasingly many "low church" bodies and congregations are leaning towards what years ago would have been seen as unacceptable "high church" faith and practice.

When considering the faith and practice of many of the Continuing or independent "low church" parishes, it can be honestly said that Archbishop Laud was successful in his ritual reforms. Priests called "father" wearing surplices, albs and stoles, Holy Communion celebrated almost every Sunday, the sign of the Cross being made during blessings, crosses and candles on the altars, stained glass, altar rails, etc. (but, alas, no incense).

It is [worth noting] that two of the most noticeable "Evangelical" expressions of Anglicanism in North America (namely the newly formed [AMiA] and the Reformed Episcopal Church) explicitly embrace the Reformed Catholicism of the Church of England and deny any break with the essential past of the Church. Indeed, the Faith and practice of the undivided Church of the first five centuries serves as the model for these two bodies.

Some Anglicans today seem to believe that such acknowledgements are not enough to ensure the fullness of the "Catholic Faith." Instead, the Anglicanism of some bodies is essentially Roman Catholicism without the authority of the Pope.

However, it is also surprising and somewhat disheartening to read some of the literature coming from the web pages of Evangelical parishes within the [C of E] (I won't mention specific parishes, but if you search for "evangelical Anglican" on the net you'll find many of them). In these you will read of the Holy Communion being described as "a token" to be "doled out," of the "theological unimportance" of the episcopacy, as well as other attacks on the classical Faith and traditions of the Church. Such language is reminiscent of the attacks on the Prayer Book made by the early Calvinists, the communion service being derided as "culled from the Popish dunghill of the Mass."

In response to such attacks (from "high" and "low"), orthodox Anglicans must ask what the Prayer Book and the Anglican divines have to say about these matters; in other words, what has the understanding of the Anglican Church been since the Reformation? Does the Prayer Book see the Holy Communion as a mere "token"? Quite the contrary. Both the Catechism and the Articles of Religion affirm the Catholic doctrine concerning both Baptism and Holy Communion: the sacraments are "not only

badges or tokens...but rather they be...effectual signs of grace...
The Preface to the Ordinal in the 1662 Prayer Book also clearly states the [C of E's] stance concerning the historic episcopate: "...from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons."

Those who champion the Anglican Reformation must remember that while Archbishop Cranmer lost his life to Rome protesting additions to the Catholic Faith, so did Archbishop Laud lose his life to the Calvinists for protesting their attempt to dismantle the Faith and practice of the [C of E] altogether. Anglicans cannot embrace all the tenets and practices of Roman Catholicism as "necessary to salvation" and say that they are "faithful Anglicans." Nor can they deny the orthodox doctrine of the undivided Church, embrace Calvinist Presbyterianism, and claim they are "defending the Anglican Church."

Anglicans lay claim to the Faith of the Apostles, Martyrs, and Fathers of the Catholic Church; it was this Faith that Thomas Cranmer, Richard Hooker, Lancelot Andrewes, William Laud, C.S. Lewis, and William Temple held and taught. Most Anglicans have a fair idea of what they are defending: Anglicanism. In the memorable words of Archbishop Fisher, "Anglicans have nothing to hold except 'the Catholic doctrine of the Catholic Church'—it is this Faith that is defended from the additions of Rome and deletions of the Protestant sects."

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NO "SAFE" PARISH

A Continuing Church bishop has asked a priest of the Episcopal Church who is currently involved in a dispute with a certain female bishop, "What is the *last straw*?"—referring to ECUSA's ongoing departure from orthodox Anglicanism.

The Episcopal Church USA is not a congregational church, and it seems to me that if individual members and parishes cannot accept the denomination's doctrine, discipline and worship, they should leave. It doesn't matter if they are in a "safe parish" that has only male heterosexual priests and or only uses the 1928 Prayer Book; they are still "in union and communion" with their diocese and a national church body which has altered historic faith and order.

More specifically, according to standard theological teaching, all those who remain members of ECUSA are "in union and communion" with the Spongs, Dixons, Righters, Bennison and Griswolds. There is no such thing in catholic theology as "selective communion" (being in communion with only those fellow church members with which one agrees). In the New Testament the sharing of communion always presupposes common faith. When you participate in the sacrament of the Body and Blood of Jesus Christ in ECUSA, you are declaring your communion with those church leaders and members who deny the faith and (inevitably) the Lord Himself. But the pews are comfortable and the stained glass windows are so beautiful, aren't they?!

There has always been diversity in the Anglican Communion, primarily in matters of worship, but not on matters of doctrine, faith and morals. The voices of heterodoxy were not recognized as "mainstream"—and still aren't in most of the Communion. However, today, the mainstream voice and doctrine of ECUSA are female priestesses and bishops, a heretical prayer

book, and church teaching contrary to biblical morality and catholic theology.

The Anglican Mission in America is not the "savior" for orthodox Episcopalians. It is nothing more than a continuation of ECUSA with an exception or two. The AMiA denies the male-only priesthood by allowing female priests in its membership, while seeking "communion" with Canterbury as a separate province in America. If they gain this recognition, what have they accomplished? They are still "in union and communion" with ECUSA and Canterbury: Archbishop Carey also has departed from orthodox Anglicanism by approving and ordaining women to the priesthood, soon to be followed by women in the episcopate. I prefer to be in communion with Christ than worldly princes.

What to do? It has been nearly 25 years since orthodox Anglicans met in St. Louis to form the Continuing church. It is time for us to come together in fellowship and communion.

My Presiding Bishop—William Millsaps (Episcopal Missionary Church)—has recently invited all other orthodox Anglican jurisdictions which have adopted and uphold the 1977 *Affirmation of St. Louis* to be "in communion" with one another.

Bishop Millsaps has extended an open invitation to bishops, priests and laity of other jurisdictions to attend the EMC's General Synod in Monteagle, Tennessee, September 27-29!

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NOTE TO READERS

We were just about to go to press with this issue when the horrific acts of September 11 took place. We appreciate those who took the time to inquire about our well-being here in Washington.

At this writing, we appear to have survived America's signal encounter with monstrous evil—though no American emerged from it completely unscathed.

Our experience cannot compare with those more closely touched by these unspeakable acts, and pales next to the tremendous loss of innocent life they caused.

But it was a frightening time for us, since early reports after the Pentagon was hit were that another hijacked plane was headed for Capitol Hill (the *CHALLENGE* office is just 12 blocks from the Capitol Building). We thought it wisest to leave the District—in a hurry—and head out to huddle with friends at St. Luke's, Bladensburg, Maryland. But even though that second plane was subsequently downed in Pennsylvania—apparently due to the selfless courage of a few passengers—it was hours before officials could confirm that there were no other commandeered jets heading for Washington or anywhere else.

In New York City, Presiding Bishop Frank Griswold assured that he and church center staff were "safe and exceedingly mindful of the tragedy" happening a short distance away and in Washington. He said the staff gathered together to pray for all those who have died or been injured.

Prayer unceasing, indeed, is the armor we must put on as America mourns its losses and endeavors to cast out the evil of terrorism.

BISHOP SENYONJO

Thanks very much to you and to Cris Fouse for your outstanding coverage of the Christopher Senyonjo saga (*TCC*, Summer 2001). I had wondered if anyone would cover his appearance in D.C., and I'm glad you folks did it.

I've long felt confused about Bishop Senyonjo's claims, and Ugandan officials' responses. Your article sheds more light on this situation than anything I've seen to date.

*Doug LeBlanc
Christianity Today
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PART X: 1998

The Road To Lambeth '98

PREACHING DURING HIS INSTALLATION SERVICE at the National Cathedral January 10, the new presiding bishop of the U.S. Episcopal Church (ECUSA), former Chicago Bishop Frank T. Griswold, bid his flock to help him rebuild the church. To that end, he urged Episcopalians to move into "a place of conversation, conversion, communion and truth: truth as is discovered in and through and with one another, truth as it is in Christ, who is himself the truth."

WHILE HE MAINTAINED AN ANGLO-CATHOLIC STYLE of spirituality, Griswold was generally deemed a "progressive" liberal. He had ordained active homosexuals, he told reporters a day earlier, as well as women. His notion that God's truth was dispersed among many souls and discoverable through conversation among them also was scored by orthodox leaders. Many conservatives thus saw Griswold's views as representative of the western challenges to Anglican unity which would confront Anglican bishops at the 1998 Lambeth Conference in July.

EARLY ON, GRISWOLD GRAPPLED with one of the many ramifications of the liberal ascendancy in ECUSA. He met with retired Bishop William Wantland, the head of PECUSA, Inc., an enterprise that ECUSA leaders wanted to disappear. The discovery that a conservative body bearing the Episcopal Church's original, but never-incorporated name (the Protestant Episcopal Church in the United States of America) had been registered in most states had shaken ECUSA leaders in the closing days of former Presiding Bishop Edmond Browning's term. The

entity also was targeted in a lawsuit filed in 1998 by the liberal prelates and dioceses of Newark and New Jersey. PECUSA, Inc. trustees said the body was formed to preserve a place for orthodox Episcopalians within ECUSA, and the wholeness of the faith for which PECUSA originally stood. But it also presented a legal tangle for ECUSA, and a possible framework for the separate province within the Anglican Communion sought by some orthodox Episcopalians. Wantland had ignored Browning's demand that the structure be dismantled, nor did Griswold have better success, though in early 1999 PECUSA, Inc. backers agreed to rename it.

ANOTHER EARLY CHALLENGE FACED BY GRISWOLD was a call by conservatives for him to produce the "huge body of scientific evidence" he claimed had demonstrated that homosexual orientation is innate. The P.B. did not meet that request, nor one from Florida's Diocesan Council that he show himself a leader for all Episcopalians by removing his name from the 1994 pro-gay *Koinonia* Statement.

IT WAS NOT JUST THE THEOLOGICAL STRUGGLE in the church, though, but some embarrassing incidents, with which Griswold had to cope in his first months as P.B. One occurred when he was spotted—in plaid shirt and blue jeans—receiving Holy Communion on Sunday, April 26, at St. Agnes Roman Catholic Church in Manhattan, near the Episcopal Church Center. He said he was looking for a place where it could be "just Frank and Jesus." But Griswold—then co-chairman of the U.S. Anglican-Roman Catholic dialogue—doubtless knew that the Roman Church considered it improper for non-Catholics to receive communion in that church except under emergency circumstances.



1962 To 2000

IT EMERGED, TOO, THAT THE EPISCOPAL HOUSE OF BISHOPS—meeting under Griswold's leadership for the first time—had spent part of its March gathering at North Carolina's Kanuga Conference Center holding hands and circle dancing.

MEANWHILE, PRACTICING HOMOSEXUALS were ordained by the Bishops of Washington, D.C. (Ronald Haines) and Western Michigan (Edward Lee), despite objections in both cases: both bishops had previously ordained active homosexuals.

THE EPISCOPAL DIOCESE OF NEWARK's convention adopted a resolution submitted by gay activist Louie Crew and others, saying that the Bible is not all-sufficient, and "that God...continues to be revealed in new and life-giving ways..."

TWO GAY MEN whose lawsuit paved the way for other unmarried New Jersey couples to jointly adopt children, entered into a "holy union" at the Diocese of Newark's Episcopal Church of the Atonement, Fair Lawn, symbolically on Father's Day in June.

IN MASSACHUSETTS, the Episcopal diocese prevailed in a lawsuit which resulted in the disempowerment of the Church of the Advent's 20-member governing corporation, set up at the church's 19th century founding to protect its Anglo-Catholic

NEW EPISCOPAL PRESIDING BISHOP FRANK GRISWOLD at his installation service at the National Cathedral January 10. *Challenge photo.*



witness. The corporation, and particularly its legal authority to appoint the parish's vestry, had been opposed in the dispute by an unlikely alliance linking the traditionalist rector (Fr. Andrew Mead) and congregation with the liberal diocese.

MEANWHILE, THE HOPES OF SOME U.S. CONSERVATIVES

for a separate orthodox province of the Communion in America were buoyed by some indications of foreign assistance. A faithful congregation in Little Rock—formed over the objections of Arkansas Episcopal Bishop Larry Maze—came under the oversight of Rwandan Bishop John Rucyahana of Shyira, after Maze said it was impossible for the group to remain in ECUSA; he also threatened action against the Episcopal priest the congregation had imported from South Carolina. Maze complained that the case of the 100-member Little Rock Episcopal Church Project (later St. Andrew's) had become an international dispute "involving the integrity of diocesan boundaries."

THERE WAS ALSO A NOTABLE BUT QUIET CHANGE in the canonical residence of the Rev. Dr. Jon Shuler, ECUSA's "premier planter of new churches," to South East Asia, led by prominent orthodox Archbishop Moses Tay. Shuler, executive secretary of the South Carolina-based North American Missionary Society, spent several months working in Tay's jurisdiction, and planned to resume planting "Great Commission" churches in the U.S. under Tay's oversight—and beyond the disciplinary reach of liberal ECUSA prelates.

AT A NATIONAL CONFERENCE IN HOUSTON, leaders of the burgeoning First Promise (FP) movement vowed to "fight for the faith," even if that requires defying ECUSA bishops, and fighting under the protection of Third World Anglican bishops. The nearly 600 persons present at the First Promise Lay Leaders Conference agreed that it is more important to obey God and preach the Gospel than to obey ecclesiastical authority, if that authority has abandoned the faith. The gathering was taken as a sign that a willingness to ignore or confront liberal ECUSA authorities—demonstrated the previous summer by the traditionalist Episcopal Synod of America (ESA)—had spread to the church's Evangelical wing.

THE EPISCOPAL SYNOD, which, along with FP, was working for a separate province, also saw a small increase in visiting bishop arrangements it was able to make for traditionalist parishes in liberal ECUSA dioceses, mostly with the local bishop's permission but sometimes without: St. Paul's, Brockton, whose secession from ECUSA was disputed by the Diocese of Massachusetts, had earlier come under the oversight of ESA-aligned Bishop Edward MacBurney (retired of Quincy).

HOWEVER, ESA'S CHIEF MODEL FOR "FLYING BISHOPS," a successful system of alternate episcopal care for over half a dozen Synod parishes in the Diocese of Pennsylvania, had collapsed in 1997 due to opposition from the new bishop, Charles

Bennison. The situation was exacerbated in 1998 as Bennison—a supporter of ordaining active homosexuals as well as women—planned to make unwelcome visits to the orthodox parishes, or take disciplinary action against their rectors if he was turned away.

ELEMENTS OF THE THEOLOGICAL WATERLOO facing the Lambeth Conference in Canterbury also were seen in some other western provinces. The traditionalist Archbishop of York, David Hope, admonished two Evangelical parishes for refusing to accept the newly-named Bishop of Newcastle, Martin Wharton, because of his belief that homosexuality within a "loving, permanent" relationship is not sinful. Wharton claimed the reported comment misrepresented his view. Hope urged dialogue between the parties to resolve the issue. Later in the year, though, he arranged for a postulant linked to one of the congregations to be ordained by the new, Evangelical Bishop of Liverpool, James Jones, rather than Wharton.

PETER TATCHELL of the gay group Outrage was arrested after he and ten banner-carrying protesters disrupted Archbishop George Carey's Easter sermon in Canterbury Cathedral. Tatchell had climbed into the pulpit next to the Archbishop, and loudly decried Carey's "discrimination" against homosexuals. Gays were upset in part because Carey had opposed a bid to lower the legal age of consent for gay sex from 18 to 16. Tatchell was later convicted of "indecent behavior in a church," and paid fines and costs totaling around \$525.

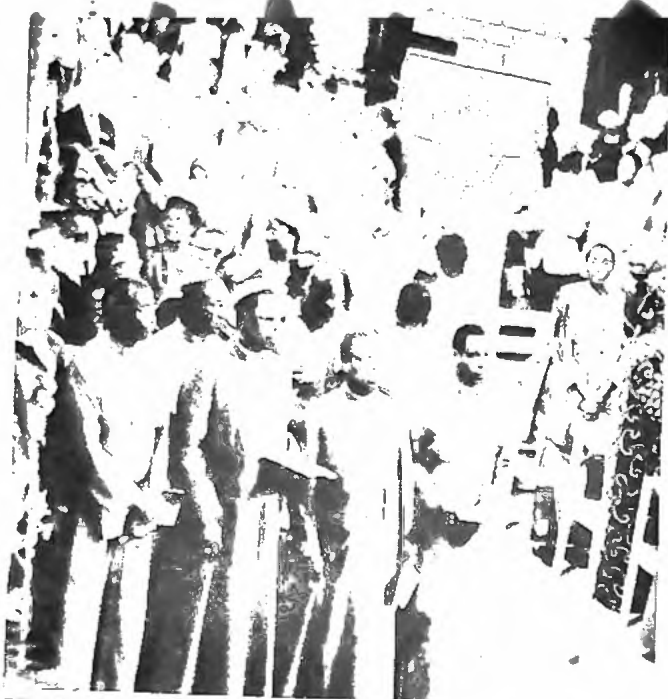
BISHOP MICHAEL INGHAM of New Westminster (Vancouver), Canada, supported a narrow diocesan synod vote asking him to sanction same-sex unions. But said he would delay action until there was a stronger diocesan consensus on the matter. Some 30 clergy in the diocese protested the synod's action to Canadian bishops, who in 1997 said that they were not prepared to allow same-sex unions.

A REBELLION AMONG CLERGY AND LAITY in the Welsh Anglican Church's Governing Body forced the withdrawal of a motion by Welsh bishops to allow divorced people with a partner still living to be remarried in church.

THE ANGLICAN PROVINCE OF CENTRAL AFRICA again defeated a proposal to allow women deacons and priests, while the Anglican Church of Australia's General Synod, which okayed female priests in 1992, approved the preparation of draft legislation for women bishops.

MEANWHILE, ORGANIZERS OF THE "BISHOPS' WIVES CONFERENCE" to be held in conjunction with the Lambeth Conference were forced to rename it the "spouses" program since—for the first time—some of the bishops' spouses would be men.

INDEED, WHILE, IN THE END, THE GAY DEBATE minimized the issue, there were early signs of trouble over the female bishops—11 of them—who would be present at the Conference. One report stated that two bishops would boycott the meeting, and perhaps as many as 50 others would limit their participation in Lambeth activities in some way over the matter. At one point, Conference organizers announced that provisions had been made for opponents and supporters of women's ordination to worship separately at the meeting when necessary, though, in the event, traditionalist bishops appeared to have made their own arrangements for the same.



EPISCOPAL CHURCH BISHOPS (upper center) join in the procession of nearly 750 bishops in Canterbury Cathedral at the 1998 Lambeth Conference's opening Eucharist. *Episcopal News Service photo by William Kikoungi/Anglican World*

ANGLICAN LEADERS WERE JOLTED before Lambeth by a statement from the Roman Catholic Church's highest doctrinal officer. He contended that the 19th century papal declaration that Anglican orders are invalid was among "definitive" church teachings Catholics must uphold under the terms of a major papal statement (*ad Tuendam Fidem*—to defend the faith).

DURING A SPRING SPEECH IN VIRGINIA first reported by *TCC*, a leader in the new movement of conservative global South Anglicans. Southern Cone Archbishop Maurice Sinclair, outlined resolutions for which approval would be sought at Lambeth '98 to ensure greater cohesion and orthodoxy in the Communion—all of which later saw success in Canterbury.

IT HAD TAKEN TWO YEARS, and the possibility of a church court proceeding, but Scottish Episcopal Primus Richard Holloway finally apologized for calling women priest opponents "miserable buggers" and "the meanest-minded sods you can imagine."

BUT HE THEN FUELED PRE-LAMBETH TENSIONS by blaming "ignorant" Bible texts for what he said was homophobia in the churches. He also contended that traditional religions were being abandoned as "primitive superstitions" because they cannot change.

NOR WERE TENSIONS EASED by the issuance of an official pre-Lambeth report that suggested that not only faithful homosexual relationships, but polygamy, remarriage and cohabitation—while not "ideal"—may demonstrate some Christian virtues.

ULTRA-LIBERAL NEWARK BISHOP JOHN SPONG had already put tempers on edge in the run-up to Lambeth, with a late '97 letter to Anglican primates (provincial leaders) in which he ripped "prejudice and ignorance" on the homosexual issue. Spong's letter prompted a strong rebuke from Archbishop of Canterbury George Carey, which was largely sloughed off by Spong. However, the pair had two more rounds of correspon-

dence after that, in which Spong instructed Dr. Carey on how the gay issue should be handled at Lambeth.

SPONG'S CHIEF HOPE was to block any express rejection of homosexual practice at the Conference, in favor of a study commission that would report back in ten years. Spong promoted the commission idea in a "compromise" proposal he worked out with moderate South African Bishop Peter John Lee (Diocese of Christ the King), who had initially taken Spong to task for his letter to Anglican primates.

BUT WITH BOTH HIS RETIREMENT AND HIS LAST LAMBETH CONFERENCE in view, Bishop Spong moved beyond his global offensive on the gay issue to seek a radical overthrow of foundational Christian beliefs. Billing himself as a latter-day Martin Luther, he called for a "New Reformation" based on his own 12 "theses," which (*inter alia*) rejected creedal Christian beliefs—including "theism" (belief in God) itself—and the New Testament miracles. They also deemed "barbarian" the view that Christ died on the Cross as a sacrifice for the world's sins.

WHILE SPONG'S THESES were met with silence from liberal Episcopal bishops, they were denounced and derided by an international chorus of church leaders and commentators. Some appealed to the Archbishop of Canterbury to ban Spong, now deemed to be a non-believer, from Lambeth '98, but Dr. Carey did not do so.

WHEN SPONG ARRIVED IN CANTERBURY JUST AHEAD OF LAMBETH, therefore, his study commission proposal was already near death. Apparently on a roll, though, he gave a disastrous interview to *The Church of England Newspaper*, in which he stated that African Christians—most of whom, of course, disagree with him on the gay issue—had "moved out of animism into a very superstitious kind of Christianity" and are ignorant of scientific advances. They had not yet faced "the intellectual revolution of Copernicus and Einstein," he said. When asked how African bishops might feel about such remarks, Spong replied, "If they feel patronized that's too bad. I'm not going to cease being a 20th century person for fear of offending someone in the Third World."

IT WOULD BE ABOUT HALFWAY THROUGH THE CONFERENCE before Spong would express sorrow (but no real apology) for the remarks, which were widely viewed as racist. But he never really recovered from his anti-African barbs. As one liberal U.S. official put it, "Spong self-destructed," and helped ensure that his own hopes for Lambeth were spectacularly unrealized.

The Lambeth '98 "Turning Point"

INSTEAD, DURING LAMBETH'S 21 DAYS IN CANTERBURY, the Anglican Communion took a decidedly orthodox turn toward the new Millennium, pivoting upon new strength in the developing world, and an alliance between its bishops and conservative western colleagues. Suddenly, *TCC* reported at the end of Lambeth '98, "liberal leaders of wealthy, but declining western Anglican provinces—long in control of Anglicanism's levers of power—found themselves overtaken by conservative leaders of the burgeoning, but often poorer provinces of the south and east—Africa, Asia and Latin America. When the three-week encounter was over, the worldwide An-

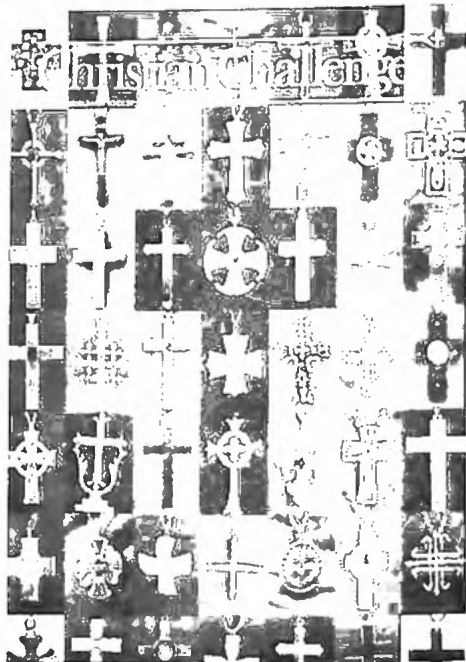
glican Church had moved back toward its historic roots, challenging liberal Anglicans—notably those in the wayward U.S. Episcopal Church—to either return with it or be left to more solitary post-modern pursuits.”

“UNDERLYING THE SKIRMISH among the 743 bishops gathered at the University of Kent July 18-August 9 was Anglicanism’s perennial debate—revealed Truth or ‘continuing revelation’?” The most visible symptom of the struggle though—the issue upon which the unity of the 73 million-member Anglican Communion would rise or fall at Lambeth—was the pressing challenge to the church’s stand on homosexual practice. “In the end, though, liberalism not only lost, but suffered a...shattering defeat, in a...7.5-to-1 vote for [a] strongly orthodox statement on sexuality.”

IN THE AUGUST 5 LANDSLIDE VOTE, 526 of 641 bishops present for the sexuality debate—including the Archbishop of Canterbury—reaffirmed historic sexual morality, with just 70 bishops voting against, and 45 bishops abstaining. While bishops from the global South—where Anglicanism is now the strongest—were seen by some liberals as most responsible for the outcome, further analyses showed that most western bishops supported the resolution as well, making it a genuine expression of the Anglican common mind.

IN THE RESOLUTION, BISHOPS UPHELD faithfulness in lifelong heterosexual marriage, and said abstinence is “right” for single persons. They pledged to listen and minister to homosexuals, but deemed homosexual practice “incompatible with Scripture,” and spoke against ordaining or blessing those involved in same-gender sexual relationships. Though spurred by those in ECUSA and elsewhere who had tried to legitimize homosexual behavior, the resolution also implicitly rejected divorce, adultery, fornication, polygamy, and other sexual sins.

WHILE CALLING FOR “MONITORING” of work done on human sexuality in the church, the resolution avoided the open-ended study commission sought by such liberals as Spong and Holloway, whose utterances had clearly undermined their aims. However, a number of conservative prelates involved in preparations for the vote termed the outcome “a miracle,” in light of the array of opposing forces seemingly built into the



Conference machinery, and a modicum of disorganization in conservative ranks. The clear sexuality statement averted a split, they said, and was especially

AT LAMBETH, Anne Wetzel of Ambler, Pennsylvania put together this stunning collage of Anglican bishops' pectoral crosses which graced the cover of the November 1997 CHALLENGE.

important for bishops in Muslim contexts, wherein reports of ECUSA's liberalism on homosexuality had been used to discredit local Anglicans.

THE CONSERVATIVE SHIFT was continued in the Conference's adoption of some other key resolutions. Ignoring warnings from some western bishops about biblical fundamentalism, the global orthodox alliance won success for resolutions reaffirming the “primary authority of the Scriptures,” which contain “all things necessary to salvation” and are the “rule and ultimate standard of faith.”

TWO OTHER SUCCESSFUL LAMBETH RESOLUTIONS called for unprecedented steps to strengthen unity and mutual accountability among Anglican provinces, which had enjoyed broad freedom in the absence of any binding international authority. One called for the Primates' Meetings to exercise enhanced oversight, including by providing “guidelines on the limits of Anglican diversity” in light of Scripture and Tradition, and by intervening in “exceptional [emergencies]” within provinces that are unresolvable therein. The second asked for a consideration of conditions under which the Archbishop of Canterbury might exercise an “extraordinary” pastoral ministry within a province other than his own.

ANGLICANS THEOLOGICALLY OPPOSED TO WOMEN PRIESTS hailed a third “unity” resolution which reaffirmed that those on both sides of the women's ordination issue are “loyal Anglicans.” The resolution also bid provinces to furnish episcopal visitors where needed to help hold the church together. It recognized the Communion's ongoing “reception” process—a testing period during which women's ordination remains provisional—and implicitly rebuked ECUSA's 1997 demand for churchwide acceptance of female clergy.

IN ANOTHER UNPRECEDENTED MOVE, Lambeth called for dialogue and reconciliation with the Continuing Churches—“extramural” Anglicans displaced by changes in order and faith, including women's ordination, in some of the Communion's provinces.

IN OTHER ACTION on a few of the several issues addressed in Canterbury, Lambeth strongly endorsed poverty alleviation around the world, calling for forgiveness of the heavy debt plaguing underdeveloped nations. The Conference also affirmed the priority of mission and evangelism, including the right of Anglicans to express their faith to Muslims and other non-Christians, and asked that top-level Anglican structures be more reflective of these priorities. But it also issued calls to promote religious freedom for all faiths, to find common cause with other faiths where possible, and to stand by those persecuted for their faith.

FOR ET...RVATIVES, Lambeth was a long-awaited victory...claim that they, not liberal revisionist Anglicans, were the Anglican mainstream...under a more watchful...losing communion...but did not accept...unity.

by year's end—apologized to homosexuals for any hurt the sexuality resolution might have caused. The statement caused some confusion, as its signers included some bishops who had voted for the resolution, as well as some who said they would not abide by it. They jointly pledged in part to work for the "full inclusion" of homosexuals in the church, though it was acknowledged that the signers had different views on what such "full inclusion" would mean.

AS SHOCK TURNED TO BITTERNESS in the Conference's final days, some liberal and gay leaders—starting with Scotland's Bishop Holloway and Massachusetts Suffragan Bishop Barbara Harris—claimed that Lambeth's outcome was the result of shady activities. It was alleged that western conservatives, especially those from the U.S., "bought" African votes on the sexuality resolution with "chicken dinners," *quid pro quo* deals, or outright offers of cash—all by means of a well-oiled, six-digit-figure lobbying operation based at the Franciscan Study Centre (FSC) on the Kent University campus, where Lambeth met. Particularly suspect was the American Anglican Council (AAC), led by Dallas Bishop James Stanton.

SPECIFICS were in short supply, but Bishop Geryl Wolf of Rhode Island recounted (in her diocesan publication, *Risen*) her chaplain's encounter with an unidentified African prelate who said he had gotten \$500 from a Texas bishop for an uncited purpose. *Risen* subsequently denied that this implied that a bribe had taken place. And despite diligent inquiries, TCC was unable to link any of the nine Texas bishops with the alleged grant to the mysterious African bishop.

MEANWHILE, THE REV. CANON DR. VINAY SAMUEL, executive director of the Oxford Centre for Mission Studies (OCMS), made clear that it was his organization—not the AAC—that had been asked by African and Asian prelates to coordinate the Franciscan Centre effort to provide practical assistance and hospitality for global South bishops. The venture was aimed at helping those prelates navigate western procedures and theological nuances largely unfamiliar to them, in order to make their voices clearer at the Conference. The AAC was invited by OCMS to participate in a multi-national support team that staffed the center, Samuel said. He and other involved conservative leaders firmly denied claims that money was handed out to global South bishops as part of the FSC operation, which itself cost only around \$30,000, they said.

CLAIMS THAT THEIR VOTES WERE "BOUGHT" also were denied by at least a dozen African prelates TCC was able to interview during the Conference. As some Africans are dying for their faith, one noted, temporal inducements would be unlikely to sway them. But in fact, "[n]o vote needed to be bought," said Bishop Stanton. Global South bishops had already

MASSACHUSETTS BISHOP Thomas Shaw and his diocese thumbed their noses at Lambeth and took steps to retake control of the seceded orthodox parish of St. Paul's, Brockton. But Shaw also faced a rebellion from a conservative female rector and parish, who declared that they could no longer recognize his episcopal authority.



made their views on homosexuality quite clear in the 1997 Kuala Lumpur and Dallas Statements.

EVEN LOUIE CREW, founder of the ECUSA gay caucus Integrity, said it was "wrong to suspect that the African votes were bought at Lambeth. Anyone who did not already know Africans'...views about homosexuality simply had not paid much attention to them."

Lambeth's Aftermath

A SIGNIFICANT BACKLASH against key Lambeth statements, and against orthodox Episcopalians, soon appeared to be developing in ECUSA. While conventions or leaders in (at least) five dioceses registered positive reactions to Lambeth in 1998, negative or mixed reactions to salient Lambeth actions, direct or indirect, came from (among others) conventions or leaders in Massachusetts, New York, Chicago, Washington, D.C., California, Atlanta, Los Angeles, Vermont, Western Michigan, Spokane, Maine and East Carolina. Some leaders, including Episcopal House of Deputies President Pamela Chinnis and California Bishop William Swing, attempted to draw a link between Lambeth's adherence to biblical sexuality standards and recent "hate" crimes, including the beating and murder of gay Episcopalian Matthew Shepard.

IN THE DIOCESE OF WASHINGTON, D.C., it was announced that Suffragan Bishop Jane Dixon would make another forced visitation January 17 to the traditionalist St. Luke's, Bladensburg (MD), in violation of the non-coercive policy reiterated by Lambeth.

PENNSYLVANIA BISHOP CHARLES BENNISON, who vowed to continue ordaining homosexuals, backed away from visits to three unwelcoming ESA parishes, but retained plans to visit them and other orthodox parishes in 1999. Meantime, five Pennsylvania ESA parishes were ejected from the diocesan convention, for nonpayment of their assessment. Most of the parishes had begun withholding funds after their "flying bishop" arrangement was ended.

MASSACHUSETTS BISHOP THOMAS SHAW pressed forward with his plan to retake control of the seceded orthodox parish of St. Paul's, Brockton. St. Paul's was notified that the diocesan convention had reclassified it as a mission directly under Shaw's control, and that the bishop would send his own appointees to supplant St. Paul's, wardens, vestry and priest. The latter cleric, the Rev. James Hiles, had earlier in the year resumed his ministry at St. Paul's, ignoring his deposition by Shaw following a church court conviction for sexual misconduct. Hiles had denied the charges, and parishioners viewed them as part of a campaign to eradicate opposition to the diocese's pro-gay policies.

BUT THE REBELLION AGAINST SHAW grew when the people of Holy Trinity, Marlboro, and their rector, the Rev. Judith Gentle-Hardy, declared that they no longer recognized Shaw's episcopal authority because of his rejection of orthodox sexuality teaching, particularly as expressed by Lambeth '98. In a letter, Gentle-Hardy said Shaw had led the diocese into "open defiance" of the Scriptures and the Faith of the Universal Church by not opposing a post-Lambeth diocesan convention resolution declaring that God calls some people into committed same-sex relationships; the convention also expressed disappointment

in Lambeth statements on sexuality and women's ordination. Holy Trinity members appealed to orthodox bishops of the Communion to provide them with alternative episcopal oversight.

AT THE DIOCESAN CONVENTION IN LOS ANGELES, where active homosexuals had been ordained and gay unions blessed by some clergy, Bishop Fred Borsch echoed Bishop Spong in declaring that most bishops who sided with Lambeth's sexuality resolution were uninformed and lacking in any pastoral experience with homosexual members of their church. The L.A. convention itself rejected the idea that homosexual practice is "incompatible with Scripture."

BISHOP SPONG'S WIFE, CHRISTINE, told a regional meeting of Integrity in Little Rock, Arkansas, her own theory about why her husband ran aground at Lambeth—which did not include the ultra-liberal bishop's series of broadsides on the gay issue, the Christian faith, or African Christians. Instead, Mrs. Spong claimed that there was "an orchestrated effort" to "diminish and destroy Jack's reputation" and "take [him] out as a player at Lambeth." She contended that this campaign, calculated to wreck the bishop's bid to achieve a compromise on homosexuality, may have involved even some of her husband's own allies.

FACED WITH THE OPPORTUNITY TO MAKE HISTORY by electing the first openly gay bishop in ECUSA, the Diocese of Newark chose one of its own—married—priests to succeed Bishop John Spong. The Rev. Jack Croneberger, the less-combatively-liberal rector of the Church of the Atonement, Tenafly, prevailed over five other candidates, including the Rev. Canon Gene Robinson of New Hampshire, the gay nominee.

BOTH THE ESA AND FIRST PROMISE wrote Presiding Bishop Griswold, calling for specific actions to help bring ECUSA into line with Lambeth '98 stands on Scripture, sexuality and women's ordination.

HEEDING THE ADVICE OF RWANDA'S ARCHBISHOP KOLINI, Bishop John Rucyahana of Shyira delayed his first planned visit to St. Andrew's, Little Rock, on September 20. Kolini and other African leaders wanted to allow liberal ECUSA bishops time to rethink their positions in light of the stands taken by Lambeth, before going against the "boundaries" resolution adopted by the Conference. The result asked bishops not to function in another province or diocese without the local bishop's permission.

BUT ANOTHER "AFRICAN CONNECTION" emerged in a northern ECUSA diocese, with a slight difference. Pittsburgh Bishop Robert Duncan allowed British-born evangelist, the Rev. Dr. John Guest, and the Rev. Donald Wilson, both of whom retained their ECUSA credentials—to invite Guest, Bishop of Bunyoro-Kitara to ordain a priest for the conservative parish outside ECUSA, Christ Church Farm, Ohio Township.

AUSTRALIAN PRIMATE KEITH RAYNER called for the church to rethink its teaching on homosexuality, noting that the church had changed its view on women's ordination and second marriages.

NEARLY 600 DELEGATES and visitors in London for the national assembly of the Church of England's Forward in Faith



SCOTTISH PRIMUS RICHARD HOLLOWAY, shown here being interviewed at Lambeth, wound up the year by offering homosexual clergy who left their "bad" conditions in England shelter in Scotland as "sexual refugees."

organization gave a broad welcome to the work of Lambeth '98, viewing it and signs of growth in the Anglo-Catholic movement as hope for the future. In line with Lambeth, delegates urged all Anglican provinces to provide alternate episcopal ministry for women's ordination opponents.

AT THE SAME TIME, the gathering received and commended for study a draft document citing "The Case for a Free Province" if/when the C of E approves women bishops or repeals provisions for Anglo-Catholics. The proposal for a separate province, a goal shared by two U.S. groups, observed that the interchangeability of ministries, previously deemed necessary to communion among Anglicans worldwide, had been abandoned to accommodate provinces wanting to ordain women. It contended that a Free Province would accord with the resulting change in Anglican policy—that "the role of the bishop as a focus of unity in a particular territory" is more important than "the unity of the college of bishops throughout the world."

JUST DAYS AFTER LAMBETH '98 confirmed that both those for and against women's ordination are "loyal Anglicans," Canon Michael Houghton of St. Peter's, Folkestone, was named the C of E's "flying" Bishop of Ebbsfleet, succeeding the Rt. Rev. John Richards. At the same time, the 1993 Episcopal Ministry Act of Synod, which provided for the traditionalist flying bishops, faced increasing pressure from liberals seeking its repeal.

THE REV. FRANCIS BOWN of England, an outspoken opponent of women's ordination and leader of the Anglo-Catholic group, Ecclesia Anglicana, said he would become a Roman Catholic.

THE ANGLICAN ASSOCIATION FOR THE APOSTOLIC FAITH (AAMJ) said it would seek as well to found a new province in the wake of the Japanese Episcopal Synod's decision to allow canonical change allowing women's ordination. AAMJ cited bases for the sacred ministry of the church, and the link between the church and God.

Other Happenings In 1998

IN OTHER ECUSA NEWS DURING THE YEAR, JOHN MAURY ALLIN, presiding bishop from 1973-85, died at age 76.

EPISCOPAL CHURCH TREASURER STEPHEN DUGGAN confirmed that the New York Attorney General's office was investigating possible mishandling of trust funds during the tenure of former ECUSA Treasurer Ellen Cooke, who had been jailed for embezzling some \$2.2 million from the church.

SAYING IT HAD OBTAINED FORMERLY-UNAVAILABLE INFORMATION, *Penthouse* Magazine admitted it published unsubstantiated claims in a 1996 article, "The Boys from Brazil," which rocked ECUSA with tales of a claimed cadre of gay Episcopal clergy on Long Island. However, *Penthouse* said it still supported the "substance" of the story.

LONG ISLAND BISHOP ORRIS WALKER admitted "error" and "carelessness" after auditors found thousands of dollars in unexplained expenses. He promised to repay church money "inadvertently" used for personal expenses.

THE NUMBER OF ECUSA DIOCESES still led by bishops opposed to women priests dropped to three with the election of the Very Rev. Keith B. Whitmore to succeed Bishop William Wantland in Eau Claire, Wisconsin. Also—following the General Convention's 1997 mandate for women priests—traditionalist Bishop John-David Schofield of San Joaquin allowed a woman priest to function in a parish in his jurisdiction, albeit without a license from him.

A CONSERVATIVE GROUP'S RANDOM SURVEY of Episcopalians outside its organization indicated that—in spite of ECUSA's liberal leadership—the church's rank and file were still strongly orthodox.

FOUR EPISCOPAL BISHOPS—Keith Ackerman, John Howe, Stephen Jecko and James Stanton—joined other U.S. religious leaders in calling for President Bill Clinton to resign. They said the Monica Lewinsky scandal and its aftermath had encouraged "destructive cynicism and moral indifference that will imperil our republic."

ELSEWHERE IN THE ANGLICAN COMMUNION, THE ANGLICAN CHURCH OF AUSTRALIA WAS JARRED when the church's senior legal body ruled 4-3 that there is nothing in the church's constitution to prevent laypeople and deacons from presiding at Holy Communion. However, the Appellate Tribunal also said in a 6-1 decision that any move to allow such practices must be approved by a two-thirds majority in each of the Australian General Synod's three houses. The question of lay or diaconal presidency had been referred to the Tribunal in March 1996, after the Evangelical Sydney diocese considered legislation to permit the innovation.

TRADITIONALISTS IN AUSTRALIA AND ENGLAND mourned the loss of two stalwartly Anglo-Catholic prelates, former Bishop of Ballarat John Hazlewood, whose ministry spanned both the establishment and Continuing Anglican Churches, and England's Bishop of Edmonton, Brian Masters.

ARCHBISHOP TREVOR HUDDLESTON, who devoted much of his life to the struggle against apartheid in South Africa, died in Mirfield, Yorkshire, at age 84.

THE ANGLICAN CATHOLIC CHURCH was jolted by the sudden death of Archbishop M. Dean Stephens only five months into his term as Metropolitan.

ANGLICANS AND OTHER CHRISTIANS celebrated the 100th anniversary of the birth (November 29) of the great Christian apologist, C.S. Lewis.

REVIVING AN EARLIER IDEA, Archbishop Carey suggested that a large international congress of Anglican laypeople could be held within five years.

CONCERNED CHURCH OF ENGLAND LEADERS received official assurances that the incorporation of the European Convention on Human Rights into United Kingdom law would not impinge on General Synod legislation. Bishops worried that the change could lead to requirements that the C of E marry homosexual couples or receive women priests even in opposed parishes.

THE ARCHBISHOP OF YORK, Dr. David Hope, urged a searching review of the ties that link church and state. Hope was concerned about the extent of government control over church life, e.g., in the appointment of bishops. The call came as a reform of the place of 26 C of E bishops in the House of Lords and the inclusion of other denominations and faiths in the body were being considered. It also came amid the C of E's own far-reaching structural reforms which, among other things, would cut by about a third the number of church commissioners, the officials who manage the C of E's assets and who are one of the main links between church and state. The reforms gave the new Archbishops' Council unprecedented power to decide the church's priorities and how to fund them.

A REVIEW OF THE CROWN APPOINTMENTS COMMISSION, the body that decides nominations for diocesan bishops, was approved by the C of E's General Synod, in light of growing dissatisfaction with the secrecy and results of the episcopal appointment process.

SERIOUS CONFLICT was sparked within St. Paul's Cathedral, Dundee, when a divorced and remarried former Roman Catholic novice, the Rev. Miriam Byrne, was appointed to lead the dwindling cathedral congregation. Some left the cathedral while others called for the resignation of the "dictatorial" Byrne.

THE ANGLICAN CHURCH OF CANADA'S GENERAL SYNOD adopted a new canon allowing a bishop to revoke the license of a priest to function in his diocese for any reason.

The Continuing Church, et al

AT A PAN-ANGLICAN GATHERING in Victoria, British Columbia, some 100 persons from within and outside of the "official" Anglican Communion came together for fellowship and addresses focusing on the doctrine and devotional practices associated with the Holy Eucharist. Participants and speakers, including six bishops, hailed from three "establishment" Anglican provinces, three Continuing Church bodies, and the Reformed Episcopal Church.



THE ANGLICAN CATHOLIC CHURCH (ACC), an international Continuing Church body, was badly shaken by the sudden fatal heart attack of Archbishop M. Dean Stephens, 58, just five months after he was elected to succeed the late Archbishop William O. Lewis. Stephens' death also came as the church was still resolving legal disputes which arose when a minority faction separated and set up a rival "ACC" over claimed theological differences. ACC's senior active bishop, John T. Cahoon of the Mid-Atlantic States, began serving as Acting Metropolitan, pending the ACC's 1999 Provincial Synod.

THE ACC'S SECOND CHURCHWIDE CONGRESS ON EVANGELISM attracted an international gathering of nearly 100 bishops, priests and laypeople.

MORE THAN 2,000 PERSONS attended the April 26 consecration of two bishops for the new Church of the Torres Strait—some 5,000 Melanesian Anglicans who in 1997 left the Anglican Church of Australia for an international body of Continuing Churches, the Traditional Anglican Communion (TAC). The Rev. Gayai Hankin was consecrated as bishop ordinary, and the Rev. David Passi as assistant bishop, in the magnificent Church of St. Mark on Badu Island in the Torres Strait, a strip of islands within Australia's province of Queensland. Chief consecrator of the two bishops was the Rt. Rev. Albert Haley, retired leader of the Anglican Catholic Church in Australia, another TAC branch in the region. He was assisted by two other TAC bishops, and a letter of consent from the "establishment" Australian province's Bishop of the Murray, Graham Waldon, who was unable to attend. (Bishop Passi had to resign later in the year due to ill health.)

IT WAS A BANNER YEAR FOR ST. GEORGE'S, RALEIGH, NORTH CAROLINA, a year-old parish of the Anglican Church in America, a part of the TAC. Its "landlords," Sunset Hills Christian Church, decided to close up shop and hand over the completely-paid-for building to the ACA group.

ACA LEADERS WERE SURPRISED to learn that a 92-year-old retired prelate, the Rt. Rev. Charles Boynton, a former ECUSA bishop, had suddenly and unilaterally consecrated two ACA priests, Kenneth Duley and Arthur Rushlow, as bishops within the context of an order the ACA did not know it had. In the ensuing dispute over the rite, all three men left the ACA.

HAVING FINALLY MANAGED TO ELECT A BISHOP to succeed Anthony F.M. Clavier, who resigned under a cloud in 1995, and having weathered a split in the volatile aftermath of that departure, the ACA's Diocese of the Eastern United States appeared to be sailing into calmer waters under the leadership of Bishop Louis Campese of Orlando. Some 120 persons at the diocese's synod learned that DEUS had 17 postulants and four new parishes.

MEANWHILE, THE FIRST GENERAL CONVENTION of the group that had left the ACA's eastern diocese, which established itself as the Anglican Province of America, adopted governing documents, and certified the APA's first presiding bishop, the Rt. Rev. Walter Grundorf of Florida. Also during the year, the 3,100-member APA entered into intercommunion with a "separated," 115-year-old Evangelical Anglican body, the 11,000-member Reformed Episcopal Church.

IN CONNECTICUT, Resurrection Parish, a former ECUSA congregation now in the Anglican Province of Christ the King,

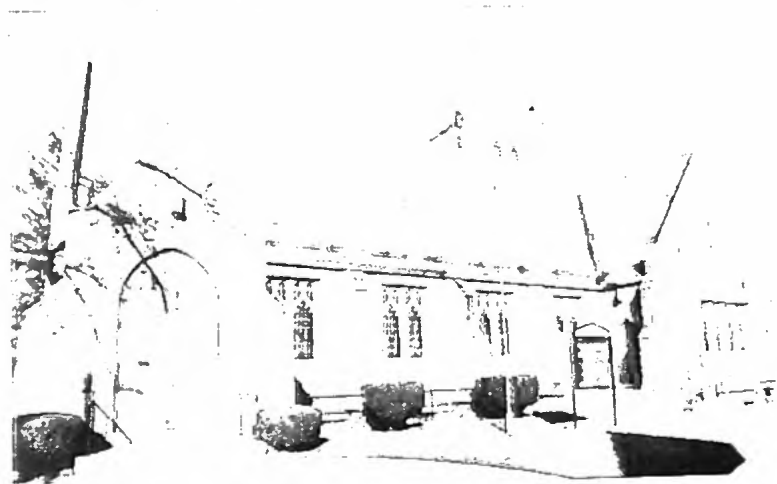
resettled in a splendid new church facility in Ansonia—purchased from the Episcopal diocese to which it had lost its first building.

THE EPISCOPAL MISSIONARY CHURCH (EMC) became the second Continuing Anglican body (TAC being the first) to establish an intercommunion relationship with Forward in Faith—England. Also during the year, delegates to the EMC's triennial synod endorsed the principles of the Continuing Church's 1977 confessional document, *The Affirmation of St. Louis*, except for portions of it relating to communion with the See of Canterbury.

CONTINUING ITS EXPANSION, the Charismatic Episcopal Church, a neo-Anglican body founded by U.S. Evangelicals and Pentecostals, now had congregations or work underway in Germany, Estonia, Kenya, Austria, Switzerland, Great Britain, and Uganda.

The Wider Christian Scene

THE OLD CATHOLIC UNION OF UTRECHT continued the "Anglican Way" of "impaired" communion over women priests, as Old Catholics in Switzerland and Holland—the Union's Mother



RESURRECTION PARISH, an Episcopal-turned-Continuing Anglican congregation, bought this splendid church in Ansonia, Connecticut from the Episcopal diocese to which it had lost its first church building!

Church—became the latest Utrecht bodies to approve the innovation. The actions defied agreements among Old Catholic bishops and seemed to solidify the breach between the Union's churches and its largest body, the ecumenical Polish National Catholic Church in North America. The Polish National Catholic Church has long provided support for historic intercommunion.

ONE MILLION Catholics in Havana's Revolution II in Havana's Revolution II.

THE ECUMENICAL MOVEMENT FOR EQUALITY WITH WOMEN in the Christian world found that churches had

NEARLY 100 churches at the Churches in the new approaches to about an under-representing WCC.

THE REV. GAYAI HANKIN was consecrated along with the Rev. David Passi to shepherd some 5,000 Melanesian Anglicans hailing from the Torres Strait (part of Queensland, Australia), who were now part of the Traditional Anglican Communion, a global body of Continuing Churches.



CANAAN BANANA, Zimbabwe's first president and a Methodist minister and theologian, was sentenced to 18 years in jail after being convicted of 11 charges of sexually assaulting several men during his presidency in the 1980s.

BISHOP LESSLIE NEWBIGIN, one of the century's foremost Christian statesmen, died in England at age 88. A prolific author and speaker, he was a leading expert on world mission whose influence reached deep into both ecumenical and Evangelical circles.

A HISTORIC GATHERING IN CYPRUS of 20 leaders of Middle Eastern Orthodox, Roman Catholic and Protestant churches resolved to speak more openly about the seriously falling numbers and resources of Christians living in the region where Christianity began.

PRESIDENT CLINTON signed a bill allowing the U.S. to take a range of actions—from private diplomatic protest to certain economic sanctions—in response to countries persecuting persons for their religious beliefs.

A FEDERAL SCIENTIST who had earlier claimed to have uncovered a genetic link for male homosexuality made a completely different finding about female homosexuality. Dean Hamer, a homosexual himself, said his research indicated that lesbianism is "culturally transmitted, not inherited." Meanwhile, Dr. Alan Sanders of the National Institutes of Health replicated the 1995 study by Hamer, also of NIH, but found no evidence to support Hamer's finding that homosexuality is a genetic trait.

THE HIGHEST COURT of the 8.5 million-member United Methodist Church ruled that ministers who conduct same-sex union ceremonies violate a binding rather than advisory regulation of the U.S. denomination, and can be tried in its courts. The ruling followed a church court's narrow exoneration of a UM pastor, the Rev. Jimmy Creech of Nebraska, on charges stemming from his officiation at a lesbian marriage ceremony. Also holding the line on clergy sexual morality during the year were the Evangelical Lutheran Church in America, and the Presbyterian Church (USA).

THE SOUTHERN BAPTIST CONVENTION, the largest U.S. Protestant denomination, declared that the husband and wife are of equal worth before God, but that, based on the Bible (*Ephesians 5:22-23*), a wife should "submit graciously to the servant leadership of her husband," who was called to "love his wife as Christ loved the church..."

NATIONAL BAPTIST CONVENTION PRESIDENT Henry Lyons was indicted on 56 federal charges, including extortion and fraud.

HAROLD LINDSELL, whose 1976 book, *Battle for the Bible*, told of a coming upheaval over the issue of Biblical authority, died at 84 in California.

SUSPENDED ROMAN CATHOLIC PRIEST Rudolph "Rudy" Kos was sentenced to life in prison for sexually assaulting altar boys in hundreds of attacks between 1981-92. The case had earlier led to a \$119 million civil judgment (later lowered to \$30 million) against Kos and the Catholic Diocese of Dallas.

SOME SPERM BANKS were starting to custom-design pricey donor eggs for rich people unable to have children.

GAY RIGHTS GROUPS WERE OUTRAGED by full-page ads placed by 15 conservative groups in at least three major daily newspapers; the ads asserted that homosexuals can be healed by accepting God.

CONCERNS THAT HOMOSEXUAL COUPLES might get the right to marry in one state, then seek recognition of such marriages in others, had led to laws against same-sex marriages in at least 28 states.

A LARGE MAJORITY OF AMERICANS—71 percent—never doubted the existence of God, a Pew Research Center poll found. Just 60 percent had said the same thing in 1987. ■

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News of The Weird

FIRST IT WAS FLYING BISHOPS. Now a (literally) flying priest is being sought in England.

A team of British wing-walkers—who stand on the wings of planes in flight—are looking for an intrepid priest to join them to perform a mid-air wedding blessing. The priest will be strapped to the top wing of a 1940s Boeing Stearman biplane and will communicate by radio with the married couple strapped aloft another Stearman.

We're betting that some Anglican priest will do the fly rite. Of course, it will be more contemporarily Anglican if it's a gay wedding—or better yet, the wedding of two transsexuals who change genders in mid-air.

FEELING MUTUAL IN MICHIGAN: The salutation in a July 18 letter from Karlah A. Gibbs—the wife of Michigan's new Episcopal bishop, Wendell Gibbs—pretty much says it all: "Dear Clergy Spouses and Partners."

GRISWOLD=? A Swedish Lutheran observer says he has read a lot about what he calls "the chief of the diocese chiefs" (the presiding bishop) in ECUSA. "I cannot make myself...say bishop," he explained.

But it appears even harder for him to say the name of ECUSA's P.B., Frank Griswold, at least without laughing. "Do you know," he asks, "what 'Griswold'—'Grisväld'—means in Swedish?" It turns out it means "Pig Power or Pig Force."

"This is rich," said one electronic commentator in response. "What an entrancing host of images flood the mind. Gadarene, chiefly."

FROM TRINITY TO TOTEM: While in San Francisco, a reader—an Episcopal priest from the American Midwest—decided to take his son to Grace Cathedral. First impressions were good. The pair beheld a "magnificent" edifice with "beautiful altars and stained glass," built to the glory of God, he said.

But this cathedral is the home of Bishop William Swing, "god-father" of the United Religions Initiative, and as a reflection of Swing's syncretistic notions, the cathedral did not disappoint.

The priest and his son found labyrinths both in the back of cathedral nave and in an outdoor courtyard. "Pagans go into these labyrinths to contact their spirit guides, their gods," the priest said. "It's demonic."

Also enlightening was a visit to the cathedral bookshop, where the two were confronted with various books on Wicca and New Age topics alongside others on Christian themes. The shop was also hawking something called "totem stones"—polished stones with different animal shapes on them, each representing a particular thing desired, e.g. love, money, or health. Sighed the priest: "No longer do we appeal to the Trinity to give us what we need. We now have totem stones."

These stones, by the way, must *au courant* for trendy Episcopalianism: we recently saw some for sale in the bookshop at Washington National Cathedral.

THE CASE OF A 70-YEAR-OLD ROMAN CATHOLIC PRELATE in Zambia suggests that delaying one's midlife crisis is not a good idea. It seems that former Archbishop of Lusaka,

Emmanuel Milingo, left the Vatican and his local church red-faced when he suddenly married on May 27 in the Unification Church (the "Moonies"), which the Catholic Church views as a sect. According to *Ecumenical News International*, the Vatican reacted by publicly disowning Milingo the very next day, and declaring that he had put himself "outside the Catholic Church" through his actions. At last check, though, Milingo seems content to have "mooned" his former church.

ONLY IN AMERICA: "Ancient Jerusalem—or its replica at the controversial new Holy Land Experience theme park"—rises, of course, "in an industrial section of Orlando, across the street from a 7-Eleven," writes *The Miami Herald*.

But guess what—neither the location nor threatened demonstrations by Jews dampened the opening of the Christian "living Bible museum" in February. On day one, the demonstrations fizzled—only two Jewish Defense League members showed up—and in fact, the park was founded by a Messianic Jew who is a Baptist minister. And by noon on opening day, the park had reached its 800-person capacity, and had to temporarily close its doors. But let's see: there's *got* to be a McDonald's around here somewhere.

YOU BET YOUR ASH II: A reader writes to say that one of his friends, an Episcopal priest in a liberalized diocese, had said this about his funeral plans: "I am directing a full Requiem, after which I shall be cremated. A committee of four priest-friends will pick up the 'cremains,' drive out to [the see city], and blow them through Bishop _____'s central air conditioning system."

Said the reader: "This is an excellent example of how liturgical practice can creatively adapt to existing situations and further the Kingdom." ■

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Dixon Attorney Claims Bishop Is Final Authority In Hearing Which Ends Without Ruling

Report/Analysis By Auburn V.F. Traycik

FOR MONTHS, the notion has lurked just beneath acting Washington Bishop Jane Dixon's insistence that her canonically tardy rebuff of Fr. Samuel Edwards must nonetheless be enforced.

But now it is out in the open: the orthodox priest must be removed as rector of Maryland's Christ Church, Accokeek, because Dixon is the final authority for the "hierarchical" Episcopal Church (ECUSA) in the Washington Diocese, and empowered to "interpret" church canons.

So Dixon attorney David Schnorrenberg argued when the bishop's lawsuit against Edwards and the parish vestry moved into federal court in Greenbelt, Maryland, on August 23.

Asserting that ECUSA is instead a constitutional, canonical church with a system of checks and balances, defense attorney Charles Nalls saw Schnorrenberg's innovative view as elevating Dixon to "judge, jury, executive and legislative branch" all in one.

Fr. Edwards said later that Schnorrenberg's "extraordinary" contention that a diocese's bishop is "the sole interpreter of the canons" would mean that ECUSA has "franchised authoritarianism or absolute anarchy."

rule on any of the motions that day, rather taking the case under advisement.

A decision was not expected for several weeks. At Messitte's urging, the parties had undergone mediation for nearly a month prior to the hearing. While the effort clearly failed, Messitte again encouraged the parties to seek a negotiated settlement prior to the issuance of his ruling in the case.

The hearing—attended by Edwards but not Dixon, who was vacationing in Scotland—was witnessed by about ten Dixon supporters, including her attorneys, while about 30 persons turned out to support Christ Church. They included about a dozen parishioners and some 15 persons from Save the Seed, a 500-member, non-denominational church in Waldorf, Maryland.

A spokesman for the Waldorf group said that cordial relations between members of Christ Church and Save the Seed had grown from a friendship between Seed's pastor and Christ Church vestryman Wes Courtney. Asked what principle the Waldorf group was there to defend, the spokesman said simply, "The Christian principle." Courtney and his fellow parishioners are Bible-believers, he said, "and that's what we are."

IN HIS OPENING REMARKS on the motion to dismiss, Nalls said the case was about an Episcopal parish "that has been literally rent asunder," which should not be in secular court.

He contended that Dixon lacks standing in her own right to bring a suit which—at every turn—involves the diocese as well.

Nalls pointed, for example, to claims in the bishop's pleadings that the church property is held in trust for the diocese and ECUSA—an assertion that the 303-year-old parish disputes.

The property issue has arisen mainly because of Dixon's failed bid to enter Christ Church to conduct services for a parish that she says has no rector. When she attempted to do that May 27, parish lay leaders invited her to worship but not to lead the service, whereupon Dixon held a competing outdoor rite on church grounds. The rival Sunday service has continued at a nearby community center with former Washington Bishop Ronald Haines or other clergy presiding.

But Nalls' overarching argument for dismissal was that Dixon has not exhausted potential ecclesiastical remedies for her dispute with Edwards, which her lawsuit did not mention were available and already being pursued.

After her suit was filed June 25, it emerged that some Washington clergy had submitted presentment charges against Edwards on May 29, and that Dixon had vaguely preferred similar charges against the priest in a May letter to Bishop Jack Iker of Fort Worth. That is where Edwards remains canonically resident, and the charges are now being adjudicated.

Edwards is accused of constitutional and canonical violations, including teaching unapproved doctrine (apparently because he opposes women's ordination) and functioning in the diocese for more than 60 days without a license (a claim based on Dixon's non-acceptance of Edwards as rector).

Two sets of presentment charges were likewise lodged against Dixon after her lawsuit was filed. One was submitted by three



When Bishops Attack: Part III

Dixon, Bennison Come A-Courting

ECUSA, it seems, "doesn't have a pope, it has 100 of them," he said, referring to the approximate number of Episcopal dioceses. "I don't think that's the way [the church] is organized."

But then, from the start of the internationally-watched, six-month battle with Dixon, Edwards has been saying it is a contest between "the rule of law and the rule of whim."

FILED IN JUNE, Dixon's lawsuit seeks a declaratory judgment removing Fr. Edwards from the rectorship and rectory of Christ Church, based on Dixon's rejection of him seven weeks after the 30-day period in which bishops may demur on a vestry's rector call. It also asks the court to nullify the vestry's contract with Edwards, and affirm the bishop's claimed right to enter the parish property and conduct services there.

Adopting a new interpretation of the relevant canon, Dixon, who objects to Edwards' orthodox stands (e.g. on women's ordination) and strong criticisms of ECUSA, says that she can still refuse the priest after the 30-day limit. Parish leaders say that her lack of timely objection means that Edwards is the lawful rector.

During the August 23 hearing, U.S. District Judge Peter Messitte heard three hours of intense argument on the respondents' motion to dismiss the case, and on the plaintiff's motions for a preliminary injunction and summary judgment (a final ruling based on uncontroverted facts of the case). Messitte did not



FR. EDWARDS speaks with a reporter after the federal court hearing, and at far left, prays with members of a Maryland Bible church and others who came out to support him and Christ Church. Below, attorney David Schnorrenberg (center) and JoAnn MacBeth huddle with others representing Bishop Dixon outside the courthouse.



retired Episcopal prelates—Bishops FitzSimons Allison (South Carolina), Maurice Benitez (Texas), and William Wantland (Eau Claire)—and another by some 35 Washington laypersons from at least 11 parishes, and three clerics.

She is charged with constitutional and canonical violations related to her campaign to oust Fr. Edwards. These include ignoring the 30-day limit to oppose a rector call, and failing to obtain permission from Christ Church's rector and wardens to hold services within the parish's geographical boundaries. A Review Committee of bishops, clergy and laity began considering those charges on August 20, and has called for "extensive" additional documentation, Nalls said.

As a result of the canonical disciplinary process, Edwards or Dixon, or both, could face admonition, suspension, or defrocking, attorneys told the judge.

Nalls contended that any decision by the court before the church proceedings were complete would pre-empt the findings in those cases, and risk unconstitutional interference. This is ultimately a conflict over ECUSA's internal rules and workings, he said, and the "ecclesiastical tribunals of the Episcopal Church have not acted."

Disputing one of Dixon's arguments for preliminary injunction, he also asserted that there was no "irreparable harm" involved in maintaining the *status quo* while the process prescribed by the canons runs its course. Meanwhile, he said the parish should be allowed to retain the rector it chose.

"The lawfully elected vestry of Christ Church went through a canonical process to call a rector...They followed the rules," he said. "No one is going anywhere. The flock is being tended to," he said.

BUT SCHNORRENBURG MAINTAINED that Christ Church is "not following the rules" because it has ignored Dixon's conclusion that Edwards is "not duly qualified" to be rector.

Asserting that ECUSA, while it lacks a pope, is a "hierarchical church," he countered that the case primarily involves "de-

isions made by the decisionmaking authority" of an ECUSA diocese, upon which the secular court cannot pass judgment under the First Amendment. The court should therefore accept as final and enforce Dixon's directive on Fr. Edwards, which he said the defendants have "disobeyed," dividing Christ Church in the process.

The defendants say there is "a hierarchical [disciplinary] process going on, but there's a hierarchical decision that has been made," Schnorrenberg said. He noted that some 70 ECUSA bishops had endorsed Dixon's right to make such a decision.

He accused the rector and vestry of the historic parish of asserting "squatter's rights," but claimed that this is "not a case about who owns the property." Rather, if Christ Church is part of ECUSA, it must honor its bishop's decisions, he declared.

He contended that Dixon had not tried to force her way into Christ Church, but had suffered injury because she was denied what he said was her canonical right of access to it, which he said could be exercised "as often as she pleases."

Injunctive relief was indicated, he maintained, because a "big number of people are being adversely affected" by the Accokeek dispute (though the respondents told the judge that only 20 active Christ Church members, out of some 135, had joined the rival group; average attendance at the parish this summer was said to be 60).

Schnorrenberg also said that it could take over a year (past Dixon's retirement date) for a church court to restore Dixon's "right to exercise her ministry" at Christ Church. Court action now to relieve this "hardship" will not stop the ecclesiastical process, he pointed out.

"What do I need to know about the bishop that authorizes her to [enter the parish]?" asked the judge, who also wanted to know why Dixon was called bishop *pro tempore*.

Schnorrenberg asserted that Dixon, a suffragan who assumed oversight of diocesan affairs after the December 31 retirement of Bishop Haines, is "the bishop of the Diocese of Washington" and its "ecclesiastical authority" and as such must follow the canons.

The attorney first asserted that the parish court rule Dixon—perhaps meaning that the court would be adjudicating a different matter—Dixon was guilty of canonical violation. Under questioning from Messitt, Schnorrenberg said, though, that bishops are subject to jurisdiction through the enactment of canon law. "The court is subject to any higher authority," he said. "The principle of liberal candor, said the judge, is not applicable here.

IN HIS THOUGHTFUL questioning during the hearing, the judge appeared to be weighing whether or not the court could offer the

ing the questions of Dixon's access to Christ Church and Edwards' rectorship of it. Could the court defer ruling on the priest's removal, he asked, and affirm the bishop's right to visit Christ Church—assuming for now the "regularity" of her rejection of Edwards?

Neither attorney seemed to favor the move, however. Schnorrenberg agreed that the questions could be separated, but vied for all the relief that Dixon had requested, while Nalls argued that the issues of access and rectorship are intertwined.

In his reply, Nalls tried to distinguish the bishop's canonically-required triennial visit to a parish from Dixon's aim of taking charge of Christ Church as its ex-officio rector. That implies a more frequent presence, which would necessarily impinge on the key question of whether Edwards is the lawful rector, and his rights in that role. As the rector sits on the parish vestry, such a move would also impact church property and other corporate responsibilities, he said.

Nalls also held that, while Dixon is the diocese's "acting ecclesiastical authority," she remains a suffragan bishop, who has no canonical right to be a parish rector.

"[If we] resolve the issue of who the rector is" in ecclesiastical court, "the visitation issue becomes less muddy," he said.

Schnorrenberg contended that even allowing Edwards to remain in the rectory would invite interference in Dixon's ministry at Christ Church. "She has the right to access" whether or not it supplants someone later found to be the rightful rector, he said.

Afterward, both Nalls and Edwards said they felt the "searching" questions posed by Judge Messitte indicated that he is approaching the case carefully, and weighing all the issues.

A Vast International Orthodox Conspiracy?

Report/Analysis By Robert Stowe England

AMID THE INTENSITY of Acting Washington Bishop Jane Dixon's battle to eject the traditionalist rector of Christ Church, Accokeek, it was left to former Washington Bishop Ronald Haines to provide some comic relief, albeit unwittingly.

Taking a page from Hillary Rodham Clinton's playbook, Bishop Haines told some 50 diocesan loyalists gathered for a rival Christ Church service at an Accokeek community center over the summer that they are one small target in a "big international" conspiracy "to intimidate and...destabilize" those in the Episcopal Church (ECUSA) who support "the social Gospel."

As examples of the vast "conspiracy" backed by lots of money, Haines revived and embellished long-ago-refuted claims by liberals to explain their big losses at the 1998 Lambeth Conference—otherwise known as the "chicken dinners" defense.

The bishop's remarks at the start of the 9 a.m. service were partly prompted by the filing of two sets of ecclesiastical charges against Bishop Dixon two days earlier, he indicated. They accuse Dixon of canonical and constitutional violations in connection with her crusade against Fr. Samuel Edwards.

Haines predicted a "proliferation" of "legalities" by Edwards' supporters as part of the "attempt coming in our direction...to intimidate and destabilize"—though the litigation was begun by Dixon on June 25, when she filed a federal lawsuit against Edwards and the vestry of Christ Church. The church presentment charges were filed against Dixon after that.

Haines did not detail what he meant by the "social Gospel," a term often used in the 1960s to describe efforts by mainline church leaders and clergy to support causes such as the civil rights movement or the battle against racism and poverty.



THE REV. CHARLES NALLS, attorney, looks on (at left) as Christ Church vestryman Wes Courtney signs presentment charges against Bishop Dixon in July. Myron Ebell of Ascension and St. Agnes, Washington, was one of some 35 other laypersons to follow suit.

Haines also did not mention the issues that have divided the diocese and are involved in the dispute over Christ Church. These include the forced acceptance of women's ordination and the diocese's support for the ordination and blessing of those in same-gender sexual relationships.

The Accokeek case has an "international" aspect chiefly in that it has been widely seen as representative of a conflict over theology and authority between liberal, more wealthy Anglican provinces in the north and west and conservative but often poorer global South provinces, where most Anglicans now reside.

But Haines seemed to see those at the rival Christ Church service as among the targets of an ominous global scheme.

Speaking impromptu, he told the congregants that they were where "the lightning touches the ground here at Accokeek. It's a small piece of geography but it's a part of the events of a big international [effort]..."

Supporting his claim of a "big international," well-funded conspiracy, Haines turned to Lambeth '98 in Canterbury, where 850 Anglican bishops from around the world voted 7.5 to 1 for a resolution upholding traditional sexual morality and deeming homosexual practice "incompatible with Scripture."

Haines told the congregation that he and Bishop Dixon hosted an hour and a half event for about 20 people one evening during Lambeth, at a cost of about \$400. Haines did not tell his listeners that that meeting's aim was to introduce non-celibate homosexual Church of England and ECUSA members to bishops of the developing world, as part of a campaign to sway their vote on the sexuality resolution.

In contrast to the meager spending on this Lambeth soiree, the bishop claimed that conservative ECUSA prelates spent \$1 million at Lambeth to influence votes on the sexuality resolution.

Haines said that the conservative American Anglican Council (AAC), which he sees as central players in the alleged conspiracy, "was there with a whole building—a large, large building, with free phone banks for any bishop who wanted to call anywhere in the world."

(Actually, it was the Oxford Centre for Mission Studies which rented a building on campus, and invited the AAC to help it assist Third World bishops trying to make their voices heard amid Lambeth's unfamiliar procedures. The whole operation was said to have cost about \$30,000.)

Haines also renewed suggestions that some global South bishops may have been bribed for their support on the sexuality resolution, a charge that has been vehemently denied by the prelates concerned—many of whom had already made their opposition to homosexual behavior eminently clear long before Lambeth.

Indeed, some revisionist bishops (such as Massachusetts Suffragan Bishop Barbara Harris and Scottish Primus Richard Holloway) became a laughing stock for their claim that conservative U.S. bishops “bought” the votes of African bishops with “chicken dinners.”

Yet, while the assertion has been denied even by some liberal sources—not least leading gay activist Louie Crew—it still resurfaces from time to time.

Said Haines: “I was present to see some railroad tickets handed out...and a driver service...a nice charitable gesture, but I’m left thinking, okay, who...supplied the million dollars? That’s more than any diocese or any combination thereof could ever put up. And the even more important question is, why?”



Money As Manipulation

Ironically, conservatives say there is more evidence that liberal dioceses or groups in ECUSA are or have engaged in financial influence-peddling—granting or withholding funds—among global South Anglicans in order to advance particular liberal aims or punish foreign provinces that oppose them.

“Well endowed Episcopal churches and dioceses have funneled funds to Africa for years, as long as the Africans remained amenable to western innovations such as women’s ordination,” Julia Duin (an Episcopalian) reported recently in *The Washington Times*.

More recently, though, she wrote, some dioceses and churches of the wealthy American Church are cutting off contributions to African dioceses due to disputes over “homosexuality. Scripture and internal turf wars”—the latter clash arising from the recent consecrations for the controversial Anglican Mission in America (AMiA) within ECUSA territory.

Haines himself was reported to have told a Ugandan prelate requesting funds for Uganda Christian University in late 1998 that Lambeth’s orthodox sexuality resolution, heavily supported by African bishops, was an “impediment” to potential grants from his diocese for African Anglicans. The resolution had offended the D.C. diocese’s “significant” and deep-pocketed homosexual community, he indicated. It seemed to have little impact when the Archbishop of Canterbury ripped such Lambeth-linked withholding of aid as “immoral and deeply unChristian.”

The fabulously-wealthy Trinity Episcopal Church on Wall Street recently rejected a \$146,000 grant to the Rwandan province over its archbishop’s role in consecrating bishops in Denver for the conservative AMiA, which is unrecognized by ECUSA.

Before that, the Episcopal Diocese of Minnesota cut off funds for a ministry to eight poor African countries. The diocese claims that financial accountability was the issue with Mobile Outreach Ministry, but its director, the Rev. Gabriel Odima, claims it stems from African bishops’ opposition to homosexuality at Lambeth.

Odima, based in St. Paul, says he has learned that this has happened elsewhere, reported the *Times*. “The liberal dioceses are using their checkbooks as a card to play against us,” he said.

The Rev. Stephen Noll, a Pennsylvania priest serving as vice chancellor of Ugandan Christian University, says the withholding of funds is “common knowledge” among Africans.

“This has happened to many other African countries and African churches,” said Rwandan Bishop John Rucyahana of Shyira. “Our opinion and independence of mind is being choked by the gifts of money. That is manipulation and dehu-”

Independent Attorney To Probe Edwards Charges

Canonical charges against the Rev. Samuel L. Edwards will be investigated by an independent church attorney, the Diocese of Fort Worth’s standing committee decided at a special meeting August 13.

Bishop Jack L. Iker of Fort Worth, where Edwards remains canonically resident, said an attorney (not named by deadline) will examine the charges and report confidentially to the standing committee, which may act as a review panel in such a case under the canons.

Iker said the standing committee, which includes persons in the same traditionalist societies as Edwards, acted “in the interest of fairness” to all parties concerned.

The lawyer’s report will be due within 60 days of receiving the assignment, and the committee will have 30 days after that to decide whether or not to issue a formal presentment against Edwards.

The charges accuse Edwards of violating the church’s constitution and canons in connection with his refusal to heed acting Washington Bishop Jane Dixon’s demand that he leave Christ Church, Accokeek, Maryland, where the priest and vestry say Edwards is the lawful rector.

The Fort Worth diocese is proceeding on the accusations despite the fact that they were not properly forwarded to Bishop Iker, as canons require, after they were submitted in late May.

Iker and Edwards first learned of the charges from an *Episcopal Life* story on July 6, about ten days after Dixon filed a federal lawsuit against the priest. The standing committee has since proceeded on what it views as two sets of accusations: a formal one from 15 Washington clerics and another vaguely lodged by Dixon in a May letter to Iker.

The sudden appearance of the ecclesiastical charges raised speculation that Dixon had been obscuring her charges. Edwards tried in Washington. Some thought she had claimed that her written comment to Iker—that she had censured officiation at Christ Church for more than 10 years—violated unspecified church canons—constituted a canonical charge, but that Iker, who has jurisdiction over the diocese, failed to act on them within the canonical time limit. In that case, the diocese in which the charges were filed would prosecute them.

Indeed, when word of the charges was reported in *Episcopal Life* by one of the accusing Washington clerics, she maintained both that she had given Iker notice of the charges, and that she did not forward the charges to Iker because she was convinced—obviously—that he would do nothing about them.

Sources included reports by William Murchison and Robert

manizing to think we will do what people want because they have money."

Terming it part of "the battle for the truth of the Gospel," Archbishop Yong Ping Chung of South East Asia said he was "outraged that money and resources provided by God for the world church is being controlled...and applied as...pressure...to poorer churches to comply with the will and agenda of the givers."

Diocese Sues Historic Philly Parish To Win Its Endowment

Report/Analysis By William Murchison

PENNSYLVANIA EPISCOPAL BISHOP CHARLES E. BENNISON'S July 26 lawsuit against a parish that declared independence from the diocese lends an odd but unsurprising twist to the long tale of his relationship with the bare handful of traditional parishes still left to him.

Argumentatively committed to diocesan "diversity," Bennison seeks to polish off the second of two conservative parishes on which he has made outright war. His lawyers want St. James the Less, in down-at-the-heels East Falls, dissolved as a parish and all assets handed over to the bishop as trustee.

The other conservative parish—St. John's, Huntingdon Valley—joined the Anglican Mission in America (AMiA) and met Bennison's consequent demand that it move out of its building practically overnight, rather than concede the bishop's right to proclaim Bennisonian theology to parishioners; the congregation is now meeting at a nearby Methodist Church.

Pennsylvania's bishop, never shy about extolling the latest theological fad, recently likened his own brand of liberal revisionism to Jesus Christ's revelation of Himself.

"Jesus," said Bennison in an interview with *The Dallas Morning News*, "was a revisionist. He inherited his own tradition and interpreted it in a way that was meaningful to his people in his own time. He went beyond the letter of the law. In the same way, God is always revealing new things to us."

St. James and its rector, the Rev. Dr. David L. Ousley, doubted that God was revealing these new things through the bishop, but Bennison and the diocese were moving to force parishioners to either change their orthodox views and practices or leave ECUSA. In May 1999 St. James voted to leave the diocese and become, at least temporarily, an independent parish. Its right to do so rests in part on legal assurances that the 151-year-old parish owns and controls its own property.

Such assurances are soon to be tested—perhaps within six months. Faced with the firm resolve of St. James members to remain in their parish building, the diocese now prays that the oddly named Orphans' Court—a division of the Court of Common Pleas that oversees controversies involving estates, trusts, orphans, and non-profit organizations—will turn St. James' over to the diocese.

Fr. Ousley declined "at present" to specify the size of the parish endowment, which is believed, nonetheless, to be substantial. Among past benefactors of the parish: Philadelphia merchant prince John Wanamaker, a Presbyterian with mostly Anglican children. (Wanamaker himself is buried in the historic parish cemetery.)

Five separate buildings and nearly three acres comprise St. James the Less, which traces its origins to 1846. Ousley, 49, has been rector since 1983.

St. James said it had engaged a former American Bar Association president, Jerome J. Shestack, and a church property expert,



FR. DAVID OUSLEY, rector of St. James the Less.

Valerie J. Munson, to wage legal warfare on its behalf—though that's not what the parish wants. "We just want to be left alone to be who we are—committed Christians worshipping God and serving our neighbors," Ousley says.

Very real is the parish's commitment to its mostly black inner-city neighborhood. A school the parish

started two years ago, serving pre-kindergarten age to fourth grade students, will continue this fall, according to Ousley.

"Knowing this diocesan thing is hanging over our heads," he says, "we decided to go ahead. If we only had the school for three years, then we only had it for three years."

The school is expected to have 30 students this fall, with four teachers. Over two-thirds of the students are black. Need-based financial aid is raised outside the parish, given that "a number of kids in the immediate neighborhood really need help." Ousley leads chapel services and teaches the catechism.

Why the crackdown, two years after St. James' Declaration of Independence from Bennisonism? Ousley believes that the "harshness" of the diocese's handling of St. John's and St. James "is intended to send messages to the rest of the diocese."

ALREADY, THE DIOCESE'S HARD LINE, on top of the "new religion" imposed by the last ECUSA General Convention, has apparently hit home with the Rev. Dr. Richard Upsher Smith, Jr., rector of All Saints', Wynnewood, a low church traditional parish in the diocese. Smith is decamping for Rome and a teaching position at a Catholic institution. Since most All Saints' members did not want to leave ECUSA, they now must try to fill a vacancy in the rectorship—a vulnerable situation that liberal bishops often try to use to their advantage.

Not that laudable intentions don't bubble from the mouths of diocesan spokesmen. A statement on the diocesan website protests that the only object of the lawsuit against St. James' and the spring takeover at St. John's, is "to secure continuation of two vibrant community ministries."

How "vibrant" the premises at St. John's have become since most members left is open to question. The supply priest sent in by the diocese serves a congregation of around ten.

Moreover, observed a parish release, Bennison's bid to dissolve St. James and take control of its assets does not seem to telegraph long-term plans to continue parish activities, especially as it is unlikely that enough new persons will be found to fill the pews in a struggling urban neighborhood.

Bennison's expressed love of diversity has about it an almost beguiling baldness: "We respect and embrace the spectrum of diversity represented in our [diocesan] membership, which encompasses varied theological perspectives, socio-economic and geographical boundaries, race, gender, sexual orientation, and family structure.

"Our diversity is...a demonstration of the vitality of the Episcopal Church in Pennsylvania."

That may just be the case—if not in the way Charles Bennison would have that case understood. ■

Carey Placing Territory Before Truth, Bishop Says

Allison Also Raps Nixed Rwandan Grant, Nigerian Primate's About-Face

Report/Analysis By The Editor
With Robert Stowe England

A LEADING EVANGELICAL PRELATE involved in the recent consecrations of additional bishops for the controversial Anglican Mission in America (AMiA) believes the Archbishop of Canterbury's position on them places territory before truth, and risks the repetition of historical mistakes.

"To elevate territorial boundaries over issues of the Christian faith and mission opportunities can scarcely be defended from the charge of idolatry," contended retired South Carolina Bishop C. FitzSimons Allison, who is also a noted scholar and author. He spoke to *TCC* August 5 after preaching at the Falls Church in the Virginia city of the same name.

On June 24 in Denver, Allison and four other prelates, including retired West Tennessee Bishop Alex Dickson, assisted Archbishops Emmanuel Kolini of Rwanda and Yong Ping Chung of South East Asia in consecrating four new bishops for the AMiA's some 40 congregations and 8,000 adherents. The mission is sponsored by the two foreign provinces, over the objections of liberal Episcopal Church (ECUSA) leaders and Archbishop George Carey.

The four new prelates joined two others, Charles Murphy, and John Rodgers (now retired), who were consecrated for what became the AMiA in a surprise January 2000 rite in Singapore. Dr. Carey and other Anglican primates (provincial leaders) deemed the 2000 consecrations irregular and warned against a repeat of them—while also sidestepping major appeals to start disciplining ECUSA's liberal excesses on homosexuality and other matters in 2000 and 2001.

AMiA's supporters contend that, as ECUSA's entrenched liberal leadership has abandoned scriptural authority and punished orthodoxy, in effect imposing a new religion and moral code, the mission is necessary for those desiring to remain faithful and a part of the Anglican Communion. Carey, however, views AMiA and its episcopal backers as a renegade movement, whose violation of institutional order and boundaries constitutes a more serious threat to unity (evidently) than heterodox bishops.

In a June 19 letter to Kolini and Yong ahead of the Denver consecrations, Carey expressed mild concern about bishops violating the international Anglican consensus, but insisted that: "It is not right to trespass upon the ministry Our Lord...has committed to others...What is proposed cannot strengthen, but can only undermine" communion between Anglican primates, he said.

"What you propose to do is in blatant disregard of our Anglican ecclesiology," Carey told his two colleagues. "Are you and your [provinces] aware 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?"

More recently, Carey has warned that a break in communion with the two foreign provinces may be at stake. According to *The Church of England Newspaper*, he accused Yong and Kolini of an "illegitimate exercise of ill-gained authority which the two primates have arrogated unto themselves." The matter is further complicated, Carey asserted, if the two leaders had the support of all their fellow bishops, or if they did not, as in the case of Yong, whose action was scored by three of nine South East Asian prelates.

Carey's views are part of a broader international Anglican controversy, inclusive of the Accokeek dispute, over whether the "schismatics" are those who have unilaterally changed the church's historic faith, or those who in turn have resisted or circumvented institutional "authority" to retain it.

Bishop Allison believes that Archbishop Carey "is perpetuating the same kind of mistake Archbishop [John] Moore made in the late 18th century," when he declared that he would not accept the consecration of Samuel Seabury, the American Church's first bishop, because Parliament did not recognize the Scottish bishops who consecrated him.

"I also quote [Bishop and former Anglican Communion Executive Officer] Stephen Bayne, who said that Anglicans had apostolic succession, and Methodists had apostolic success.

[We] ran the Methodists out of the territorial boundaries of parishes...[we] lost them over a [a matter of] territory," Allison told *TCC*.

"I hope that Archbishop Carey is not going to perpetuate that same mistake over diocesan boundaries," when the issue is actually the integrity of the church's faith, he said.

Noting that Dr. Carey has recently "threatened to be out of communion with Kolini and Yong," Allison said: "It's such a disappointment that he can stay in communion with [former Scottish Episcopal Primate] Richard Holloway, who denies the divinity of



Bishop Allison

Christ, Jack Spong, who denies Christianity, [ECUSA] Presiding Bishop (Frank Griswold), who uses *John 16:12* as an excuse to teach contrary to Scripture, and...with Trinity Church Wall Street, which has [someone] recommending paganism...in their newspaper," but then "cancels a grant of \$146,000" to the needy Rwandan province.

In a widely protested move, Trinity Church's grants program—which reportedly allocates funds exceeding \$3 million around the world—recently rejected Rwanda's request for \$146,000 to continue a clergy and lay leader training program for three more years, citing Kolini and two other Rwandan bishops for "actively working to promote schism" within ECUSA.

"The decision by the wealthiest Anglican Church in the world, Trinity Church, New York, to cut off funds to the struggling church in Rwanda because of the Colorado consecrations is one of the saddest and cruelest things I have ever seen in church affairs," said Canon Bruce Ballantine-Jones, president of the Anglican Church League in the Australian Diocese of Sydney, which has supported Rwanda's ministry to war orphans. Rwanda, still trying to recover from racial genocide in 1994.

"is poor beyond description. [Trinity Church is] using their financial clout to punish ordinary Christians."

Trinity was more concerned, he said, about bishops who "break the house rules of the Anglican Church" than those they are trying to support: "Bible-believing [Episcopalians] who are being driven out by the heresy and pro-homosexual policies of its leaders."

Carey's concomitant warnings about a break in communion with the two foreign sponsors of AMiA are the more interesting, in light of a statement by Anglican primates in 2000. In a move clearly designed to keep the wayward American Church from getting the boot, the leaders said that the only way a province could place itself outside the Anglican Communion was to publicly repudiate parts of the Lambeth Quadrilateral—which neither Rwanda or South East Asia have done. Carey, however, has used other parts of the 2000 statement to criticize Yong and Kolini.

Money Talks?

Asked if he thought other Anglican provinces would step up to support Rwanda and South East Asia in their efforts to preserve authentic Anglicanism in America, Allison said he hoped and prayed so.

But he said "there is so much money [going] out of ECUSA"—money which many conservatives think is being used to try to deter any such impulses among faithful but needy parts of the Communion. Trinity's denied grant to Rwanda—a rare instance in which such a move was made public—is seen by some as an implicit warning to other Third World provinces.

There is widespread speculation currently, for example, about Nigerian Primate Peter Akinola's recent switch from what Allison termed an "affirmation" to a "condemnation" of AMiA. As Akinola leads Anglicanism's most populous province—over 15 million Anglicans—his shift to a more pro-ECUSA posture is highly significant.

Akinola earlier backed AMiA's original bishops, Rodgers and Murphy, Allison said, and within the last year was so alarmed by the thousands of Nigerian Anglicans in America who could not find a spiritual home in ECUSA that he was considering sending a chaplain or bishop to minister to them.

"We have lost more than 4,000 Nigerians to independent churches in the Diocese of Chicago alone," the primate was quoted as saying in *TCC* late last year. "There is not an evangelical parish they could find. When Nigerians [come] to Episcopal churches they hear nothing but sexuality issues and are treated coldly. Where there is different doctrine being taught, they leave."

In the same interview, with journalist David Virtue, Akinola claimed that Trinity Church, Wall Street, had decided to spend a large amount to wire the Nigerian Anglican Church together with computers, but wanted the primate to agree not to regularize or recognize the Singapore consecrations. Akinola sided with Dr. Carey in viewing the consecrations as irregular. But he also (then) saw them as valid, remarking that he thought such a move was "necessary" and "inevitable," given the spiritual state of ECUSA.

This raised hopes among AMiA and Forward in Faith, North America leaders, Allison noted, that Nigeria would accept under its auspices a traditionalist bishop, namely Edward MacBurney (retired of Quincy), to serve alongside AMiA's other (Evangelical) bishops.

It didn't happen, and since then Akinola appears to have been actively courted by liberal Anglican hierarchs. He has now com-



NIGERIAN ARCHBISHOP Peter Akinola (right) with Archbishop of Canterbury George Carey in a recent *Anglican Communion News Service* photo.

pletely changed his tune about ECUSA, sparking suggestions that he has been bought off. The matter is being investigated, but some

sources believe that as much as \$1 million or more from "somewhere in New York" is involved.

In a recent interview with Canon Emmanuel Adekola for Church of Nigeria News, Akinola now says he believes ECUSA "is as healthy as any church can be."

He says he paid for his own trip to America to investigate the "spiritual needs" of his Nigerian flock there, and controlled his own itinerary during the visit.

He admits that his conclusion is based only on the four parts of ECUSA he recently visited—Chicago, Southern Ohio, parts of Michigan and Houston—and maintains his and his church's firm opposition to any ECUSA dioceses which do not uphold scriptural authority or reject homosexual practice. However, he claims not to have encountered any U.S. prelates who are "allowing homosexuality," though the bishops of at least two of the dioceses he visited are pro-gay.

Akinola seems to reiterate his earlier acceptance of AMiA, but echoes Carey's assertions there should have been attempts to reconcile the "irregular" bishops and ECUSA's liberal leaders. AMiA claims Bishop Griswold never responded to requests for a meeting, and does not know how opposing theological viewpoints can be reconciled, anyhow. But Akinola scores AMiA for consecrating more bishops, which he declared to be "totally wrong, because the name for that is 'schism.'" He contends that, within Anglicanism, bishops and their geographical boundaries must be respected, so it is "not permissible" to start another Anglican jurisdiction on ECUSA's turf, no matter what problems may exist.

He reminded that Anglican primates have instead advocated "sustained pastoral care" for alienated groups in liberal dioceses. He did not mention that U.S. groups are still waiting for such care—with the apparent exception of Akinola's expatriate flock.

When he met Griswold in New York, Akinola said the P.B. assured him he was prepared to create a "chaplaincy...whereby I could send a priest who would help to organize and monitor the spiritual welfare of my people in America." The need for such a step evidently was not seen by Akinola as evidence of doctrinal problems in ECUSA.

He said he also received assurance of special accommodations for Nigerian Anglicans from Bishop Claude Payne in Texas—where, ironically, a conservative Nigerian minister and his African flock recently left and joined the AMiA, a few days after Akinola counseled them against "schism."

The African cleric, Augustine Ogbunugwu—who had built a Saints African Episcopal Church in Houston to over 500 members—left after, he says, Payne suddenly dismissed him, claiming he was unable to unite factions in the parish which the priest thinks were created by diocesan interference. But Akinola vice Ogbunugwu as having broken communion with his province.

However, Akinola denies accepting any favors or money from Griswold or anyone else in return for his changed views on ECUSA. He did not say he had "received any money" get

inely trying to work out his province's problems, and insists he (Akinola) is leading Nigeria to "become independent and not a beggar church...[T]here is no price tag on my head," he declares.

The Four Loves

Allison touched indirectly on ECUSA's homosexuality dispute in his sermon at the Falls Church, which focused on "The Four Loves," with references, of course, to the C.S. Lewis book of the same name.

The bishop asserted that male-female relations as outlined in *Genesis* and *Mark 10:6-9* (on marriage) indicate that such relations "are not a matter of mere morality but of the very being of our identity."

The institution of marriage, he argued, is such a critical support to society as to be important even to those not married but living in the culture. Thus, all of society suffers with the increasing numbers of broken homes.

Also warmly welcomed at the Falls Church August 5 was the Rt. Rev. Julius Gachuche, the Anglican Bishop of Mount Kenya Central, and his wife. The lively, friendly prelate has been on an 11-month study sabbatical in the U.S. that will end in November. His questions to this writer showed a keen interest in the state of ECUSA.

*AMiA started a drive to provide the funds to Rwanda which Trinity denied. Donations for that purpose can be sent and made payable to AMiA/Rwanda, P.O. Box 3427, Pawleys Island, SC 29585.

REC Parish's Move To AMiA Seen As Forging Joint Ministry

ON SEPTEMBER 15, bishops of the Reformed Episcopal Church (REC) and the Anglican Mission in America (AMiA) will come together at St. Stephen's, Jackson, Mississippi, for a first-ever event—the transfer of a parish from the REC to the AMiA.

The affiliation change—which is being made with the support of leaders in both bodies—appears to mark only the second time a parish has moved from a "separated" orthodox Anglican jurisdiction back into one linked to the "official" Anglican Communion. (The first was a small Wyoming congregation of the Anglican Evangelical Church, says AMiA Executive Officer Harry Griffith.)

While controversial within the wider Communion, the some 8,000-member member AMiA is sponsored by two Communion provinces, Rwanda and South East Asia. St. Stephen's will be linked to Rwanda via AMiA's Bishop Charles Murphy.

Whether St. Stephen's move could signal similar transfers remains to be seen. AMiA is not out to "poach" from extramural Anglican bodies, though it is interested in closer ties with them. But God the Holy Spirit seems to have worked in a special way in the Jackson case.

St. Stephen's rector, the Rev. Dr. Scott DeHart, sees the result as being a joint ministry between the two bodies which he commends to others. "The time for cooperative work" among traditional believers "is long overdue and it is exciting to be among the first churches to lead the way," he told *TCC*.

Founded in 1986, St. Stephen's was originally part of the United Episcopal Church, North America, a now-tiny, low church body linked to the main wave of Continuing Anglicans who came out from the Episcopal Church (ECUSA) after it broke from apostolic order and the 1928 Prayer Book in 1976.

In 1997, not long after the parish called DeHart as rector, St. Stephen's voted to join the some 13,000-member REC, an Evangelical Anglican body founded in the 19th century (which does

not consider itself a Continuing Church).

Among motivations for the move were the REC's longevity, ability to train future clergy at established seminaries, and that it was "moving into the broader stream of Anglicanism in expression and...belief," DeHart said.

"We remained as we had always been, a 1928 Prayer Book traditional church, but under the REC banner," he added.

His flock was happy in the REC, and had no desire to disaffiliate from it, he noted. But then came what seemed to be an urgent call for the parish to embrace and minister to dismayed local Episcopalians.

In late March, DeHart met with a member of the Episcopal cathedral in Jackson, St. Andrew's. That meeting led to others with laymembers of ECUSA's Mississippi diocese who felt their church was not upholding the "integrity and authority" of scripture (as DeHart put it), and who expressed a "prayerful interest" in AMiA.

Soon, outreach to disenfranchised Episcopalians "became noticeable and necessary," DeHart told *TCC*.

"For a time it was as though I was pastoring two flocks—one in the pews at St. Stephen's and another in the community, Episcopalians who were feeling cast out of their once-faithful houses of worship." After five years of building St. Stephen's from a small group to some 120 worshippers, it was like the community's "floodgates" opened, he said.

After much prayer, consultation among lay leaders, and "meetings with the hurting Episcopalians, we determined that it was the will of God for us to work together," DeHart said. "Our goals were common, to have a place to worship and be disciplined in the Anglican tradition without any compromise of truth."

Parish leaders then met with their Houston-based REC Bishop, Royal Grote, to discuss their sense that God was calling them to join REC and AMiA ministries as one at St. Stephen's, said the rector.

A means of working with "official" primates and provinces also seemed "the best way to unite the efforts of all concerned." The parish was aware, too, that newcomers would feel more comfortable about joining St. Stephen's if it was linked with a group they knew, the AMiA, versus one they did not (REC), DeHart indicated.

Bishop Grote willingly agreed that AMiA should oversee the two groups coming together at St. Stephen's, "trusting that together we might become a bridge of ministry to a greater number of people," DeHart said. It was a rare instance in which such an effort was not hampered by "territorialism and parochialism," he observed.

"I think that parishes need to be where the people are, and we don't need to be working at cross-purposes."

ST. STEPHEN'S, Jackson, Mississippi



other." Bishop Grote told *TCC*. One "strong" orthodox ministry, rather than two weaker ones, seemed the obvious way to go in a comparatively small city like Jackson, he said.

DeHart stressed that AMiA's reception of St. Stephen's also was contingent on Grote's consent. That having been granted, though, September 15 was set as the date for the transfer, and a demonstration of the "desire for [cooperative] ministry."

Slated to be present for the special service that day are Bishops Murphy and Grote, as well as retired West Tennessee Bishop Alex Dickson.

That evening, the parish and episcopal guests will conduct a community-wide conference for persons desiring to learn about what is happening within Anglicanism at home and abroad.

The next day, Sunday, there will be two Holy Communion services with Bishop Murphy as celebrant and preacher.

But word of the parish's impending move has already begun spreading in Jackson—without advertising. At this writing, St. Stephen's was attracting around 50 additional worshippers, some 20 of whom had formally transferred membership. Most have come from the cathedral and St. James, Jackson, and the rest from three other ECUSA parishes, DeHart said.

On a recent Sunday, two couples told the priest that they had gotten up in the middle of an Episcopal service—at different parishes—to come to St. Stephen's.

Do DeHart and original parishioners—opponents of women's ordination—worry what happens if AMiA accepts it? In that event, the priest said he had been assured of what he finds a satisfactory arrangement: that there would be no coercion on the issue and traditionalists would be supported by "likeminded bishops."

"We have not subtracted anything from ourselves by going into AMiA," DeHart maintained. "But this enables us to do more."

Is there concern about the Archbishop of Canterbury's hints of a possible break in communion between himself and leaders of Rwanda and South East Asia?

"You can't make decisions based on the what ifs. What we have now is faithful bishops and faithful Anglicans around the world" joining together, DeHart said.

And St. Stephen's transfer may not take it far in the end, as REC and AMiA are already involved in official talks. DeHart also will stay on as the chairman and professor of church history for REC's Cranmer Theological House, now based in Houston. ■

Lambeth May Meet Outside Of England

In another signal that Anglicanism is now strongest in the global South, the next decennial Lambeth Conference of the world's Anglican bishops could be held in Africa or Asia, moving outside England for the first time, Church of England sources say.

The next Lambeth meeting of some 800 bishops of the Anglican Communion, in 2008, also will coincide with the world's biggest gathering of Anglicans, as up to 10,000 laity, clergy and bishops assemble for three weeks to share worship and discuss their church's direction. The fourth pan-Anglican congress, to take place a century after the first one in London in 1908, will include representatives from every diocese around the world.

While supported by the Archbishop of Canterbury, an Evangelical, the revived congress will most please liberal leaders who have sought for ways to counteract the impact of bishops at the Lambeth Conference, most of whom in 1998 proved themselves strongly conservative.

Source: *The Times* (London) ■

To Remain In Building Hung Jury Favors Breakaways

The Episcopal Diocese of East Carolina's legal bid for the property of a seceded conservative parish, St. Andrew's, Morehead City, ended in a mistrial July 14 in Carteret County Superior Civil Court.

A subsequent request by both sides for the judge to decide the case based on applicable law, notwithstanding the jury's inability to agree on a verdict, also failed. That effectively sent the case back to a jury trial, should the diocese decide to pursue the case.

The cumulative result means that the some 700 members of St. Andrew's—now a part of the Anglican Mission in America (AMiA)—will be staying in their church building, at least for now.

Prospects for Episcopal Bishop Clifton Daniel III and his diocese in a second jury trial are questionable, as the jury in the initial trial divided 9 to 3 in favor of the congregation, following six days of testimony. The jury said it saw no possibility that it would reach a unanimous decision, and Judge John B. Lewis Jr. then declared a mistrial. (Only in some states, but not in North Carolina, can a majority vote of the jurors result in a final judgment, legal sources said.)

While Bishop Daniel took a positive attitude toward the outcome, it doubtless sent some tremors well beyond his diocese, to places like the Dioceses of Pennsylvania or Washington, where

A Done Deal Undone? Lutheran Bylaw Change Weakens Pact With ECUSA

The Evangelical Lutheran Church in America (ELCA) has moved to weaken the ordination-by-bishops provision of its "full communion" agreement with the Episcopal Church (ECUSA), just seven months after the pact was formally inaugurated.

The ELCA's churchwide assembly in Indianapolis voted by more than a two-thirds majority to let a prospective pastor bypass the requirement that a bishop preside at his ordination, a stipulation contained in the concordat aimed at allowing the two churches to share ministers and altars.

Until that pact—*Called to Common Mission* (CCM)—went into effect, not just bishops but pastors could ordain other pastors in ELCA. The bylaw change, "ordination in unusual circumstances," allows ministerial candidates to retain that option by appealing to the synod bishop for an exception to the ELCA-ECUSA accord. Consultation with certain church leaders also would be required for the "pastoral" exception to be granted.

Even CCM had allowed for ordination by a pastor rather than a bishop in "emergency" circumstances, so the adoption of a further measure, dubbed the "freedom amendment," leaves the ECUSA-ELCA "communion" relationship looking something less than "full."

Episcopal Presiding Bishop Frank Griswold reacted with restraint but was clearly unhappy about the amendment—surprisingly supported by his fellow staunch supporter of CCM, outgoing ELCA Presiding Bishop H. George Anderson.

"This appears to be a unilateral alteration of the mutual commitment that both our churches have solemnly made to enter into full communion based on CCM," Griswold said. "Obviously it is a unilateral alteration in

places like the Dioceses of Pennsylvania or Washington, where church property cases are pending, or possible, respectively.

The Rev. C. "King" Cole, St. Andrew's rector, said he hoped the dispute could ultimately be settled out of court, but that he intended to see the matter through to the end, whatever that might be.

As is usual in such disputes, the diocese and parishioners who remained loyal to it claimed that all property of the parish is held in trust for the diocese, which "lays rightful claim to it" when a congregation withdraws from the Episcopal Church (ECUSA).

Fr. Cole, who, during his 27 years as rector has seen average attendance increase more than 200 percent, says that, when the congregation was established in 1952, the diocese gave the vestry an unencumbered deed to the property in exchange for \$1. Though ECUSA later passed a canon claiming the ultimate right to all parish property, the diocese had not attempted to amend the original deed, he says.

The St. Andrew's congregants who remained in the diocese reportedly have made plans to move their church services from a school band room to a former bank. Daniel claimed that some 80 persons were present when he recently visited the congregation, though just 25 St. Andrew's parishioners dissented from the parish's March 2000 secession from the diocese and ECUSA over the latter's drift away from scriptural authority and morality.

In addition to going after St. Andrew's property, Fr. Cole and assisting clergy, Fr. John Harvey Grayson and Deacon John William Gladstone, were deposed by Daniel in November 2000 on the grounds that they had "abandoned the communion of this



ST. ANDREW'S, Morehead City, NC.

Church," even though ECUSA and AMiA's foreign sponsors, the provinces of Rwanda and South East Asia, are in the same Communion.

A similar tack has now been taken by, among others, Colorado Bishop Jerry Winterrowd. Initially, Winterrowd issued letters dimissory for some ten of his clergy who left for AMiA, but later decided to inhibit them.

Sources included *Episcopal News Service*, *Carteret County News-Times*, *The Living Church* ■

response will be." Griswold said ECUSA's 2003 General Convention would be the forum for a response by the whole church.

The Lutheran bylaw change reflects significant resistance to CCM's expectation that—starting with all clergy ordained after the inception of full communion—ELCA will adopt the historic episcopate, a central feature of Anglicanism (as well as Orthodoxy and Roman Catholicism). In return, ECUSA agreed—over some protests in its own ranks—to temporarily suspend the Preface to its Ordinal in order to recognize all *currently* serving ELCA pastors and bishops who were not ordained by those within the line of succession stemming from the apostles.

Until now, ELCA has had one order of ministry, and bishops are appointed for terms. ELCA opponents of CCM contend that adopting the Anglican belief that only bishops may ordain on holy orders to new ministers forces Lutherans to return to pre-Reformation rituals, compromises their egalitarian view of ministry, and unduly increases the power of bishops.

Bishop Anderson, who retires October 31, agreed that the communion dispute had provoked sharp "division" in ELCA.

At that point seems to have been driven home by the main Lutheran group resisting CCM, the some 90,000-member WordAlone Network.

Continuously for ELCA leaders, WordAlone earlier this year had something termed "a new postdenominational association of congregations" called "Lutheran Congregations in Mission for Christ." LCMC, which includes some 35 congregations, plans its first national convention October 26-27 in St. Park (Minneapolis), Minnesota, and will meet again in conjunction with WordAlone in the spring of 2002.

With a rapidly growing resistance movement and its money nearly halfway out the door, there appears to have been a strong case for the Assembly to approve the new bylaw.

Person said that ELCA leaders still believe that the number of members in the church is declining, and that they are

amendment clearly complicates the implementation of CCM, especially as WordAlone sees it as merely "a starting point."

On a brighter note for CCM supporters, the ELCA Assembly reiterated the church's commitment to the pact, and soundly defeated a motion to allow bishops to be installed without the participation of bishops in the historic episcopate—the most controversial requirement in the CCM proposal for many Lutherans.

But what the bylaw change means, at least for now, according to a previous statement from ECUSA bishops, is that Lutheran clergy ordained by someone other than a bishop will not be interchangeable in Episcopal parishes. Indeed, Griswold worried earlier this year that ECUSA could be dealing with "two classes of [ELCA] clergy."

***THE ELCA ASSEMBLY** chose the Rev. Mark S. Hanson, 54, bishop of the Saint Paul Area Synod and vice chairman of ELCA's Conference of Bishops, to succeed Bishop Andersson as presiding bishop. Unofficial ELCA sources say Hanson hails from a pro-gay synod, which—along with the Assembly's approval of a four-year study of homosexuality—could lead into future moves to bring ELCA into line with Episcopal general homosexuality policy.

***THE ANGLICAN CHURCH OF CANADA** faced a crisis on the verge of financial ruin due to the wave of abuse claims by former residents of now-defunct church-administered schools. Canadian Anglicans put all that aside temporarily recently to celebrate an ecumenical achievement. Trumpets blared, tambourines shook and bishops danced in a large arena to celebrate communion relationship between the ACC and the Evangelical Church in Canada after years of dialogue. Both bodies voted in favor of the move on July 6, and came together at the Waterloo Recreation Centre to worship and sign the Waterloo Declaration. The pact is similar to ones now in effect between Anglicans and Lutherans in northern Europe and the U.S.

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Essentials 2001 Gets To Heart Of The Matter

Langley, British Columbia, was the site of a June conference attended by almost 700 conservative members of the Anglican Church of Canada and others, who gathered for six days of worship, workshops and addresses by speakers from Africa, Asia, South America, Europe and North America.

Under the theme, "Lift High the Cross," Essentials 2001 explored themes of evangelism and Christian vocation, airing perspectives and experiences from Third World nations where Christians are persecuted but growing, and discussing the situation of the Anglican Church in the developed, secularized societies of the First World.

The Essentials Council brings together three separate organizations concerned with the renewal of the church—the Prayer Book Society of Canada (PBSC), Barnabas Anglican Ministries (BAM), and Anglican Renewal Ministries (ARM).

Conference speaker Archbishop Maurice Sinclair, primate of the Province of the Southern Cone, deplored the liberal captivity in which the Anglican Communion finds itself: wealth and institutional influence rest with the decaying liberal churches of the developed world, who undervalue Scripture and promote an alternative sexual ethic, he said, rather than with the poorer, but vibrant and growing churches of developing nations.

His remarks explored the current crisis within Anglicanism, in which he sees an urgent need for a more active role on the part of the primates of the various provinces as guardians of the church's doctrine.

Sinclair also called for an end to the fragmentation of orthodox Anglican groups, and a united international movement to work constructively to effect change in the Communion.

Bishop Josiah Idowu-Fearon of Kaduna, Nigeria, spoke frankly about the suffering of Christians in his rapidly growing church as they witness to the Gospel, even with their deaths, in the face of Muslim persecution.

Archbishop Yong Ping Chung, primate of South East Asia, spoke forcefully about the challenge of witnessing in a pluralistic world, stressing holiness, unity and mission as three essential elements of this witness. He spoke of the urgent need to have a living faith in Christ which one is willing to share, and emphasized the primacy and authority of Scripture.

The president of Pennsylvania's Trinity Episcopal School for Ministry, Dr. Peter Moore, said that evangelism needed to return to the Cross, preached not merely as a symbol for our reflection, but as the life-giving Atonement Jesus won for our sins. He criticized those who would dilute the doctrine of the Cross, and pointed to the way our society avoids recognizing the redemptive value of suffering, and has sanitized it with narcotics and extremes of medical care.

A stark contrast to the stirring orthodox witness of these and other conference speakers was the welcome address given by the Bishop of New Westminster, Michael Ingham, in whose diocese the meeting took place. Ingham said in part that the Anglicans of British Columbia were themselves a very diverse group, living and ministering in one of the most secularized parts of Canada, and that his diocese was striving amid many obstacles for unity in diversity. But he said he was troubled by a polarizing of theological dialogue in the church in recent years. Essentials is an important part of the church, he said, but it was not the whole and should not try to be.

In all, conference participants were offered an impressive selection of 26 workshops on varying topics presented by a broad array of speakers from all over the globe.

A SURPRISING ASPECT of the Evangelical Essentials Conference appears to have been the suppression of one particular aspect of traditional faith and order, that being the stand of the Church from apostolic times regarding ordained ministry. Materials produced by Forward in Faith, North America (FIFNA), which supports a male-only priesthood, were taken from a table overseen by laywoman Cris Fouse and either destroyed or thrown away, says Fouse.

Fouse had been invited by Canadian priests to attend the conference. The Essentials board, worried about offending women priests who would be present, finally agreed that FIFNA materials could be put on the same table as literature for Christian Formation, a discipling ministry Fouse helps direct, and Christian education. The Essentials committee reserved "the right to remove materials," though, and either it or others took vigorous advantage of it in Fouse's case.

Despite the censorship, though, she said that numerous Essentials participants showed great interest in the ordination question, saying they had never seen or read anything citing reasons why women cannot be ordained. They indicated that there is "an assumption that everyone will accept it—and a refusal to permit any opposing voice to be heard."

Sources included *Church Times*, *The Church of England Newspaper*, *Ecumenical News International*, *Foundations*

Further Erosion On Gay Issue In Britain, Canada

While the U.S. Episcopal Church still leads the way in implementing the gay agenda—creating tensions across the Anglican Communion—there has been further leftward movement on the issue recently in some other provinces, including a bid for more liberality on the matter by a likely candidate for the next Archbishop of Canterbury.

The Archbishop of Wales, Rowan Williams, said in a lecture in Australia



THE ARCHBISHOP OF WALES, Rowan Williams, a potential successor to Archbishop George Carey, wants more liberality on the gay issue.

that he would like to see the church move in a more "accepting direction."

But he said that he didn't view homosexuality as a priority issue.

According to *The Church of England Newspaper*, Williams indicated that his personal theological views might have to give way to the global Anglican consensus on the matter, but questioned whether what the Bible condemns in Romans and Leviticus correlates to patterns of homosexuality today.

In Canada, liberal Anglican Bishop Michael Ingham of New Westminster (Vancouver) issued an apology to homosexuals for the slowness of their full inclusion in the church, while the General Synod there accepted full employment rights for homosexuals. The Anglican Church of Canada adopted principles of discrimination in employment on the basis of age, sex, sexual orientation, family or marital status, race, color, ethnic origin, disability, creed or socio-economic status.

Ingham favors same-sex blessings, though he recently decided again to delay his assent to a second diocesan synod call for them.

Another Sex Change Vicar Insists He'll Keep Job

Now that the former Fr. Peter Stone is functioning as the Rev. Carol Stone—with the Bishop of Bristol's permission—at St. Philip's, Upper Stratton, another sexually-morphing English cleric insists he will stay on also, despite the Bishop of Chichester's request for him to resign.

The Rev. Chris Beardsley, who is now undergoing treatment for a sex change and is calling himself Christina, says that he will continue as a part-time chaplain of Southlands Hospital in Shoreham, West Sussex, despite Bishop John Hind's appeal.

Concern for Beardsley's welfare, and of those with whom he works at the hospital, is behind the bishop's call for the cleric to surrender his license, reported *The Church of England Newspaper*.

Beardsley, who lives with a male lover, said he felt more complete as a person in abandoning his male identity. "I can't say that there's been any conflict between my religious conviction and my gender journey," he said.

With Beardsley's story being the second about an English vicar's switch from male to female in recent months, some shock seems to have given way to mirth. Quipped one electronic commentator: "I'd say this is going the extra mile to support the concept of female ordination."

In England, a new catechism commissioned by the traditionalist Archbishop of York says homosexuality may have been "divinely ordered," but a spokesman for Dr. David Hope denied that it represented a change in church teaching.

Hope requested the catechism, penned by Canon Edward Norman of York Minster, as a ministerial training tool, and wrote a foreword for it, describing it as "a celebration of Christian living."

The Rev. Rob Marshall said on behalf of Hope that the church "continues to hear many views" about the "deeply complex" gay issue. But he said the House of Bishops' 1991 report *Issues in Sexuality*, which forbids gay relationships among clergy, remains "the generally agreed document which has been welcomed and supported by Dr. Hope."

Also in England, a Manchester vicar, the Rev. Steve Donald of Christ Church, Chadderton, will not allow the new Bishop of Middleton, Peter Lewis, to officiate at a confirmation in his parish because of his liberal view on homosexuality. Donald has the backing of his parochial church council. The retired Bishop of Karamoja, Uganda, Howell Davies, has said he will carry out confirmations at Christ Church on November 11.

The situation parallels the rebellion by a Kidderminster church against the Bishop of Worcester, Peter Selby, who earlier revealed that he would not necessarily see a homosexual relationship as a bar to ordination.

The Rev. Charles Raven, vicar of St. John's, Kidderminster, since then has refused to allow Bishop Selby to confirm, and now seeking alternative episcopal oversight from overseas, having been informed that his license will not be renewed in January 2002. Jesmond Parish Church in Newcastle diocese takes a similar view toward its diocesan bishop. Bishop Davies has in the past stepped in to help both those parishes as well.

"Kidderminster, Jesmond and now Chadderton," said Donald. "We need an Evangelical flying bishop on this sort of issue."

The bishops we've got, wherever they stand, are not prepared to stand up and be absolutely clear."

He said that Bishop Lewis, who is from the Worcester diocese, had revealed in an in-depth conversation that "he would ordain practicing homosexuals." (A diocesan spokesman later claimed Lewis thought this was a private conversation.)

In a letter to Donald, Manchester's bishops argued that they could not accede to the parish council's demand that they publicly subscribe to the 1998 Lambeth Conference's orthodox sexuality resolution "as a condition of officiating at a church in the diocese." They claimed to have declared their obedience to the archbishop and assent to the historic faith at their consecrations.

To Donald, that begged the question of why they could not easily affirm the Lambeth resolution, which views homosexual behavior as anti-scriptural. He accused the prelates of valuing institutional unity more than biblical doctrine.

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

Tony Kilmister: What Can One (Determined) Person Can Do

Commentary Report By The Editor

IN THE RUSH OF ANGLICAN LITURGICAL REVISION that has marked recent decades, it is highly likely that that timeless treasure and major shaper of Anglicanism worldwide, the 1662 *Book of Common Prayer*, would have been abandoned in the Church of England.

The fact that it wasn't, and that the 1662 book—while now competing with modern alternative rites—remains the C of E's official liturgy, can almost certainly be attributed mainly to the efforts of one man, Anthony Kilmister, who sparked a movement now 30 years old.

It was in June 1972 in London that Kilmister proposed a resolution bringing the forerunner of the Prayer Book Society in England into being. He held national office continuously, providing an unbroken record of service over three decades. Leaders from all walks of life in Britain—including the Prince of Wales—have rallied to the cause.

With Kilmister as chairman, the Society has succeeded in raising awareness of the BCP's value in the wider church, and in helping some see the regrettable effects of modern liturgical revision—not least the loss of truly *common prayer*. Liturgical modernizers have pretty much made the Society's point for it, in fact: During Kilmister's 30-year leadership, the C of E has changed its alternative rites twice, while the 1662 book is still found by some worshippers to be relevant and edifying after nearly three and half centuries.

Now, at Kilmister's suggestion, the Society has elected a new chairman, Roger Evans, an eminent lawyer and former Member of Parliament.

In his final speech as chairman, Kilmister said: "I remember so many campaigns waged over the years. We had some disappointments but we also had some notable successes. The ASB [Alternative Service Book] has died but the BCP lives. And it is to the credit of the Society that the BCP remains permanently authorized for use. Were it not for the Society, I doubt if the Prayer Book would exist today at all."

Though no longer responsible for the day to day responsibilities of the Society, Kilmister, 70, is not going far: he now becomes a vice-president of the organization. But his retirement from longtime leadership of the organization sparked tributes.



ANTHONY KILMISTER (left), the outgoing, long-serving chairman of the English Prayer Book Society, presents a gift to a notable supporter, the Prince of Wales, during one of the Society's many functions over the years.

The Bishop of London, Richard Chartres, wrote the outgoing chairman: "I salute you and Sheila (Kilmister's wife) for your huge services to the cause..."

Author P.D. James (Baroness James of Holland Park) wrote Kilmister: "Not only did you virtually bring the Society into being with that initial resolution, but you have been our inspiration, strong support and resolute campaigner ever since. That the Society is as strong as it is today and has been so influential in ensuring the continued use of the BCP, is very largely due to you." Lady James also lauded Mrs. Kilmister as "a stalwart helper both to you and to all of us."

Former British Secretary of State for Foreign Affairs Douglas Hurd (now Lord Hurd) wrote that Kilmister's "energy and inspiration have really kept the Prayer Book Society in good shape over nearly 30 years and we are all greatly in [his] debt."

Evans, 54, becomes chairman as the Society is facing new challenges, with the publication of **Common Worship**, which has replaced the aforementioned ASB, and the general secularization of the church. "Promotion of the traditional **Book of Common Prayer**, a recruiting campaign and a determination to roll back those frontiers of secularization must be the Anglican Way," said a Society release.

Jensen's Elevation Sparks Worries About Lay Presidency

Apprehension was expressed by leaders throughout the Anglican Communion as the new Archbishop of Sydney, Australia, the Most Rev. Peter Jensen, expressed his sympathies with the view that laypeople could be licensed to celebrate the Eucharist.

Lay presidency, as the practice is called, has been strongly rejected by the Archbishop of Canterbury, joined by the world's Anglican bishops at the 1998 Lambeth Conference. Former Sydney Archbishop Harry Goodhew also refused to sanction lay presidency after the strongly Evangelical Sydney Synod approved the innovation two years ago.

So when Jensen, who is known to favor the practice, was elected by a strong majority in the diocesan synod in June, fears of schism loomed among Anglican leaders.

The Anglican Church of Australia's highest court earlier ruled that such a change required approval from the ACA's General

Synod, and Jensen told reporters at his first press conference that he was not going to reveal what he would do if that approval was given.

The views of Jensen and his co-religionists on this matter is hard for many Anglicans to understand. The Church of England and its daughter churches throughout the world maintain the three-fold ministry of bishop, priest and deacon, and require that anyone celebrating the Eucharist shall be a bishop or priest ordained by a bishop in apostolic succession (though traditionalists argue that that succession has been partially breached by women's ordination).

But some Anglican Evangelicals, while they may be opposed to women's ordination on the grounds that Scripture forbids women to have headship in the church, consider the matter of who presides at Holy Communion to be a separate issue. Dr. Jensen notes that Scripture says nothing about who should preside at Holy Communion. He is also critical of the clerical domination of the church, stressing that responsibility for the spread of the Gospel and faithfulness to it belongs to all Christians.

Outside of the lay presidency issue, though, Jensen seems to hold quite traditional views. He is opposed to female priests and bishops, and homosexual marriage. His position on these two issues is consistent with the majority of Christianity, notes Jensen, adding that obsession with them in the church is preventing evangelization. He has publicly rapped the government's treatment of asylum seekers, and the Prime Minister of Australia for refusing to apologize for the past treatment of Aborigines.

He describes himself as quite conservative about essentials of the Christian Faith, but radical in his approach to questions about how the church should carry out its mission today. This, in a church divided on issues of ministry, morality and liturgy, seems to portend a colorful tenure for the new archbishop of Australia's largest diocese.

Sources included *Church Times*, *The Times* (London)

Australians Delay Move Toward Women Bishops

The Anglican Church of Australia has put off decisive action on women bishops until at least 2004, after a spirited debate in the General Synod on alternative episcopal oversight.

If the innovation is not approved in three years, though, some proponents say individual dioceses will proceed to consecrate female bishops anyway.

Meeting in Brisbane in late July, the Synod's 234 members gave a bill on women bishops in-principle support by 135 votes

Remarriage Code Stalled

Though most (43) Church of England dioceses have supported plans to allow divorcees to remarry in church in some cases, 17 of them have rejected proposed guidelines for the practice.

While the guidelines were viewed by some clergy as too liberal and by others as not liberal enough, a consistent criticism was that they put the most weight of deciding whether or not to allow a church remarriage on individual parish priests.

The head of the working party which devised the guidelines, the Bishop of Winchester, Michael Scott-Joynt, agreed that the proposals would have to be reworked before they are put to General Synod.

In other news, the C of E's General Synod called for a steering group to implement recommendations effecting more openness in the way bishops are selected.

Source: *The Church of England Newspaper, The Living Church*

to 95, but debate on the measure exposed concerns about episcopal oversight for those opposed to female bishops.

Limited alternative oversight was proposed in a protocol in the bill, to come into force in a diocese if a woman bishop was appointed there. Some speakers favoring female bishops argued against any form of alternative oversight because of its potential divisiveness. Speakers opposed to women bishops claimed the protocol did not go far enough.

The Synod thus agreed to a motion which requests the standing committee to prepare a report on some of the issues raised in the debate and some of the possible outcomes, and submit it for churchwide consideration. In light of responses received by February 2003, the committee is to prepare amended legislation and accompanying material.

If the Synod votes to go ahead in 2004, diocesan votes for ratification will evidently delay the innovation until 2006.

Ten percent of Australian priests and deacons are women. There are currently 11 female bishops in the Anglican Communion, eight of them in the U.S.

The Synod also commended for wider study *Faithfulness in Fellowship*, a report on homosexuality by the church's doctrine panel. It offers a range of views, drawing on Scripture and church tradition as well as medical research, but reportedly recommends no change in church teaching.

However, Synod members rebuffed a proposal to endorse the 1998 Lambeth Conference's assertion that homosexual practice is "incompatible with scripture."

Sounding a lot like the Archbishop of Canterbury recently, Australian Primate Peter Carnley acknowledged contentious issues confronting the Synod—women bishops, sexuality, and presidency—but called for unity in the church, as vital to its mission in the world. He said that any breaks in fellowship would be a form of infidelity—a deliberate turning away from the communion of God." Carnley was chosen as the successor to former Australian Primate Keith Rayner despite the fact that he ordained the ACA's first women priests before they received general Synod okay in 1992. He also recently suggested that admitted gay relationships could be blessed as "friendships."

Sources: *Church Times*, *Episcopal News Service*, *Anglican Communion News Service*, *The Church of England Newspaper*

EWC Takes In-Your-Face Approach To Female Ordination

Even appeals from Presiding Bishop Frank Griswold seem to have dissuaded the Episcopal Women's Caucus (EWC) from placing ordained women "intentionally in the paths of" the few Episcopal dioceses still resisting female priests. The EWC sees the scheme as supplementing the General Convention's call to send a "task force" into the three dioceses viewed as non-compliant, to "visit, interview, assess and assist" with implementation of the church's canonical mandate for ordaining priests. The task force's work is just getting underway. The EWC wants to support ordained women for up to two years in Fort Worth, Quincy (IL) and San Joaquin (CA), where they could be encouraged to preach, celebrate the Eucharist, and provide pastoral care—without the diocesan bishop's approval. EWC President Lyn Headley-Moore told the House of Bishops that the EWC's approach is "directly contrary" to General Convention and House of Bishops resolutions, and runs counter to the Executive Council's resolutions, and runs counter to the Executive Council's approach the matter with consideration for all concerned. The EWC's scheme could even have a negative impact on the church's witness in the world, she said.

Oz-tracized

As Australian Archbishop Peter Hollingworth, recently appointed his nation's Governor-General, delivered a farewell sermon June 24 in St. John's Cathedral, Brisbane, a supposed colleague of the archbishop's, ultra-liberal retired Episcopal Bishop John Spong (pictured), was speaking just three blocks away. An Australian media report said that Spong, with whom Hollingworth was on more favorable terms as recently as four years ago (before Spong released his infamous "12 Theses" repudiating creedal beliefs), was forced to give his talk in a Uniting Church. Hollingworth banned him from speaking in Anglican venues—witness at least absent the presentation of a "conservative and Catholic" view. Hollingworth evidently was unmoved by the fact that Spong had been feted earlier in his visit by Australian Primate Peter Carnley in Perth and Archbishop Ian George in Adelaide.



being considered, he said. "I urge you, therefore, to reconsider your proposed action." Griswold wrote.

Headley-Moore said the EWC would "be happy to stay in close contact with the task force as we provide pastoral and grass-roots support" for its efforts.

Sources included *Episcopal News Service*

ECUSA's "United Religions" Advocate Scorns Christian Missions, Excuses Islamic Persecution Swing Hailed By Jesuit University President

Commentary Report By Lee Penn

CALIFORNIA EPISCOPAL BISHOP WILLIAM E. SWING, founder of the United Religions Initiative (URI), promoted his interfaith movement to members of the prestigious Commonwealth Club of San Francisco on April 25—with the support of a nationally-known, liberal Roman Catholic university president.

Fr. Stephen A. Privett S.J., president of the Jesuit-run University of San Francisco (USF), introduced Swing to the audience, praising him as a "bishop for all peoples and all seasons."

Said Privett: "At the Jesuit University of San Francisco, we aim to educate students to change the world...Bishop Swing really has changed the world."

"Bishop Swing's vision and spirit are the driving force behind the [URI]," Privett said. "His realization that dogma divides and action unites is the foundation of this worldwide, loosely-knit union of religious persons of all persuasions who work together on the local level for peace, justice, and healing."

With this endorsement of the six-year-old URI, Fr. Privett follows the lead of Fr. John LoSchiavo S.J., Chancellor of USF and a member of the URI "Interim Global Council," its board of directors.

These prominent Roman Catholics support the URI despite a 1996 warning (as quoted by Bishop Swing himself) from Cardinal Arinze, head of the Vatican's Council for Inter-Religious Dialogue, that "a United Religions would give the appearance of syncretism and...would water down our need to evangelize. It would force authentic religions to be on equal footing with spurious religions."

Such disapproval did not deter Privett or Swing. In his speech to 40 members of the Commonwealth Club, Swing put the URI

forward as the solution for violence and persecution motivated by religion—though it seemed from his remarks that only non-Christians are victims of the same.

He cited the burning of synagogues and discrimination against Muslims as examples of “how much religious persecution goes on in the United States of America.” Throughout his speech, Swing gave examples of the persecution of Muslims, violence committed by Christians in India, and outrages in historically Christian countries. Swing never alluded to the persecution of Christians by Muslims, Hindus, or Communists.

HE ONCE AGAIN PREDICTED that the world will insist on religious unity. “The time will come,” he said, “when the world will see the potential of religion and be so frustrated by religion being stuck in the rut of violence that [it] will demand United Religions, and there will be one.”

Swing apparently expects religious unity to arise from URI’s 1996 decision to include all religions and “spiritual expressions.” URI decided to “open the door all the way, and say that anybody from [any] religion, indigenous traditions, or spiritual expressions can come to the table,” he said. This paved the way for participation in the URI by Wiccans, theosophists, and New Age authors such as Neale Donald Walsch and Barbara Marx Hubbard.

Swing said the URI is built upon interfaith chapters, called “cooperation circles”: 125 of these now exist worldwide. He described it as “an organizational design where the greatest amount of authority is invested in the smallest unit, which is “un-bureaucratic” and “un-centralized.”

As Swing reads the Scriptures—especially the parable of the Good Samaritan—“Jesus was a revolutionary about interfaith.”

Swing asked, “Can you stand it if God is generous toward Hindus, and Muslims, and Jews?...When we go back and read our scriptures again, we’re going to find that there is an awful lot of interfaith that has not been accentuated by our teachers in the past,” he claimed.

A similar re-interpretation of the Bible had occurred in the Episcopal Church (ECUSA) after women began to be ordained, he contended: ECUSA then discovered that Jesus had a revolutionary attitude toward women.

The stories of Jesus’ birth, teachings, miracles, crucifixion and resurrection apparently aside, Swing averred that “Most of us have learned religion through war. We go back and read our scriptures, and our group, with our God, fought their group with our god, and we won...and that proves that God loves us and they hate them.”

Moreover, Swing said “fundamentalism”—described as an adherence to the “exclusive claims” of one’s own religion—is one of many obstacles to peace among the nations. In other words (evidently), world peace is threatened by religious believers who hold their faith as a matter of truth—e.g., the Christian claim that Jesus is “the way, and the truth, and the life” (*Jn. 14:6*).

He said: “Fundamentalism...comes about where people feel insecure and more insecure, and grab harder and harder to the exclusive claims of one religion or another...The sense of the freedom that there must be in God, and the generosity of God, and the compassion of God, gets frozen out with the exclusive claims. So, fundamentalism is a real issue. But I think fundamentalism isn’t just a group of people; I think it’s the human

heart. How much freedom can you stand? And how much does your lack of security cause you to grip at life so hard that you squeeze the life out of it?”

Likewise, all of Swing’s mentions of Christian evangelism were negative, with a reference at one point to the “stridency” of missionary activity. “If you are a member of...a missionary religion, how do you hold on, on the one hand, to being on mission, rightfully so for your faith, and at the same time hold onto a vision of a generous God who holds everything together? How do you keep this stridency and this tolerance together inside yourself?” he asked. “I think you live into the question, till you come to a new internal change in your own heart.”

In illustrating his point, Swing revealed that a non-Christian critic of missions—a Jewish psychiatrist from Harvard University—had been chosen to address the March meeting of the Episcopal House of Bishops at Kanuga. There, Swing said, some bishops were talking about “going out on mission.” According to Swing, the psychiatrist said, “When you guys start talking about being out on mission, it scares me to death, because what it means is you’re after us.”

Swing was more understanding and patient toward Muslim intolerance than Christian missions. When asked whether Islamic governments should be forced to secularize, Swing described the Shari’a law against blasphemy in Pakistan, with its provision for executions on the testimony of one witness. He said, “I think we’re a long, long, long, long way away from having Islamic countries change. They have a high doctrine of not wanting to get sucked into contemporary values which they think have led a lot of people astray. They feel like the closer they stay with the teachings of the Prophet, and Allah through the Prophet, the closer they are to real law and the closer they are to real justice.”

Swing likewise made excuses for the destruction of Buddhist statues by the Taliban regime in Afghanistan. While insisting he was not taking the side of the Taliban, he said, “There are a lot of things that have the potential to be idols, and some of those need to be blown up.” For Swing, the episode “raises the whole question of idolatry in this world.”

When an audience member asked, “If one group practices violence in the name of religion, to what extent is violence justified in order to stop them?” Swing said, “I don’t know the answer to that one. I have to go to the next question.”

BISHOP SWING IS NOT THE FIRST URI leader to excuse the crimes of Islamic states. In February 1999, William Rankin (URI vice-president from 1998-2000) told *The Center for Progressive Christianity* that, “In North Sudan, the government, in some measure, is forced into strong Muslim identity by the history of overthrows when a more tolerant attitude was promulgated.”

URI outreach has also included the Iranian Shiite regime, which the U.S. State Department continues to list as one of seven governments that are “state sponsors of international terrorism.” In late October 1999, the URI in Harare, Zimbabwe, “formed a unique and innovative Partnership with the Iranian Embassy in Harare. [It] convened a meeting...funded by the Iranian Embassy at which the URI...was discussed, and more members received into the URI community.”

Swing tied the URI’s stated goal of a peace-seeking “universe of religions” to the need for global action on the environment and “the population question.” Neither matter, he believes, will ever be solved globally “unless the religions of the world come together and find a common voice.” Such an effort, however, appears to demand that some “voices,” such as those opposed to abortion and contraception, be silenced.



Bishop Swing

When Swing presented the URI to diplomats, he got a favorable response: "The ambassadors...say it would be so wonderful if religion would come out in the traffic and play where we play. If religion ever had anything to do with reconciliation or peace, what a difference it would make in the world." By contrast, Swing said that the religious leaders he contacted during his 1996 global pilgrimage refused to help build the URI. (Episcopal Presiding Bishop Frank Griswold has expressed support for the URI since that time.)

The Vatican reiterated its opposition to the URI in 1999. Fr. Chidi Denis Isizoh, a member of Cardinal Arinze's staff, wrote to the *Homiletic & Pastoral Review*, a magazine for Catholic priests, that "Religious syncretism is a theological error. That is why the Pontifical Council for Interreligious Dialogue does not approve of the United Religions Initiative and does not work with it...As the [URI] develops, the reasons for not collaborating with it become more evident."

The aforementioned Fr. Privett, meanwhile, has achieved notoriety among conservative Catholics by dismantling the St. Ignatius Institute (SII), a Great Books program loyal to church teachings started at USF in 1976 by Fr. Joseph Fessio S. J., the founder of Ignatius Press. In January, the two directors who had run SII for many years (and were close to retirement age) were summarily fired by the Dean of Arts and Sciences. In response, six SII faculty members resigned.

Fr. Privett charged that the six professors had appointed themselves as "guardians of authentic Catholic theology." He claimed, however, that a "one-size-fits-all approach to theology is contrary to the Catholic tradition..."

Supporters of the SII have appealed USF's actions to the Vatican; the outcome of this appeal was unknown at this writing.

*Footnotes available upon request

AAC Joins Fight To Defend Sudanese Christians

The conservative American Anglican Council (AAC) has partnered with the Church Alliance for a New Sudan (CANS) to help raise awareness in the Episcopal Church (ECUSA) about the ongoing genocide in Sudan.

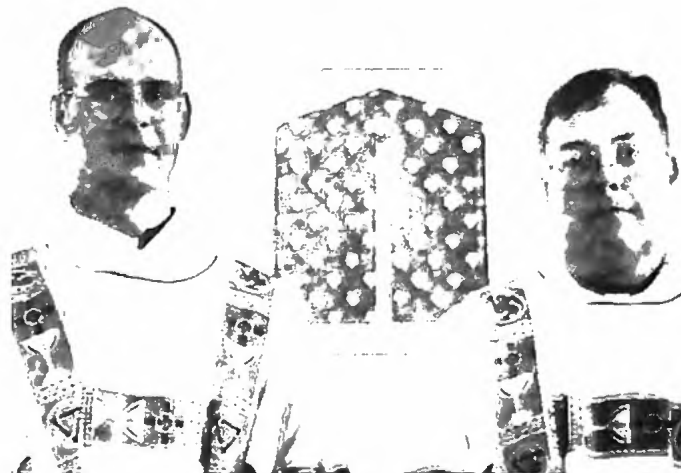
CANS, which is a project of the Institute on Religion and Democracy, an AAC affiliate, was formed last spring. It hopes to influence U.S. government policy on Sudan, educate churches about the situation in the African nation and U.S. policy on it, and build unity in the Body of Christ through the common defense of persecuted Sudanese Christians. The AAC will help CANS by serving as a conduit of information on Sudan to ECUSA parishes.

CANS is part of a larger and increasingly vocal grassroots movement that is speaking out on behalf of the Christians in southern Sudan. The movement has already gained significant support across ideological lines, including within ECUSA.

Canon David Anderson, President of AAC, which includes over 40 ECUSA bishops, said: "Together we can be a powerful witness of Christ's love and...play a constructive role in the efforts to help bring about an end to this tragedy."

Sudan has been devastated by a jihad or holy war led by the militant National Islamic Front (NIF), the ruling regime in Khartoum. The largely Muslim Arab north has waged a war to impose its authority in southern Sudan, whose people are African and practice either Christianity or traditional religions.

The Khartoum government wants only the land and oil of southern Sudan, not its citizens. The NIF is killing, displacing,



Dixon Dueler Deaconed

CHARLES H. NALLS (right)—head of the Washington-based Canon Law Institute and counsel to the rector and vestry of the now-famous Christ Church, Accokeek (MD)—was ordained along with Dwight L. Dibble (left) to the sacred order of deacons on June 23. The Most Rev. Robert S. Morse, leader of the Anglican Province of Christ the King (APCK), a Continuing Church body, did the honors at the Parish of Christ the King, Georgetown, before a full, pan-Anglican congregation of well-wishers. They included several from Accokeek, whose traditionalist rector has been the target of a five-month blitzkrieg by liberal Washington Suffragan Bishop Jane Dixon. A husband and father, Nalls remains based at the Georgetown parish, while Dibble, also a dedicated family man, serves at St. Mary the Virgin, Liverpool, New York, and works with the APCK's youth camps.

and enslaving the black African population in genocidal proportions. Over 2 million civilians have died, and another 4.5 million have been forced to flee their homes at least once since 1983. The number of victims of Sudan's holocaust far outstrips the combined deaths from recent wars in Chechnya, Kosovo, Bosnia, Rwanda, and Somalia, reports CANS.

Sudan was cited as the world's most violent abuser of the right to religious freedom in last year's first annual report of the U.S. Commission on International Religious Freedom.

The commission also said it was disturbed by what appeared to be a direct connection between oil development and the government's genocidal atrocities against civilians in the south.

Since a new oil pipeline was built two years ago, the government's military budget has doubled, according to *The Washington Post*. Eyewitnesses say new helicopter gunships are conducting a ruthless bombing campaign to drive tens of thousands of southerners off their land, to get at the oil lying beneath them and pipe it to the north to fund the government's war against its own people.

Congress has started to move on the problem. Following initiatives by the bipartisan U.S. Commission on International Religious Freedom and Rep. Spencer Bachus (R-AL), an amendment to the Sudan Peace Act was passed by the House in July by a stunning 402-2 vote. It bars any company developing oil or gas in Sudan from raising capital in the U.S. or listing securities in American financial markets.

U.S. law already prohibits American firms from drilling for oil in Sudan. But foreign companies, who are now pumping 200,000 barrels of Sudanese oil a day, raise money for their ventures in New York and are listed on stock exchanges.

The Senate passed a version of the Sudan Peace Act without anything like the Bachus Amendment, and CANS is working

Continued on the next page, right column

ANGLICAN WORLD BRIEFS:

***CHURCH OF ENGLAND BISHOPS HAVE STRONGLY CONDEMNED** President George Bush's refusal to compromise on the Kyoto treaty aimed at reducing greenhouse gases. After two days of intensive talks in Bonn in July, and the watering down of some provisions to get Japan and Russia on board, 178 nations approved the 1997 Kyoto treaty. America was the only country in the G8 not to sign the pact, and Bush has made clear his wish for it to be abandoned. One of the critical bishops, David Stancliffe of Salisbury, accused Bush of "sinning" by "wanting what you want for yourself, regardless of the interests of the future of the planet and the health and dignity of the world's poor." - *The Church of England Newspaper*

***AN OUTSPOKEN PRIEST**, the Rev. Tim Neill, has left the Anglican Church in Harare because, he says, it has breached its own laws and compromised itself by failing to speak out against government-sponsored violence afflicting Zimbabwe. Canon Neill, 47, who had a mainly black congregation of 800 at St. Luke's, Greendale, was removed as Vicar General of Harare by the Mugabe government in February. He refused to resign, and is now going into self-imposed exile as a protest against the election process which put the pro-Mugabe Norbert Kunonga in office as Bishop of Harare. "The issue is not the person, but how the church does its business, and the implications for church law," he said. Neill has received death threats for denouncing the government because of its refusal to uphold law and order and end illegal farm seizures. In the past year, at least five farmers have been murdered during the illegal invasion of farms by government supporters, none of whom have been jailed for their crimes. More than 30 other Zimbabweans, most of them opposition followers, have also been killed. While he is exiling himself from the Anglican Church in Zimbabwe, Neill said he would remain part of the church's world communion and is not leaving the country. - *Financial Gazette/Church Times*

***ONE OF THE LAST REMAINING CHURCH OF ENGLAND DIOCESAN BISHOPS** to refuse to ordain women as priests has decided to grant them licenses for the first time. In a historic break from tradition which apparently surprised his fellow Anglo-Catholics, the Rt. Rev. John Hind has become the first Bishop of Chichester to agree to license women priests in his diocese. Hind recently succeeded the long-serving Bishop Eric Kemp in the see. The former Bishop of Gibraltar in Europe, Hind indicated he was making the move in the hope "that it will enable women priests to feel more a part of the life of the diocese." Some 33 women clergy (ordained by other bishops), including 25 priests, have been serving in the largely traditionalist diocese, but up to now had had to apply to Canterbury to obtain their licenses to do so. (There have been no "no-go" dioceses for women priests since the English Church started ordaining them, by agreement of traditionalist bishops.) - *The Church of England Newspaper*

***THE CHURCH OF ENGLAND'S FINANCIAL SQUEEZE** shows no signs of letting up. In July, the

for the amendment to be accepted in a joint conference on the bill, and ultimately by the whole Senate.

But CANS Coordinator Faith McDonnell said the amendment faces formidable foes, not least Wall Street and the Bush Administration, which "don't think the capital market should be used this way," she told *TCC*. "We're saying that this is an extreme case: this is genocide."

To Bachus, "The issue is very basic: dollars or lives? I am personally committed to ending the slaughter in Sudan. We have a moral obligation to shut off the money supply that buys the guns and finances the war machine. The [U.S.] must send a new message: stop the killing, stop the murder and torture, end the terror or we end the investments."

McDonnell asked concerned Christians to contact their senators, and urge them to support the Bachus amendment.

President Bush has, however, quickened U.S. efforts to bring relief and ultimate peace to Sudan, in part by recently appointing a special humanitarian coordinator for the nation, Andrew Natsios, who met with top Sudanese government officials in July. McDonnell noted that Natsios, in turn, appointed Roger Winter, director of the U.S. Committee for Refugees, as emergency disaster relief coordinator of the U.S. Agency for International Development; Winter will focus on Sudan.

Bush is also expected soon to name a high-level peace envoy, putting the U.S. for the first time in the forefront of efforts to negotiate an end to Sudan's 18-year-long civil war.

Sources also included columnist Mike McManus, *Zenit*, *The Philadelphia Inquirer*

APCK To Host Orthodox Swedish Lutheran Clerics

An alliance between Anglican traditionalists in England's Forward in Faith organization and likeminded Scandinavian Lutherans has existed for several years, but now a U.S. Continuing Church body is endeavoring to build a similar link, particularly with Sweden's endangered faithful minority.

The move to expand orthodox Anglican-Lutheran ties is being undertaken by the Anglican Province of Christ the King (APCK), which will host two leaders within the Swedish "Free Synod," Fr. Rolf Pettersson and Fr. Goran Beijer, for a 12-day sojourn in America this October.

The Free Synod was formed in the early 1980s in response to the secularization of the Church of Sweden—until recently a state church—over some 40 years.

During their stay, the two clerics, both regional deans of the Free Synod and co-editors of its magazine, are to worship and talk with APCK members and other interested orthodox Anglicans in several cities across the U.S.

Fr. Beijer is from Stockholm and was pastor of St. James church there "until he was thrown out by the gnostic bishop," said the Rev. Paul Hewett of APCK, who is coordinating the clerics' visit. Fr. Pettersson is the curate of the Fuxerna Kyrka in Lilla Edet, about 25 miles north of Goteborg.

One of several benefits of the "foreign exchange" between the two Christian groups may be that traditionalist Swedish aspirants for priesthood, shut out at home, may be able to study at APCK's St. Joseph of Arimathea Anglican Theological College in Berkeley, California.

The Swedish priests' U.S. tour follows a visit by Hewett to Sweden in 1999, undertaken with the support of FIF-UK Chairman, Bishop John Broadhurst. Even before that, APCK Archbishop Robert S. Morse also had visited Sweden on several occasions and is familiar with the situation there.

An Important Anniversary

It was 200 years ago—on September 12, 1801—that clergy and laity of the Protestant Episcopal Church in the U.S., in convention, approved the Thirty-Nine Articles of Religion. "At an earlier convention they had approved *The Book of Common Prayer*, and *The Ordinal* received from the Church of England," U.S. Prayer Book Society President, Dr. Peter Toon, recently wrote. "Thus, by 1801 the three basic and classic Anglican Formularies were approved by the [Episcopal Church] and it was a wholly Anglican jurisdiction of the Church. We need to be well versed in these Formularies," Toon contended, "especially now when the question of the identity and nature of the Anglican Way is under scrutiny and attack." He recommends a commentary on the *Articles on the Society website*—www.episcopalian.org/pbs1928.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*
 There is but one God, the Father, the Son, and the Holy Ghost, co-eternal and co-equal, who together with the Holy Spirit proceed from the Father and the Son, but are not to be worshipped or glorified with the Father and the Son; and the Holy Spirit is to be worshipped and glorified with the Father and the Son.

II. *Of the Word of God.* The Holy Scriptures are the only Rule by which the Church is to be governed, and the only way of Salvation is by Faith in the Lord Jesus Christ, who took our Nature, and died for our Redemption, and who is to be worshipped, and glorified with the Father and the Holy Spirit.

III. *Of the Holy Spirit of God.* The Holy Spirit is the Comforter, who is to be worshipped, and glorified with the Father and the Son, and who is to be worshipped and glorified with the Father and the Son.

IV. *Of the Resurrection of Christ.* Christ is truly risen from the dead, and took again a bodily Form, and will return to Judge all Men, and the living and the dead, and whose Kingdom shall be without End.

V. *Of the Holy Church.* The Holy Church, consisting of the Elect, and the rest of the Church, is to be worshipped, and glorified with the Father and the Son.

VI. *Of the Sacraments of the Holy Scriptures.* The Sacraments are outward Signs, and Tokens, of inward Grace, and are to be used according to the Word of God, and the Will of the Church, and are to be used with Reverence and Fear, and are to be used with Faith and Love, and are to be used with the Word of God, and the Will of the Church, and are to be used with Faith and Love, and are to be used with the Word of God, and the Will of the Church.

Of the Officers and Members of the Episcopal Church.

Bishop	The Bishop of London	The Bishop of Bath
Cathedral	The Cathedral of St. Paul	The Cathedral of St. Peter
Canon	The Canon of St. Paul	The Canon of St. Peter
Deacon	The Deacon of St. Paul	The Deacon of St. Peter
Parish	The Parish of St. Paul	The Parish of St. Peter
Worship	The Worship of St. Paul	The Worship of St. Peter
Prayer	The Prayer of St. Paul	The Prayer of St. Peter
Book	The Book of St. Paul	The Book of St. Peter
Scripture	The Scripture of St. Paul	The Scripture of St. Peter
Word	The Word of St. Paul	The Word of St. Peter
Will	The Will of St. Paul	The Will of St. Peter
Faith	The Faith of St. Paul	The Faith of St. Peter
Love	The Love of St. Paul	The Love of St. Peter

The two Swedish clerics are slated to visit the Philadelphia area (Oct. 16-17, Oct. 20-21); Ansonia-Greenwich, Connecticut (Oct. 18-19); Washington, D.C. (Oct. 21-22); Tulsa, Oklahoma (Oct. 23); and the San Francisco Bay area (Oct. 24-26). For more information, contact Fr. Hewett at 610/415-9788; Frehewett@aol.com.

ACC Mourns D.C. Editor, "Devout" Churchman

Kenneth Smith, deputy editorial page editor of *The Washington Times* and a devoted member of the Continuing Church, has died at age 44.

Smith had been ill for six months, but his illness had only recently been diagnosed as cancer of the liver.

A member of St. Andrew and St. Margaret of Scotland Anglican Catholic Church in Alexandria, Virginia, the Philadelphia-born Smith graduated from Washington & Lee University as an English major, and his work resonated with the writers of the literary tradition he admired. "He was fond of quoting long passages from Shakespeare and talked of Evelyn Waugh, Walker Percy and his other favorites with endless enthusiasm," said an obituary in *The Times*.

Smith came to the Washington newspaper as an editorial writer in 1989 from the Richmond *Times-Dispatch*.

He "pioneered the environment as an editorial page beat, was the sternest critic of his own work and produced editorials and a once-a-week column that broke new ground in the debate," said *The Times*.

"His quiet grace and unusual insights gave the page a robust eloquence," said Wesley Pruden, the newspaper's editor-in-chief.

Smith was hailed by Pruden and other co-workers as "a newspaperman's newspaperman," "a meticulous reporter," "incredibly loyal, hardworking, and dedicated," and "a very talented writer and stylist."

Smith's "devout Christian faith, which was his consolation and reassurance until the moment he died, is a consolation now to his friends," Pruden said.

church changed the way it will treat its poor parishes by replacing the central hand-out with a policy of encouraging dioceses to take care of their own poor. The new system will mean that only half of the 44 dioceses will now receive financial assistance from the Church Commissioners' central assets. The Bishop of Liverpool, James Jones, attacked the church for reneging on its Christian duty to look after the poor. - *The Daily Telegraph*

"A SENIOR CHURCH OF ENGLAND CLERGYMAN HAS BEEN BANNED from preaching in a town's church after he spurred protests from parishioners by saying in a sermon that the Bible was "not the word of God." Derek Stanesby, the former Canon of Windsor, was expelled from the pulpit at Uppingham, Rutland, where he lives in retirement. At Epiphany this year, Stanesby, reminding that the Bible was written by humans, preached in part that the Bible "helps to point to the word of God, but it is not the word of God." The Bishop of Peterborough, Ian Cundy, said that the Rev. Stephen Evans, the rector of Uppingham, had acted "entirely reasonably" in denying Stanesby a pulpit. He said the sermon could have been construed as contravening a legal undertaking by clergy not to teach anything against accepted doctrine.

- *The Times (London)*

"A CYBERSPACE PRAYER COMMUNITY OF ORTHODOX ANGLICANS called the Anglican Prayer Network has been launched in San Diego, California. "The concept is very simple," says the ministry's Executive Director, Dave Valentini. "People log into our web site at <http://www.bewellweb.com/anglicanprayernetwork/> and submit a prayer request." The prayer will be offered up by participants in the community for 30 days. The ministry can also help those submitting prayer requests or others in need to obtain further pastoral support, or find a spiritual home. The ministry has drawn the faithful from both the Episcopal and Continuing Churches, Valentini said. "Our ministry has resulted in the continuous cooperation of orthodox Anglicans, irrespective of jurisdiction," he told TCC

ANGLICAN USA BRIEFS:

***THE EPISCOPAL CHURCH (ECUSA)** has bid farewell to the Rev. William A Wendt, the '60s liberal activist Washington rector and self-described "impatient Christian," who recently died at 81. "For nearly 20 years, [Fr. Wendt] worked both sides of then-divided streets—challenging traditions that he [felt blocked] racial and social justice," said an editorial obituary in *The Washington Post*. "As rector of St. Stephen and the Incarnation Episcopal Church, Fr. Wendt converted a staid, previously well-to-do parish into a multi-racial home for social revolution that attracted and spoke up for...welfare clients, feminists, black power leaders, war protesters, gays and others who felt misunderstood or shortchanged." In 1975, for example, Wendt allowed one of the "Philadelphia 11" women illegally ordained as Episcopal priests to celebrate the Eucharist at St. Stephen. He was found guilty of violating church doctrine and formally reprimanded. But two years later ECUSA decided to admit women to the priesthood. Wendt subsequently founded the St. Francis Center, an innovative ministry to the dying.

Gay Vote Sparks PCUSA "War"

Setting off what its new moderator calls a "Presbyterian Civil War," the General Assembly of the Presbyterian Church (USA) voted in June to lift its ban on ordaining non-celibate homosexuals.

The measure now goes for approval to each of the 173 regional presbyteries, where its future is uncertain. Some delegates were dismayed by the polarization they saw resulting from the debate and vote, pointing to weariness in the PCUSA over such issues: the recent vote was only the latest in an extended tug of war in the church over homosexuality.

Some predicted, too, that the new Confessing Church Movement, which opposes what it sees as Presbyterianism's drift towards liberal theology, would consequently continue to grow rapidly. At last report, the Movement had been endorsed by leaders in 680 congregations in 44 states, and numbered nearly 232,000 Presbyterians.

Local churches in the 2.5 million-member PCUSA cannot leave the denomination without forfeiting their church property, an arrangement which has proven a powerful deterrent among disgruntled congregants in various denominations, notably the Episcopal Church.

Still, conservative delegates were shaken during the General Assembly to hear positions advanced in debate which they saw as undermining biblical authority and even the uniqueness of Jesus Christ. Over 20 percent of the Assembly refused to ratify a resolution declaring Christ to be the only Savior.

"What has crept into the life of the Presbyterian Church is not just differences of opinion, it is unbelief," opined Joe Rightmyer, director of Presbyterians for Renewal. The Rev. Greg

***THE NEW BISHOP OF ATLANTA**, J. Neil Alexander, 47, was the celebrant at the 13th annual Gay Pride Eucharist for Human Rights on June 21. Sponsored by the local chapter of the gay Episcopal group, Integrity, the service was held at All Saints' Episcopal Church, Atlanta. Alexander comes to the diocese from the University of the South's School of Theology, where he was the Norma and Olin Mills professor of divinity. He will succeed Bishop Frank Allan, who has retired. - *Atlanta Journal-Constitution*

***THE REV. DR. ROBERT S. MUNDAY** is the 18th dean and president of Nashotah House, an Episcopal seminary in Wisconsin. Elected by Nashotah's trustees, Munday came to the institution starting August 1 from Trinity Episcopal School for Ministry in Ambridge, Pennsylvania, where he was Professor of Systematic Theology and Dean of Library and Information Services. Fr. Munday brings 18 years of experience in seminary teaching and administration to his new post. At Trinity, he was sought out by students as a pastor and spiritual director. Regarded as an expert in Internet and information technology, he was instrumental in the development of Trinity's distance education program. Of his new position, Munday said that, "in addition to [Nashotah's] role in providing excellent training and formation for ordained ministry in the catholic and evangelical tradition, the seminary...has the opportunity to serve as the focal point for a revival and expansion of the catholic expression of Anglicanism in North America." Married with one daughter, Munday succeeded the Very Rev. Dr. Gary W. Kriss, Nashotah's dean and president

Roth of California predicted that Presbyterians will have to move from regional to non-geographic presbyteries.

Sources: *The Layman Online, Presbyterians Week, Louisville Courier-Journal, The Associated Press, WorldNet Daily, The Washington Times*

—LATE NEWS—

Cahoon Hospitalized

Prayers are requested for The Most Rev. John T. Cahoon, Metropolitan of the Anglican Catholic Church, an international Continuing Church body. At this writing, he had undergone tests in a Washington-area hospital, which reportedly detected two "spots" on his brain. He subsequently underwent brain surgery and was to begin treatment for cancer.

In June, Cahoon was diagnosed with a low-level form of diabetes, after collapsing during an annual pilgrimage to the Shrine of Our Lady of Walsingham at St. James', Cleveland, Ohio, reported *The Trinitarian*.

As Metropolitan at this point in the ACC's life, Cahoon has an unusually wide range of responsibility. He had recently made a trip to the United Kingdom to preside over the election of a bishop (Fr. Patrick McEune) for ACC's branch there, visited dioceses on opposite sides of the U.S. that are without bishops, while also tending his own diocese (Mid-Atlantic States) and parish, St. Andrew and St. Margaret of Scotland, in Alexandria, Virginia.

Langberg To Follow Chamberlain

The Rt. Rev. George D. Langberg, suffragan bishop within the Anglican Church in America's Diocese of the Northeast, was unanimously elected as bishop coadjutor of the diocese at a special May synod, reports *The Northeast Anglican*. Langberg

since 1992, who is retiring to New York State, where he plans to write and do part-time parish work. - *Nashotah House release*

***TWO OF OVER A HALF DOZEN** small Continuing Anglican groups which recently came together as the "Communion of Orthodox Anglicans" are now pursuing a formal relationship aimed at "organic union." The move involves the Traditional Episcopal Church (TEC) and the Anglo-Catholic Church in the Americas (ACTA). The specific details of the merger agreement will be worked out by ACTA's Council of Bishops and the office of TEC's Presiding Bishop, Gilbert McDowell. - *ACTA release*

***AFTER AN INCREDIBLE SERIES OF MISFORTUNES**, the leader of a St. Louis-area parish and its rector, the leader of a small Continuing Church body, have lost their church building, which was due to be sold at an August 8 foreclosure sale. The Church of the Ascension, led by Bishop Donald Perschall, who also shepherds the American Anglican Church, had been in Webster Groves since 1986. Problems began when the parish made plans about four years ago to renovate and add on to its 19th-century church building, with additions to include a Norman-style tower. Neighbors deplored the idea, with many erecting yard signs saying "No to the castle." But that was only the start of Ascension's troubles. There were disputes with the Webster Groves city hall over a building permit, an occupancy permit, and unfinished work at the church; a lawsuit arising from the clashes (possibly now mooted) was set for trial October 15. There also have been legal tangles with contractors involved in construction at the

will succeed a long-running, class act—the Rt. Rev. Bruce Chamberlain—as bishop of the Continuing Church diocese. The conspicuously dedicated, faithful Chamberlain will ceremonially hand over his crozier to Langberg on December 1 at St. Elizabeth's, Tuxedo, New York; he will retire December 31.

Division On Stem Cell Decision

The pro-life camp is divided over President Bush's recent decision to allow limited taxpayer-funded stem cell research. Bush decided that experiments to develop potential life-saving treatments for various maladies and diseases could be conducted using already-existing embryonic stem cell lines, but that no further human embryos should be destroyed to obtain new stem cells. Some see the decision as an acceptable compromise, as the stem cell lines were taken from already-destroyed embryos. But others oppose any research relying on destroyed embryos, based on the belief that human life begins at conception.

Grein Charged, Sued

An ecclesiastical complaint has been filed against just-retired New York Bishop Richard Grein, alleging misconduct in connection with the firing of the Rev. Janet Kraft as vicar of Grace Church, New York, and her replacement with the Rev. Anne Richards—termed “a close personal friend” of the bishop’s—just before Grein’s June 30 retirement. *Episcopal News Service* reports that Kraft has in turned filed a civil lawsuit naming Grace Church, Grein, Richards and Fr. David Rider, Grace’s priest-in-charge. The suit alleges (*inter alia*) breach of contract, wrongful discharge, wrongful denial of employment benefits and defamation. ■

church, which resulted in judgements against the parish of over \$30,000; at least one other lawsuit is still pending. Finally, Ascension’s bank announced it was foreclosing on its loan to the church, with a bank officer stating that his institution had “done everything we can do to work with them over time.” Word of this sparked “numerous calls and notes from Webster residents who are sorry to see us leaving,” Perschall said. “They have watched the hostile process were put through trying to get a building permit...” The parish’s day care center closed on July 6, and the majority of the congregation will continue elsewhere, reorganized as St. James the Apostle. - *St. Louis Post-Dispatch*

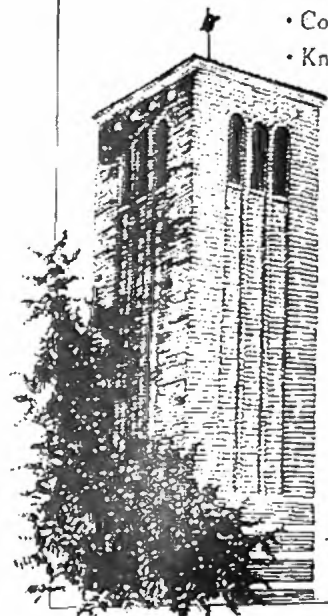
OF GENERAL INTEREST:

***THE DISABLED HAVE A RIGHT NOT TO BE BORN,** a French court has affirmed. France’s highest court of appeals recently backed an earlier court ruling that disabled children are entitled to compensation if their mothers were not provided the chance to abort them. According to the Traditional Values Coalition, three families with deformed children argued that if doctors had detected abnormalities in their children, they would have aborted them. The court did not see compensation as right in this case, as the doctor’s negligence could not be clearly established. But its affirmation of the potential right to sue in such a case evoked angry protests from politicians and special interest groups, which said the ruling would foment discrimination and selective breeding. “Now par-

YOUTH MINISTER

Vibrant, orthodox, and traditional Episcopal church seeks a young Christian man or woman to head up youth ministry. Person should be mature in his or her commitment to Jesus Christ as Lord and Savior and have desire to lead youth (grades 7-12) into a deeper and more powerful relationship with Christ.

- Experienced youth minister who is able to work closely with clergy, staff, and parents.
- Competent budget management.
- Knowledge of and commitment to traditional Anglican/Episcopal ethos (1928 BCP).
- Minimum 2 years experience (full or part-time) in youth ministry.



Send a copy of resume, references, and a 1-2 page statement of faith to:

Diana Henderson
Parish Secretary
St. Thomas' Episcopal Church
P.O. Box 35096
Houston, TX 77235-5096
713-666-3111
fax 713-668-3887
email frwnc@aol.com

ents are going to be attacked and seen as irresponsible because they gave birth to a handicapped child,” said the Collective to Stop Discrimination against the Disabled. Asked *Presbyterians Week*: “If life is a compensable injury, who is safe?” *The Independent* reported that the French government said it would invite all interested parties to a “global reflection” on the ethics of aborting handicapped children, and that it would announce possible legislation this fall.

***THE FIRST UNITED NATIONS SPECIAL SESSION DEVOTED TO A PUBLIC HEALTH ISSUE** heard U.S. Secretary of State Colin Powell refer to AIDS as the most insidious, vicious enemy known to man, while UN Secretary General Kofi Annan challenged heads of state, government ministers and organizational representatives around the globe to work together to defeat the disease. Some 22 million people have died of AIDS, leaving 13 million children orphaned, and 36 million people are living with the disease, Annan said. Each day another 15,000 people are infected. The UN estimates that \$9 billion will be needed annually to fight the spread of AIDS; western nations have pledged \$528 million. A call for an American commitment of \$2 billion annually for prevention, treatment and development of infrastructure to fight AIDS globally recently came from 117 Episcopal bishops. They also called for a constructive partnership to battle AIDS to be set up between government agencies and religious groups in America and Africa. - *Episcopal News Service/The Church of England Newspaper*

Continued on Back Cover

Signposts

An Ordinary Sunday

By The Rev. Joseph F. Wilson

LOOKED AT FROM MOST POINTS OF VIEW, it was the furthest thing from an ordinary Sunday. I was standing in the peaceful, sunny cemetery of a small, rural Episcopal Church (ECUSA) parish in Maryland—I, raised as a city boy, never found in the country under any circumstances, unless compelled.

I was playing hookey from my parish, taking a couple of nights in Washington to get together with friends and relax. And, of course, worshipping on Sunday in Christ Church, Accokeek, which I had deliberately made my destination.

Yes, far from an ordinary Sunday—as my gaze wandered over the peacefully slumbering cemetery, the tiny brick church and the friendly, small congregation, the contrast with my own parish, a New York City Roman Catholic congregation of some 3,500 faithful, was quite obvious.

In many ways, it was far from an ordinary Sunday for the Accokeek congregation as well. They were in the eye of a storm.

The congregation's leadership is locked in a struggle with their bishop over the recent selection of their new parish priest.

The vestry maintains that the selection of Father Samuel Edwards was made carefully and responsibly, scrupulously following the canons of the church; the bishop maintains that Fr. Edwards is unsuited because his beliefs are at odds with

current Episcopal polity, he has been highly critical of ECUSA, and the bishop has the right to reject a candidate—to which the vestry replies that the bishop only asserted this right well after the period specified by canon.

The broader context is that this struggle features a revisionist, woman bishop and a traditionalist priest. Traditionalist Anglicans emphasize the need to hold fast to the faith once delivered to the saints; revisionist Anglicans have grown skilled at using church legislatures to change church doctrine, in the process creating a gulf between liberal Anglican churches in North America and Britain, and the majority of the rest of the worldwide Anglican Communion. The broader context of the tempest besetting this rural church is the turmoil affecting the wider Anglican Communion.

And I was there at Christ Church on an interesting weekend. The bishop had initiated a civil court action to evict the priest; others in the church, bishops, priests and laypeople, had just initiated canonical procedures against the bishop. A breakaway congregation in exile, unwilling to accept Fr. Edwards over the objections of the bishop, was worshipping in a community center three miles away. For the congregation, it was far from an ordinary Sunday.

Yet, what an ordinary Sunday it was...

The welcome accorded a visitor, even a Roman priest from New York, was warm and sincere. As I approached, Fr. Edwards was engaged in relaxed conversation with several people leaving from the early service, and a few early arrivals for the main liturgy.

The Great Matter was, of course, a topic of conversation. The canonical actions had been presented to the bishop just two days before, and three days previously the judge in the civil case had called on both sides to accept mediation, a sign that the bishop's case is not as strong as she holds. So the rapid pace of developments was an object of speculation.

Yet, it was a relaxed, friendly group I found myself joining that morning. There was no anger, no tension; a detached, bemused attitude was evident as the recent events were discussed. There was a lot of wry laughter as well.

And the time for the Eucharist, 9 a.m. quickly arrived, and we entered the church. And here, despite it all, I found that it was indeed an ordinary Sunday. The liturgy began, *Praise to the Lord, the Almighty* was sung as the procession moved up the aisle. The familiar collect for purity and summary of the law began—to my relief, this was a Rite I service—and it was easy to settle into the worship. This had gone on here for generations, from colonial times to this very morning. Distractions had been put aside, and there was a palpable air of recollection in the small nave.

After the Gospel, Fr. Edwards moved into his sermon, on the parable of the good Samaritan.

As a Roman priest, I rarely have the opportunity to hear another priest's sermon—I celebrate twice or three times every Sunday, once or twice daily, almost always preaching myself. I enjoyed this sermon very much. It was an engaging, thoughtful and deeply pastoral homily, delivered in a relaxed style which invited reflection, invited us to join the homilist as he pondered the Scripture. Everything I had

ever heard of Fr. Edwards portrayed him as a genuine pastor, after the Heart of Jesus; I could see why, as this sermon moved effortlessly from point to point, seeming to contain something for everyone, leaving me with a sense of having been nourished.

And then, the rest of the Liturgy—the old thing done in the old way. We prayed for the whole state of Christ's Church and the world, acknowledged and bewailed our manifold sins and wickedness, exchanged the Peace. Whatever the concerns and the worries we had brought there, whatever storms hung over this little parish or divisions that had torn it from within, this was indeed an ordinary Sunday, if any Sunday can be called ordinary on which the Word is preached and the Banquet of the Lord's Body and Blood is shared. As from my pew I watched the communicants kneeling at the rail, I thought of John Keble's verse on the Holy Communion from **The Christian Year**:

*Sweet awful hour! The only sound
One gentle footstep gliding round,
Offering by turns on Jesus part
The Cross to every hand and heart.*

By the end of the rite, it was easy to understand why this congregation would pray that we continue in (this) holy fellowship. Indeed, I might gently observe that I regretted the 1979

I came to Accokeek because I believed that the witness to orthodox Christian Faith of this priest and this congregation was vitally important. I left with something I had not expected: the deeply moving memory of a witness to genuine charity as well, under the toughest circumstances.

rubric which had disposed of the *Gloria in Excelsis* after the *Kyrie*, for it would have been lovely at the postcommunion.

And then, the lemonade, as we clustered around a stone bench outside. Once more, the Great Matter is discussed by the main group and by individual clusters. There's a heavy cloud hanging above this tiny parish community, but as they gather underneath there is a great deal of lightness and joy. There was laughter, and not a word of anger or bitterness, no want of charity. There was genuine humor, the kind of clever self-deprecating wit that I love in Anglicans. In the midst of it all was Fr. Edwards, pipe alight, enjoying the fellowship.

As I left, I was conscious of having been deeply impressed. I know well, all too well, how bitter and divisive parish disputes can be in a large parish such as mine; I have always shuddered at the thought of how much worse it must be when everyone in the parish knows everyone else. And I am aware that there have been sad and difficult scenes at Accokeek, both at the church and privately among parishioners.

But I came away from Christ Church that Sunday with the certainty that, when Fr. Edwards had turned from the altar to say, *Ye...that are in love and charity with your neighbor, and intend to lead the new life...draw near with faith*, that he meant it, and that this was the path in which he was leading his people. That in the midst of a heartbreaking crisis not of their own seeking or making, this congregation was genuinely striving to persevere faithfully and in charity, and that this priest was exhorting them to do just that, and endeavoring to do so himself.

When I came to Accokeek, I did so because I believed that the witness to orthodox Christian Faith of this priest and this congregation was vitally important. I left with something I had not expected or thought of; the deeply moving memory of a witness to genuine charity as well, under the toughest circumstances.

Within a couple of hours, I was on an airplane; at 5 p.m. vested, I ascended my own altar to offer Mass, back in my city parish. As I did so, I took two things to the altar with me. One was the bright memory of the people of Christ Church in Accokeek. The other—well, it was Fr. Edwards' sermon, from which I shamelessly pilfered the introduction and three main points. Wasn't it Luther who said, "We're all beggars, that's for sure"? He might have said of the clergy, "We're all thieves. Come to think of it, he probably did."

If you're going to the Washington area, and you're looking for travel tips, give me a call. For a good hotel, a good Italian restaurant, a fine Chinese place and an excellent steak place, you can rely on me. But I'm *really* good on Sunday morning tips, and you know where I'll send you...for an extra-ordinarily graced ordinary Sunday. Thanks be to God.

Fr. Wilson (frwils@aol.com) is on the clerical staff of St. Luke's Catholic Church, Whitestone, New York. ■



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The Afterword

A Lopsided Letter

THE OTHER DAY we bid farewell to an Anglican friend, a Briton who has been in the Washington area for four years, who was—happily for him—going home. Part of his cheerfulness was his relief to leave ECUSA, which had been an eye-opening, even eye-popping, experience for him.

The problem isn't just openly gay clergy, or attempts to force acceptance of women's ordination, he indicated. The problem is a diminution of Christianity itself within ECUSA, to the point that one cannot be sure at times whether everyone is praying to the same god.

He strongly agreed with our suggestion that most Anglican leaders in Britain and beyond—even those who visit the U.S.—simply have no idea how bad it is for the declining minority trying to remain faithful in the American branch of the Anglican Communion.

They cannot imagine the extent to which years of liberal stealth and subtlety have become a liberal stranglehold on ECUSA. Its varied but pervasive effects are seen in everything from the bishop who openly trashes creedal Christian beliefs with impunity, to the basically orthodox rector whose "witness" consists of simply keeping his head down. And its grip is so tight that revisionist leaders can be openly imperious and punitive toward the faithful with little to fear.

And this—a dire, urgent situation insufficiently comprehended by most foreign leaders—is what we would like to assume is behind Archbishop George Carey's June 19 letter scolding Archbishops Yong and Kolini for their part in the June 24 AMiA consecrations in Denver.

It is a letter that, as seen in Bishop Allison's comments in this issue, still seems to be causing aftershocks over two months later. The Archbishop of Canterbury is, of course, not alone in scolding his Rwandan and South East Asian colleagues, but it is interesting that most flanking Anglican leaders are liberals from more affluent provinces.

In his letter, Dr. Carey briefly maintains that he has voiced concern about bishops disobeying 1998 Lambeth Conference resolutions, but then rails at length against his two colleagues' response to such disobedience.

One can certainly share the Archbishop's dismay that a breach of normal Anglican order was seen by Yong and Kolini as necessary, but he seems unable to see cause, only effect. And the effect, in his view, is "schismatic."

The problem is boundaries, to be sure, but he focuses on the wrong ones. Theological boundaries have been seriously violated in and by ECUSA. But he is angry that others would cross mere geographical ones to do something about it—there being no effective remedy yet provided through the Primates' Meeting.

We hasten to add that we shared Dr. Carey's anxiety about the surprise Singapore consecrations for what became AMiA in 2000, which we judged then to be (*inter alia*) premature in the climate following the strongly conservative Lambeth Conference.

But what is clear now is that Episcopal Presiding Bishop Frank Griswold and his fellow liberal leaders have snubbed even the

primates' mild attempts since then to exercise the "enhanced" oversight Lambeth asked them to assume in regard to provinces exceeding the limits of Anglican diversity.

Instead, ECUSA has pushed the envelope further by resolving to support "committed" unmarried couples. It also has not provided the "sustained pastoral care" for "alienated" groups the primates pledged in March—a tacit admission from the leaders that urgent care is needed for believers within a province at theological odds with them and most of the Communion.

In short, Dr. Carey's stern castigation of the actions of Yong and Kolini would have been credible only if he meted out equal (if not greater) condemnation to leaders who have altered the historic faith and created the disunity he blames on his two colleagues.

THE IMBALANCE IN HIS LETTER has been compounded, though, by his subsequent hints at a break in communion with his two fellow primates.

Besides signaling that the Archbishop has no problem with the Griswolds, Spongs, Bennisons and Holloways of the world, these comments have sparked some interesting reviews of early Church positions on the kind of situation now obtaining in ECUSA, which support the stand of Archbishops Yong and Kolini, not that of Dr. Carey.

In one such article, in the orthodox English publication, *New Directions*, Fr. Arthur Middleton convincingly sets out the bases for his contention that there is "authoritative precedent in the Primitive Church" for the actions of the global South prelates "that derives from the nature of what a bishop is"—that being someone pledged to "drive away all false and erroneous doctrine."

Where historic faith and order are compromised, he writes, "there can be no [true] communion and unity," and in such a case the main problem is "doctrinal before it is political and jurisdictional."

What Dr. Carey and other faithful primates have "signally failed to do," the Prayer Book Society's Dr. Peter Toon recently contended, is to publicly call Bishop Griswold and his liberal colleagues to repentance, warning them of a break in communion if they do not re-establish "historic orthodoxy in worship, doctrine, morality and order..."

"Does not the Archbishop realize that there was a major exodus over doctrine from ECUSA in the 1970s and from this came the Continuing Anglican Churches? They left for good reasons!" he wrote. Further departures—and the AMiA itself—resulted from "the increasing apostasy of the institution of ECUSA."

Has Dr. Carey "no sense of sympathy for these faithful people" now maintaining a "sizeable Anglican presence outside ECUSA?" Toon asked. "Has he any plans for them at all, or are they simply to be called schismatics?"

That's not what Anglican bishops called them, in fact, when they called for reconciliation with exiled Anglicans at Lambeth '98.

Dr. Carey's June letter contains a fascinating question. He tells Yong and Kolini: "You have never given me any satisfactory answer to the question of the authority by which you claim to act. How am I to regard those who act without lawful authority?"

How indeed. We doubt that Dr. Carey has ever posed this question in the same way to Bishop Griswold or other rebellious ECUSA prelates—or to himself. By what authority has he ordained women? We can only hope that the spiritual leader of 70 million Anglicans would not answer the General Synod's and Parliament's. ■

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