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should never be used to prepare women for the diaconate in the mistaken hope that this may become possible. - *Ecumenical News International/Catholic News Service*

**\*MEANWHILE, ADS CALLING FOR THE ORDINATION OF WOMEN** to the Catholic priesthood were sported by 20 Boston taxicabs in August. Sponsored by Massachusetts Women-Church, the ad campaign sought to raise the visibility level of the issue among the public. Other cities have seen women's ordination billboards, and one woman disrupted a 2000 bishop's meeting in Washington over the issue. - *The Boston Globe*

**\*ELEVEN NATIONAL PRO-LIFE ORGANIZATIONS** have denounced a new attack against pregnancy cen-

ters by the National Abortion and Reproductive Rights Action league (NARAL), according to Lynn Bisbee, vice-president of Care Net. In a recently published guide, NARAL, the leading U.S. pro-abortion advocacy group, directs activists to pose as fake clients and secretly record conversations inside pregnancy centers that promote positive alternatives to abortion. In the U.S., some 2,500 pregnancy centers offer free services to women facing unplanned pregnancies, according to Bisbee. NARAL's campaign aims to weaken these centers by creating negative publicity and laying the groundwork for lawsuits and restrictive legislation. NARAL's guide admits that pregnancy centers are growing in strength and enjoying increased national credibility. A 1998 marketing study supported by the Family Research Council found that a substantial majority of respondents, including those describing themselves as pro-choice, believed that pregnancy centers had a positive impact on the women they served. - *Pro-Life Infonet*

**\*THE KEY SUSPECT IN THE SLAYING OF ATHEIST LEADER MADALYN MURRAY O'HAIR** and two of her family members was sentenced in Austin, Texas, earlier this year to 20 years in prison on a federal extortion charge. As part of a plea-bargain agreement, David Waters, 54, led authorities to a mass grave containing the dismembered and burned remains of Mrs. O'Hair, 76; her son, Jon Garth Murray, 40; and granddaughter, Robin Murray O'Hair, 30. They were slain as part of a scheme that reportedly yielded hundreds of thousands of dollars to the small gang that kidnapped them. Waters is already serving 60 years on a state robbery conviction. - *The Washington Times*

**\*OHIO'S 42-YEAR-OLD STATE MOTTO—**"With God All Things Are Possible"—is constitutional, a federal appeals court ruled earlier this year. While the First Amendment forbids Congress from making any law "respecting an establishment of religion," and the motto is a direct quote from Jesus, the 9-4 opinion of the 6th U.S. Circuit Court of Appeals said in part that the motto involves no coercion, and would not have been viewed as unconstitutional "in the age of Washington, Jefferson and Madison." It is "merely a broadly worded expression of a religious/philosophical sentiment...widely shared by the citizens of Ohio," wrote Judge David A. Nelson in the majority opinion. - *The Washington Times* ■

# THE Christian Challenge

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# THE Christian Challenge

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

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## **"Day Of Wrath And Terror Looming..."**

...Heaven and earth to ash consuming/ Seer's and Psalmist's true foredooming."

Though he admitted it "might seem histrionic," New York Post writer Rod Dreher quoted those lines from the Dies Irae in speaking about the savage terrorist acts on America September 11.

Yet surely they evoke feelings widely felt that dark day. It was day upon which—within a few hours—America underwent a profound change, facing for the first time an event and ongoing threat exceeding anything earlier contemplated by most citizens.

At the CHALLENGE office, shocked and horrified messages of sympathy and solidarity and assurances of prayer poured in on e-mail from Anglican leaders, and indeed leaders of all faiths and denominations, around the world. And rightly so: this wasn't just an American tragedy but an international, multi-faith one, taking the lives of innocent persons of diverse faiths from scores of countries as well as the U.S. And upon that attack followed what could be just the first bio-terror assault, and reports of other possible terrorist threats to America.

Someone has said, though, that adversity introduces us to ourselves. This time of incredible horror, cold-blooded murder and destruction in America has been met with incredible heroism, tireless service, courage and steady resolve, and amazing outpourings of care and generosity. It has also been one in which Americans—grieving and starkly reminded of their vulnerability without God—returned to churches in large numbers, a trend which continues: CNN noted in early November that 50 per-

cent of U.S. churches and other houses of faith had reported an upsurge in attendance. Prayer and patriotism have swept America afresh, becoming mainstays in a remarkable, renewed showing of unity across the land.

These are encouraging first signs on what is, however, a long road ahead. While America's response to the terrorist threat is already underway, under the widely-supported leadership of George W. Bush, surely we have entered an entirely new era, in which the right response of America—and of American Christians—will be the subjects of deep contemplation and debate for some time to come.

In that connection, we have been impressed and often moved by the thoughtful comments emerging from Anglican and other Christian circles in the weeks since September 11. We felt a call to pass some of them along to you, and do so in this issue in lieu of our Backtalk and Signposts columns.

## **From The Anglican World**

### **The "War We Must Win"**

**The Bishop of Guildford, England, John Gladwin, speaking to the House of Lords:** In the American Book of

Common Prayer appear these words: *You shall not be afraid of any terror by night, nor of the arrow that flies by day... though a thousand shall fall at your side and ten thousand at your right hand, the deadly pestilence shall not come near you.* They are from Psalm 91.

My Lords, the deadly plague of hate has come very near us in the full sight of God and our television cameras. And the world reels; and our words crumble in the face of it.

The global community is, for Christians, nothing new. Across the street from what was the World Trade Centre stands the first Church of England parish church, St. Paul's Chapel, Broadway, built in 1766: it is the mirror image of St Martin's in the Field. My Lords, the graveyard of St. Paul's has just been expanded by several acres.

St. Paul's...and the surrounding land, on which the Towers of the World Trade Centre were built, and have now fallen, was a farm owned by Queen Anne. It was given, as part of her bounty, to sustain the life of that church in a small colonial port city.

How times change. Yet of the things that matter most, human virtue and evil, nothing changes. Yet again, as the pastor of the American Church in Surrey reminded us in our cathedral vigil with the American community, the senseless death of one man long ago and far away affects even the senseless deaths of the 10,000 who have fallen at our right side this week.

My Lords, it is in the nature of evil to seek to create chaos, to attack the innocent and to feed bitter-

## **Reflections On Terror**



Rescue and construction workers join the Rev. Brian Jordan (second from left) October 4 to bless a cross of steel beams found amid the rubble of the World Trade Center. (AP/Wide World Photos - Kathy Wilens)

ness and hatred, destroying all that makes our life truly human. We must not allow such to bring down our values and reduce them to rubble. Those who are responsible for these deeds must be brought to justice, the justice which lives with freedom: impartial, measured and effective.

As we see ordinary firemen and police men and women struggle to find the people in the devastation, and as we ourselves are drawn into an unshakeable bond of affection with our American friends, is not resistance making a start? Life and hope and renewed commitment to liberty and justice must spring forth from this death. The roots of American liberty and of our freedom as represented in our Parliament are one in the deepest of places in the culture, the values, the faith of our people over many centuries of struggle. If that is our good fortune and if it is that which has come under attack from the forces of oppression and fanaticism, then let us see it as gift to be shared with the whole human community.

We ought not to forget that our Parliament is to be the voice of the people defending their freedom and their dignity and enabling their duty and citizenship. As the forces of terror have struck deep into the heart of our free world, so now we must ensure that freedom and justice strikes deep into those nations dominated by oppression and the gross abuse of power. That is the war we must win...

### Who Will Separate Us From Christ?

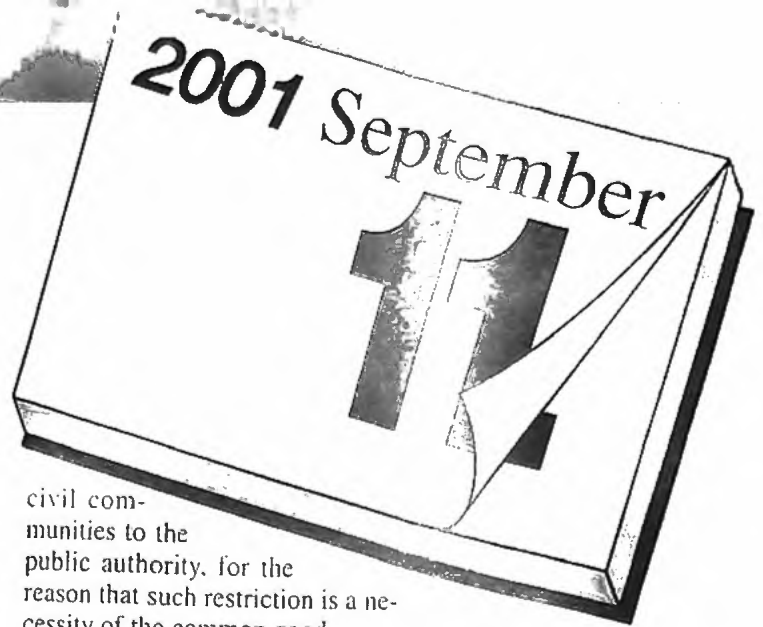
**Bishop Leo Frade of Southeast Florida:** At this terrible time we need to remember that our true security is in Jesus Christ. In the familiar words of St. Paul: *Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For your sake we are being killed all day long; we are accounted as sheep to be slaughtered. No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord* (Romans 8:35-39).

### Catholic-Anglican View Of Warfare

**Archbishop Robert S. Morse of the Anglican Province of Christ the King:** In the Name of Our Lord Jesus Christ I wish to address you concerning the attacks on New York and our Nation's Capitol on September 11. We all have been shocked by the demonic attack that has taken the lives of so many innocents and left untold numbers in grief and mourning. As well, we have been strengthened by the response of so many in the face of this darkness, their bravery and sacrifices, the outpouring of charity, and most importantly, the realization of the need to pray and trust in God.

Many have asked, what now? What is our responsibility as Christians, and Anglicans, in the days ahead? More pointedly, many have asked, What do we do if we are called to engage in warfare?

My fellow citizens in Christ, the right of war is the right of a sovereign state to wage a contention at arms against another. It is necessarily in the general moral power and right of our government to make use of physical force to conserve its rights inviolable. The limitations of this right are: that its exercise be necessary; and that damage be not inflicted beyond measure. Furthermore, the exercise of the right of war is restricted in



civil communities to the public authority, for the reason that such restriction is a necessity of the common good.

Our nation has, as part of its corporate rights and responsibilities, the duty to defend its citizens' rights; it consequently has the right of coercion in safeguarding its own and its citizens' rights in case of menace or violation from abroad as well as from at home, not only against foreign individuals, but also against foreign states. Otherwise the duties of government would be impossible to fulfill; the corporate rights of our government would be a nullity, while the individual rights of citizens would be at the mercy of the outside world.

Catholic-Anglican philosophy, therefore, concedes to our nation the full natural right of war, whether defensive, as in case of another's attack in force upon it; offensive, where it finds it necessary to take the initiative in the application of force; or punitive, in the infliction of punishment for evil done against itself or, in some determined cases, against others.

Last evening in the address to our nation and the world, our president eloquently stated the case and call to action based upon the catholic-Anglican understanding of just warfare we have explained. Our country must act within the full framework of those permissible applications of force to address the raw evil perpetrated on September 11, 2001 and to prevent its future recurrence. It must do so in measured response, and, I would admonish you only through the auspices of our civil government.

It is not a time for vigilantism, anger or expressions of personal vengeance. It is a moment for calm determination in the face of grave national danger—a determination borne of Christian faith and prayer—that has sustained the [U.S.] through many tumults, wars and times of strife. It is a determination that began to uphold us in the seconds following the first deadly strike.

Perhaps **The Book of Common Prayer** best sums up the duty of all Christian rulers in its call to them to act for the "punishment of wickedness and vice." Our president, leading our government and citizenry, has declared that he will fulfill that duty in what is essentially a conflict between good and fundamental evil in our world. As the president said, God is not neutral in this battle. I ask you to sustain that effort through whatever means you are called to—in civilian, military or religious life.

### "Shoulder To Shoulder"

**Archbishop Livingstone Mpalanyi Nkoyoyo of Uganda:** ...The Christians here stand shoulder to shoulder with your people as they grieve and struggle to come to terms with the terrible tragedy which has befallen your country and the whole world. We are crying out for justice; we are praying for America and for world peace; we are praying for the families

and institutions that have lost their dear ones and property in this senseless, selfish and cowardly attack.

Now more than before, the tested faith of your people must be further strengthened with the words of the scriptures: "*But the eyes of the Lord are on those who fear Him, On those whose hope is in His unfailing love, To deliver them from death and keep them alive...*" (Psalm 33:18-19)...

## A Lot To Learn

**Dr. Peter Moore, president of Trinity Episcopal School for Ministry:** ...We will have a lot to learn now that terrorism and war have come to our own shores. Many people live in regimes dominated by fear, where the horror of random killing can be a regular occurrence. But we have been insulated, and protected—until now...

We will learn how some view the values we cherish, such as freedom of expression and conscience. We will learn how they view the achievements of our society in creating wealth and personal freedom. Many see these as the sources of our corruption, and we will have to ask ourselves if they do not have a point.

We will learn how little we know about people who may [seem a lot like us], but whose worldview is light years from ours. These are people for whom the delights of heaven are more real than the pleasures of this life. They can listen to the screams of innocent people and praise their God at the same time. My stomach churns at the thought that such people walk the same streets that I do, and yet I am humbled at how little I have done to try to understand them.

We will also learn that there are dark forces lurking in the hearts of some people who, try as we might, will not be restrained. We may never be able to understand them. But we must try to stop them, and for this reason we as a nation are mobilizing for a fight. Resisting terrorism and defending our country—which are legitimate Christian duties—are not the same as vindictive retaliation. Christians who don't see the difference are misguided, I fear.

Yet our ultimate hope lies not in bending others to our will, but in transforming people by the Good News of a God who faced the darkest force of all head on, and triumphed over it...

## "Nothing But Victory"

**The Rev. Louis Tarsitano of the Anglican Church in America:** ...While most of our nation, by the grace of God, has begun to draw together...to seek an honorable justice for the dead, the voices of the congenitally or habitually confused have also been heard. "Peace at any price" some of them demand, although God Almighty warned in the days of Jeremiah that only a false prophet cries "peace" when there is no peace (*Jer. 6:14*). Others insist that this slaughter of the innocents is a "crime," but not an act of war, to be handled by some imaginary court of law. One might just as well imagine some bailiff delivering subpoenas to the Japanese high command after Pearl Harbor...

God has appointed human governments to do righteousness and to punish evil [*Romans 13:1-4*]. He has given nations the authority to bear the sword, to use force against the evil when necessary and unavoidable, including persons, governments, and nations that have disobeyed his moral law. A Christian may, indeed, do his duty by questioning the legitimacy of a particular war...What a Christian may not do, however, is to dismiss the possibility of war altogether.

God's commandment forbids us to do murder, but it does not

forbid us to defend our families' lives or the life of our nation (*Ex. 20:13*). God's standard of justice, even more to the point, is very high, valuing only human life to be worth as much as human life. When God gave Noah the authority to rebuild the world after the Flood, he [instructed] him...: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (*Gen. 9:6*). Likewise, when God saved the world, he gave and accepted the life of his Son Jesus Christ in our place, life for life, as the only satisfaction of divine justice.

It was this same Eternal God, moreover, who taught us to pray in the Psalms, "Blessed be the LORD my strength, who teacheth my hands to war, and my fingers to fight" (*Ps. 144:1*). Yes, our Lord taught us to love our enemies, and we should. But true love has nothing to do with giving free reign to evil, or else God is a hypocrite for creating hell as an eternal prison for those who refuse to abandon evil for good. There are times when a real love and a real justice must say "enough"...

We have learned a hard lesson this week, and most likely other hard lessons are to follow. As a country, we will have to learn again to be both brave and faithful, overcoming our recent inclination to settle for being merely comfortable and religiously indifferent...

→

## Perversion Of Islam?

**The former Archdeacon of York, George Austin:** ...How can any religion become so perverted that it can be used to justify such atrocities? Quite simply (though it is not so simple as that), it is because the Cause is allowed to become pre-eminent. And usually it is that the political Cause has been allowed to triumph over the religious constraints that would otherwise apply in a society or group whose heart is formed in the first place by that which is good in the faith. In reality, for the Christian (as indeed for the Muslim) the constraints of the Book, Bible or Koran, must never be set aside in the pursuit of a Cause, however just that Cause may be. Any good is otherwise overwhelmed by utter evil...

**The Rt. Rev. William Wantland, retired Episcopal bishop of Eau Claire (WI):** "We must pray for the victims of this horrible unprovoked attack on a civilian population. We must pray for those who have perpetrated this cowardly act. But we must also recognize that this attack is a deliberate act of people who are followers of Islam, and who have also perpetrated a policy of genocide in Sudan, oppressed thousands of people in Pakistan, Afghanistan, and elsewhere, and have raped Nigeria. We must understand that at the bottom of all this is a hatred of all things Christian. This is a jihad, a holy war against our Faith, as well as against our country."

**Asia Times:** ...The West confronts not a throwback to medieval Islam, but a Westernized version of Islam transformed into a totalitarian political ideology. Although it draws upon Islamic sources and overlaps with some strains of Muslim belief, the ideology of Al-Qaeda has greater kinship with Nazism, another synthetic pagan religion, than with traditional Islam. Like Nazism, it is a deadly threat. Remember that Hitler very nearly won...Al-Qaeda wants no territory, no conversions, no loot, no slaves. It wishes to destroy the West and happily will sacrifice millions of Muslim lives in order to do so. Indeed, the mass sacrifice of Muslim lives may lie at the heart of its battle plan...■

Those who have waged war against our country must be eliminated...Their allies must be compelled to give them up, or they must be required to share their fate. Nothing but victory will suffice, because nothing but victory can be a just or a moral purpose when the blood of so many of our fellow-citizens...has been shed in such a cruel and vicious way...

Wars are won first in the heart, and in the mind, and in the will. If the heart, mind, and will of America belong to the One True God: if we as a people walk in the Spirit of God and not according to the lusts of the flesh, then we can trust Providence and one another to work out the details of our warfare. Let us vanquish sin, Satan, and death first, in Jesus Christ, and our earthly enemies will have good reason to tremble.

## Judge Not?

**The Rev. Gary L'Hommedieu, rector of Redemption, Southampton, Pennsylvania:** I wouldn't want to be an atheist today, or a moral relativist. I would hate to have to say of the recent atrocities in New York and Washington, "Well, they weren't really bad. That's just your opinion. Your opinion is valid, but you mustn't impose it on others. Some people might think the bombings were good. That's their opinion, and you have to accept it."

This shows how trivial our discussion about issues has become, how the "public square" has been scrubbed clean of substance, how issues of life and death have taken a back-seat to issues of "choices" and "opinions"...

Still, I'd hate to have to get on a streetcorner and preach the fundamentals of atheism. Just imagine the following sermon: "There is no God: or if there is, He can't be known; or at least you can't presume to know Him. There is no right or wrong. These are old fashioned ideas that have no place in a scientific society. All opinions about right and wrong, good and evil, are equally valid (and hence all equally invalid). The only leftover from our religious past that has any place are the words of Jesus (taken out of context). 'Judge not.'"

I can just see standing room only at the new atheist mission houses all over the country as this "gospel" is proclaimed...

## The Aim Of Terror

**Fr. Samuel Edwards, (the orthodox priest Acting Washington Bishop Jane Dixon insists is unsuitable for service in her diocese):** We have seen the face of evil breaking out...We know it wants us dead and dehumanized—even more than it wants us physically dead, it wants us spiritually dead. And it wants to use us to forward its mission—not just internationally, but within our nation, our church, our families, our very selves. We must recognize that each of us is at the point of battle...[and we cannot resist without God's help]...Scripture's counsel to us [about evil] is to...: "Resist the devil." It says nothing about dialogue with him...

The Devil is the original terrorist, [but unlike] those wicked men who...carried out the carnage which has so stunned and transfixed us...the original terrorist can disguise himself [as] an angel of light, wrapping himself in the trappings of all that is holy and good...He can put on the disguise, he can wear the vestments, but that doesn't change his nature.

The Devil uses terror because terror has proved to be an effective weapon for the accomplishment of his destructive purpose. The object of terror—whether it comes direct from Satan or through knowing or unknowing intermediaries—is to destroy the theolog-

ical virtues of faith, hope, and charity on which the Christian life stands. It seeks to turn us from people of faith into vessels of fear, from people who live in hope into those who exist in despair, from people who act in charity into those who live by hate.

Terror seeks also to destroy the moral virtues of prudence, temperance, courage, and justice, without which no human society can exist. It seeks to degrade prudence into rashness—to turn us from people who act wisely into animals who react instinctively. Terror turns temperance into viciousness, courage into cowardice, and justice into mere vindictiveness.

In other words, terror is a weapon in the Devil's war on virtue. Its purpose is to scare people into behaving badly. Terror conquers by sucking us into itself, by sucking our humanity out of us...The way it does this is by making us forget who we are, by making us forget everyone but ourselves...by making Christians, especially, forget that we belong first to Christ and only under Christ do we belong to anyone or anything else...

The weakness of terror [though] is that it cannot work on people who will not be terrorized. And a people that will not be terrorized is [one] in which each person remembers that he exists not primarily for himself but for others...that he belongs to God, and that all those others who belong to God are his family...

The key to not succumbing to fear is to focus, not on ourselves, but on our mission and our identity...What we are on guard against is being ruled by fear of anything which is less than God himself. If we remember that...then terrorism of any kind and from any source—small or great, natural or supernatural, civil or ecclesiastical—will not overcome us.

[A]bove all, we—especially we Christians—can look to Jesus, "who for the sake of the joy that was set before him endured the cross, despising the shame"...Jesus knew who he was and what his mission was—he was here to do not his own will but his Father's will—he was here to accomplish our salvation, not to save his own skin. And we belong to him, and that is who we are.

The only effective weapon against terror, in the end, is perfect charity, born of God, incarnate in Jesus, and available through the Holy Ghost. In the heart where dwells the Lord, there is no foothold for the Devil...

And it must also be said that, [t]he way to stop wars is to convert the world to the one truth, way, and life..."Oh, but it's too big a job," you might say. Well, Jesus doesn't seem to think it impossible, and he assigned the mission when he had less than 100 followers. The orders [still stand].

We know from history [that it] will cost blood...our blood and that of those near to us. We must get away from this foolish notion that in order fully to love and respect others, we have to say that all religions and philosophies are equally valid, that truth is ultimately pluriform and unknowable, that everything really is a matter of opinion. If we believe that, why are we here? There is no doubt that all people should be protected and respected, regardless of their creed, but it is not because their views are equally true; rather, it is because Jesus died for them.

The awful crimes of [September 11] were not committed by the Islamic religion; they were committed in violation of some of the most basic tenets of that faith.

Nevertheless, we must remember that there is a better way...Whatever else this disaster may be, it is a call to conversion and revival within us and among us.

The word to us is this: God is love, and he who abides in love abides in God, and God abides in him. In this is love perfected with us, that we may have confidence for the day of judgment, because as [Jesus] is, so are we in this world. There is no fear in love, but perfect love casts out fear...



THE U.S. CAPITOL BUILDING, as seen from the Hart Senate Office Building—where the anthrax scare began just a couple of weeks after this photo was shot by TCC's editor.

Now we do not have it in us by ourselves to live according to this standard, but that is why Jesus—who is perfect love—came; that is why he established a Church; that is why he gives us himself in this Sacrament. Draw near with faith, and take it to be strengthened by it, remembering always that *"The soul that to Jesus hath fled for repose, [God] will not, he will not desert to His foes; That soul, though all hell should endeavor to shake, [He'll] never, no never, no never forsake."*

## From The Wider Church

### The Problem Of Evil

**Orthodox writer Frederica Mathewes-Green:** Many attempts have been made through the ages to hammer out the dilemma [of why God doesn't stop horrible things from happening; of why bad things happen to good people]...

A world of free creatures requires the possibility that they will freely choose evil. Since the flood of Noah, God has declined to fix things by wiping out all the troublemakers. The only solution that remains is for each of us to realize that we are ourselves junior troublemakers to one extent or another, and do our part to clean up our own corners.

This is why Jesus was always telling people to repent. He gave no other explanation of suffering. When an atrocity was reported to him—worshippers murdered in the Temple itself—he rejected the idea that they suffered this because they were worse sinners than anyone else. Yet he concluded, "Unless you repent, you will all likewise perish." This is a hard word, one that doesn't get preached on very often...

We keep asking why, but we don't need to know why something happened; we can't use that knowledge to go back in time and stop it...[or] to prevent it happening next time...[God] reserves [such power] to himself and challenges us to trust in him. At times like this, that trust is very hard...

The only useful question in such a time is not, "Why?" but "What next?" What should I do [now]? What should be my response to this ugly event? How can I bring the best out of it? How can God bring Resurrection out of it?

That is, of course, what He did when his own Son was bleeding and crying out to him in agony. He did not prevent the suffering and did not cut it short, but he completed it with Resurrection.

If this is true, it changes everything; if it is not true, Christians are pathetic fools, because it is on this that we have staked all our hopes...

So, [a]ll we can do is persevere and trust, that if Jesus was raised we too will be raised, and all our suffering will be made right...

### An Instrument Of His Peace

**Fr. Joseph Wilson, a Roman Catholic priest in Queens:** I had gone to confession to him so often—scores of times over the years. He was a delightful, laid-back, quietly joyful priest. He had dealt with his demons years ago, and I remember a couple of frank conversations we had had about that. He was at peace, and that's what you expect from a priest, and certainly from a Franciscan.

He was an instrument of peace. He would sit back, and listen to my confession, and was always understanding, always helpful. He was a priest's priest—the kind of priest a priest is glad to talk with. "Okay," he would say, "so..." and in a phrase or two he would show that he had understood; in a sentence or two he would offer the most useful kind of counsel.

He was Father Mychal Judge, O.F.M. He was the chaplain to the Fire Department of the City of New York. He died at the World Trade Center, an ironic figure: an instrument of peace becoming a victim of faceless terror.

At that Tuesday's Morning Prayer in the Friary, the brothers said, Fr. Mychal had prayed that this might be a day of joy and peace in the City of New York.

It was not to be. From nowhere, two hijacked planes tore through the sky to rip into the side of the Towers, to rip into the lives of dads and moms, sons and daughters, grandfathers and grandmothers. To rip into the heart of our country.

The timing was diabolically precise—just after nine in the morning, thousands of workers at their places, the business of the country moving forward. There was no one in the whole tri-state region of New York, New Jersey and Connecticut who would not personally know someone who had been a victim.

I cannot find words to express the experience of watching as I live on the TV screen, a 110-story building through which I have come in and gone out weekly for years collapsed into ruin and rubble before my eyes. Many a time, I have stood there, waiting for a friend or killing time before an appointment, and watched and wondered during rush hour as a seemingly unending sea of humanity streamed past...

No one who knows New Yorkers will be surprised to hear how they pulled together in the midst of the carnage. People rushed out of nearby buildings, pulling off their own shirts and other pieces of clothing to make tourniquets, comforting the wounded. This tough city has a high regard for its police officers, and an especially tender one for its firefighting heroes. The Fire Department takes care of the emergency medical services; it was, quite simply, a brutal knife through the city's heart when the first Tower collapsed and buried hundreds of men who had been helping others.

Firefighters tearfully laid Fr. Mychal Judge out on the sanctuary floor of St. Peter's, Barclay Street, the oldest Catholic Church in the state, until his Franciscan brothers could reclaim him. He had been with the Fire Department chiefs when he died, supporting them as they worked to keep our city safe. The mayor had just left them ten minutes before. The whole group, chaplain and chiefs, died quickly.

A great city brings a multitude of stories, and many of those stories are heroic. But rarely does a city see so many heroic



stories added to its store in a single day. From other parts of the world came word of deeply touching gestures—the words of Pope John Paul II at his Wednesday audience: the Russians, God bless them, observing a moment of silence, and Russian people bringing flowers to lay at our embassy steps; the British playing the Star-Spangled Banner during the changing of the guard at Buckingham Palace.

I have never been prouder of my city, or happier to be here; I have never been gladder that I will spend the rest of my life among these noble people, the People of the City of New York. I have always thought that it was a good place to be; today, I understand better why that is. Had I never lived here, I would never have met Fr. Mychal Judge. He'll be waiting for us in the Kingdom, enjoying the crowd, laid-back, and joyful. It will be a large and varied crowd, as are we New Yorkers—very many, quite varied, but one, where it counts. One, where it counts. It will be the Kingdom of God; and, you'll excuse me, as a New Yorker, if I note that in this life, this is the closest you get to the Kingdom. ■

**FOUNDATIONS** Reporting the news of Anglicanism's largest traditionalist organization.  
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### Important Note To Readers

**NO DOUBT ABOUT IT**, this has been a difficult few months for America, for *THE CHRISTIAN CHALLENGE*, and its editor, and we humbly request—and thank you for—your patience and help.

First, in addition to delays caused by the September 11 terrorist attacks, we found that, due to serious illness in the editor's family which occasioned her being away for part of October, we could produce just one issue (though quite a full one, you will find), instead of two, for the last two months of 2001. The editor would appreciate your prayers for her ten-year-old nephew, Erik, who is battling a malignant brain tumor.

Second, the mail here on Capitol Hill has been seriously disrupted for weeks due to the anthrax threat— which hit just as *CHALLENGE* readers were receiving an urgent fundraising appeal for the magazine. After a few weeks during which we received no returns at all from that appeal, we have now received some, but nothing near the normal level of response. We have talked with postal officials, but have been told that the mail is simply "slow" right now, and we will have to wait it out—something hard to do when financial needs are so pressing. So, if a check you sent in response to our appeal has not cleared in a longer-than-usual time, it is mostly likely because we have not yet received it.

More importantly, however, we need to request that readers who have not yet responded to our appeal (or who can give more) kindly provide support for the magazine as soon as possible, and wherever possible, by *Visa* or *Mastercard*, providing your name, donation amount, and account number to us by fax (202/543-8704), e-mail ([CHRISTIAN.CHALLENGE@ecunet.org](mailto:CHRISTIAN.CHALLENGE@ecunet.org)), or telephone (202/547-5409). Only the editor and *TCC*'s accountant have access to credit card information provided by these means.

Please, if the *CHALLENGE* has served your information needs in the past, if you think it plays an important role in the Church, act today to ensure the continuance of this—the *only* independent, international journal for orthodox Anglicans—into its 40th year of publication. Thank you, in advance, for your help, and may God bless you this Advent and Christmas.

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## PART XI: 1999

*This year following the Lambeth Conference of the world's Anglican bishops was so eventful we decided to break our overview of it into categories. They won't be perfectly defined, but we hope they help in readers' understanding of what was surely another momentous year within Anglicanism. - Ed.*

### **Battle With ECUSA Engaged**

IN THE WAKE OF THE "TURNING POINT" 1998 LAMBETH CONFERENCE, a serious challenge to deviations from the Anglican consensus within the U.S. Episcopal Church (ECUSA) began to be made by some conservative overseas prelates, following 1999 meetings in Singapore and Uganda with representatives of beleaguered faithful Episcopalians.

A GROUP OF PRELATES from the global South—home to Anglicanism's largest constituencies—were now actively considering formal petitions from ECUSA conservatives for interim protection from their liberalized church, and—if ECUSA would not

heed the leaders' calls for reform—the creation of a separate orthodox province of the Anglican Communion in America, supplanting ECUSA.

THE AMERICAN PETITIONERS, a new, broad coalition of U.S. conservative leaders forged after years of revisionism in

ECUSA leading to the church's *de facto* sanction of homosexual relationships, especially appealed to Anglicanism's 38 primates (provincial leaders). The primates were asked by Lambeth '98 to provide "guidelines on the limits of Anglican diversity" in light of scripture and Anglican tradition and formularies, to help ensure unity and mutual accountability among Anglican provinces. The Conference—the decennial meeting of the world's Anglican bishops—also said the primates could intervene "in cases of exceptional emergency which are incapable of internal resolution within provinces." The actions by Lambeth, which has traditionally wielded moral but not binding authority, effectively challenged the Communion to allow some centralized means of tempering a system in which "provincial autonomy" had gained precedence over the need for Communionwide unity in faith and order.

PRIMATES AND PRELATES involved consistently or at different stages of 1999 efforts to bring ECUSA into line with Lambeth included the primates of Kenya, Rwanda, South East Asia, Tanzania, Uganda, Burundi, and the Congo; the current



**MAINTAINING CHURCH UNITY** was a central theme when Archbishop of Canterbury George Carey spoke to the SEAD (Scholarly Engagement with Anglican Doctrine) conference in South Carolina in April and (as seen here) a "Sacred Synod" of British traditionalist clergy in Westminster in October. *Photo: Nick Spurling*

and former Presiding Bishops of the Southern Cone of America; the President Bishop of Jerusalem and the Middle East: Sydney Archbishop Harry Goodhew; and representatives of Nigeria and Sudan.

JOINING HANDS (despite some differences on women's ordination) under the banner of the "First Promise Round Table," the U.S. petitioners included the Association of Congregations on Mission (AACOM), a small group of independent congregations unable (due to pressure and/or principles) to be part of an ECUSA diocese, the First Promise (FP) movement of some 700 clergy and laity, and representatives of Episcopalians United (EU), the Episcopal Synod of America (ESA), Concerned Clergy and Laity of the Episcopal Church, and the North American Missionary Society. They also included retired Bishops FitzSimons Allison (South Carolina) and Alex Dickson (West Tennessee). Their petitions and supporting documents—covering 212 pages—detailed how significant numbers of ECUSA leaders and/or dioceses were rejecting, ignoring and/or violating key Lambeth resolutions on scriptural authority, homosexuality and women's ordination.

WHILE NOT BACKING A SEPARATE PROVINCE, another conservative group, the American Anglican Council led by Dallas Bishop James Stanton, acknowledged that the conservative petitions "reveal—and may understate—the post-Lambeth condition of ECUSA...They may well represent the leading edge of an impending realignment in the...Communion," said 14 members of AAC's Bishops' Advisory Council, who nevertheless believed that the possibility for ECUSA's reform remained.

THE ARCHBISHOP OF CANTERBURY gave no encouragement for a separate province or outside intervention in ECUSA when he spoke on church unity in early April to the SEAD (Scholarly Engagement with Anglican Doctrine) conference in South Carolina. But, quoting from a Lambeth report, Dr. George Carey reaffirmed that "The limits of diversity [within the Communion] are precisely conformity to the 'constant interplay of Scripture, tradition and reason.' Thus, we must be very wary of any understanding of [Anglican] comprehensive-

## Christian Challenge 1962 To 2000

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

ness that masks doctrinal indifference." He said no individual province or diocese has the right to make decisions or undertake unilateral actions on matters that would affect the larger church and/or Communion. What kind of action Carey might support in relation to a province that breaches the "limits of diversity" was not clear, however.

THE "ROUND TABLE" knew that its objectives still would face substantial opposition in the Communion. But they also believed that a growing awareness of the state of ECUSA together with Lambeth '98, had combined to create a new dynamic within Anglicanism, one that would rely more on the response to Lambeth's calls by the Communion's new "center," the global South.

THE EIGHT FOREIGN ANGLICAN LEADERS who made the first such response in light of the American petitions told ECUSA Presiding Bishop Frank Griswold that continued actions at odds with Lambeth '98 resolutions in his or any province "would be a grievous wrong and a matter over which we could not be indifferent." In a fraternal but direct February open letter to Griswold, the eight leaders—including the four prelates who spearheaded the orthodox turn at Lambeth—asked Griswold to "take whatever steps may be necessary to uphold [in ECUSA] the moral teaching and Christian faith the Anglican Communion has received." Each province, while autonomous, is "accountable to the whole Communion," they said. "None of us can rightly ignore the fellowship in the Spirit which the Lambeth Conference represents...Fidelity to Christian truth cannot be reduced to aspiration: it entails definite and present obligations."

IN THE FACE OF THIS, Griswold took steps at home to try to turn down the international heat. Employing the biblical concept of jubilee, he suggested that the 2000 General Convention take a break from legislating on the homosexual issue. This created a swift backlash from gay activists and House of Deputies President Pamela Chinnis, while some conservatives scored it as a bid to "create a false sense of truce."

BUT IN RESPONDING TO HIS EIGHT FOREIGN COLLEAGUES, Griswold, flanked by his Council of Advice, gave no hint that he would try to reverse ECUSA's effective sanction for the ordination and/or blessing of those in same-sex relationships (extant in over half of ECUSA's dioceses, according to one informal poll). He also gave no sign that he would urge reconsideration of ECUSA's 1997 canonical demand for churchwide acceptance of women priests. Instead, he invited foreign bishops to "come and see" ECUSA for themselves, and learn the reasons for negative responses to Lambeth's sexuality resolution, which deemed homosexual behavior "incompatible with Scripture." Griswold said the visit was in line with the same resolution's pledge to "listen to the experience of homosexual persons." Some foreign prelates accepted Griswold's invitation, though the report of their September visit—also highly critical—was not issued until 2000.

IN LIGHT OF GRISWOLD'S RESPONSE, meanwhile, the group of foreign leaders formally asked all Anglican primates to address ECUSA's departures from "historic Anglican tradition" and key Lambeth decisions when they met in March 2000. Following a meeting in Singapore, the leaders also told conservative Episcopalians that they were "committed to action" to resolve their "urgent" dilemma. They assured the U.S. faithful that they would take their case to the Primates' Meeting, and propose ways to address it.

THE LEADERS TOLD THE PRIMATES that they had some major concerns about divisive changes in ECUSA over the past 30 years. "Innovations in teaching, practice and discipline, whether legally sanctioned or not, have been introduced" without adequate consultation or consideration for their implications for the wider Communion, they said, and with the effect of blocking, marginalizing, or driving out orthodox clergy, would-be clergy, and laity.

SPECIFIC TRENDS IN ECUSA they cited included: the use in some dioceses of liturgies to bless same-sex unions, and an approach that "appears to abandon the **Book of Common Prayer**" as the church's standard of doctrine; legislation and policies favoring and/or determined by the gay lobby, including "widespread repudiation" (in at least 18 dioceses) of Lambeth's sexuality resolution, and an increase in the number of dioceses where active homosexuality is accepted; mandatory sanctions against bishops who cannot in conscience ordain women, contrary to Communion policy; and measures taken against parishes, including some in Pennsylvania and Massachusetts, conscientiously unable to accept the ministry of a bishop who either ordains women or supports same-sex unions.

AT THE END of a larger meeting of Round Table representatives and global South bishops November 16-18 in Kampala, the stage appeared set for possibly unprecedented actions at the March Primates' Meeting in Oporto, Portugal, to begin correcting the "misuse" of Anglican provin-



**THOUGH ON THE HOT SEAT, Episcopal Presiding Bishop Frank Griswold effectively rebuffed calls by foreign Anglican prelates for ECUSA to cease violations of the Anglican consensus.**

cial autonomy, and addressing particular problems in ECUSA. All American participants at the meeting, even bishops aligned with the more cautious AAC, agreed that ECUSA cannot or will not reform itself, a problem likely to affect the whole Communion. The Kampala statement reiterated the determination of primates present to seek help for ECUSA's faithful first through official Anglican channels. But the statement also said the leaders would "respond to specific and urgent situations which may arise" before the Primates' Meeting. It was believed at this time that at least 21 of the 38 Anglican primates were seriously concerned about ECUSA's divisive policies.

MEANWHILE, ANOTHER, LARGER GROUP OF OVERSEAS BISHOPS met in early November at the call of Archbishop Carey in West Park, New York, for a theological "consultation" on homosexuality representing "all shades of opinion." A similar consultation hosted by Dr. Carey at Lambeth Palace also reflected a wide range of views, including those of active and former homosexuals.

ECUSA REVISIONISTS tended to maintain that ECUSA could not be forced align with Lambeth. But there was for the first time the real possibility of a penalty for ECUSA's infractions, through (e.g.) a process of de-recognition by other Anglican provinces, and/or overseas mission activity in America to re-establish a legitimate Anglican presence there.

AND WHILE HE STRUGGLED with the Communion's shifting authority dynamic, Bishop Griswold found himself as

the new co-chairman of the Anglican-Roman Catholic International Commission (ARCIC), which had just asserted that the Pope should be recognized as the overall authority in the Christian world. While ARCIC did not affirm papal infallibility, it agreed in *The Gift of Authority* that the Pope has a "specific ministry concerning the discernment of truth," and situated his teaching authority within the college of bishops. It proposed that the "universal primacy" associated with the Bishop and Sec of Rome since early Christian times be offered "under certain clear conditions" and "re-received" by Anglicans even before full communion has been achieved. Reactions to the document were decidedly mixed.

### **More Post-Lambeth Push And Pull**

ANGLICAN COMMUNION GENERAL SECRETARY, Canon John L. Peterson, told a January gathering in Philadelphia that future Lambeth Conferences should be augmented by an Anglican Congress—four times larger than Lambeth—that would place clergy and laity on an equal footing with bishops. That would mean, Peterson said, that bishops at Lambeth "will never again dictate such lofty resolutions" such as that in 1998 which resoundingly reaffirmed historic sexuality teaching.

THE CHURCH OF ENGLAND'S BISHOP OF WORCESTER, Peter Selby, said he was "frightened" by the Lambeth Conference's "sinister" sexuality debate, but indicated he might not be too frightened to ordain an active homosexual.

CONFRONTED ON ONE SIDE with his diocesan synod's call to permit same-sex blessings, and on the other, the opposing stand of most Anglican bishops, including Canadian ones, pro-gay Bishop Michael Ingham of New Westminster (Vancouver) played for time. Saying there was an insufficiently strong consensus on the matter in the diocese, he delayed allowing same-sex blessings pending another diocesan vote on the issue in 2001.

MEANWHILE, INGHAM NIXED a large Evangelical parish's plan to invite orthodox South East Asian Archbishop Moses Tay to its 100th anniversary celebration, though Ingham had no problem with visits to his diocese by two ultra-liberal prelates, John Spong of Newark and Richard Holloway of Scotland.

FARTHER SOUTH, A HOMOSEXUAL SAN FRANCISCO PRIEST not in a "committed" same-sex relationship but "not celibate" was chosen as dean and rector of Trinity Episcopal Cathedral in San Jose, California, within the Diocese of El Camino Real. The Rev. Armand John Kreft was the second openly gay priest to be named a cathedral dean in ECUSA: the first was Fr. Robert Vincent Taylor, who became dean of St. Mark's in Seattle during 1999. But Kreft was the first gay dean who did not fit the model liberals claimed they wanted the church to accept.

THE FIRST SIGN OF WIDELY-PREDICTED CUTBACKS in African aid from liberal western dioceses as a result of Lambeth '98 emerged when a September, 1998, letter from Washington Bishop Ronald Haines came to light in the spring of 1999. In the letter, Haines wrote Ugandan Bishop Eliphaz Maari, who had sought funding for a project at Uganda Christian University, that Lambeth's sexuality resolution was an "impediment" to potential grants from his diocese for African Anglicans. The resolution had been heavily backed by African bishops, though it was supported by most bishops throughout the Communion. But it was sharply opposed by Washington's sig-



MASSACHUSETTS SUFFRAGAN BISHOP BARBARA HARRIS, who marked ten years as Anglicanism's first woman bishop in 1999, warned of efforts to "turn back the clock on women's ordination" because of open lesbians coming into the ministry.

nificant and deep-pocketed homosexual constituency. Haines told Maari. Reportedly, Haines had written similar letters to several other bishops. But he denied that he had established any "fixed linkage" between the question of funding and Lambeth's resolution, saying he was not closing the door to African grants.

SUCH LAMBETH-LINKED WITHHOLDING OF AID, though, was termed "immoral and deeply unChristian" by the Archbishop of Canterbury.

THOUGH LAMBETH HAD REITERATED NON-COERCIVE POLICIES ON WOMEN'S ORDINATION just months earlier, Washington Suffragan Bishop Jane Dixon made a second round of forced visitations to traditionalist parishes in the diocese. At two of them, most parishioners again boycotted Dixon's visit, while only about one-fifth of members turned out at the third parish. At all three parishes, clergy were present but did not participate.

TWENTY-FIVE YEARS AFTER 11 WOMEN WERE ILLEGALLY ORDAINED as Episcopal priests in Philadelphia, and 23 years after women priests were approved by ECUSA, the struggle to gain full acceptance of women's ordination goes on, survivors of the 11 and hundreds of supporters heard at a day-long event July 29. In fact, threats to women's gains in the church were increasing. Massachusetts Suffragan Bishop Barbara Harris warned the gathering at Church of the Advocate, Philadelphia. In a sermon lashing out at opponents, Lambeth, and what she viewed as a malevolent conservative movement of global proportions, Harris asserted that "the advent of open lesbians into the ranks of the ordained has triggered renewed and redoubled efforts to turn back the clock on women's ordination."

YET ANGLICAN COMMUNION GENERAL SECRETARY JOHN PETERSON told the gathering that women priests had been accepted across geographical, cultural and theological divides within the Communion. Figures released in Philadelphia, however, showed that the vast majority—some 5,500—of the 6,300 ordained women (including deacons) in the Communion are in the U.S., England and Canada, with an additional 150 in New Zealand. Even Bishop Harris, whose ten years as a bishop were celebrated in February, admitted around the same time that "there is still some division in the church over this issue."

MASSACHUSETTS EPISCOPAL BISHOP THOMAS SHAW and his diocese obtained a preliminary injunction allowing them to seize the property of the conservative, multi-ethnic St. Paul's, Brockton. As a result, more than 100 parishioners held Sunday worship March 14 outside their historic brownstone church, while services inside the church proceeded with an interim vicar and a tiny group of congregants. St. Paul's had left the diocese and ECUSA three years earlier, largely over its support for homosexual relationships. As the congregation prepared for a legal battle with the diocese over its property—it

subsequently filed a countersuit—it was supported by visits from some orthodox retired Episcopal and Continuing Anglican bishops; it also began holding part of its services at a nearby church.

A FEW MONTHS LATER, AN EVANGELICAL FEMALE PRIEST, the Rev. Judith Gentle-Hardy, resigned as rector of the Church of the Holy Trinity in Marlborough, Massachusetts, saying she could no longer recognize Bishop Shaw or ECUSA as part of the "universal Catholic and Apostolic Church." Gentle-Hardy and some of her parishioners established an independent congregation.

PENNSYLVANIA EPISCOPAL BISHOP Charles Bennison told at least three curates and assistant rectors in his diocese that their annual licenses would not be renewed because of their continuing association with orthodox parishes. Affected were three ESA congregations: St. John's, Huntingdon Valley; St. James and Less, Philadelphia; and Good Shepherd, Rosemont. It was the latest in a months-long series of attempts by Bennison to impose his authority and theology on parishes unwilling to receive him because of his revisionist stands on the Bible, homosexuality, and women's ordination.

IT PROVED TO BE THE LAST STRAW FOR ST. JAMES THE LESS. Convinced after a 15-year struggle with the diocese that its beliefs would no longer be tolerated therein, the historic, 140-member congregation registered with the state as an independent parish. Bennison claimed he wanted to reconcile with St. James, while saying that the diocese's "goal" was "to hold on to the property."

EMBATTLED TRADITIONALIST PARISHES still under Bennison's jurisdiction got surprise relief, though, when neighboring Bishop Paul Marshall of Bethlehem said they could receive the ministry of an orthodox fly-in bishop in his diocese. In the first such instance, former Quincy Bishop Donald Parsons confirmed 32 mostly young people from four Pennsylvania ESA parishes. While a moderate liberal, Marshall said he was acting out of pastoral concern for the "totalitarian" treatment given orthodox Episcopalians by some of his co-religionists.

MEANWHILE, THE ESA, recognizing that the struggle for orthodox Anglicanism had gone global, marked its tenth anniversary in the city of its founding by becoming part of an international witness to apostolic faith and order. The 19,000-member ESA emerged from its Fort Worth meeting as Forward in Faith, North America (FIFNA), thus visibly joining hands and purposes with allied FIF organizations in England (Europe) and Australia. While retaining constitutional autonomy, FIFNA anticipated the creation of a means for the groups to relate internationally. The reconfigured organization also broadened membership eligibility to some countries outside the U.S., and offered an enhanced role for "extramural" orthodox Anglicans in those regions. In light of growing international concern for the plight of orthodox Episcopalians, FIFNA continued its support for a separate province of the Communion in America.

DESPITE THE PRESIDING BISHOP'S CALLS FOR A BREAK from voting on sexuality issues at General Convention, Bishop Bennison insisted that the church had to deal with its "heterosexism."

MOST GAY ACTIVISTS at a Manhattan conference also agreed that they should press the 2000 General Convention to authorize blessings for homosexual couples, even as they de-



THE 19,000-MEMBER ESA emerged from its tenth anniversary meeting in Fort Worth as Forward in Faith, North America, thus visibly joining hands and purposes with FIF organizations in Europe and Australia also striving to maintain apostolic faith and order.

bated among themselves what such blessings would signify. Some 200 activists at the second Beyond Inclusion Conference agreed less on whether they seek a blessing of gay marriage, or a monogamy-free blessing. Participants applauded speakers who suggested that homosexuals' "relational creativity" should not be limited, and that the issue is "access and choice, and not compulsion."

BUT THE AMERICAN ANGLICAN COUNCIL took up Griswold's call for a millennium "jubilee" in ECUSA by proposing the "Jubilee Bishops' Initiative." The plan aimed to help hold ECUSA together, and free all parts of ECUSA for mission work, through the generous allowance of alternative episcopal oversight and other ameliorating measures for conservatives and liberals alike. Drafted chiefly by Pittsburgh Bishop Robert Duncan with input from other AAC-aligned bishops, the plan also would have alleviated international pressure. But Episcopal leaders did not rush to embrace it: Griswold referred it to his Council of Advice, suggesting further work on the document before it was presented to the whole House of Bishops.

HIS VISIT HAD BEEN POSTPONED a year earlier, in view of Lambeth's resolution asking bishops to respect diocesan boundaries, and a desire by foreign prelates to give liberal American counterparts time to rethink their positions in light of Lambeth. With no change in sight, though, Rwandan Bishop John Rucyahana of Shyira preached and celebrated at the U.S. parish under his oversight, St. Andrew's, Little Rock, Arkansas.

THERE WAS A NEW BLAST of revisionism from Scotland's Bishop Holloway, who this time urged more relaxed views on sodomy between priests, promiscuity, and sadomasochism. Holloway claimed that there are no "moral absolutes" when it comes to sex, except that it must be consensual. He also said that drugs are "intrinsically good." Many of his assertions were contained in a new book, **Godless Morality: Keeping Religion out of Ethics**, in which he argued for just that. Holloway also knocked efforts to give Anglican primates a greater role in fostering church unity, saying he would resist any movement away from Anglican "inclusiveness and magnanimity." Holloway, 65, initially rebuffed calls for his resignation, but later said he would retire within two years.

THOUGH ARCHBISHOP CAREY TERMED IT "successful and peaceful," the Anglican Consultative Council convened in Dundee September 14 amid controversy over Holloway's

new book, and Archbishop Moses Tay's boycott of the ACC meeting in Holloway's "heretical" province. The Council—bishops, clergy and laity from the various provinces, who form an influential "executive" of the Communion—also appeared decidedly resistant at times to the leadings of Lambeth '98. It dismissed Lambeth's call to increase primatial presence on the Council, rather attempting to strengthen its own role in the Communion. Dr. Carey's warning that Anglicans risked fracture if they did not accept some measure of centralized authority also seemed to fall flat. Tay, meanwhile, opined that parts of the Communion that had "departed from the faith" should be "de-recognized."

### *Other '99 Happenings: International*

IN THEIR FIRST "TEACHING DOCUMENT" on the subject, Church of England bishops affirmed that marriage is "for life" and the "better way" for cohabiting couples, but said they were now willing to consider the remarriage of divorcees in church. Experimental guidelines were already being used in some dioceses to allow second marriages in church for divorcees. Precise proposals for change were to be included in a report of a working party chaired by the Bishop of Winchester.

IN ANNOUNCING HIS IMPENDING RETIREMENT, the outspokenly orthodox Archdeacon of York, George Austin, 68, took the opportunity to chide C of E leaders for pursuing a policy of "ethnic cleansing" against traditionalists. Austin said that they had been blocked from important promotions, despite the church's pledge of non-discrimination. Indeed, since the church started ordaining women priests in 1994, no opponent of women's ordination had been consecrated a senior diocesan bishop, while 60 other senior appointments were all given to supporters of the innovation. (While two top posts, that of Archbishop of York and Bishop of London, had been filled with traditionalists, both appointees were already bishops.) Austin also predicted that the C of E was headed for further division over women bishops and the ordination of active homosexuals.

A CALL BY ENGLAND'S TRADITIONALIST "FLYING BISHOPS" for likeminded clergy to consult together drew some 500 clerics from England, Scotland and Wales to a "Sacred Synod" at Westminster October 27-29. Highlighting the Synod was a well-received address by the Archbishop of Canterbury, who expressed deep appreciation for the Anglo-Catholic contribution to the church, and acknowledged the difficulties women priests had brought to the movement. But he admonished traditionalist calls for the formation of a separate province if the C of E approves women bishops, contending that "unity as much as truth is a first order issue for Christians." He also pleasantly surprised his listeners, though, by agreeing that the "reception" (testing) process underway on women's ordination made the innovation provisional, and could end with the C of E concluding that its decision to ordain female priests had been wrong.

BUT OVER 500 DELEGATES at the national assembly of Forward in Faith (FIF) in London October 30 remained firm about plans for an orthodox "Free Province" of the C of E, endorsing a paper setting forth the case for such an entity. Despite Dr. Carey's appeals against "institutionally-validated schism," delegates maintained that the church's expected eventual approval of women bishops would end the "workable compromise" between both "integrities" on women priests achieved through the 1993 Act of Synod, introducing a level of impaired

communion not experienced up to then. But even the Act itself—which provided for "flying bishops" to minister to women priest opponents where needed—was under threat of repeal by some church leaders and members. The Free Province plan responds to a problem "not of our making," said FIF, but also would allow both "integrities" to act according to their own convictions. In that, it said the Free Province accorded with an Anglican provincial system which no longer viewed interchangeability of ministerial orders as necessary to worldwide communion. As to the potential size of the new province, it was noted that the flying bishops minister to an Anglican community larger than those in Scotland or Ireland.

IN CONTRAST, THE NATIONAL CONFERENCE OF ENGLAND'S (EVANGELICAL) REFORM organization rebuffed proposals to obtain alternate episcopal care for parishes unable to accept the jurisdiction of a liberal bishop, such as one supporting the ordination of active homosexuals.

THE ANGLICAN PROVINCE OF THE SOUTHERN CONE, encompassing several South American countries, narrowly defeated a move to allow women priests at its May provincial synod. But Belize saw its first women priests, and the Japanese Anglican Church had its first three such clerics by this time. It also had an opposition group, Japan's Association for Apostolic Ministry, chaired by a diocesan bishop.

THERE WAS A SIGH OF RELIEF among many Anglican leaders around the world when Sydney Archbishop Harry Goodhew vetoed his diocesan synod's measure to allow laypeople (men or women) and deacons to celebrate and administer Holy Communion for a five-year trial period. The lay presidency issue had been simmering in the strongly Evangelical diocese for several years, and the Anglican Church of Australia's Appellate Tribunal had already ruled that the practice required General Synod approval. Australian Primate Keith Rayner was opposed, and the Archbishop of Canterbury said that allowing lay presidency would do "untold harm" within Anglicanism, and make "nonsense of [Sydney's] decision to refuse women's ordination." In a carefully considered response, Goodhew elaborated on serious concerns he had earlier

FROM A MEETING BETWEEN THE POPE AND ARCHBISHOP OF CANTERBURY emerged word of an unprecedented global summit in Toronto in May 2000, that would bring together top Anglican and Catholic leaders.



expressed about the radical move's potential for isolating Sydney from faithful Anglicans in Australia and the larger Communion, and questioned its legality. He appealed to liberal provinces pleased with his decision to follow his example of restraint for the sake of global Anglican unity. However, Goodhew was due to retire in March of 2000, and was virtually certain to be succeeded by someone who would support lay presidency.

ENGLISH TRADITIONALISTS WERE STUNNED when the Rt. Rev. Michael Houghton, the newest of the three "flying bishops," died in December at age 50, a few days after suffering a heart attack.

WHITSUNDAY MARKED THE 450TH ANNIVERSARY of the C of E's first official use of **The Book of Common Prayer**.

OFFICIALS RELEASED NEW STATISTICS showing that Sunday attendance in the C of E's 16,000 churches had dropped below the one million mark, though a second, new way of counting, taking account of new churchgoing patterns, showed a higher total.

AUSTRALIA'S BISHOP OF CANBERRA AND GOULBURN, George Browning—a husband and father—resigned after a woman complained of a single sexual encounter with him more than 15 years earlier, even though a church panel probing the incident did not ask him to resign. "I feel I have to set the highest standard," Browning said. By early 2000, though, he was back in his job, following over 1,000 letters of support and a diocesan synod appeal for him to return.

A NEW BOOK by traveling Anglican evangelist Marney Patterson asserted that the declining Anglican Church of Canada could survive for no more than 20 years unless changes—including a return to scriptural standards of morality—were made in the next few years.

BUT A MORE IMMEDIATE DANGER to the Canadian Church's survival was posed when the British Columbia Supreme Court found the church and the Canadian government "jointly liable" for the sexual abuse of a student by a (now-jailed) dorm supervisor at an Indian residential school in the 1970s. The ruling set a precedent for similar cases across Canada that threatened to bankrupt religious groups that ran the now-defunct, federally-funded boarding schools.

THE HONDURAN ANGLICAN CHURCH was able to minister to people it likely would not have reached otherwise, in the wake of the incredible devastation caused by Hurricane Mitch.

FROM A MEETING BETWEEN THE POPE AND ARCHBISHOP OF CANTERBURY emerged word of an unprecedented global summit in Toronto in May 2000. The gathering would bring together top Anglican and Catholic leaders to have reunion discussions theretofore conducted only through ARCIC.

### *Other '99 Happenings: ECUSA*

CALIFORNIA EPISCOPAL BISHOP WILLIAM SWING was busy promoting the United Religions Initiative (URI)—a kind of United Nations of Religions that would help make peace among faiths and nations. Investigative reporter Lee Penn noted that the URI had opened its doors not just to the major world religions but to every stripe of paganism. Notions of global government and global religion underlie URI rhetoric. Penn wrote, and many prominent URI supporters, including Swing, openly

equate evangelism—preaching the Gospel—with violence, conquest, and manipulative proselytism. They see orthodox Christians as "fundamentalists" who put peace at risk. URI did not garner support from Evangelical Protestant bodies or the Vatican, which saw it as a syncretizing force compelling "authentic religions" to be on a par with "spurious ones." At this point, though, the URI was steadily gaining support among a wide range of benefactors and backers in a number of countries, including several other Anglican bishops.

IN A RARELY SEEN MOVE, A FEMALE PRIEST FROM THE WASHINGTON DIOCESE resigned her orders and became a lay Roman Catholic. Linda Poindexter, an Episcopal cleric for 13 years, said the move affirmed the pull she felt to the Roman Church, which she felt contrasted favorably to ECUSA's tolerance of bishops who are "going their own way."

EMBATTLED NEW JERSEY EPISCOPAL BISHOP Joe Morris Doss, 56—whose leadership style had divided and financially jeopardized his diocese—finally acceded to calls from diocesan leaders for



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his resignation, but left with a buy-out package worth \$1.2 million.

TWENTY-TWO CLERGY AND LAY LEADERS reflecting conservative, moderate and liberal viewpoints met November 8-11 in Washington State to seek for ways to encourage reconciliation across ECUSA on issues of sexuality and other key matters.

A LITTLE OVER THREE YEARS AFTER an Episcopal court dismissed charges against the bishop (Walter Righter) who ordained him a deacon, an openly gay priest left his New Jersey parish, citing the strain of the controversy. The Rev. Barry Stopfel said that he and partner Will Leckie were moving to a farm in an Amish area of Pennsylvania, where Stopfel would write a book.

AFTER DEFEATING A SIMILAR PROPOSAL IN 1997, the Evangelical Lutheran Church in America (ELCA) voted by a 69.3 percent margin to enter into full communion with ECUSA: the latter was to vote on the revised pact in July 2000. Lutheran reservations to the accord—especially its expectation that ELCA would adopt the historic episcopate—remained strong, however. A dissenting Lutheran group, the WordAlone Network, quickly emerged.

AFTER 39 YEARS, it appeared that ECUSA was putting more distance between itself and the Consultation on Church Union (COCU), an ecumenical scheme involving nine Protestant churches, due to differences over the threefold ministry.

AN INVESTIGATION OF ECUSA'S NEARLY 1,000 TRUST FUNDS—containing some \$260 million in assets—was completed by New York's Attorney General. It found no evidence of further losses during the era of former ECUSA treasurer Ellen Cooke, now jailed for embezzlement. But an agreement between the church and the AG's office called for ECUSA's adjusted internal controls to be monitored, and for 50 more trust funds to be examined for possible improprieties.

A SURVEY OF 2,000 MEMBERS in nine representative dioceses of ECUSA indicated what many already knew: that diversity in belief is nearly as much a mark of identity in ECUSA as prayer book worship. Another notable finding of the Zacchaeus Project, commissioned by the Episcopal Church Foundation, was that ECUSA clergy are not only aging, but getting fewer in number.

FIFNA mourned the death of its president, Lay Canon Walter E. Bruce, Captain USNR (retired), 72.

THE REV. CANON H. BOONE PORTER, liturgist, educator, author and editor of *The Living Church* from 1977-90, died at 76.

### *Extramural Anglicanism*

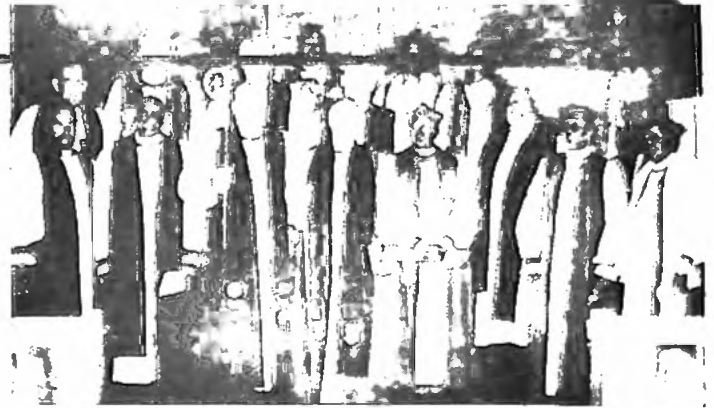
IN A SIGN OF THE TIMES, Rio Grande Episcopal Bishop Terence Kelshaw undertook an action March 24 that transcended the normally-fixed dividing line between ECUSA and the Reformed Episcopal Church (REC), a "separated" Evangelical Anglican body. In the chapel of REC's Cranmer Theological House (CTH) in Shreveport, Louisiana, Kelshaw, acting at the behest of Uganda's Anglican Bishop of Namirembe, ordained two of the seminary's students to the diaconate, with REC Bishop Royal Grote participating. However, though the two ordinands were linked with the Ugandan diocese, they had never visited there and were set to serve a parish in Kelshaw's diocese, where it appeared they would ultimately be priested and officially transferred. The action—which spawned many questions—nonetheless reflected the cross-jurisdictional relationships steadily growing among orthodox Anglicans.

CONTINUING THE SAME TREND, six Anglican Communion bishops from Uganda attended an REC conference in Shreveport, visited CTH, and while there did everything short of helping to consecrate an REC bishop, Cranmer House Dean Ray Sutton.

THE REC CELEBRATED ITS 125TH ANNIVERSARY at its 49th General Council in Charleston, South Carolina, in June. The Council's main business revolved around the continuing revision of the 13,000-member REC's **Book of Common Prayer** in ways that moved the church closer to mainstream orthodox Anglicanism.

WITH THE DETERMINATION of Abbot Alberto Morales and six Benedictine monks behind them, 16 orthodox bishops from ECUSA and seven Continuing Anglican jurisdictions emerged from a prayerful, irenic gathering in Illinois, having taken "an excellent first step to doing something serious about [orthodox Anglican] unity," as one bishop put it. Issuing *A Call to Prayer and The Pursuit of Unity*, the bishops meeting at the Bartonville monastery pledged to move toward unity as a "confraternity and community of prayer." The meeting included bishops of the ESA and several Continuing Church bodies: the Traditional Anglican Communion (TAC), the Episcopal Missionary Church (EMC), the Anglican Catholic Church (ACC), the Anglican Province of America, and three other smaller Continuing jurisdictions.

A SUBSEQUENT MEETING consisting mainly of Continuing Church prelates (since they had the most work to do) adopted "Articles of Ecclesiastical Fellowship." The articles helped solidify a "working relationship of mutual support and respect" among the bodies, though a few less of them were represented at the second meeting than the first. Abbot Morales described the articles as a step toward the short term goal of a confeder-



BISHOPS OF THE REFORMED EPISCOPAL CHURCH are joined by Anglican Communion bishops from Uganda in Shreveport, during a visit by the African prelates that sparked a flurry of speculation and interest.

tion, in which bishops of the different jurisdictions deliberate, speak and act together on matters of concern to all. A third gathering was planned in May 2000.

THE TRADITIONAL ANGLICAN COMMUNION, a global alliance of Continuing Churches, saw two new bishops consecrated, and one promoted, during the year. Consecrated in October 1999 in Victoria, British Columbia, were the Yorkshire-born Fr. Trevor Martin Rhodes, prior of St. Benedict's Abbey in Illinois, who became bishop of the Anglican Church in America's (ACA) Missionary District of Colombia; and the Very Rev. Peter Wilkinson, a Victoria native ordained a priest by former Archbishop of Canterbury Michael Ramsey, who became suffragan of the Anglican Catholic Church of Canada's western province. He succeeded Bishop Robert Crawley, 75, who stepped down, though he remained an ACCC assistant bishop. And, the Rt. Rev. John Hepworth, an academic and former Roman Catholic priest, was chosen to lead the Anglican Catholic Church in Australia (ACCA). A former lecturer in international relations who is also active in fighting religious persecution, Hepworth, 54, had earlier been consecrated as an assistant bishop by TAC prelates as well as a bishop of the "official" Anglican province, the late former Bishop of Ballarat, John Hazlewood. Hepworth succeeded Bishop Robert Friend, who had resigned for health reasons.

MEANWHILE, THE TAC ALSO SAW THE START OF A BRANCH IN ZAMBIA. Saying that "full communion" no longer exists within establishment Anglicanism, the former dean of the Cathedral of the Holy Cross, Lusaka, Canon Pierre Dil, along with at least a half dozen congregations and several priests and postulants, aligned with the TAC. The group was ultimately dubbed the Continuing Anglican Church of Zambia.

THE RT. REV. ROBIN CONNORS announced that he would resign as the ACA's Bishop of the West at year's end, though he would remain rector of St. Mark's Pro-Cathedral in Portland, Oregon. The October 11 announcement came shortly after a probe by a panel of bishops—requested by Connors himself—found that canonical issues were posed by some allegations made against the bishop in previous months. The charges revolved around aspects of Connors' leadership style. Church leaders decided not to proceed with evidentiary proceedings as no formal presentment had been filed against Connors, and he had resigned.

TEN YEARS AFTER ST. PAUL'S, PORTLAND, publicly declared it had left ECUSA, Maine's Episcopal diocese and female bishop, Chilton Knudsen, asked a court to rule that the parish—by then aligned with the ACA—nonetheless remained part of ECUSA and subject to its laws.



ANTHONY E.M. CLAVIER, 59, a longtime Continuing Church prelate, was received as a priest in ECUSA by Arkansas Bishop Larry Maze, and took up the rectorship of Trinity Church, Pine Bluff. At the time of his transfer he had been serving a parish in the American Anglican Church.

AN INTENSIFYING CIVIL WAR IN COLOMBIA posed a growing threat to the work in that nation of the Anglican Catholic Church, which had four congregations, six preaching stations and four clerics in areas controlled by Marxist guerrillas.

THE RT. REV. JOHN T. CAHOON JR., 51, was the unanimous choice for ACC Metropolitan at the church's Provincial Synod in Indianapolis. Cahoon had been Acting Metropolitan of the international Continuing Church body since the death of the Most Rev. M. Dean Stephens in early 1998.

IN OTHER NOTABLE ACTIONS, the ACC announced that its group health insurance policy is open to all clergymen in the Continuum. It also decided that the buildings and acreage in Liberty, New York which for years housed the church's Holyrood Seminary, would be sold, and the seminary moved to Richmond, Virginia, where it would be restructured as a house of studies affiliated with Union Theological Seminary/Presbyterian School of Christian Education. In addition to addressing pressing economic and stewardship issues posed by the New York facility, the three-year course at Union/PCSE (unlike the Liberty program) is accredited and offers a master of divinity degree. Four courses in Anglican studies, taught by qualified instructors from the ACC, were to be included in the Richmond institution's curriculum as electives.

A GROUP LED BY FIVE former ACC bishops was renamed "The Holy Catholic Church (Anglican Rite)," after a New Jersey court barred the ex-ACC prelates, then led by Bishop Leslie Hamlett of England, from using the ACC's name to describe themselves and their followers. The bishops had begun a separate existence after a failed 1997 attempt to install one of their own.

### Millennium Notes

\*NEARLY TWO-THIRDS OF AMERICANS thought that the religious significance of the Year 2000 had been exaggerated. Most of the rest would be praying, and/or reading religious works more, just in case, found a survey of over 1,000 adults. But the Millennium did add new vigor to the dispute over who Jesus is. The battle contributed to a boom in religious publishing focusing on Jesus as well as such subjects as endtime prophecies or Bible-based predictions about the Y2K computer bug.

\*THE ARCHBISHOP OF CANTERBURY PREVAILED in his push for prayers in England's Millennium Dome on New Year's Eve. Having threatened to boycott the event if Christian prayers were not part of the celebrations, the Archbishop accepted a slot offered at 11:15 p.m. At that time, he asked Christians to give thanks for "Jesus Christ...the light of the world" and led the 10,000 Dome guests and a U.K. TV audience estimated at 19 million in the Lord's Prayer. One British church newspaper saw this victory, plus the remarkable success of both the 30 pence *Millennium Gospels* and the Alpha evangelistic program, as among several signs that Churches in England had taken up "the challenge of putting Jesus at the centre of the [millennium] celebrations" marking His birth.

Bishop Thomas Kleppinger, as ACC's leader. Within months, however, the HCC-AR itself split into two jurisdictions.

CONTINUING ANGLICANS MOURNED the deaths of Fraser Barron, 62, who had been a leading voice in the Continuum, and Episcopal-turned-Continuing Bishop Charles F. Boynton, 93. At his death, Boynton was part of the Episcopal Missionary Church (EMC).

IN A MOVE WHICH SPARKED CONTROVERSY in the EMC, the bishop and bishop coadjutor of the church's Diocese of the Holy Cross (DHC), Patrick Murphy and Robert Waggener, affiliated with another, older Continuing Church body, the Anglican Province of Christ the King (APCK), along with some DHC parishes and clergy. The move came a few months after Waggener was consecrated as an EMC bishop. The two departing prelates contended that their move was consonant with EMC's purpose and had the blessing of EMC's Presiding Bishop, A. Donald Davies.

ANGLICAN TRADITIONALISTS from England and across America, and from 12 church jurisdictions, joined in two days of liturgy, fellowship and discussion at a conference near Baltimore sponsored by the Fellowship of Concerned Churchmen, a group working for unity among all orthodox Anglicans in and out of ECUSA. The keynote speaker was the "flying" Bishop of Richborough, Edwin Barnes.

### The Wider Christian Scene

IN A LANDMARK ACHIEVEMENT, Roman Catholic and Lutheran leaders resolved the central argument about the doctrine of justification, provoked when Martin Luther nailed his attack on the Roman Church to a German church door 482 years earlier. His act sparked the Protestant Reformation, the wrenching division of western Christianity. The two Churches' 1999 Joint Declaration seemed to give decisive weight to the Lutheran view that faith, an acceptance of God daily renewed, is primary to salvation, while also embracing an ethic of earthly service championed by Catholics. The achievement gave hope for the resolution of other fundamental disagreements between Catholics and Lutherans.

WORLD COUNCIL OF CHURCHES SECRETARY GENERAL Konrad Raiser admitted that the WCC was unable to take seriously enough the impulses for change that eventually led to the fall of the Berlin Wall and the "velvet revolution" in 1989.

FIVE COUNTRIES were singled out by the U.S. State Department as violators of religious freedom, but only one of them, China, appeared likely to face sanctions. The five nations, which also included Iran, Iraq, Myanmar and Sudan, were the first to be designated under the Religious Freedom Act, signed into law by President Clinton in 1998.

THE BREAKDOWN OF COMMUNION BETWEEN the Old Catholic Union of Utrecht's largest body, the Polish National Catholic Church (PNCC) in North America, and European sister churches which had unilaterally ordained women priests, widened following the September 18 ordination of the first woman priest in the Netherlands, the Union's Mother Church, by its top bishop, Archbishop Antonius-Jan Glazemaker. The Austrian Old Catholic body further complicated matters in April by blessing a lesbian couple's "partnership."



**BISHOP CHRISTIAN KRAUSE** of Brunswick, Germany (left), president of the Lutheran World Federation, and **Cardinal Edward Cassidy**, president of the Vatican's Council for Promoting Christian Unity, sign a historic agreement on justification during an October 31 ceremony in Augsburg, German. Photo: Edgar Trexler

lief that homosexual behavior is immoral. The court based its decision on the First Amendment and the view that the Scouts are a "public accommodation."

**RESPONDING TO AN OUTBREAK OF SCHOOL VIOLENCE**, capped by the tragedy at Columbine High School in Littleton, Colorado, the U.S. Congress voted to allow states to display the Ten Commandments in schools and other public buildings.

**A STATEWIDE SCHOOL VOUCHER PROGRAM**, the first in the nation, gained approval in Florida, but faced a likely court fight.

**AS IT REACHED ITS 50th ANNIVERSARY**, and a change in leadership, the (historically left-leaning) U.S. National Council of Churches struggled with budget and staff cuts, and challenges to its effectiveness as a movement for Christian unity.

**MEANWHILE, THREE ORDINATIONS IN NORWAY** by Bishop Thaddeus Peplowski of the PNCC's Buffalo-Pittsburgh Diocese represented the long-awaited first steps to create a new church body for the endangered minority of traditionalists in the liberalized (State) Lutheran Church of Norway. One congregation of the nascent "Nordic Catholic Church" had already been formed and others were in the offing. Contacts with allies in FIF-England helped lead to assistance from PNCC. Peplowski's action, however, created some controversy within the PNCC, which also suffered internal dispute during the year over the selection of two new bishops.

**"GENETIC TERMINATIONS"** was the term the Canadian health care system had devised to describe babies born alive with genetic abnormalities, but left to die. The story came on top of reports that some American doctors who perform partial birth abortion were selling body parts of the dead children for fetal tissue research, and sometimes even kill the children after they are accidentally delivered alive. A congressional investigation appeared possible.

**A NEW STUDY** reported in *Psychology Bulletin* raised fears that American mental health professionals were preparing to relax their position on pedophilia, much as they had on homosexuality in the 1970s.

**ON CONSTITUTIONAL GROUNDS**, Canada's Supreme Court ordered Ontario to amend its laws to include same-sex couples within its definition of a spouse. The decision was expected to affect hundreds of laws in the nation.

**FRANCE** became the first traditionally Roman Catholic nation in Europe to recognize homosexual partnerships.

**A TV AD BRINGING NEWS OF HOPE AND HEALING** for homosexuals was rejected by the affiliates of ABC, CBS, NBC, WB, and UPN.

**A MUCH-PROTESTED ART EXHIBIT** at the Brooklyn Museum of Art included British artist Chris Ofili's depiction of the Virgin Mary speckled with elephant dung and porn magazine cut-out of human private parts.

**THE NEW JERSEY SUPREME COURT** became the first high court of any state to back the gay lobby's campaign against the Boy Scouts of America. It ruled 7-0 that the Scouts may not fire an avowed gay scoutmaster, despite the organization's be-

**A LEADING ADVOCATE OF DIALOGUE BETWEEN SCIENTISTS AND THEOLOGIANs**, Ian Barbour, a U.S. college professor, won the 1999 Templeton Prize for Progress in Religion.

**POPE JOHN PAUL II** became the first Roman pontiff in nearly 1,000 years to visit a mainly Orthodox country, Romania.

**APPRECIATIVE TRIBUTES STREAMED IN** for Basil Cardinal Hume of Westminster following his death on June 17 from cancer.

**FR. MALACHI MARTIN**, Irish-born Roman Catholic priest, widely renowned theologian and bestselling author of 16 books, died in New York City at 78.

**THE U.S. ARMY** recognized white witchcraft as a religion, and named chaplains to oversee pagan ceremonies on at least five bases.

**EMBATTLED AMERICAN GREEK ORTHODOX LEADER**, Archbishop Spyridon, who had faced escalating criticism of his leadership for more than a year, resigned, and a successor, Metropolitan Demetrios of Greece, was appointed by Ecumenical Patriarch Bartholomew I.

**TEXAS SOUTHERN BAPTISTS**, the largest state organization (2.7 million) within America's 15.7 million-member Southern Baptist Convention, rejected the denomination's 1998 call for women to "submit graciously" to their husbands.

**HENRY LYONS RESIGNED** as president of America's most influential black denomination, the National Baptist Convention USA, after being convicted of grant theft and racketeering charges.

**UNITED METHODIST OFFICIALS** considered filing complaints against 92 clergy who blessed the "holy union" of a lesbian couple in California January 16. Meanwhile, two clerics who individually performed same-sex ceremonies were found guilty of disobeying church law. One, Jimmy Creech (a second-time offender) was defrocked, and the second, Gregory Dell, faced possible defrocking.

**THE PRESBYTERIAN CHURCH (USA)** rejected an effort to clear the way for ordaining noncelibate homosexuals. ■

# The Power of Christ in Prayer and Sacrament

## *A Festival of Faith*

On the Feast of the Presentation

An All-Day Celebration, February 2, 2002

St. Vincent's Cathedral

1300 Forest Ridge, Bedford, TX 76002



Registration and Coffee at 9 AM

### **Pontifical High Mass at 10:30 AM**

The Right Reverend Jack L. Iker, Bishop of Fort Worth, Celebrant

The Right Reverend Lindsay Urwin, Bishop of Horsham, England, Preacher

Luncheon at Noon

### **Addresses at 1:30 PM:**

The Rt. Rev. Albert Morales, Abbot of St. Benedict's Ecumenical Abbey,  
Bartonville, IL - "The Power of Jesus Christ in Prayer"

The Very Rev. Robert Munday, Dean of Nashotah House Seminary  
"The Power of Jesus Christ in the Sacraments"

Mrs. Katherine Heidt, former member of the Church of England's  
General Synod - "The Challenge Before Us"

### **Panel Discussion**

**Evensong and Benediction at 5:00 PM**

**Reception and BBQ at 6:00 PM**

*Registration Free. Donations Accepted. For More Information:  
Contact St. Vincent's Cathedral - 817/354-7900*

**Join Us For Upcoming Festivals Of Faith,**  
to be held at Peoria, IL June 1, Charleston, SC June 29, and  
Carlsbad, CA Nov. 30. Other Festivals to be announced  
in Bladensburg, MD (outside Washington, DC),  
Milwaukee, and Sarasota, FL. For more information, contact:  
The Rev. Michael Heidt, Festival Coordinator, 301/927-6466.

**IF YOU THOUGHT** that bishops in the U.S. Episcopal Church (ECUSA) were subject to some higher authority—say, the canons, General Convention, or even scripture—you would be wrong, and a federal judge says so.

In a ruling ripping through prior understandings of episcopal power and parish rights, U.S. District Court Judge Peter J. Messitte agreed October 29 with Acting Washington Bishop Jane Dixon's argument that she is the "highest ecclesiastical authority" of ECUSA in her diocese, empowered to "interpret" church canons, and that the court must defer to her decisions.

The ruling from the court in Greenbelt, Maryland, meant that the liberal prelate had prevailed in her seven-month effort to expel an orthodox priest, Fr. Samuel Edwards, as rector of Christ Church, Accokeek, despite the vestry's claim that he had been legally called, and illegally refused by Dixon. Messitte's ruling effectively upheld the bishop's rejection of the cleric some seven weeks after the canonical 30-day review period.

The judge declared Edwards' contract invalid, and even barred him from preaching "near" the parish or its associated chapel, St. John's, Pomomkey. Instead, he gave Dixon complete latitude to hold services and conduct meetings on parish property.

Moreover, he declared that the Edwards family, which was occupying the rectory under a separate lease arrangement, nonetheless had to vacate it in just ten days.

It was an aspect of his order mercifully amended later to allow more time, following a motion by the defendants (Fr. Edwards and the parish vestry), to which Dixon consented.

But on November 21, Judge Messitte also denied a defense motion for a stay of his order while defendants appeal it in the Fourth Circuit Court of Appeals in Richmond, Virginia. That meant that Fr. Edwards, his wife and two children would have to leave the rectory November 30 unless Washington defense attorney Charles Nalls succeeded in his bid to obtain a swift stay from the appeals court.

Messitte agreed to just one other adjustment, clarifying that Edwards may not preach within 300 feet from the perimeter of the parish property. Nalls had argued that the judge's earlier demand that Edwards not preach "near" the parish was impermissibly broad, both constitutionally, and as it covers property over which Dixon has no authority. The judge agreed, saying there was no intention to restrict Fr. Edwards' "freedom of expression."

But he stipulated that the priest may not officiate at religious services within the diocese based on "any implication that he has...been licensed by the bishop" to do so.

The woman dubbed "Jackboot Jane" (or similar names) for the way she has treated traditionalists in her "inclusive" diocese was said in a leaked memo to be "ecstatic" about the outcome of the internationally-watched case, which some foreign Anglican bishops see as representative of ECUSA's grave ills.

The decision left Christ Church members stunned and angered that the "godly" priest who had been a "blessing" since he arrived from Texas in March was about to be evicted—a possible first in American judicial history.

One report termed Messitte's ruling on the suit—filed by Dixon last June—a "rare convergence of church and state," but that was one of the milder observations.

Parish leaders—prepared to take their case to the U.S. Supreme Court if necessary—think the ruling exceeded constitutional limits and improperly inflated episcopal power at the expense of the historic rights of vestries. They are not alone in that assessment.

The "absolute power" Messitte gave Dixon "to arbitrarily interpret canon law is a very scary development," said Christ

**BISHOP DIXON** speaks to supporters during her controversial visit to Christ Church in May.

Church Senior Warden Barbara Sturman. She and other defendants had asked the judge to dismiss the bishop's suit on constitutional and several other grounds, including that key issues in the case were still being adjudicated ecclesiastically.

This ruling appears to have "stripped" ves-



## Jane's Judicial Jackpot

### Accokeek's Rector, Vestry, To Appeal Decision Giving Bishop Unchecked Power, As Eviction Of Edwards Family Looms

Commentary Report By The Editor

tries in the Washington diocese "of their right to choose a new rector," and granted Dixon "absolutist powers over the diocese's parishes," said American Anglican Council president, the Very Rev. Canon David C. Anderson. This is "a dangerous precedent" which may encourage other bishops to follow her lead.

Notably, virtually no ECUSA prelates—conservative or liberal—spoke out individually against the decision.

Longtime parishioner Chuck Clagett said Messitte "has encroached on our right to decide what is best for our church. The...diocese is trying to push a social agenda. But we are a traditionalist ministry. They don't want to accept that."

"It is a frightening thing when a man of Fr. Edwards' obedience to the revealed religion of historic Christianity [is faced with] exclusion from exercising his priestly ministry because it is viewed as a threat to those in power," said the Rev. David Moyer, president of Forward in Faith, North America (FIFNA).

Dixon rejected Edwards (*inter alia*) because of his strong criticisms of ECUSA's revisionism and his limited recognition of her authority. But Moyer said that nothing the priest believes about the church's faith or ministry "violates what the Anglican Communion has declared to be worthy of witness." ECUSA, however, allows certain leaders to wield unrestricted power against that witness, he said.

"The parish in Accokeek obeyed the canon law of their church, but they are still handed over to a tyrant, through an act of stealth establishment by a civil court," wrote Episcopal-turned-Continuing Church priest Louis Tarsitano.

"Even in the Middle Ages prelates were answerable to the Crown," said another cleric. Under Messitte's order, "Ms. Dixon, however, is answerable to no one. Not the courts, canons, General Convention..."

Geared to "advance the...agenda of...sexual immorality and extreme feminism...Judge Messitte's ruling is the kind of church and state involvement that only extreme 'liberals' and revision-

**CHRIST CHURCH SENIOR WARDEN** Barbara Sturman (left), attorney Charles Nalls, and Fr. Samuel Edwards take questions from the press after announcing their appeal of the October 29 federal court ruling.

ists can love," commented journalist Robert Stowe England. Messitte "declares that Dixon can do...anything she wishes...in any part of the diocese, regardless of whether it violates canons or any secular law or the U.S. Constitution or the tenets of the Christian faith she is supposed to uphold..."

In denying a stay, however, Messitte sharply disagreed that constitutional issues were raised by his order. He also maintained that granting the stay would place the court at odds with "every other court which has...addressed this matter," which "have held that [ECUSA] is hierarchical in structure and that the bishop is its highest authority."

While he seemed to concede that church disciplinary procedures might exercise some limited authority over Dixon, he noted that an ECUSA panel recently dismissed charges against her.

Thus, Messitte concluded in his original opinion that, even if Bishop Dixon—having "interpreted" relevant canons—made decisions which were "were arbitrary (and the court in no way means to suggest they were), they were decisions for her, as bishop, to make. The court...has no say in the matter."

Both sides also cited the 1798 Maryland Vestry Act as supporting their positions, but only Dixon did so successfully in Messitte's view.

He also found the public interest served by the "peace and order" his ruling created, a contention disputed by Christ Church members reeling from Dixon's treatment of them since it was issued.

Several attorneys noted that a summary judgement—the form of order issued by Messitte—can only be made when the facts and law are not in dispute. To meet this standard, the judge appeared to side entirely with Dixon's version of the facts, evidently deciding that contrary claims made by the defendants or their expert witnesses were not credible or did not bear upon legal issues in the case.

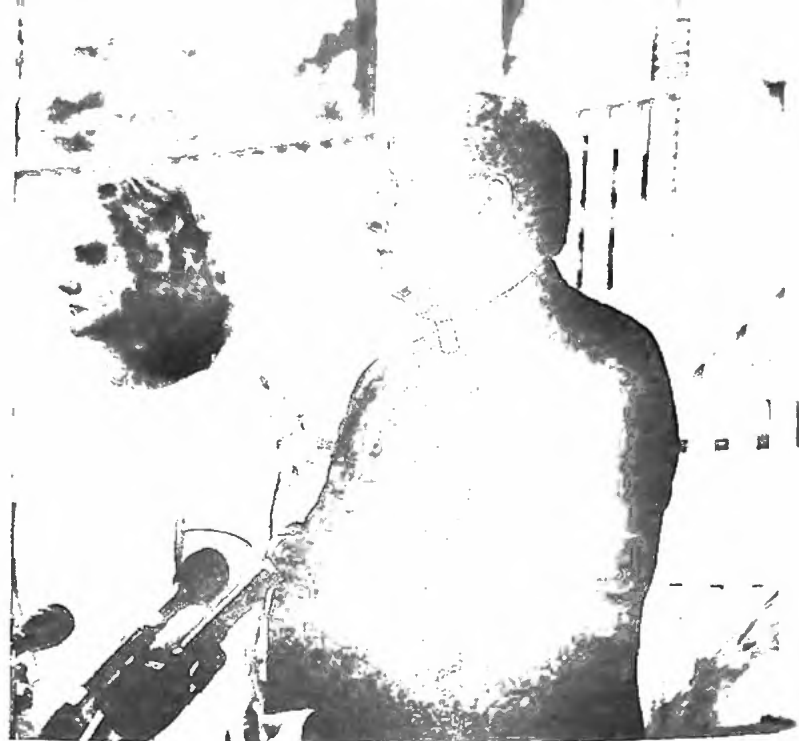
A veteran observer of church court battles also noted that "there have been dozens of cases in many states where the hierarchical nature of [ECUSA] has been disputed." Further, she added, "the judge completely fails to see that there are checks and balances within [ECUSA] and that a bishop's authority is not absolute"—one of the main points Nalls made at the August 23 hearing on Dixon's suit.

### *The Unlimited 30-Day Limit*

Those hoping that that point would be reaffirmed through church disciplinary processes were instead confronted by another decision with far-reaching impact for all Episcopalians.

It was after Dixon filed her lawsuit in June that three bishops, and a group of clergy and laity, both filed presentment charges against her, accusing her of canonical and constitutional violations in her vendetta against Edwards. (A decision on separate ecclesiastical charges lodged against Edwards by Dixon and a group of Washington clergy was due in Fort Worth in December.)

Speaking to an issue salient to the federal suit as well, the presenters charged mainly that Dixon ignored the canonical 30-day limit to oppose a rector call about which she had been properly notified. Instead, she waited until some seven weeks after the limit to cite objections to Edwards and assert an also-uncanonical veto of his call, by which time the priest was already under contract to the parish and about to move to Maryland.



Dixon pointed to Edwards' delayed interview with her, though Nalls noted that such a meeting is not canonically required, and there was no mystery about Edwards' views, anyhow: he is the former director of FIFNA.

The canon at issue (III.17.2) states in part that a rector can be elected only after the bishop has been notified of the choice "and sufficient time, not exceeding thirty days, has been given to the bishop to communicate with the vestry thereon..."

"Dixon sat on her procedural rights," failing to cite concerns about Edwards in the defined period, Nalls said. "We sought a simple reading of simple language."

The bishop, however, made the unprecedented claim that a prelate has an unlimited amount of time to decide on a candidate and need only communicate in some way with a vestry during the 30-day period. She also claimed in regard to a second relevant canon that she could determine if a cleric is "duly qualified" on bases other than his valid ordination and good standing in the ECUSA diocese from which he came (in this case, Fort Worth).

In deciding on this matter in early September, bishops, clergy and laity on a church review committee noted that parties to the dispute hold "different views" of the pertinent canons, but concluded that Dixon's actions "were based on a reasonable interpretation" of them. They therefore held that no potential canonical offense was at issue.

Canonical experts said the committee's decision (from which there is no appeal) contrasts starkly with established canonical authority. In effect, it says that two interpretations are possible—*i.e.*, that 30 days may or may not actually *mean* 30 days—an approach that could tend to nullify all canons. Stated another way, it also means (as Nalls put it) that the vestry's interpretation is just as valid as Dixon's.

That conclusion has done nothing to reassure Episcopalians that ECUSA "is a government of laws," and not one based on the "whims" of bishops, said a statement from Edwards and Christ Church leaders.

It represents Presiding Bishop Griswold's "pluriform truth in its purest form," said another observer. "There is no longer a right or wrong answer under the canons; there is only an answer that serves a particular end. In sum, there is no rule of law in ECUSA and no rights of vestries over clergy call—the bishop can simply reject a candidate for any reason at any time."



Despite this flaw (which the defendants later pointed out to Messitte), the bishop's attorneys were quick to file notice of the committee's decision with the federal court in Greenbelt, not even pausing for national tragedy: the filing took place on the same day that Dixon opened the National Cathedral's televised prayer service for victims of the September 11 terrorist attacks in Washington and New York.

(Likewise, Nalls said he received word of the committee's decision from the presiding bishop on September 13—eight days after it was issued, two days after the attacks, and one day after the diocese abruptly broke off court-mandated settlement nego-

tiations, because Dixon felt that the property issues at stake were "too important." This, despite the fact that she had several times denied that property held by the some 300-year-old parish was at issue, Edwards noted. She also has voiced worries that Edwards is "schismatic," even though the current conflict exists only because he and Christ Church have not tried to leave ECUSA.)

Word that Dixon had escaped church discipline in turn seemed to strengthen the knock-out punch Messitte delivered to the defendants in his October 29 ruling, which some saw as startlingly political and punitive in nature.

The judge also rebuffed Nalls' contentions in November that the defendants would suffer irreparable harm if the stay was denied, and indeed that Edwards' right to an appeal would be mooted if he were evicted from the rectory and another rector was hired in the interim. Instead, Messitte said any injury the orthodox cleric suffered was "of his own making," since he moved to Accokeek knowing that the bishop opposed his call.

### *"Peace And Order"?*

One Christ Church member scoffed at the judge's claim that "peace and order" would be served by not granting a stay. Since his ruling, the member said, the bishop and her backers have "abused the rights assigned her by the judge" by attempting to "interfere" with certain rights of the parish and vestry under church canons and the Maryland Vestry Act.

Indeed, Dixon—judicially armed with sweeping new powers—has continued a campaign which is suddenly looking less like it centered on her objections to Fr. Edwards, and more like it is about her objection to any orthodox parish existing in the diocese.

While she has not led Christ Church services herself, she has already tried to exert some control over the vestry's canonical right to hire an interim cleric, in part by trying to impose clergy of her choosing on the parish; former Maryland Bishop Ted Eastman was sent to the parish on two Sundays November, despite a buzz saw of criticism and resentment from members.

At this writing, Dixon seems to have accepted the vestry's choice of a conservative interim, the Rev. Stephen Arpee of Washington's Church Without Walls, but also appears determined to keep sending a second cleric to vie with Arpee at Sunday services, a move hardly designed to relieve tensions at Christ Church.

Meanwhile, an apparent bid to take over the some 150-member parish from within and oust its current vestry was exposed, when persons never seen at Christ Church, or not seen there in several years, submitted completed, pre-printed pledge cards to the parish during services at which Eastman presided. Persons within this group later admitted that the diocese provided the pledge cards.

Most of these persons evidently were from the rival Christ Church congregation launched by Dixon in May, when she held a competing service on parish grounds after failing in her bid to wrest authority from Fr. Edwards. Until the court ruling, "Christ Church in exile" had been meeting at a community center, where it was often used by diocesan spokesmen to claim that Christ Church proper was badly divided over Edwards and/or losing worshippers. (Service records actually show that 2001 attendance through September was up by nearly 16 percent over 2000).

One source within the rival group (whose attendance at Christ Church had already dropped off at this writing) admitted that the goal was to turn the parish into another St. Paul's, Breckton, Massachusetts. There, the liberal diocese seized the property of a seceded conservative congregation, which thereafter held parts of its services outside on the lawn. The case is still in litigation.

There was even a failed attempt to sabotage the Accokeek parish's fundraising activities, by calling in the health department against its annual benefit dinner.

Some noted that Dixon had a big advantage in getting the judiciary to work in her favor, namely paid legal help from the Washington law firm of Crowell and Moring; diocesan legal expenses are already said to exceed half a million dollars. Christ Church, meanwhile, had one orthodox Anglican attorney, Nalls, who, though linked with the firm of deKieffer and Horgan, worked for free.

Diocesan legal expenses are bound to escalate due to the appeal; Edwards may also sue the bishop for tortious interference with a valid contract.

While he and the vestry prepare for the battle ahead, some observers thought Messitte's ruling may commend a different course for orthodox Episcopalians.

"Judge Messitte has signed the execution order for traditional Anglicanism within ECUSA," one cleric bluntly wrote. "Unless there is a reprieve (not likely)...it is...the end of meaningful resistance to the revisionists who now control ECUSA...and...help will not be coming from [the wider Communion]. The choices are: total surrender...affiliation with Rome, Orthodoxy, the Continuum, the Reformed Episcopal Church, or the Anglican Mission in America."

Another cleric wrote, "The question presents itself to us in flaming letters: will we live under tyrants, or...exercise our God-given liberty to worship the Lord Jesus Christ? Likewise...will we mock the heroism of Fr. Edwards and the people of Accokeek by continuing to serve their oppressors?"

Fr. Edwards remains mum on his contingency plans: it was not even apparent where he and his family would go if evicted from the rectory. But he seems to see the root conflict unfolding, him in clear terms—and not merely, anymore, in theological ones.

The confrontation, he said, is one "between the notion that all of us are responsible to a power higher than ourselves, the truth, and the notion that the purpose of life is the acquisition of as much power as possible over one's self, and over one's environment and the people in it," Edwards said.

"I like to come down on the side of believing I don't really know enough not to be subject to truth in Christ Jesus."

Sources included reports by Hoben Stowe England, *The Washington Post*, *The Washington Times*, *The Associated Press*, *Episcopal News Service*, *Forum*, etc.

## Delaware To Allow Gay Rites

While some foreign Anglican bishops say that blessing same-sex unions is a Communionwide matter that should not be decided by one province or diocese alone, Delaware Episcopal Bishop Wayne Wright contends that it is just part of "congregational ministry."

That is apparently one basis upon which he announced that his diocese will allow "congregation-optional" services of blessing for same-gender relationships.

The Delaware diocese is introducing the services in the absence of express General Convention approval. However, Wright claimed that guidelines being set for such services are "in step with [the national church] and based upon recent General Convention actions."

The last convention backed, but did not provide rites for homosexual and non-marital heterosexual relationships, though same-sex blessings have long been conducted in various parts of the Episcopal Church (ECUSA) under a *de facto* local option policy.

The bishop said the decision came after "six years of committee study and debate" on the request for gay blessings from three congregations: St. Peter's, Lewes; Immanuel on the Green, Newcastle; and the Cathedral Church of St. John, Wilmington.

Wright said the diocesanwide "standards" governing same-sex blessings he was issuing had a "broad consensus of support among lay and clergy leadership from across the diocese," including all members of the diocesan standing committee and "a strong majority" of the diocesan council.

Wright apparently took the position that it is okay for the local Episcopal church to have two conflicting teachings on the morality of homosexual relationships. He claimed the policy change will "allow us the freedom to disagree" on the matter and will compel no one to act "against the dictates of conscience."

To be in effect for an initial period of two years, the "Standards to Guide A Common Practice For Services Of Blessings" say in part that the bishop is prepared to support the blessing of homosexual couples only where an "educational process" has been carried out and where there is substantial agreement among congregational leaders. They say that the bishop will furnish suggested wording for the same-sex rite, which is described as an "ecclesiastical act" not conveying legal or contractual rights.

Wright asked his priests to "please interpret this decision to your congregations...in the way that seems best to you, given your context and the people in the pews...Please don't feel that you need to defend me, the diocese, or this collective decision."

The American Anglican Council termed diocese's move "outrageous" and "defiant" toward General Convention and Lambeth Conference policies. "By authorizing same-sex blessings, Bishop Wright has chosen the path of schism and has taken his diocese out of communion with the rest of the Anglican world."



Bishop Wright

it charged. The AAC said it would take steps to help conservative Episcopalians receive sustained pastoral care.

The president of Forward in Faith, North America, Fr. David Moyer, said Bishop Wright "has quite clearly removed himself from Catholic Christianity as expressed in the Anglican tradition...His actions are a willful refutation of what the Church has been entrusted to teach and uphold in terms of biblical morality..."

Moyer said Wright's move was but one more example (the first being Bishop Jane Dixon) that shows ECUSA to be a church in which certain leaders enjoy unrestricted power.

Sources included *Cape Gazette*

## Stunned ACC Mourns Death Of Archbishop Cahoon, 53

*Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed. - 1 Cor: 15:51*

THEY WERE WORDS that the some 250 persons who jammed an Alexandria, Virginia, parish October 18 badly needed to hear again, as they gathered to mourn a stunning loss: the death of Anglican Catholic Church (ACC) Archbishop John Thayer Cahoon at just 53 years of age.

Cahoon, leader of the Continuing Church body since 1999, died October 4, some six weeks after being diagnosed with cancer, becoming the third ACC metropolitan to die in office in the last four years.

He had also been bishop of the ACC's Diocese of the Mid-Atlantic States since 1995, and in the last few years episcopal visitor to a few ACC dioceses currently without bishops. For the past 12 years, Cahoon had also commuted from Gettysburg, where his wife, Leslie, is a classics professor, to serve as rector of what is now the Church of St. Andrew and St. Margaret of Scotland in Alexandria.

Mourners there on October 18, including some 35 ACC clergy, filled the main church and overflowed into the undercroft, where they viewed the funeral service on closed-circuit television.

Celebrant of the requiem mass was the Rt. Rev. Brother John-Charles, FODC, the former Anglican Communion bishop who became part of the ACC several years ago, formerly serving as dean of the ACC's Holyrood Seminary in New York. Also an internationally respected preacher, lecturer and writer, Brother John-Charles recently accepted a call to return from his native Australia to become bishop ordinary of the ACC's Diocese of New Orleans. He succeeded the Most Rev. M. Dean Stephens, who died in 1998, six months after being elected as ACC's metropolitan.

Now he has much more than a diocese under his care. He was elected to succeed Cahoon as metropolitan of the ACC's Original Province (all branches of the church except India) at the ACC Provincial Synod October 24-26 in Denver.

Also present at the funeral service were ACC Bishops Mark Haverland of the Diocese of the South, who served as deacon of the Mass, and Rommie Starks of the Diocese of the Midwest, who served as sub-deacon.

In his sermon, the Rev. Phillip E. Barber, rector of Church of the Ascension in Centreville, Virginia, evoked smiles through tears in his warm remembrance of Cahoon.

Barber noted that, despite the many important roles Cahoon filled, he was known to most everyone simply as "Bishop John"—a friend, brother, husband, and father.



MOURNERS FOR ARCHBISHOP CAHOON pour out of the ACC's Alexandria, Virginia, parish after a requiem Mass October 18.

"He seemed to know almost everybody he'd ever met," and "all his sheep by name," Barber said to knowing chuckles among congregants. And almost all of them "had a story about Bishop John."

Barber described Cahoon as a man of "huge human warmth, sharp wit" and a "sometimes acerbic tongue." He was also a man of "incredible stamina," who was a "steady, unifying" influence "in a sometimes contentious church," he added, again to a ripple of laughter.

The Archbishop was deeply immersed in the church but still quite in touch with the world around him. He loved sports, books, and television. "He loved *The Simpsons*," Barber quipped.

Cahoon's greatest love, apart from church and family, was movies. "He loved to do movie reviews," and "never saw a movie he didn't like," Barber said, except "those he could not read any religious significance into!"

Barber, a former Episcopal priest who became an Orthodox layman for a while, told of being drawn back to Anglicanism after witnessing Cahoon celebrate the Mass according to the 1928 rite. "What a delight it was to find the Holy Eucharist celebrated with such beauty and profundity again," he said.

And when Cahoon preached, Barber was "amazed" at his insights. "He was a people's preacher; he was a preacher's preacher," Barber said.

Indeed, Cahoon's first legacy to the ACC, the priest believes, is an example of "the importance of good biblical preaching." The bishop had left behind a corpus of good sermons for the ACC, he said.

His second legacy, in Barber's view, was his "tireless, fearless witness" for the Continuing Church and Continuing Anglicanism. Barber credited Leslie Cahoon for helping to form the convictional underpinnings of that witness.

Cahoon knew the *Hymnal 1940* "by heart," had memorized much of the King James Bible, and was devoted to the 1928 *Book of Common Prayer*.

He "insisted on the reliability of the scriptures in their plain meaning," and used his frequent Bible study groups as a central means of teaching the laity and "building up a living church," said Barber, citing that as Cahoon's third legacy.

## EC Bishops' Response To Attacks Termed "Unusually Disgraceful" Carey: Military Action Necessary Commentary Report

EPISCOPAL CHURCH (ECUSA) LEADERS and conventions are often given to pronouncing on a wide range of subjects, even those upon which they appear unqualified to speak, in the apparent belief that the world is waiting breathlessly for ECUSA's wisdom, which it usually isn't.

So Episcopal bishops may have been surprised that their response to the September 11 terrorist attacks on New York and Washington did get some attention—not least from *U.S. News and World Report*—and, well, it wasn't pretty.

Of course, the Church must sometimes speak unpopular truth, always putting the kingdom of heaven before any earthly one. But many seemed to question whether this was an occasion for ECUSA to stand so aloof from American society.

Most Americans appear to see a strong American response to the September 11 atrocities, through military as well as other measures, as a necessary means of defending against further terrorism and obtaining justice for murdered innocent citizens. The state's role in such an endeavor has biblical support, as several commentators pointed out. The Vatican's chief spokesman said Pope John Paul II had acknowledged that warfare can be morally justified within strict moral guidelines. It is "natural," the Vatican said, to invoke the right to self-defense "when an individual has done great harm, and there is a danger that this individual remains free to continue his activities."

Seemingly worried that it all amounts to "revenge," however, Episcopal bishops instead called September 26 for believers to "wage reconciliation," hinting (along with some other liberal mainline leaders) that the horrific evil perpetrated against America has its roots in American affluence and poverty around the world (the wealth of Osama bin Laden notwithstanding).

The bishops also said in this context something that they have refused to say to foreign counterparts urging orthodox reform in ECUSA: "We are called to self-examination and repentance: the willingness to change direction, to open our hearts and give room to God's compassion as it seeks to bind up, to heal, and to make all things new and whole."

Issued at the end of a House of Bishops (HOB) meeting focusing on the theme of globalization, the bishops' statement spoke not of pursuing justice for those killed, but of "justness." They called for "reordering" and "transforming...our common life" to "reveal God's justness—not as an abstraction but in bread for the hungry and clothing for the naked...The mission of the Church is to participate in God's work in the world. We claim that mission," they said.

Episcopal Presiding Bishop Frank Griswold later asked retired Connecticut Bishop Arthur Walmesley to serve as coordinator of the HOB's "Reconciliation Initiative."

Far from sinking below the radar, the prelates' statement was shortly thereafter assailed as "unusually disgraceful" by *U.S. News* writer John Leo, who accused the bishops of "turning a blind eye to evil" (the title of his article).

Leo noted that: "After urging believers to 'wage reconciliation' (i.e., not war), the bishops said: 'The affluence of nations

*Continued next page, left column*



"He even gave a fantastic series once on the Thirty-Nine Articles, and made them interesting!" the priest said to laughter.

At 53, Cahoon "died too young," Barber said. He did not want to go, with many of his expectations unfulfilled. And he died despite all the prayers and care lavished on him by his family, parishioners and the whole ACC.

Yet Barber was convinced that the many prayers offered for the bishop had given him a respite in his final weeks to make his peace with God. Cahoon told those who visited him "he was going to God, would pray for them, and would see them again in heaven.

"He died in Christ," Barber concluded. "Though he is dead he is alive unto the Lord. The Lord will raise him up in his resurrected body at the last day. And we shall know him and, thank God, talk with him again."

A native of Akron, Ohio, where he was part of the Men and Boys Choir of St. Paul's Episcopal Church, Cahoon graduated



Bishop Cahoon

with honors with a degree in political science from Yale University. He received a master of divinity degree from Church Divinity School of the Pacific. He was ordained deacon and priest in the Episcopal Diocese of Ohio, and served Episcopal parishes there as well as in New York and California. Cahoon helped found a Continuing Anglican parish, Christ Church in San Mateo (CA), before becoming assistant bishop of what is now the Anglican Province of Christ the King in 1986. He became vicar of APCK's Episcopal Heritage Center in Georgetown, Washington, in 1988. In 1989, he was received into the ACC, and was elected a year later as Bishop Coadjutor of the Mid-Atlantic Diocese. That year he started serving the Alexandria congregation, and became bishop of the Mid-Atlantic five years later.

Survivors include his wife, two daughters, his father, and three brothers. Memorial donations can be sent to the Parish Fund of St. Andrew and St. Margaret of Scotland, P.O. Box 3333, Alexandria, VA 22301; the Christ Church Parish Cahoon Children Education Fund, Christ Anglican Catholic Church, 770 N. El Camino Real at State St., San Mateo, CA 94401; or the Salvation Army, Northern Virginia Chapter.

#### BISHOPS' RESPONSE Continued

such as our own stands in stark contrast to other parts of the world wracked by the crushing poverty which causes the death of 6,000 children in the course of a morning.'

"The number 6,000 and the reference to a single morning, of course, are meant to evoke September 11 in a spirit of moral equivalence." Leo continued. "In plain English, the bishops seem to think Americans are in no position to complain about the Manhattan massacre since 6,000 poor children around the world can die in a single day. The good bishops are apparently willing to tolerate 6,000 murders because the West has failed to eliminate world poverty, and perhaps should be blamed for causing it. But the terrorist attack has nothing to do with hunger or disease. And the bishops' statement is a moral mess. How many murders can Episcopalians overlook because of the existence of crushing poverty? If 6,000, why not 60,000?"

"This is a minor example of what could become a major problem," Leo said. "A large number of our cultural and moral leaders are unable to say plainly that evil exists and must be confronted. Instead they babble about 'cycles of violence' and how 'an eye for an eye makes the world blind,' as if the cop who stops the violent criminal is somehow guilty of a crime, too."

Part of this philosophy, he contended, rises from the therapeutic and relativist cultures at the heart of contemporary multiculturalism, which has gained a major foothold in schools. "There is no evil, no right and wrong [in this philosophy], only misunderstandings that can fade if we withhold judgment and reach out emotionally to others. Everything can be mediated and talked out," Leo wrote.

"Multiculturalism goes way beyond tolerance and appreciation of other cultures and nations. It teaches that every culture (except America) is correct by its own measures and no one else can judge it. This sweeps away moral standards...Even horrific acts—mass human sacrifice by the Aztecs and genocide by the Nazis—are declared to be unjudgable. 'Of course I dislike the Nazis,' one upstate New York student told his professor. 'But who is to say they are morally wrong?'..."

The Episcopal bishops' statement also got a rise out of the chairman of the Traditional Values Coalition, Louis P. Sheldon.

"Unwilling to acknowledge that hate-filled Muslim extrem-

ists declared war on the [U.S.] on September 11," Sheldon wrote. "these [and other] befuddled liberals believe that we should reason with the killers and establish a global welfare system to eliminate poverty."

Also calling attention to the ECUSA bishops' remark about "the crushing poverty which causes the death of 6,000 children" each morning, Sheldon noted that the prelates say nothing about "the estimated 46 million babies who are aborted worldwide each year."

As for the bishops' call to provide food and clothing for the impoverished, Sheldon wrote: "Perhaps [they] are unaware that the American people and the U.S. government already have provided billions of dollars to fight poverty, hunger, and disease overseas."

"This kind of muddled thinking from religious liberals will only encourage more terrorism and undermine our national will to relentlessly pursue terrorists until the world is free from this scourge..."

*Living Church* Editor David Kavelage commented that he had read the prelates' September 26 statement three times and was "still not sure what they're trying to say." But he wondered if the prelates' response to this crisis should have been "a bland message emphasizing reconciliation and being nice while not mentioning sin and barely alluding to evil..."

A bishop not present at the HOB gathering also had something to say about the prelates' comments.

"While there are many good and peace-loving Moslems, it is a plain fact that Islam includes millions who have been, and still are, killing Christians because they are Christians" in such countries as Nigeria and the Sudan, the Rt. Rev. William Wantland, the former Bishop of Eau Claire (WI), told Griswold in a letter. "When will ECUSA recognize publicly that we are engaged in a spiritual war for the souls of millions? Islam is a false religion, and Mohammed is a false prophet. Only in Christ is there full truth and ultimate salvation.

"Further, the war on terrorism demands our full support," Wantland declared. "Christians are *obligated* to fight for justice, and justice requires the punishment of bin Laden and his ilk. Our state has been given, in the words of St. Paul, the sword. It therefore is called to administer justice and to punish vice. As Christian Americans, you and I have an obligation to support



**PRESIDING BISHOP GRISWOLD**, on a walk around the Ground Zero area a few days after the disaster, leaves a note saying "I've been here" at historic St. Paul's Chapel, which, though pelted with dust and debris, remarkably survived intact. At this point St. Paul's was virtually empty, but it became a supply and service point for the recovery operation.

that. While the constitution gives us the right of free speech, I am reminded that in World War II, those who spoke out in favor of the Nazis were seen as giving aid and comfort to the enemy. Do not give aid and comfort to the enemy today."

The Episcopal prelates' remarks became fair game as well for electronic commentators.

Church journalist David Virtue contended that liberal ECUSA bishops "prefer to blame America's economic might" rather than sheer evil for the September 11 attacks, the effects of which will actually will worsen world poverty. Why? Because they are uncomfortable with notions of original sin, of fallen humanity, of right and wrong, and of the need for a savior.

Others mocked the idea of Bishop Griswold and co-religionists trying to "wage reconciliation" with a group of people who wish to kill rather than chat with them, especially when Griswold cannot resolve theological battles within his own church.

The onslaught apparently compelled Griswold to respond at least to the most well-read critic, John Leo of *U.S. News*. In a letter, Griswold denied that he and his colleagues were "turning a blind eye to evil," as Leo asserted. Rather, he pointed out that their statement's opening paragraphs condemned "ideology disguised as true religion," which "wreaks havoc and sudden death." The statement, he noted, also expressed "a new solidarity" with those elsewhere in the world who continually face "the evil forces of terrorism." He also agreed with Leo that terrorism "is...the worst threat our nation has ever faced."

But most of his letter did not address the bishops' statement directly. He made some positive comments about the response of American citizens to the terrorism, and noted ECUSA's continuing prayers for the president, the military, and for peace.

Interestingly, only a British newspaper appeared to quote Griswold's tougher assessment of the September 11 attack as "an evil and deranged act, fueled by a satanic zeal."

The same paper also quoted him, though, as speaking of God's call to "yield our wealth" as part of "reordering...our national interests to serve the global family..."

Views similar to the Episcopal bishops' were echoed by some other U.S. and British church leaders, including Welsh Anglican Archbishop Rowan Williams, who, at the time of the attack, happened to be at Trinity Church's office tower a few blocks from the World Trade Center. (He said it "felt horribly like being in a disaster movie," a statement some found too cavalier, given the death toll.) Joining appeals of other British church leaders to limit or halt then-impending military action in Afghanistan, which some thought would only make things worse, Williams declared in part that: "There is no final security without the redistribution of power."

All of which caused some observers to wonder when Anglican bishops would allow some of their power to be "redistrib-

uted," or American bishops especially would "yield their wealth."

## Carey: "Resist Evil"

While there was some overlap, a significantly different message came from Archbishop of Canterbury George Carey.

As with most other church leaders, both he and Queen Elizabeth II (Supreme Governor of the Church of England) stressed that the current conflict is not between Christianity and Islam, but one "between decent people of all faiths and terrorism," as the Queen put it. Dr. Carey cited his respect for Islam, urging the two faiths to work together to solve problems such as poverty, which he said could fuel terrorism.

But Carey said he believed Christians and Muslims alike are "called by God to resist evil, to pursue justice for all." He was also clear in stating his view that there was no alternative to military action in Afghanistan to counter the fanaticism of terrorism.

He took both messages, of peace toward Islam and the unfortunate necessity of military involvement, on a six-day visit to Bahrain and Qatar (planned before September 11), during which he was interviewed (*inter alia*) by *Al Jazeera* television network.

While arguing that violence should be proportionate to the task, he told the BBC that military action was "necessary," because the coalition of nations was facing an enemy bent on destruction.

"We're against an enemy who has no moral limits on what he will do to achieve his goals," Dr. Carey said. "Now when you ally that—no moral limits—to a fanatical belief in God, then you have a very dangerous concoction. I don't think they had any alternative but to attack."

While in Bahrain, Dr. Carey even called on Muslims to assure freedom of worship for Christians often oppressed in Muslim countries.

Earlier, the Archbishop spoke words of comfort, solidarity and hope to Americans at a huge service of remembrance for those killed, injured or bereaved by the attacks in New York and Washington. Nearly 3,000 worshippers—the Queen among them—filled St. Paul's, London, and thousands more stood outside.

## Disaster Ministry

Manhattan churches generally seemed to rise quickly to the challenge of ministering to the physical and spiritual needs of New Yorkers following the tragedies, and there were (are) some fine examples of Episcopal ministry in particular. For example, New York City's Seaman's Institute, close to Ground Zero, turned itself into a never-closing canteen and place of respite for rescue workers, while the General Theological Seminary began coordinating volunteers and transporting food for the Institute, much of it donated by local restaurants. At the Pentagon, Episcopal chaplains and laypersons joined others in performing triage for burn victims.

Bishop Griswold's personal response to the attacks came in for some scrutiny, however. While Roman Catholic counterpart Cardinal Edward Egan of New York headed out straightaway September 11 to give spiritual comfort to the dying, injured, and shaken, Bishop Griswold did not embark on a (police-escorted) walkabout or help with some aid efforts near Ground Zero until three or four days later. But he found time just after the attacks to issue formal notice that the presentment charges against Washington Bishop Jane Dixon, stemming from her campaign to eject the orthodox rector of Christ Church, Accokeek, had been dismissed.

Sources included *Episcopal News Service*, *Anglican Communion News Service*, *Church Times*, *The Church of England Newspaper*, *Ecumenical News International*, *The Boston Globe*, *Virtuosity*

## Carey's Priorities On Truth, Unity, Challenged

The Anglican primates of Rwanda and South East Asia—scored by the Archbishop of Canterbury for consecrating more bishops for the Anglican Mission in America (AMiA)—have in turn challenged the Archbishop's contention that the stand for truth must be moderated by the need for unity.

Archbishops Emmanuel Kolini and Datuk Yong Ping Chung—whose provinces are supporting the U.S. mission unrecognized by most Anglican leaders—also pointed to official Anglican support for non-geographical jurisdictions set forth as far back as 1968.

The consecration of four new AMiA bishops took place June 24, a few months after Anglican primates (provincial leaders) deferred action on a second major appeal to start disciplining the U.S. Episcopal Church's liberal excesses on homosexuality and other matters. The 1998 Lambeth Conference of Anglican bishops had asked the Primates' Meeting to do more to help ensure unity among Anglican provinces, and the primates have called for study of their new role.

The primates did agree to secure "sustained pastoral care" for "alienated" groups in the church, but no such care has been provided for conservative Episcopalians.

When he learned that Kolini and Yong planned to join with other bishops in consecrating prelates for AMiA in Denver, a dismayed Archbishop George Carey wrote a strongly critical letter to the two leaders. He

asserted that the actions violated Anglican ecclesiology and agreements among primates, and threatened to produce a separation from the Anglican Communion.



ARCHBISHOPS Kolini (left) and Yong.

In their response a few months later,

Archbishops Kolini and Yong wrote Dr. Carey cordially, assuring him of their prayers, and their belief that he was "called and anointed by God to lead our Communion out of the sin of apostasy and unfaithfulness to the faith that was delivered to us." They commended and shared Carey's stated concern that all Anglican bishops adhere to the Lambeth resolutions, and assured that they would "do everything in our power to strengthen our communion with one another."

But they said they believed they were doing just that by "supporting the [AMiA] and challenging the ongoing disobedience of [the U.S. Episcopal Church (ECUSA)] to [Lambeth resolutions] dealing with the essentials of the faith regarding the authority of Scripture, mission and even human sexuality." This, because "we believe that it is the Apostolic Faith that is the central bond of our unity in Christ," they said.

"This, of course, reveals one of our primary differences with your stated position at the SEAD [Scholarly Engagement with Anglican Doctrine] Conference, Charleston, South Carolina in April, 1999, that we must 'determine to stay together until unity emerges. Our fierce commitment to truth, and our stand upon it, must be moderated within the believing fellowship.' We believe we must moderate our concern for institutional unity for the sake of truth," Yong and Kolini wrote Carey.

"Moderating a concern for unity for the sake of truth was, of course, what the Reformation was all about, and that commit-

ment and costly sacrifice produced our beloved Anglican Communion."

Contrary to Carey's stand on the matter, the two leaders said their actions in regard to AMiA "have been guided by the clear teachings of Jesus Christ that: God is not willing for any of His little ones to be lost. Today there is conflict in reaching out to the lost because there are leaders in our church [e.g. Bishops Richard Holloway and John Spong] who do not believe that Jesus is the unique Son of God and that only through Him can we be brought to the Father. Jesus taught about this conflict in *Matthew 10:32-39*, saying that He did not come to bring peace but division between those who stand for Him and His teaching, and those who do not.

"How, then, should we think about 'schism'? The word goes back to Paul (*1 Cor. 1:10, 11, 18*). The sin of schism, historically, is defined by Irenaeus (2nd century) as a separation 'for trifling reasons.' It is unnecessary separation. The classic definition is in Augustine (4th century): 'schism applies to those who have the same doctrines, and choose to meet separately.' Of course, such separation (or schism) is wrong as Paul makes clear...The division of our day is clearly over primary, fundamental issues of faith. Surely you understand this," the two wrote Carey.

"While our Lord prayed for unity, he clearly promised that commitment to Him, His Truth, and His Gospel would bring division. Therefore, we believe that our actions are clearly in conformity with the way Christ would want us to behave," Kolini and Yong explained.

They continued: "Your letter states 'it is not right to trespass upon the ministry our Lord, the chief shepherd, has committed to others.' You, of course, know that in 1968, Lambeth provided for the creation of non-geographic episcopacies stating: [Sec. III] 'The demands of a new age suggest the wisdom of also consecrating bishops without territorial jurisdiction but with pastoral responsibility, directly or indirectly, for areas of concern within the mission of the Church.' A multitude of non-geographical and overlapping jurisdictions presently exist [within the Anglican Communion], including the Church of South India in the USA and Canada, the Anglican Church in Europe and the work of the Diocese of Sydney. [Such a jurisdiction is also found in the province of Aotearoa, New Zealand and Polynesia -Ed.]

"We believe the creation of the AMiA is simply an extension of this recognized Anglican practice, and provides a way forward with mission and pastoral oversight while the primates deal with the larger issues of faith that are involved in this difficult period," the two prelates wrote.

"After much prayer and review of the situation in the [U.S.] leading up to, during, and following our time together at [the Primates' Meeting in March 2001], it became very clear that no alternative to the AMiA was agreed upon, accepted, or made available," concluded Yong and Kolini.

"Therefore we felt led of God to continue our support and oversight of this vitally important [U.S. mission]. Because of its growth and development, we have found it necessary to create adequate episcopal leadership for AMiA as it continues its work."

\*IN A RELATED STORY, THE AMERICAN ANGLICAN COUNCIL (AAC), while basically agreeing with AMiA about the theologically-degraded state of ECUSA, nonetheless sided with Archbishop Carey on the AMiA consecrations, terming them "divisive of our common life in Christ."

While it noted "troubling" changes in ECUSA, a statement from the conservative Episcopal group said the AAC remains "faithfully committed" to the denomination and continues ef-

forts "to reform our common life by aggressive mission" and various means of "engagement" with ECUSA. It added that: "The AAC continues to pray and work for the spread of the Gospel and for the unity of the Anglican Communion."

In response, the AMiA Council of Bishops expressed support for AAC's efforts within ECUSA, but said AAC's public criticism of the Denver consecrations was a breach of the "Kingdom Norms" agreed by members of both groups present at the Anglican Leaders' Summit in November 2000 in Atlanta.

They urged AAC directors to recommit to those "norms," which ask adherents in part to "[honor] one another's ministries in word and deed, even where disagreement exists" and to "work together in mission."

The AMiA statement also contended that AAC's criticisms represented a change in posture. They noted that four AAC bishops present at a meeting of conservative primates in Kampala, Uganda, in 1999, agreed that ECUSA is "in a deplorable state theologically," lacking any "accountability," and welcomed the prospect of intervention by foreign primates to protect faithful Episcopalians.

In August 2000, AMiA directors pointed out, the AAC Board of Directors also said it recognized the two U.S. priests first consecrated (in January 2000) for what later became AMiA, John Rodgers and Chuck Murphy, and their deployment as missionary bishops

to the U.S. by Rwanda and South East Asia. AAC directors also said then that they shared the concern of the two foreign provinces "for supporting and expanding within the [U.S.] a faithful, orthodox expression of biblical Anglican Christianity."

AAC's recommitment to the agreed "norms," the AMiA said, would "enable us...to find positive and fruitful ways to move forward in mission even as the larger issues, such as the place of gospel truth over institutional unity, are worked out among the primates at the highest levels of our Communion. We remain committed to standing together with the AAC and other orthodox Anglican voices in the bold witness of 'proclaiming the Gospel, challenging false teaching, and working collegially in the development of mission strategy'" as expressed in the "norms."

AMiA's Bishop Rodgers said: "We conceive ourselves to be partners with any conservative brothers and sisters in ECUSA." He said he believed that AMiA and AAC are both "working toward the goal of an effective orthodox province doing evangelism and discipling," the one difference being that AMiA is doing that outside ECUSA, and AAC within it. AAC has "some hope that ECUSA will be reformed, and while that is wonderful we don't think it is likely. We feel free to be more aggressive in church planting and evangelism. We have no animosity towards the AAC," Rodgers said.

Sources included *Virtuosity*

## Late News: FIFNA To Try For Foreign-Made Bishop

The over 17,000-member Forward in Faith, North America (FIFNA) organization has announced plans to secure a foreign-consecrated bishop to minister to traditionalist congregations and missions outside as well as inside the heavily liberal U.S. Episcopal Church (ECUSA).

FIFNA said its representatives are in conversation with at least three unnamed overseas Anglican archbishops regarding its desire to nominate a traditionalist for bishop under the auspices of a foreign province which does not ordain women to the priesthood or episcopate. One of the provinces concerned has already agreed "in principle" to allow the move.

FIFNA said its foreign-consecrated prelate would provide the "sustained pastoral care" that Anglican primates (provincial leaders)—including Presiding Bishop Frank Griswold—pledged last March for "alienated groups" in the church. A similar recommendation was supported by Anglican bishops at the worldwide 1998 Lambeth Conference.

Griswold has not acted to furnish the "pastoral care." Meanwhile, ECUSA has moved decidedly away from key Lambeth policies on women's ordination and homosexuality, including by sending enforcement teams into three dioceses still upholding the historic male-only priesthood—maintained by ECUSA itself until 1976, and still maintained in some Anglican provinces and by most of the Christian world.

While FIFNA's goal is similar to action already undertaken by the Anglican Mission in America (AMiA), FIFNA will be trying "to gain the wider approval of primates within the Anglican Communion, with prayerful hope for the support of Archbishop of Canterbury George Carey," said an FIFNA statement.

This apparent bid to retain as much unity and communion as possible among Anglicans internationally seems to suggest

that the person chosen to give episcopal care to ECUSA traditionalists would be subject to the primates' corporate judgment, as AMiA bishops and their consecrators (chiefly the primates of Rwanda and South East Asia) were not before the surprise January 2000 consecrations in Singapore, or before the second round of AMiA consecrations in Denver this year.

However, FIFNA's plan—which quickly became the subject of intense online discussion and questions—is evidently meant to complement, not conflict, with that of AMiA. The two groups are still cooperating, and a unified witness between them remains possible, depending in part on AMiA's decision on women priests, which FIFNA opposes.

FIFNA's annual assembly, in Mundelein, Illinois, October 28-31, voted to begin immediately accepting nominations for a new bishop. An interim step under contemplation is the delegation of a retired FIFNA bishop to serve as a missionary bishop.

Next year's assembly, in August, will indicate its preferences among the nominees. Final names will be communicated to an overseas Anglican archbishop, to whom the new bishop, once consecrated, will be responsible.

An orthodox bishop responsible to an overseas province of the Anglican Communion would be beyond the disciplinary reach of ECUSA bishops. But few if any Episcopal bishops would agree with FIFNA's claim that a foreign-linked prelate would "not need permission from an American bishop to function within that bishop's nominal territory." There is a Lambeth resolution supporting the opposite conclusion, which liberals who break other key Lambeth resolutions are fond of quoting.

Thus, much of the success of FIFNA's plan may depend on the level of international support it ultimately gains. ■

## Anglican Bishop's Struggle For Peace In Sudan Honored

The Anglican Bishop of Lui in southern Sudan surely spoke from the heart recently when he assured a group of Washingtonians grieving over the atrocities of September 11 that "Your pain is our pain. You are not alone."

The Rt. Rev. Bullen Dolli lives amid the terror regularly perpetrated by Sudan's National Islamic Front government, terror that has killed some two million Christians and other non-Muslims since 1983, and displaced some 4.5 million other Sudanese. It is a horror he has long struggled against with grace and even forgiveness, even while he himself suffered personal attacks and was almost killed.

But on October 1, Dolli's continued advocacy of "a just and peaceful solution for the longest war on the African continent" was formally recognized, as the bishop received the Institute on Religion and Democracy's (IRD) 2001 Religious Freedom Award.

Presented by State Department Undersecretary for Global Affairs, Dr. Paula Dobriansky, the award capped an event marking the 20th anniversary of IRD, established in 1981 "to reassert the connection between religion and democracy," said IRD board member and well known author Michael Novak.

"In that encounter between God and humans," Novak explained, "lies the source of our inalienable rights," and the sense that every human being is "immeasurably valuable...In this sense faith is absolutely fundamental to democracy," he said. Thus at IRD, which Diane Knippers, an Episcopalian, serves as president, "religion and liberty always work side by side." It is a purpose that merely seemed underscored by the events of September 11.

Held at the Hart Senate Office Building (site of the first anthrax scare shortly thereafter), the IRD anniversary event also featured a landmark lecture on ecumenism by theologian and author Dr. Thomas C. Oden, IRD's Board Chairman. Oden contended that a "new" but historically classical ecumenism, transcending denominational lines, is starting to supplant its failed modernist counterpart.

Dolli's Lui diocese has seen some of the worst of Sudan's awful civil war. It is the site of the well known Samaritan's Purse hospital. Both the hospital and the churches in Lui are frequent targets of bombing raids by the Islamic government; Lui's Anglican cathedral was bombed last December.

But Dolli, the former Archdeacon of Mundri who has led Lui since 1999, gratefully received the IRD's Religious Liberty Award on behalf of all of Sudan's "persecuted people and oppressed Churches," and in recognition of his and their "firm stand against 'genocide, slavery, and horrendous religious persecution/oppression and violation of human rights by the radical fundamentalist regime in Khartoum."

"As Jesus...said, 'A prophet is not without honor, except in his own country, among his own kindred, and in his own house' (Mark 6:4). This award marks the beginning of the united stand of the IRD and the people of America with us during these bad days," Dolli said.

Indeed, the horrific situation faced by non-Muslims in Sudan--seriously underreported in the U.S. until relatively recently--prompted IRD earlier this year to establish the Church Alliance for a New Sudan (CANS). The organization aims to help influence U.S. government policy on Sudan, educate churches about conditions in the African nation and help build Christian unity through the common defense of persecuted Sudanese brethren.



Bishop Dolli

The effort has already drawn notable support across ideological lines, including from the conservative American Anglican Council (AAC) within the Episcopal Church.

Sudan's civil war, in which the largely Muslim Arab north has attacked the mainly African Christian or animist south, has actually been going on since the mid-20th century. The Khartoum government's goal is to eliminate or Islamicize citizens in the south

and other "marginalized" areas, and to gain control of the land and oil of southern Sudan. A new oil pipeline built two years ago to has doubled the government's military budget for the war against its own people. Recent legislation in Congress calling for strong new measures dealing with Sudan appears to have stalled, however, since Sudan agreed to cooperate with U.S. requests to provide information for the new war on terrorism.

In his remarks to the IRD gathering, Dolli detailed the brutal ways that the Khartoum government has acted to strip Sudanese Christians of their religious freedom, African culture, land, resources, and lives.

He would receive no argument from the U.S. Commission on International Religious Freedom, which last year cited Sudan as the most violent abuser of such freedom.

Yet in the face this, Dolli's uncompromising Christian faith stands out as much as his commitment to "a just and lasting peace" in Sudan. "I wish to assure you," he said, "that we...do not seek vengeance or retribution, but stand for forgiveness for those who persecute us. As Jesus said, 'For they do not know what they are doing.'"

*Those wishing to support the work and ministry of Bishop Dolli can send a check or wire transfer to ABN Amro Bank, P.O. Box 30262, Nairobi, Kenya; account name: Lui Diocese;*

## Pakistani Anglicans Caught In Anti-Christian Violence

Pakistani Anglicans are among Christians in Islamic countries who are said to have suffered increased violence and persecution following the start of America's war on terror.

On October 28, unidentified gunmen sprayed bullets on the 100-member Anglican congregation worshipping in the town of Bahawalpur in Pakistan's Punjab province. Fifteen Anglicans were massacred during the Sunday service inside a Roman Catholic church the congregation uses for worship, St. Dominic's.

The murders, including that of the church's pastor, Emmanuel Allah Ditta, occurred despite the fact that the government had posted a police guard at the church gates at the request of the Christian community. The policeman himself was killed.

The National Council of Churches in Pakistan called on the Pakistan government to bring the murderers to justice and to "take appropriate steps to ensure the safety of all."

Pakistan President Pervez Musharraf condemned the attack, blaming it on "trained terrorist organizations."

Further incidents of Muslim-Christian violence in Nigeria also have been reported. ■

*Source: Ecumenical News International*

account number: 1.72.88.268; account type: U.S. Dollar; swift code: ABNAKENX.

CANS is being overseen by Faith McDonnell of IRD. To support or learn more about IRD or CANS, call 202/969-8430; e-mail to mail@ird-renew.org; or write IRD at 1110 Vermont Avenue NW, Suite 1180, Washington, DC 20005. Sources included *The Washington Post*

## Panel Proposes Ways To Streamline Archbishop's Job

The first-ever public review of the "overflowing" role of the Archbishop of Canterbury in the Church of England and the broader Anglican Communion has recommended ways the Archbishop can be freed from his administrative roles to focus on being a spiritual leader.

The current occupant of the office, Archbishop George Carey, wears three hats: he is the diocesan bishop of Canterbury, primate of all England, and titular head of the worldwide Anglican Communion. He also regularly takes his turn in attendance at the House of Lords with other C of E bishops who are members. Dr. Carey maintains a residence in London, Lambeth Palace, as well as in Canterbury.

The chairman of the review group, Lord Hurd of Westwell, explained that, "so far from drying up as the years pass, the job of the Archbishop is overflowing" because of mounting obligations in England, expanding interfaith and ecumenical work, and growing international involvement with the Communion's 38 member churches. Lord Hurd stressed that the panel, which had been appointed by the Archbishop, tried to review the spectrum of activity expected of the Archbishop with a view to freeing him to concentrate on those aspects of his office that he only can best address.

The result was the panel's September report, "To Lead and to Serve: A Review of the See of Canterbury." Among its recommendations for supporting the Archbishop of Canterbury are:

- \*Promoting the involvement of the Archbishop of York in Church of England governance and developing the national roles of senior bishops in specific areas.

- \*That the Archbishop appoint an overseas bishop to act as his right hand in the leadership of the Anglican Communion. The holder of the new post, to be called the "Bishop at Lambeth," would become the most senior figure in the Communion after the Archbishop, with more day-to-day involvement than even him.

- \*Appointing a new style chief of staff (probably a layperson) at Lambeth Palace. The title "Bishop at Lambeth" is currently held by the Archbishop's chief of staff, so the position would be titled under another name. In the suggested outline, the secretary-general of the Archbishops' Council and the secretary of the Church Commissioners would report to the chief of staff, and no longer directly to the Archbishop.

- \*The permanent assigning of Canterbury diocesan duties to a prelate to be called "Bishop in Canterbury"; in effect a suffragan to the present Bishop of Dover, who fills in for the Archbishop at Canterbury diocesan functions. The Bishop of Dover would receive his own seat and place in order of precedence



Archbishop Carey

in Canterbury Cathedral. The Archbishop would retain a residence in Canterbury and occasionally preside in the cathedral and ordain.

If the Hurd proposals are adopted, the Archbishop of Canterbury will be seen to have taken a firmer grip on the Anglican Communion worldwide, and the Communion's leadership would be located much more clearly at Lambeth Palace.

Dr. Carey invited comments and suggestions on the recommendations before the end of 2001.

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

## U.K. Christianity "Almost Vanquished"?

The Roman Catholic Archbishop of Westminster, leader of Catholics in England, sparked a furor in the press when he told a priests' gathering that Christianity has been nearly vanquished in Britain.

Cardinal Cormac Murphy-O'Connor pointed to music, New Age beliefs, the occult, and environmentalism as places to which people were turning for meaning and a glimpse of the transcendent instead of traditional Christian spirituality. Nor had scandals such as those over pedophile priests helped the church's public image. He also asserted that, without Christianity, many people had lost their moral underpinnings and were more vulnerable to secularism and materialism.

The Cardinal's comments echoed remarks made last year by Archbishop of Canterbury George Carey, to the effect that a "tacit atheism" prevailed in Britain.

But Dr. Carey softened his assessment in the wake of O'Connor's remarks, opining that this is an exhilarating time to be alive and Christian, and that there are many opportunities opening up for the Gospel.

In the media debate following, some commentators declined to feel any regret for the decline of Christianity, following the *Observer's* lead that "We can be moral without religion," and arguing that contemporary society presents many ethical conundrums which people think about seriously.

But Andrew Carey, son of the Archbishop and a journalist in his own right, commented in *The Church of England Newspaper* that there was wisdom in the remarks of both Archbishops: the collapse of Christianity deprives the nation of a shared framework of moral values. Carey pointed to two grim factors in the current state of Christianity in Britain: the undoubted marginalization of churches in the life of society, with most people having no contact with them at all, and "liberal Christianity," the relentless embrace of every new trend in society with the consequent loss of any reason to evangelize.

Both the Roman Catholic Church and the Church of England are experiencing yearly drops in numbers of clergy and worshippers. Recent research by the University of Sheffield delivered another painful blow recently when it found that, for the first time in the C of E's history, the number of baptized Anglicans is less than half of the country's population. The study showed that the number of babies born in England and baptized in the Church of England dropped to 21 percent in 1999. By contrast, mosques and temples of Hindus, Sikhs and Muslims are thriving, and it is estimated that within a few years the number of worshipping Muslims will surpass that of churchgoing Anglicans.

Sources also included *The Daily Telegraph, Catholic World News, Church Times, Virtuosity*

## GOING HOME

A LONGTIME EVANGELICAL ORTHODOX VOICE upon whom many in the American Church have come to rely over the last decade is returning to his native England, even though "home" is also now America. The Rev. Dr. Peter Toon—president of the U.S. Prayer Book Society, prodigious writer and author, and now a U.S. citizen—will move with his wife to England's Diocese of Lichfield, where he will begin shepherding Christ Church, Biddulph Moor, by the start of 2002. This is a "small traditional parish" which (of course!) uses the 1662 *Book of Common Prayer*, "and in which I can continue to give time to reading and writing," Dr. Toon said. A former seminary professor, Toon has been living in Texas for the past few years—since his call to a Virginia parish was successfully blocked by the local liberal bishop. He has served on the Society's board for nine years and been president of the organization for six, and will remain as such until January. But from England he plans to "be in daily touch by e-mail, fax, etc. with colleagues in the Prayer Book movement in North America, and spend a month or so each year in the USA."



## APCK Outreach Uncovers Common Ground With Swedes

What does an orthodox Lutheran in Sweden have in common with a traditionalist Anglican in the U.S.?

Much more than one might think.

In fact, the story told by the Rev. Goran Beijer of Stockholm sounded remarkably familiar to some Episcopalians-turned-Continuing Anglicans in Washington, D.C. October 21, despite the contextual and historical differences between them.

The truth is that the "orthodox and catholic faith is under attack in every church," and "we need to come together to defend it," Beijer told a group at the Parish of Christ the King in Georgetown, a part of the Anglican Province of Christ the King (APCK).

So it is that Beijer, a regional dean in the Church of Sweden's "Free Synod" and an editor of its publication, agreed to come and talk with APCK members and other interested orthodox American Anglicans in three venues in the northeast, Tulsa, Oklahoma, and the San Francisco Bay Area. The October 16-26 tour followed a visit by APCK's Fr. Paul Hewett to Sweden in 1999 and again in early October, and several earlier visits to the nation by APCK Archbishop Robert S. Morse.

The growing interchange between the APCK and members of the Free Synod also expands to the Continuing Church arena something already begun by the Church of England's Forward in Faith (FIF) organization. FIF has had a working alliance with the endangered traditionalist minorities in Scandinavian Lutheran churches for several years. Both groups had similar histories in that they were part of Reformation state churches which had in varying degrees been deconstructed by liberal revisionism.

A second orthodox Lutheran cleric who was to have accompanied Fr. Beijer in the U.S., Fr. Rolf Pettersson, was unfortunately prevented from coming by family concerns. But Beijer ably described the situation for the faithful in the Church of Sweden, which was recently disestablished as Sweden's national church. Some 40 years of secularist and liberal influences have, however, already taken a huge toll on the Swedish Church, making it, ironically, less relevant to secular society.

Beijer said the Reformation affected Swedish Lutheranism and English Anglicanism in much the same way: in keeping

with the Reformation's objective of correcting the abuses and accretions of Rome and restoring the authentic Church, both churches continued the catholic tradition.

But, under tremendous pressure from the Swedish government, which insisted that there be no "gender discrimination," the ordination of women was passed in 1958. Beijer said this change did not really begin to be felt until the late 1970s, when bishops were pressured by public opinion. A conscience clause earlier approved for opponents was then repealed, and the church assembly was converted to a democratic body.

The Swedish "Free Synod" was formed in 1983 to try to "safeguard the orthodox and catholic" faith and order in the church.

In a scheme similar to FIF's, the Free Synod has endeavored to weave together its constituency within the Church of Sweden by networking *koinonias* or "free eucharistic" communities, which can be linked to parishes or groups within parishes that are still orthodox. Beijer is pastor in charge of one of some ten such communities in Sweden. His includes around 30 communicants who meet in a hospital chapel in Stockholm.

The Free Synod has struggled to keep as many parishes as possible within the traditional faith, Beijer said, and even today between 20 and 30 percent of active Swedish Lutheran clergy remain opposed to women ministers. Remarkably, Sweden's king and queen lend quiet support behind the scenes, and young catholic candidates for Holy Orders still come forward.

But—as has occurred in the U.S. Episcopal Church (ECUSA)—they found that the liberal takeover was steadily accomplished by various means, down to the grassroots level.

By the early 1990s, freedom of conscience had been jettisoned and the new agenda became a matter of law.

Beijer himself—still supposedly protected by the conscience clause since his ministry predated it—was serving as chaplain at a major church, St. James, in the center of Stockholm, when the bishop ousted him because of his catholic convictions.

Serving Swedish bishops will no longer ordain candidates opposed to women's ordination, and the church now has two women bishops. The church has not spoken out against secular policies permitting abortion, and liberals are now promoting inclusive (gender neutral) language and altering doctrine on homosexual practice. Beijer believes that same-sex unions, which are legal in Sweden and which bishops already allow priests to bless privately, will soon be given official church sanction and made part of the litmus test of clergy loyalty.

The result is that the Church of Sweden is in overall membership decline, but the corrosive effects of its liberal policies are more strongly seen in its orthodox minority. Beijer said only some ten percent or less of Swedes, probably not more than 500,000, are active members of the Church of Sweden. Of those, only around 15,000 remain traditionalists, and of those only about 1,500 are active Free Synod members. "People are leaving every year" for the Roman Catholic Church, the next largest church in Sweden, Beijer said.

Likewise, while once there were three or four bishops who had not ordained women, only one such prelate remains to provide episcopal leadership for Free Synod members: Bertil Gartner, retired of Goteberg, who is 77 but in good health.

In the past, there have been strong reasons to remain within the Church of Sweden, which—while it is now disestablished—has been intertwined with the history of Swedes. Beijer indicated, State Lutheran churches, also impacted by modernist forces, still exist in several other Scandinavian nations.

In America, which has never had an established church, "if you don't like one church you go to another. Many people do

not find that an option" in England and Scandinavia, Beijer said. The Swedish Church's status also makes attacking it harder; rather, he said, the stress is always on reforming it.

But he admitted that—despite their long struggle to uphold historic faith—he and Swedish co-religionists are "on the brink of giving up hope" for reform.

"We used to blame [the problems] on the state church system, but it's really the Spirit of the Age" at work, he said.

He believes Swedish traditionalists will soon declare Sweden to be a mission province, and invite foreign bishops to give it oversight. He told *TCC* that oversight from one or more orthodox foreign Lutheran bishops would be the first choice.

The newly-separate traditionalists might also link with the nascent Nordic Catholic Church, comprised of co-religionists who left the Church of Norway. Beijer said the upstart church presently includes about ten clergy, less than 100 members, one functioning parish and three or four others in some stage of formation. It was launched not long ago, with support from Old Catholic Bishop Thaddeus Peplowski of the Polish National Catholic Church (PNCC) in North America, who performed some ordinations for the new body. (It is unclear, however, how other PNCC leaders view the matter of support for the Nordic Church.) Other options for the prospective Swedish Free Province would be oversight from retired orthodox bishops of the Anglican Communion, or from Continuing Anglican prelates.

It is actually Continuing Anglicans, who earlier departed "official" Anglican provinces due to alterations in faith and order, who most understand what Swedish Lutheran traditionalists have been through and are facing, a fact Beijer seemed to appreciate. "We are so happy to have friends now," he said.

"The Free Synod is attempting to do what we have done, and be entirely separate from its parent body," said APCK's Fr. Hewett, who coordinated Beijer's visit. "They are working closely with [FIF] in Great Britain, and the Nordic Catholic Church in Norway. Our goal is to open up conversations with them."

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

Fr. Hewett observed that: "Wherever in the world the gnostic agenda is fomented, the pattern is the same: marginalize and eliminate. The agenda is also the same: abortion, homosexuality and divorce, all pointing to the attempt to redefine human nature, and to deny the Incarnation. The orthodox know that God is using today's heresies for a shakeout of the Western Church and a massive realignment of the entire Body of Christ. All of this first emerged in Sweden.

"While it is 'arctic winter' in the Church of Sweden," Hewett said, "the faithful have suffered and sacrificed and are finding a way forward. They know that our Lord Jesus Christ is Himself the Way forward, and the Synod churches I visited show through their architecture, art, music, liturgy, preaching, attendance, and predominance of young people, an attentiveness to the stirrings of the Holy Spirit. They want to be ready for the spring thaw. I

saw many examples of solid work in the church, with real eucharistic communities and a recovery of the one great Tradition."

## Cariboo Shutdown Looms; Canadian Church Squeezed

Bishop Jim Cruickshank of Cariboo, within the Anglican Church of Canada (ACC), has officially announced his resignation by year's end—one of a series of events resulting from the current residential school lawsuits that will see the diocese's affairs wound up by December 31.

Archbishop David Crawley, metropolitan of the province of British Columbia and Yukon, will now have oversight of parishes in what will soon become known as the "former Diocese of Cariboo." With slightly more than 4,700 Anglicans, the mostly rural diocese in the interior of British Columbia is one of Canada's smallest.

The diocese's assets have been plundered—and the whole ACC endangered—by numerous lawsuits over now-defunct, church-run federal residential schools for indigenous Canadian youths. They have included a devastating 1999 court ruling finding the diocese jointly liable (with the national church) for 60 percent of an undisclosed award to a man abused at a Lytton, British Columbia, residential school. The Lytton ruling is being appealed, and the diocese will remain a legal entity for that reason.

Cariboo officials also hoped that negotiations with the federal government would prevent the diocese from going under. The diocese had proposed to Ottawa that it enter into an alternative dispute resolution process regarding the diocese's assets (since Ottawa paid the settlement, the diocese is now a creditor of the government), but the government did not respond, according to a pastoral letter from Bishop Cruickshank, 65, Bishop of Cariboo since 1992.

### Good News, Bad News

On a brighter note, the Canadian federal government recently decided to shoulder more of the burden of settling legal claims of abuse at Indian residential schools. Deputy Prime Minister Herb Gray, head of the government team negotiating with the churches, announced October 29 that the government would pay 70 percent of the compensation destined for some former students of the schools.

The catch was that the government asked Canada's Anglican and other involved churches to provide collateral as financial security in any agreement settling the lawsuits.

In effect, "[t]hey wanted the mortgages of every church in Canada as security," said Bud Smith, a former British Columbia attorney-general and one of four Anglican negotiators meeting with federal officials about how to resolve native residential school claims. "If we agree to do that, the government could foreclose on our church buildings the way any commercial lender would...I wouldn't put them past that."

The government has been negotiating with the Roman Catholic, Anglican, United and Presbyterian churches since June to find a common solution to the lawsuits filed by nearly 9,000 persons who say they were abused in some way as children in the Indian residential schools.

Smith said the government does not trust the churches to pay their part of any cost-sharing deal. He says there was "stunned silence" among church leaders when federal officials first made the request for mortgages, followed by laughter and some head-shaking.



The Rev. Goran Beijer



The churches say they cannot afford to pay a third of liabilities expected to reach \$1.8 billion. Smith said the government refuses to accept this.

Last year, justice officials asked rural Anglican churches in British Columbia to disclose lists of stored jewelry and paintings. "They still believe the churches are hiding assets and have a lot of money," Smith said.

Sources: *National Post, Anglican Journal*

## SC Diocese Loses First Bid For Pawleys Island Property

In a widely watched property dispute, a circuit judge has cited an 18th century deed to declare that the Episcopal Diocese of South Carolina does not control the property of All Saints', Pawleys Island.

The diocese has asked the judge to amend or alter his ruling, and failing that, will appeal the decision.

All Saints' is still in the U.S. Episcopal Church (ECUSA), but also serves as headquarters of the Anglican Mission in America (AMiA), a controversial separate network of churches that have fled ECUSA's liberal revisionism. AMiA is backed by the Anglican primates of Rwanda and Southeast Asia and headed by bishops consecrated by them. The former rector (now "rector emeritus") of All Saints', Chuck Murphy, is one of those new bishops.

## Sydney: Lay Presidency, Again

As expected, the synod of the strongly Evangelical Diocese of Sydney, Australia, has resumed its push toward allowing laypersons and deacons to celebrate the Eucharist.

Whereas former Sydney Archbishop Harry Goodhew vetoed so-called "lay presidency," his successor, Archbishop Peter Jensen, is known to favor the innovation if it can be introduced legally. The Anglican Church of Australia's Appellate Tribunal has ruled that it would be permissible only with General Synod approval.

Sydney's synod passed resolutions on lay and diaconal administration on October 27. At the conclusion of the debate Archbishop Jensen told the synod he had discussed the issue with other Anglican leaders, including the Archbishop of Canterbury (who has consistently opposed the idea).

The first resolution requested the appointment of a committee to investigate legal options available for the innovation, and to report back with any appropriate legislation to the 2002 synod.

The second resolution asked Sydney representatives to the 2004 General Synod to promote a measure "to permit a deacon to administer Holy Communion."

Anglican leaders around the world have been bewildered and alarmed by the longstanding push to allow laypersons (male or female) to preside at the Eucharist in a diocese which, however, has rejected women priests.

Archbishop Jensen contended that: "The theology of lay administration is linked to lay ministry and especially lay preaching, and flows naturally and properly from the theology of the Bible and our reformed heritage as it applies to the contemporary world. Other dioceses have developed novelties such as local priests and extended communion to help with ministry. Lay administration, should it be legal, would be a contribution to the common task of bringing the gospel to Australia."

Sources included *Anglican Media Sydney*

When the diocese learned in September 2000 that the parish had begun a "title search" in preparation for obtaining a loan, it concluded that All Saints' was preparing to assert independent ownership of its extensive property, including a \$15 million building complex. The diocese then asserted its claim that that property was subject to diocesan law.

While earlier arguing that the parish owned the property, in August attorneys for All Saints' switched gears, contending that the property actually belongs to the (unknown) heirs of Percival Pawley. In 1745, Pawley deeded the property to a trust for the benefit of Waccamaw Neck inhabitants, for use as a church or chapel worshipping according to Church of England rites. The parish argued that since its foundation in 1767 it had served as "caretaker" of the property, which it said still belonged to the descendants of the original trustees, as no deed transferring ownership has ever been found.

The diocese countered that the parish had always asserted ownership of its property whenever it was borrowing money. It also argued that the trust had been created merely for the purpose of building a church, and once that had been accomplished the trust was *ipso facto* dissolved. If a trust were still found to exist, it said it should be operating the property for the benefit of ECUSA, as the latter is the successor to the C of E in America. Moreover, the diocese noted that the parish operates under a 1902 charter which explicitly states that All Saints' is subject to the laws of ECUSA, which since 1979 has declared that all parish property is held in trust for the diocese and wider church.

In his summary judgment, Judge John Breeden found that neither the diocese nor ECUSA have or have ever had any interest in the All Saints' property. The 1745 deed from Percival Pawley created an active, binding charitable trust, and legal title to the land is held by the common law heirs of George Pawley. The judge's decision was a victory for the parish, though, if it stands, it would ultimately mean that a third party would decide how the church property will be used, and by whom.

The parish's relationship with the diocese has been uneven in recent years. All Saints' was a founding member and the headquarters of First Promise, a reform movement which was a key predecessor of AMiA. When Murphy was consecrated for AMiA a storm of criticism swept through ECUSA, but South Carolina's conservative Bishop, Ed Salmon, while regretting ECUSA's liberal revisionism had led to such a step, was generally supportive at first. He agreed to license Bishop Murphy to function sacramentally as a bishop if he were recognized as such by the Archbishop of Canterbury (which he was not), although Salmon would not permit Murphy to continue as rector of All Saints', as he was no longer a priest of the South Carolina diocese, but rather canonically linked to the Province of Rwanda.

Battles over parish property—usually arising when congregations have seceded—have been erupting in ECUSA since it began to break from apostolic order and faith in the 1970s. ECUSA has prevailed in a number of such cases, but certainly not all, and the trend could be shifting. The South Carolina diocese's loss came on top of another for the Episcopal Diocese of East Carolina, which failed in its bid to recover control of the property of St. Andrew's, Morehead City, when a jury deadlocked, with most jurors siding with parish. The case is being appealed.

And, parishes which were deeded their property before ECUSA and/or their diocese existed or have other special circumstances are often in stronger positions to retain control of their property in a dispute. All Saints' is one of 15 colonial-era parish foundations in South Carolina alone. But the most visible controversy in this category involves an over 300-year-old parish which also

has not seceded (yet)—Christ Church, Accokeek, Maryland—but whose property has been made a big issue in Acting Washington Bishop Jane Dixon's campaign to oust an orthodox priest, Fr. Samuel Edwards, as the parish's rector.

A federal judge's summary judgment in Dixon's favor is being appealed to a higher court, though at this writing Edwards was facing eviction from the rectory.

Source: *The Post and Courier* (Charleston, SC)

## Female Priest Sues Grein

In 1989, when Richard Grein was translated from the post of Bishop of Kansas to Bishop of New York, he was replacing the controversial Paul Moore, Jr., and was expected to be a more sedate, staid liberal prelate, at least by comparison.

No one looking into the future could have predicted that, by the time of his retirement, his marriage would be broken, his wife would be referring to his "infidelities," and he would be facing a complaint brought by a woman priest alleging that she was railroaded out of her parish post to make room for another woman priest who is a "close friend" of Grein's.

The Rev. Janet Broderick Kraft, who has filed a civil action in the U.S. District Court for the Southern District of New York, asserts that—with stunning swiftness designed to achieve her departure before Grein's June 30 retirement—she was confronted with allegations of financial malfeasance, her contract as vicar of Manhattan's Grace Church on Broadway was terminated, and she and her family lost their place of residence.

Kraft's complaint—which seeks over \$5 million for breach of contract, wrongful discharge, wrongful denial of employment benefits and defamation—names Grein, the lay leaders of Grace, as well as its new rector, the Rev. David Rider, and new vicar, the Rev. Anne Richards.

Kraft, who had served Grace Church since 1997 as senior associate priest with the title of vicar, claims in her complaint and jury trial demand that vestry members made false allegations about her misuse of discretionary funds and parish credit cards. The vestry ordered the English-born Fr. John Andrew, then priest-in-charge, to sign termination papers while he was away. Kraft says she was not given an opportunity to defend herself. When Fr. Andrew contacted Bishop Grein about the matter, he allegedly concurred with the vestry decision. A letter signed by Andrew and read to Kraft April 30 gave her two weeks to vacate her church-owned apartment.

Canon Andrew would later draft a letter distancing himself from the termination of Kraft's contract, asserting that she had not been properly heard on the charges and that he himself had not been properly consulted on a decision which had been made at the diocesan level while he was abroad.

According to Anglican journalist David Virtue, the reason for the abrupt action against Kraft only came to light when another woman priest, Ms. Richards, was appointed to the staff of Grace Church. The twice-divorced Richards had been a member of Grein's staff, and would therefore be jobless upon his retirement June 30. Virtue explains that Richards had been active in securing the earlier retirement of the Rev. Sam Abbot, Grace Church's rector, and the firing of Kraft.

Grein's friendship with Richards had become widely known and in the minds of many was touched by the whiff of scandal—so much so, according to Virtue, that Grein had summoned a meeting of New York rectors to defend himself against allegations of impropriety, and Presiding Bishop Frank Griswold had directed Grein not to be seen with Richards publicly.

Kraft, a Jewish convert and the sister of actor Matthew Broderick, resisted pressure from Grein and the diocese to sign agreements not to contest the charges or sue the parish or those involved. She prepared and had delivered to Grace's vestry her documented response to 52 charges of improper financial transactions. But on the order of Fr. Rider, then priest-in-charge at Grace, the vestry returned the copies unread. On June 26, Rider presented Richards to the vestry as Kraft's replacement; two days later, Grein's resignation as Bishop of New York took effect. Kraft filed suit August 2.

As this issue goes to press word is awaited about Grein's answer to Kraft's suit, as well as his response to presentment charges filed against him with Bishop Griswold. Lodged by New York clergy and Grace parishioners, the charges allege that Grein violated national and diocesan canons and his ordination vows, and had engaged in conduct unbecoming a clergyman.

Kraft is represented by canon lawyer Michael Rehill, chancellor for the Diocese of Newark, and perhaps best known for successfully defending Bishop Walter Righter on charges stemming from his ordination of an openly gay deacon. Rehill said the case involves "a fairly obvious abuse of power."

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

## ECUSA Sued By Almost-Bishop

A former Virginia rector is suing the U.S. Episcopal Church (ECUSA) for \$10 million because his consecration as Bishop of Atlanta was cancelled.

The Rev. Robert Trache, former rector of St. James', Richmond, filed suit in federal court against ECUSA. Presiding Bishop Frank Griswold, and the Rev. Clay Matthews, executive director of pastoral development for the House of Bishops, charging undue interference with the Diocese of Atlanta's decision to terminate his contract to serve as bishop of Atlanta.

Trache was elected bishop in 1999, but eight days prior to his scheduled consecration, the event was cancelled. Diocesan officials cited a "lack of disclosure in personal and family matters" as the basis of their decision. The "matters" reportedly included filing for bankruptcy and marital problems.

Trache maintains that the diocese had no authority to terminate his employment and that Griswold and Matthews encouraged the diocese to do so. He is asking for compensation for the

## Chequing Out

STEPHEN DUGGAN, Episcopal Church treasurer and chief financial officer since 1995, is resigning, and will be replaced by Ralph L. O'Hara, who has been serving as corporate controller for the Chicago-based GATX Corporation. Duggan has endeavored to restore and improve financial order in national church operations in the aftermath of former Episcopal Church Treasurer Ellen Cooke's embezzlement of some \$2.2 million in church money. The task included coping with a probe of the handling of church trust funds during Cooke's term by the New York attorney general's office. Presiding Bishop Frank Griswold expressed "immense gratitude" for Duggan's work. Mr. O'Hara, Duggan's successor, is a 1966 graduate of the Wharton School of the University of Pennsylvania, with a master's degree in business administration from Washington University in St. Louis and additional study at Harvard Business School. An active Episcopalian, O'Hara was to assume his new position at the Episcopal Church Center in New York in November.



## ANGLICAN WORLD BRIEFS:

**\*NEARLY 1,300 AFRICAN CLERGY**—including 22 Bishops from 18 dioceses—met together in August for the first national conference in the history of the Anglican Church of Tanzania. Each of the conference's ten days featured a Bible study session and addresses on various topics—Authority of the Bible, Evangelism and Mission, Tradition, Women and the Church, etc. - *Church Missionary Society*

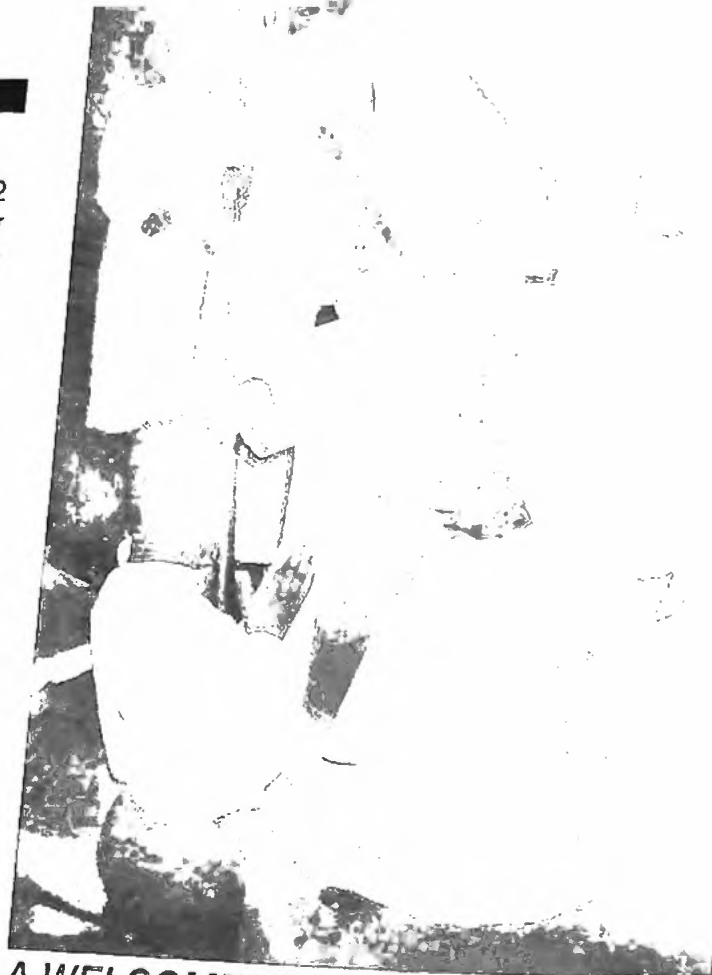
**\*BOTH RELIGION AND MORALITY** are too hot for Church of England schools to handle, according to a study published by a leading think-tank. Although the British Parliament has tried in recent years to protect church school rights, the respected Institute for the Study of Civil Society charges that in the cultural upheaval of the 1960s and 1970s, church schools lost their moorings and lack the confidence to teach clear doctrine and standards of right and wrong. Canon John Hall of the C of E Board of Education took exception to the report, asserting that there were many church schools which still "keep the flag flying." - *Church of England Newspaper*

**\*THE CRYPT OF CANTERBURY CATHEDRAL** was the scene of a "first" in late August, as a newly ordained American woman celebrated the Eucharist. Joined by participants in an international Anglican summer theology program, the Rev. Anita Braden of Milwaukee was assisted by the cathedral dean and one of its canons. - *Anglican Communion News Service*

**\*THE COLLEGE OF THE RESURRECTION, MIRFIELD**, West Yorkshire, which helps train and form Anglican candidates for priesthood, has filled all its ordinand-training places for this academic year, for the first time in over 25 years. Affiliated with the University of Leeds, the college provides orthodox theological study for men and women in the context of a shared life centered on the liturgy. Each year, it has a Church of England allocation of 38; already a waiting list has been put in place for the academic year 2002/03. - *Anglican Communion News Service*

**\*THE SCOTTISH EPISCOPAL CHURCH** may consider a change in canon law to permit women bishops at next year's General Synod. If the change is accepted then and again in 2003, the way would be open for women to be elected as bishops. There are presently over 70 women priests in active ministry within the Scottish Church. - *Scottish Episcopal Church Information and Communication Board*

**\*AUSTRALIA'S ANGLICAN LEADERS** and the Federal Court slammed Australian Prime Minister John Howard's refusal to land more than 430 asylum seekers packed on a container ship in Australian waters near the remote Christmas Island in September. Anglican leaders also criticized Howard's decision to tighten up immigration rules. Canon Ray Cleary, who chairs the Melbourne Anglican Social Responsibilities Commission, said the plight of asylum seekers cannot be ignored on both humanitarian grounds and Australia's obligations under International covenants. Howard was adamant that asylum seekers rescued from a crippled Indonesian ferry by Norwegian container ship MV Tampa would not set foot on Australian soil. Earlier in September, the



### A WELCOME VISIT

THE TRADITIONAL ANGLICAN COMMUNION'S Bishop for Southern Africa, Trevor Rhodes, confirms one of a number of young people during a September 16 service at the Chunga parish of the Continuing Anglican Communion in Zambia (CACZ), a part of the global TAC. During his warmly received visit to the Zambian Continuans September 14-24, the Yorkshire-born Bishop Rhodes visited congregations of the "young" CACZ, met with its clergy and lay leaders, and spent time with its seminarians. TAC's Southern African province, overseen by Rhodes, includes some 20,000 adherents.

"severe emotional, social and economic distress" he has experienced as a result of their actions and their effects on his professional career.

Barbara Braver, assistant to the presiding bishop for communication, termed the allegations "unfounded."

After Trache's consecration was nixed, a former professor of divinity, J. Neil Alexander, 47, was chosen and consecrated as bishop of the 53,000-member Atlanta diocese. Sources: *The Associated Press, Episcopal News Service*

### FCC Meets Despite Terrorist Attacks

A surprising number of intrepid souls made it out to the Fellowship of Concerned Churchmen (FCC) meeting in Los Angeles—even though it was held the week after the September 11 terrorist attacks.

It was not quite the number expected, but some 30 Episcopalians and Continuing Anglicans met to further the longstanding FCC's mission of promoting harmony among all orthodox Anglicans.

A larger group—some 50 persons—turned out for the FCC meeting's banquet, where they heard an address by William Murchison, a syndicated columnist based at *The Dallas Morning News*, and editor of *Foundations*, the publication of Forward in Faith, North America.

A special focus at the meeting was next September's 25th anniversary of the FCC-called Congress of Concerned Churchmen in St. Louis. There, nearly 2,000 American and Canadian Anglicans helped launch the main wave of the Continuing Church movement, which has since spread well beyond North America.

Col. Wallace Spaulding of McLean, Virginia, an Episcopalian who was re-elected as FCC vice president, told TCC that the FCC board is considering both St. Louis and Denver as sites for the anniversary event. Many other details of the meeting remain to be worked out as well.

Along with other members of the board, Spaulding will be coordinating with the FCC's newly-elected president, the Rev. Scott Kingsbury, curate at St. Mary of the Angels, Los Angeles, a parish of the Anglican Church in America (ACA). Kingsbury succeeds California attorney Dennis Mahoney of the Anglican Catholic Church (ACC).

Donald DeKieffer, Esq., an ACC member also from McLean, Virginia, was re-elected as FCC secretary, while W.C. Bolen of Hamilton, Montana, an ACA member, was re-elected as treasurer.

## Scripture As "Hate"

What do *Romans 1*, *Leviticus 18:22* and *20:13*, and *1 Corinthians 6:9-10* have in common?

References to them can be "hate speech," according to the Canadian province of Saskatchewan's Human Rights Commission.

In a ruling last summer, the commission ordered both the Saskatoon *StarPhoenix* newspaper and Hugh Owens of Regina to pay \$1,500 to three homosexual activists for publishing an advertisement with the references to four biblical verses condemning homosexuality.

In his June 30, 1997, ad in the *StarPhoenix*, Owens, 50, cited the four biblical references (but not the actual verses) followed by an equal sign and the universal prohibition sign—a circle with a slash—containing two stick-men holding hands.

Among those who testified before the panel was Fr. Paul Donlevy, vicar general for the Diocese of Saskatoon. He said that the Roman Catholic Church believes that "every person is called to holiness...and homosexuals are called to the same sexual morality as any other unmarried people."

In its decision against Owens and the *StarPhoenix*, though, the commission contended that, "while the stick-figures are more neutral," it is the "combination of the prohibition symbol with the Bible passages that exposes homosexuals to hatred."

The three homosexual activists had filed a complaint with the human rights commission, noting that provincial and federal human rights codes both include "sexual orientation" as a protected category.

The commission ruled that the provincial human rights code can place "reasonable restriction" on Owen's religious expression, since the advertisement exposed the complainants "to hatred, ridicule, and their dignity was affronted on the basis of their sexual orientation."

Gay litigant Gens Hellquist said, "There are standards for what's fair comment regarding Jews and racial minorities, and now the commission has set standards on fair comment regarding homosexuals."

Viewing the case as a collision between religious freedom and sexual orientation rights, Owens planned to appeal the decision, possibly all the way to Canadian Supreme Court.

Fr. Donlevy welcomed word of the appeal. "It's a great concern that simply referring to it

Federal Court in Melbourne found that the government illegally detained the boat people on the Tampa and ordered that they be brought back. But the government successfully appealed, arguing that a decision against it would restrict its ability to avoid disasters such as the attacks on the World Trade Center. - *Anglican Communion News Service*

**\*BISHOP GORDON BEARDY OF KEEWATIN** managed to surprise his fellow Canadian Anglicans twice not long ago, first by forgiving the Anglican Church of Canada (ACC) for its past dealings with indigenous peoples, and then announcing that he would resign this past August 15 at the age of 51. Beardy, an Oji-Cree, became Canada's first aboriginal diocesan bishop in 1996. He lives in Muskrat Dam, a remote First Nations community in Northwestern Ontario. The diocese he led is one of Canada's largest, and about half of it is aboriginal. Beardy's resignation was linked to an "overwhelming" call he now feels "to serve the needs of his family and his community." Beardy and his wife have seven children. - *Combined sources*

**\*SECURITY HAS BEEN BEEFED UP** at the Anglican Church of Canada's Church House in Toronto, after break-ins on two consecutive nights over the summer resulted in around \$28,000 in vandalism and loss of property. - *Anglican Communion News Service*

**\*WITH TWIN SIGNING CEREMONIES IN CANTERBURY AND PARIS**, an historic accord has come into force between France's main Protestant churches and the Anglican churches of Britain and Ireland. The Reuilly Common Statement commits the churches to sharing "a common life and mission" while taking further steps towards "full visible unity." The Reuilly accord was signed on July 1 in the *Saint-Esprit* church, Paris, following the counterpart ceremony June 16 in Canterbury Cathedral.

- *Ecumenical News International*

**\*MANY OF ENGLAND'S HISTORIC PARISH CHURCHES** are lining up to become home for telecom antennae, as phone companies set up the third-generation mobile phone network which allows Internet access. One in four of the Church of England's 16,000 parishes have expressed interest in hosting masts or aerials on church spires for the line-of-sight network needed for the mobile phones. - *Ecumenical News International*

## ANGLICAN USA BRIEFS:

**\*THE FIRST FEMALE NATIVE AMERICAN** to be elected a bishop in the Episcopal Church is the Rev. Carol J. Gallagher, 45. The rector of St. Anne's, Middletown, Delaware, she was tapped October 13 to become a suffragan in the Diocese of Southern Virginia. A member of the Cherokee Nation, Gallagher is also the first indigenous female elected bishop in the worldwide Anglican Communion. She will assist Bishop David C. Bane, Jr. A minister for 11 years, Gallagher has served St. Anne's since 1996. She also has served on the Episcopal Council of Indian Ministries and on the church's anti-racism committee. A wife and mother of three, Gallagher is a candidate for a Ph.D. degree in urban

University of Delaware.

hate speech," he said. "Soon, we'll be so politically correct, we won't be able to preach."

Sources: *National Catholic Register, Zenit*

## —LATE NEWS—

### ACA's Bishop Beckwith Dies

The Rt. Rev. Thomas Henry Beckwith, bishop of the Anglican Church in America's Diocese of the Southwest, died suddenly October 20 at the age of 63, leaving his diocese in shock and mourning.

A bishop in the leading Continuing Church body since 1993, Beckwith, a Boston native, earned a bachelor's degree in English literature and history from Baylor University in Waco, Texas. He then entered the U.S. Army, serving three tours of duty in Vietnam as a master sergeant and a Green Beret, and Stateside as a drill instructor. He earned a master's degree in international relations and business from the University of Houston. After preparing for orders under the supervision of Continuing Church bishops and clergy, Beckwith was ordained a deacon in 1983 and priest the following year. He served the parishes of St. Matthias in Baytown, and St. Thomas of Canterbury and St. Michael and All Angels, both in Houston, before accepting a call to St. Joseph's, New Braunfels, in January 2000.

ACA Primate, the Most Rev. Louis Falk, said his last memory of Beckwith was of him working hard "at the task he had been given." The Rev. James Payne, current rector of St. Thomas of Canterbury, Houston (now part of the Reformed Episcopal Church), recalled Beckwith as "a good and decent man of God."

#### *BRIEFS Continued from Page 35*

She received her undergraduate degree at Antioch College in Baltimore and her Master of Divinity from Episcopal Divinity School in Cambridge, Massachusetts. If she receives the required consents from diocesan standing committees and bishops of the church, Gallagher will be consecrated on April 6, 2002. The new bishop will reside and work from a diocesan office in the Petersburg area.

- *The Jamestown Cross*

**\*THE REV. JACQUELINE A. (JACKIE) MEANS**, who in 1977 became the first woman legally ordained a priest in the U.S. Episcopal Church (ECUSA), was awarded an honorary doctorate of divinity degree May 25 by the Episcopal Divinity School of the Pacific for her work in what she calls the "biggest evangelism field in the world"—prisons. ECUSA's director of prison ministries, Means was honored for her work as a prison chaplain, as director of prison ministries for the Diocese of Indiana, and as founder of a home for women inmates and their pre-school children, a clown ministry, and a camp for children of inmates. Believing in prison prevention programs, she led her small Indiana parish to open the only homeless shelter in the county and developed a tutoring program, health and drug screening and a food pantry. Since 1999 she has worked in the office of George E. Packard, Bishop Suffragan to the Armed Services, Healthcare and Prison Ministries, encouraging prison ministries across the nation and chairing six annual conferences. Means is married and has four children. - *Episcopal News Service*

**\*CHARLES L. KEYSER** of Jacksonville, Florida, retired bishop for the Armed Forces, has been called as assisting bishop for the Episcopal Diocese of Montana

Simultaneous diocesan-wide requiem Masses and memorial services were held on October 28. A longtime friend of the bishop's, Fr. Arthur Saxton-Williams, was celebrant at his home parish of St. Joseph.

Beckwith is survived by his wife, Nancy Jo, four children, and a grandson, among others.

Source: *The Southwest Clarion*

### Bishop's U-Turn Over Sexuality

A dispute between a Church of England bishop and a parish over the issue of homosexuality was unexpectedly settled recently.

The Bishop of Manchester, Christopher Mayfield, had lined up with his three suffragans in July by refusing to fulfill the demand of Christ Church, Chadderton, that he sign the 1998 Lambeth Conference's orthodox sexuality resolution.

The demand was made by the Rev. Steve Donald and his parochial church council after the Bishop of Middleton, an area bishop within Manchester, expressed liberal views on homosexuality.

Mayfield's unexpected capitulation, which followed months of painstaking dialogue, meant that he could confirm candidates at Christ Church recently, in the place of retired Bishop Howell Davies, who had earlier been invited by the parish to preside. Donald commended Mayfield for his courage and conviction.

Donald contrasted the way Bishop Mayfield had handled the dispute with a similar problem in the Diocese of Worcester, in which a priest, Charles Raven, is about to lose his job and home after a dispute with Bishop Peter Selby over homosexuality.

Source: *The Church of England Newspaper* ■

during a transition period anticipated to last at least two years. Charles I. "Ci" Jones III, Bishop of Montana since 1986, submitted his resignation to the diocesan council in February, after the Court for the Trial of a Bishop deposed him for sexual misconduct. Jones is appealing the sentence. - *Episcopal News Service*

## OF GENERAL INTEREST:

**\*A CENSUS-STYLE SURVEY OF MORE THAN TWO MILLION CHURCHGOERS** in four countries will provide Christians with an unprecedented snapshot of the faith, and a "mission resource" to help church leaders plan for the future, says Dr. Dean Drayton, chairman of the survey's international steering committee and president-elect of the Uniting Church in Australia. The International Church Life Survey is being distributed in Aotearoa-New Zealand, England, the United States and Australia. The core survey consists of about 50 questions seeking basic information such as age, background and denomination. Critical questions include attitudes to women's role in the church, sexuality, indigenous issues and understanding of the role of the Bible. - *Ecumenical News International*

**\*DUKE UNIVERSITY DIVINITY SCHOOL** is conducting a nationwide survey of 1,450 clergy as part of what it says is the most comprehensive study ever done on pastoral leadership in America. "We want to see what excellent ministry looks like, what nurtures it and the relationship between leadership and congregational vitality," said Prof. Jackson Carroll, who will direct "Pulpit and Pew: Research on Pastoral Leadership." He said that the "major emphasis will be

on pastors of Christian churches—everything from storefronts to mega-churches—but Buddhists, Jews and Muslims will also be surveyed.” The survey will document the call to ministry, the educational backgrounds of clergy, the time spent in the various ministerial roles, family life concerns, and leadership styles. It will also look at the morale and stress factors of clergy, their emotional and physical health, and the support they receive from their congregations and denominations. The survey is a key component of a four-year research project, funded by the Lilly Endowment, to strengthen the quality of clergy and lay leaders. Leaders from 24 Christian denominations—including the Episcopal Church—are serving as advisors and participating in the project. -*Episcopal News Service*

**\*FOLLOWING FRANTIC THROUGH-THE-NIGHT NEGOTIATIONS**, the 163-nation World Conference Against Racism ended in Durban, South Africa, in September, having agreed a form of words on Israel and on slavery, the most contentious issues before the gathering. According to the deal, hammered out in negotiations between the European Union and the Arab-African bloc, slavery and slave trading were declared crimes against humanity while direct criticism of Israel as a racist state was dropped in the final declaration. The EU was not willing to brand racism or past, trans-Atlantic slave trading as crimes against humanity for fear that this would unleash court cases against countries such as Britain and the U.S. Part of the U.S. delegation had earlier walked out of the meeting over attempts to single out Israel as a racist state. -*Ecumenical News International*

**\*THE ISRAELI GOVERNMENT** was refusing at deadline to recognize the authority of the Greek Orthodox Patriarch of the Holy Land, Irineos I, more than two months after his election, on suspicion that he is pro-Palestinian. The refusal to approve the appointment is said to be disrupting the day-to-day functioning of the Greek Patriarchate, the oldest and most powerful church in Jerusalem. Under a law dating back to the 6th century emperor Justinian, the government of the Holy Land has the right to approve or disqualify candidates for the office of patriarch. -*Ecumenical News International*

**\*HOMOSEXUALITY IS NO LONGER REGARDED AS A PSYCHIATRIC DISORDER** in China. New guidelines published not long ago by the Chinese Psychiatric Association say that homosexuality is part of “normal” sexual behavior, although those who are unhappy with their sexual orientation may still be judged to be in need of psychiatric help. The change follows a sometimes heated debate among Chinese psychiatrists. The traditionalists argued that homosexuality undermines family values, causes mental disorders and spreads sexually transmitted diseases. -*Religion Today/Cristian News*

**\*THE VATICAN RENEWED ITS OBJECTION** to the ordination of women as deacons in September, prompting a new round of protests from revisionist groups such as “We Are the Church.” Signed by three top cardinals, including Joseph Cardinal Ratzinger, the Roman Catholic Church’s chief doctrinal officer, the Vatican statement cautioned that church theological education programs

*Continued on Back Cover*

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# News Of The Weird

**AHEM:** It was one of those headlines that seemed to say a whole lot more than one suspects was intended by its author. In the Episcopal Diocese of Michigan late last year, an article in *The Record* on the Episcopal-Lutheran concordat was titled: *Same Sects Union*.

**A PICTURE WORTH A GOOD LAUGH:** You gotta hand it to little 'ol Ringgold, Georgia, for this zinger. *The Associated Press* reports that the town decided to put up a new display in its public buildings in response to the terror attacks: the Ten Commandments, the Lord's Prayer and an empty picture frame. The blank frame, explained Councilman Bill McMillon, "is for those who believe in nothing."

**TILL DISCIPLINE DO US PART:** Three months after he embarrassed the Roman Catholic Church by marrying a Korean woman in a Unification Church ceremony, Zambian-born Archbishop Emmanuel Milingo has renounced wife, Maria Sung, and returned to the Catholic Church. The 70-something Milingo, whose foray into wedded bliss was noted earlier in this column, apparently found that the call of the miter was mightier. Or to put it another way, the Vatican threatened to take disciplinary action if Milingo didn't repent.

**"OM," IT'S THE CREED, SORT OF:** It seems that the liturgical elves at San Francisco's Parish of St. John the Evangelist are as busy as ever, pointing the way forward for all truly with-it Episcopalians, writes *Lee Penn* of the Bay Area.

St. John's, *TCC* readers may recall, was previously identified in this column as home to interesting celebrations of the winter solstice, and of New Year's Eve, when the theme was the "life force." Operating under its eight-year-old motto, "Diverse people, Inquiring minds, Open hearts," the parish—a former Anglo-Catholic stronghold—apparently finds it hipper now to praise its members rather than God.

Consider some of the verses to the opening hymn used at the September 30 service at which the new rector, Kevin Pearson, was installed:

*"Spirit of our Mother Earth, spring afresh in us. Spirit of our Mother Earth, spring afresh in us. Both in life and death you hold us; Spirit of our Mother Earth, spring afresh in us.*

*Spirit of Divine Within, free me now to serve. Spirit of Divine Within, free me now to serve. Gently coax me, lead me, be me. Spirit of Divine Within, free me now to serve."*

At the breaking of the bread, an anthem tailor-made for ECUSA's chief purveyor of pluriform truths, Presiding Bishop Frank Griswold, urged each congregant to "let your truth shine, illumine the world with your truth!"

Covering all the proper bases, the service ended with this version of *What Wondrous Love Is This*, which probably sent one person present—California Bishop William Swing, founder of the syncretistic United Religions Initiative—straight into nirvana:

*"What wondrous love is this, oh my soul, oh my soul, what wondrous love is this, oh my soul. What wondrous love is this,*

*undyng peace and bliss, The source of all that is, oh my soul, oh my soul, The source of all this is, oh my soul...*

*This moment we are one, we are one, we are one, This moment we are one, we are one, This moment we are one, not orphans left alone. In love we are one infinite, infinite soul, In love we are one infinite soul."*

Yet there's more. On the two following Sundays, October 7 and 14, the parish bulletin invited members to say the Creed in a new way—either by singing it in monotone "or by chanting 'om' to a note in the musical chord." A current parishioner assures us that a number of congregants took this seriously enough to actually, om, do it.

**OY VEY, SAID THE EPISCOPALIANS:** It was probably unusual enough that Episcopal Presiding Bishop Frank Griswold invited a practicing Jew to attend two meetings of the Episcopal House of Bishops (in 2000 and 2001). One ECUSA bishop told us the visitor spoke once on "Leadership Without Easy Answers" and the next time led the House "in an exploration of the church in the new millennium."

But even stranger was that the Jewish visitor reportedly received Holy Communion at each daily Eucharist during both episcopal gatherings. Just why a practicing Jew would want to do this was as unclear as the reason for the apparent non-response to it by Griswold and colleagues. Our episcopal source said "concerns were raised...but to my knowledge, no one said anything to [the visitor] about it."

**ANGLICAN SPACE CADETS:** A few years ago, a Roman Catholic priest captured lively media interest when he asserted that the church should be prepared to evangelize extra-terrestrials. (The story was a shoo-in for this column, since it immediately suggested an amusing title: "E.T., Phone Rome.")

Well, now an English priest also has some far-out dreams which are, however, a little more down to earth. Ken Clapham, an Anglican vicar near Carnforth, northern England, would like to become the chaplain to the international space station. Clapham has good links to the U.S. National Aeronautics and Space Administration (NASA), reports *Ecumenical News International*. "Amazingly, they said no-one had ever suggested a chaplain before," he remarked.

Clapham sees the role as a "mission opportunity", although he would strive to maintain Anglican inclusiveness, of course, ministering to crew members of all faiths aboard the station.

But hey, wouldn't it be better to let some prelates pioneer the new ministry, clearing the way for Clapham to take over? There are just hundreds of bishops we'd love to shoot into outer space. ■



## Retired Cleric Seeks Position

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# CHURCH DIRECTORY

## CALIFORNIA

### Carlsbad

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

### Los Altos Hills

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

### Los Angeles (Loz Feliz area)

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

### Orange County (Newport Beach)

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

### Orange County

**Church of St. Mary Magdalene**  
(Anglican Catholic Church)  
205 S. Glassell St., Orange: Sun 7:30a HC, 8:30a MP, 9 a.m. Sung Mass; Wed 9:30a Mass & Healing Service; Thurs 7p Mass; Prayer Book Holy Days as announced; The Rev. James Wilcox, Rector; the Rev. C. R. Henstock, assisting; 714/532-2420

## COLORADO

### Colorado Springs

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

### Denver

**St. Mary's Church**  
(Anglican Catholic Church)  
2290 S. Clayton: Sun HC 7:30a, 9:30a, 12 noon, 6p, Evensong & Benediction 5p; Daily Masses; The Rev. Stephen Wallsteadt, 303/758-7211, fax 758-3166

## FLORIDA

### Jacksonville/Orange Park

**Church of St. Michael & All Angels**  
(Episcopal Church in America)  
Lakeshore Dr. W., Orange Park; Less than 10 min. off I-295; Sun HC 10a; Holy Days as announced; The Rev. Laurence K. Wells; 904/388-1031

## FLORIDA

### Lantana/West Palm Beach area

**The Church of the Guardian Angels**  
(ECUSA/FIF-NA)  
1325 Cardinal Lane (north of Hypoluxo Road between US1 and 195); Sun, Low Mass 7:30a (Advent-Easter), 9a Solemn Mass; Sat Vigil Mass at 6p; Daily Mass 7a; The Rev. Fr. David G. Kennedy, SSC, Rector; 561/582-0137; www.HolyGuardianAngels.org

### Pompano Beach/Lighthouse Point

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

## GEORGIA

### Atlanta

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

## MAINE

### Ellsworth

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

### Portland

**Old St. Paul's Parish Church**  
Founded 1763  
(Anglican Church in America)  
279 Congress St.: Anglican Missal & 1928 BCP; Sun Low Mass 7a, Sun High Mass 10a; Wed Mass (1928) 5:30p; Thurs Mass (1928) 9a; Holy Days as scheduled; The Rev. Lester E. York, Rector; 207/828-2012, fax 207/541-3736; e-mail: oldsaintpauls@webmail.catholic.org; www.augustinian.net/stpls.htm

## MARYLAND

### Bladensburg

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

### Crownsville/Annapolis

**St. Paul's Chapel**  
(Independent Anglican)  
Generals Hwy (Rte 178) at Crownsville Rd; Sun 8a HC, 9:15a MP & SS, 11a HC; Wed 7a HC; Fri 7a HC & Bible Study; all services 1928 BCP; Chapel 410/923-0293

## NEBRASKA

### Omaha

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

## PENNSYLVANIA

### Philadelphia

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

### Rosemont

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

## SOUTH CAROLINA

### Florence

**Anglican Church of Our Saviour**  
(Anglican Catholic Church)  
Parkwood Presbyterian Church, Panplio Hwy. at Cascade; Sun 9a, HC 2nd & 4th, MP 1st, EP 3rd; the Rev. Franklin Martin, priest-in-charge; 800/506-7616, 843/669-6615

## TEXAS

### Alpine

**Holy Cross Anglican Church**  
(Reformed Episcopal Church)  
N. 2<sup>nd</sup> at Brown; Sun HC 10:30a; Holy Days HC noon; 1928 BCP; 915/837-7170

### Dallas

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

## VIRGINIA

### Arlington

**Church of St. Matthias**  
(Anglican Church in America)  
3850 Wilson Blvd. (Wilson Blvd. Christian Church); Sun HC 9a; 301/963-5726; 703/243-9373

### Leesburg/Dulles

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

## BRITISH COLUMBIA

### Vancouver

**St. Peter & St. Paul**  
(Anglican Catholic Church of Canada)  
1649 Kitchener St.: Sun 8:30a Sung Mattins, 9a Sung Mass; Thurs Mass 10:30a; ALSO Matsqui, Half Moon Bay and Pitt Meadows; Parish Information, 604/253-0447; the Rev. Michael Shier, 604/951-3733

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