

Subscribe to **THE CHALLENGE!**

It's easy! For a year (eight issues) of news and views from the Anglican spectrum worldwide, start by providing your name and address here:

Name _____

Address _____

If you'd like to pay by VISA or MASTERCARD, please provide the following information:

Card Used: Visa MC

Sign here _____

Acct # _____ Exp. Date _____

OR make your cheque or money order payable to THE CHRISTIAN CHALLENGE in the amount \$22 for U.S. readers, \$25 (U.S. or equivalent) for Canadian readers, and \$30 (U.S. or equivalent) for readers elsewhere. (Cheques are accepted in U.S., British, Australian or Canadian currency).

Send this coupon and payment or payment information to:

THE CHRISTIAN CHALLENGE

1215 Independence Ave. SE

Washington, DC 20003

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

e-mail: CHRISTIAN.CHALLENGE@ecunet.org

BRIEFS Continued from Page 33

***A FEDERAL JUDGE IN LYNCHBURG, VIRGINIA** ruled in late January that the Virginia Military Institute's 50-year tradition of praying before dinner is unconstitutional, marking the second time in five years that the state-financed school has been ordered to stop one of its time-honored practices. In a 35-page decision, U.S. District Judge Norman K. Moon called the ceremony a "state-sponsored religious

exercise" in violation of the First Amendment. "The school still be allowed to pray privately before dinner," he said. "The school was forced to accept women who were not allowed to be mandated coeducation in 1996. VMI's first female cadets graduated last year." - *The Washington Post*

***A RECENT SURVEY OF WHATEVER WE BELIEVE** points to "an absolute collapse of religious belief in this country," contends a leading Lutheran theologian who teaches philosophy at Roanoke (VA) College. "There is a very considerable diversity within the church community regarding core beliefs," according to a research Group of California, which published its findings last year. What alarms Hinlicky is the church's foundations this study says. For example, just 21 percent of Americans believe in the Ten Commandments, 18 percent of Episcopalians, 18 percent of Presbyterians affirmed the doctrine that man does not earn his way to heaven by good works. Yet the doctrine that man is saved by grace through faith in Christ's sacrifice (that good works are the fruits of faith) is still held by 16th century Reformation. The Vatican's 1999 accord with the Lutheran church, but the Barna poll found that only 10 percent of Catholics agreed with this theological position. Martin Luther culled from chapter 3 of the Epistle to the Romans. Even more alarming, only 10 percent of American Catholics, Lutherans and Presbyterians agreed with the doctrine that Christ was without sin. "What has become of the zero theology since the 1960s," he said, though he added that this does not go to the heart of the Baptist denominations, the Assemblies of God, the Pentecostal/Foursquare and nondenominational churches. His colleague, Gerald McDermott, agreed: "This happened because in America pastors have lost their nerve. They are afraid of the theology that goes against the grain of American culture. The Barna poll findings underscore that America has become a mission field." - *United Press International*

THE Christian Challenge

A PUBLICATION OF

THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

Change Service Requested



MARCH/APRIL 2002

Anglican Challenge

THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

Volume XLI, No. 2/March-April, 2002 \$4.50

*The Body of our Lord
Jesus Christ, which was
given for thee...*

*Missions, Lawsuits,
Invasions—And
Supplemental
Pastoral Care*
Page 13

*Stamps In
The Pulpit
A 1950s Blast
From The Past*
Page 21



Christian Challenge

This magazine is supported by THE FOUNDATION FOR CHRISTIAN THEOLOGY, and is published eight times each year. Opinions expressed in this publication are not necessarily those of the officers or directors of THE FOUNDATION FOR CHRISTIAN THEOLOGY, or of the supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1982, by Dorothy A. Faber, founding editor.

THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

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

Copyright © 2001

SUBSCRIPTION POLICY

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

EDITOR

Auburn Faber Traycik

MAILING ADDRESS

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

DIRECTORS OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

Dennis Mahoney; Wallace Spaulding; the Rev. Warren Tanghe; Auburn Faber Traycik; the Rev. Gregory Wilcox; Jeanne Woolley.

GENERAL REPRINT POLICY

Where an outside copyright is indicated, permission to republish or reprint must be procured from the copyright holder. In all other cases, permission is hereby granted to reprint articles or portions of articles on the following conditions:

- In cases in which entire articles or substantial portions of them are used, credit should be prominently displayed and should read as follows: Reprinted by permission from *THE CHRISTIAN CHALLENGE*, 1215 Independence Ave. S.E., Washington, D.C. 20003.
- In cases of quotations or other brief extractions, attribution should be given to *THE CHRISTIAN CHALLENGE* within the context of or adjacent to the section wherein the quotation or extraction appears. Overseas publications are asked to cite the source as: *THE CHRISTIAN CHALLENGE (USA)* or *THE CHRISTIAN CHALLENGE (Washington, D.C.)*.

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

Volume XLI, No. 2
MARCH/APRIL 2002

IN THIS ISSUE

FEATURES

40TH ANNIVERSARY SERIES:

STRANGER IN THE PULPIT

A Study Of Humanism

By Dorothy A. Faber 6

NEWS AND REVIEWS:

SPECIAL REPORT

"Just Because You're Paranoid..." 13

FOCUS

This issue's highlights:

- AMiA The Problem?
- English Parish Goes Into Exile
- ACC's Scott Consecrated
- How Far Can Bishops Fly?
- Williams Defends Attack On War
- Muslim-Anglican Dialogue Set
- Canada: Religious Expression Threatened
- Fort Worth Festival Of Faith Draws Many
- D.C. Taps Ultra-Liberal
- ACC, APCK Leaders Meet
- TAC Gains New Province
- St. Louis Anniversary Meeting Set
- Pedophilia Scandal Rends RC Church
- Abortion-Breast Cancer Link Spotlighted
- LATE NEWS: Well-Known Author-Writer, Priest, Dead At 75 18

COLUMNS AND DEPARTMENTS

BACKTALK

Letters From Our Readers 3

SIGNPOSTS 5

NEWS OF THE WEIRD 12

CHURCH DIRECTORY 35

ON OUR COVER: This striking cover photo comes to TCC and its readers courtesy of St. Mary's, Denver, a parish of the Anglican Catholic Church, led by the Very Rev. Stephen Wallsteadt as rector.

Backtalk

TCC AT 40

My earliest memories of *THE CHRISTIAN CHALLENGE* go back to the mid-sixties when, in retrospect, it was evident that [founding Editor] Dorothy Faber's cautions and concerns were more prophetic than one would have imagined.

As a young seminarian in 1971 I encountered severe financial distress and a priest of my childhood days suggested that I apply for a scholarship from The Foundation of Christian Theology [sponsor of TCC]. That same priest—Canon Joseph Wittkofski [who later served as FCT's president]—was not only a childhood hero, but when he died in 1976, I succeeded him as rector of St. Mary's Church, Charleroi, Pennsylvania. Indeed, I was, according to Mrs. Faber, the first priest to be sponsored during an entire seminary career by the Foundation.

Over the years as an active layman, seminarian, deacon, priest and bishop, I can attest to the fact that *THE CHRISTIAN CHALLENGE* has informed me, and yes, challenged me to be faithful.

I am deeply indebted to Mrs. Faber, her lovely daughter, Auburn, and the leadership of TCC and FCT.

*The Rt. Rev. Keith L. Ackerman, SSC
Bishop of Quincy
doq@ocslink.com*

...I met the redoubtable "Dragon Lady" (*CHALLENGE* Editor Dorothy Faber) [in 1978] and could see why she was given that title—meant as an insult, but accepted as an "icon." Good for her! And good for you, too, in being able to take it all on and make it grow and keep a reasonable balance.

Blessings on your future work, and may you continue in good spirit.

*The Rt. Rev. Robert C. Crawley, SSC
Anglican Catholic Church of Canada
Editor, The Rock*

...As Fr. [Warren] Tanghe said so well at the [last Forward in Faith, North America] assembly... "there's nothing like *THE CHRISTIAN CHALLENGE*"... Thank you for these years of faithfulness.

*Br. Kirt Gerber, OSB
Chicago, Illinois*

...Many thanks for your...continued editorship of *THE CHRISTIAN CHALLENGE* magazine, which we enjoy receiving and reading. Thanks for the huge amount of work that you put into it.

*Peter Brierley, Executive Director
Christian Research
London, England
admin@christian-research.org.uk*

IN SEARCH OF A LOST CHURCH

I come to [FCC] as part of a search. Someone is getting lost, and I'm fairly sure it's not me.

The church I was baptized into, and have served as [layperson] for the majority of my life, is being swept away, and I increasingly find myself a stranger in ECUSA, the church I love.

Instead of the rock of the Prayer Book, we have creeping PC liturgy, "social justice," and diversity—as long as it's the right sort. Those of us who question the wisdom of inclusive language or other changes made in the name of inclusion are not part of the diversity and need to be prayed for...

I can recall as a youth, people of different outlooks and political stripes seemed to be able to come together, see God revealed to us in the liturgy and the sacraments and be held together in the fabric of Church, the love of our Lord and respect for one another.

If you feel I just don't have a bad memory at the ripe old age of 37 and are trying to recall the church from the hands of well meaning fools, please rush me [a copy of *THE CHRISTIAN CHALLENGE*].

*Jeff Norwine
Wilmington, Delaware
JNorwine@aol.com*

PARTING REFLECTIONS ON ECUSA

"Woe to the Shepherds who destroy the sheep and scatter the sheep of my pasture." - Jeremiah 23:1

...As I...leave canonical residence in the Diocese of Quincy in [ECUSA] and move...to Christ Church, Biddulph Moor, in the [Church of England's] Diocese of Lichfield...I cannot but think that these words apply very particularly as a word of the Lord today to the bishops and clergy of ECUSA, [but] especially the bishops.

The very name, The Episcopal Church, puts emphasis on the episcopate and thus on each *episcopos* [bishop]. If the bishops of ECUSA fail to be what they are called to be then the whole Church suffers deeply, for they are the chief pastors of the flock.

The content of the service for the consecration of a bishop (whether in the ordinal of the classic *Book of Common Prayer*)



"For crying out loud, Moses! For 40 years you've had the map upside down!"

(From *Update*, parish magazine of Kitchener/Waterloo, Canada.)

or in the 1979 prayer book) makes clear the high calling and onerous duty of each bishop to teach and safeguard the Faith, to care for the clergy and people, and to live in such a manner as to adorn the Gospel of Christ Jesus, the Chief Shepherd.

Unless my eyes deceive me and my mind wrongly interprets the empirical evidence, the clearest fact in regard to ECUSA in my 11 years in the USA is that the bishops have failed to be genuine pastors of the flock of Christ because they have failed to teach and guard the Faith, morals and divine order, and at the same time they have encouraged and abetted heresy, error and immorality.

They have rejected the authority of Holy Scripture over the Church; they have rejected the witness and guidance of holy Tradition in and over the Church...; they have accepted the dominant liberal, secularized, western view of human rights, sexuality, self-worth (self-expression etc.) and given to this human-centered *ethos* God-names...

They have turned from Trinitarian Theism to forms of Unitarianism, pantheism and pantheism. And they have done this with their clergy and laity in the General Convention, in diocesan conventions and in their pastoral relations, letters and permissions.

The few bishops who have opposed some or all of this new episcopal agenda have not (it seems) declared themselves out of communion with their [colleagues] and so [participate] in this general reality, and upon them the "woe" falls.

It needs to be noted that often these same bishops who claim to be "orthodox" have actually redefined orthodoxy to make [it] significantly less than it has been in the life of the Church over many centuries. Further, some of them tend to allow in their own dioceses flagrant examples of clergy practicing the new Episcopalian religion and morality [immorality]. Thus the "woe" remains.

What applies to the chief shepherds of ECUSA also applies to all the clergy—all of us—for they/we share in the *ethos* and content. Woe to all the shepherds, woe to all of us under-shepherds. Being members of one society we all share in its disease and judgment.

Unless all the shepherds repent and embrace the Lord Jesus Christ in all his...glory and...holiness, and humble themselves under the mighty hand of the LORD GOD, the Father almighty, then the *woe* will be for each of us a judgment that sooner or later will cause us to tremble, really tremble.

How many people are starved, how many people have been scattered, how many are walking in the way towards hell, because of the failure of Shepherds to care for the flock for which Christ died!

I wish that I could state that all the bishops...of the Anglican jurisdictions outside ECUSA gave a clear and unambiguous portrait of godliness, sound teaching and good order. Regrettably, too many of them seem to be ruled by ideas and passions that do not adorn the Gospel of Christ. This said, there are some fine examples of bishops in these churches who genuinely care for the flock...thinking not of their own promotion but that of the kingdom of heaven.

Having said all this, I cannot say that the bishops of the Church of England are a lot more faithful, holy and well ordered than those of ECUSA. But I have not been canonically resident in Britain for the last 11 years and have no near view.

What seems very clear to me is that if the Anglican Way is to survive in the West/North as a godly form of the one, holy, catholic and apostolic Church, then it will be despite most of the shepherds and not because of the episcopate.

Thus, the sheep must find ways to green pasture and still waters on their own if they are to preserve the true faith and enter into life eternal. I hope and pray that they will do this and be the means in the divine providence of causing the episcopate to repent!

*The Rev. Dr. Peter Toon
The Rectory of Christ Church
Biddulph Moor, Stoke-on-Trent
ST8 7HP England*

For several years president of the U.S. Prayer Book Society, the English-born Dr. Toon, who wrote the foregoing in late 2001, is now in residence in England, where he continues to edit the Society's publication, Mandate.

FROM ECUSA TO AMIA

Ed. Note: It was in mid-2001 that ultra-liberal Pennsylvania Episcopal Bishop Charles Bennison responded to the secession of St. John's, Huntingdon Valley, by informing its clergy and members they had to be out their church building within a few weeks, taking absolutely nothing with them. Some months after that, we saw this letter from a St. John's lay leader circulating online, and thought it worthy of an airing here.

After over 30 years in the Episcopal Church USA (ECUSA), I have left to join the Anglican Mission in America (AMiA). My family and I have been forced to leave a property in which we have invested a great deal of financial and physical resources for the majority of our lives.

We could have stayed by going along with [the national church] program...and not creating waves. We could have stayed and listened to the endless debates over whose canon was bigger. We could have stayed and listened to endless debates over sexuality. We could have stayed and watched apostate bishops solidify their hold on ECUSA. We could have stayed and worried if our God-fearing rector would be inhibited next week or the following week or some week after that for believing God's word written in the Bible and doing it.

Yes, we could have stayed in our little comfort zone. Wouldn't life have been beautiful? The answer is no, a thousand times no! We have stayed too long as it is.

The reason for not staying is quite simple. I am a Christian and God has imposed requirements on me. It isn't about being inclusive. It is about what Jesus wants us to exclude. That would be the approval of false teaching by our priests and bishops. That would be about believing that Jesus is not the only way to salvation. That would be about not believing in the authority of scripture. That would be about staying in a denomination that allows and fosters those things that are to be excluded. My apologies to the believing priests, bishops and laity in ECUSA, but what are you doing there? Have you not seen? Have you not heard?

It is clear from my uncluttered view from the pew that souls are at stake if we stay. The work of spreading the gospel of Jesus Christ will be second place to fighting political battles with names like revisionist and orthodox; battles that are ending in power and property grabs by an ECUSA that fears a small group of believing parishes that have moved to the [AMiA]. Why fear them if you are truly brothers in the Lord and desire to hear the gospel preached to the ends of the earth? Does it tell you something when our brothers in the Lord in a nearby Meth-

Continued on next page, right column

Signposts

TWO PATHS TO HOLINESS:

The General Thanksgiving and the Seven Penitential Psalms

By the Rt. Rev. Bro. John-Charles, FODC
(Published by the Wilkins Foundation,
Athens, GA; 110 pages + seven pages)
Reviewed By The Rt. Rev. Mark Haverland

THIS BOOK DESERVES not only to be read but also to be used. By that I mean that Brother John-Charles seeks in this book not so much to convey information to passive readers as to assist his readers in the active practice of prayer.

The author's goal is not so much to improve our intellects—though he does that as well—as to show us how to improve our prayer lives. Such improvement requires more than the usual activity and effort from the reader.

Thanksgiving and penitence are two dispositions of the soul either of which, Brother John-Charles argues, leads into the whole of the Catholic faith and life. These two "paths to holiness" are explored by the author through reflective meditations and commentaries upon chosen texts.

The first third of the book considers thanksgiving through a commentary on the "quintessentially Anglican prayer" of General Thanksgiving from the classic editions of the **Book of Common Prayer**. The author considers this prayer clause by clause, with references to Scripture, the Fathers, later Christian writers, and hymns. I noted with interest particularly frequent references to St. Augustine, Richard Rolle, and "Evangelical" hymns. The reader cannot gain full value from this book unless he reads the passages of Scripture cited, reflects upon the other texts quoted, and then joins the author in the practice of thanksgiving.

The second two-thirds of the book are a commentary on the seven penitential psalms. These psalms are much longer and less focused than the General Thanksgiving. The commentary here in turn is less focused on penitence than the first section is on thanksgiving. But again the author provides a brief commentary on the text under consideration with references to relevant passages from elsewhere in the Bible and to other Christian writings. There is plenty about penitence here, but much else besides. As with the section on thanksgiving, here too the reader must use the book as an entrance into meditative reading and reflection, and not as a self-sufficient text that will provide all that is needed.

This is a very useful little book. The author is, as it were, throwing light upon a road. The author cannot take the walk for the reader, but he does succeed in showing us a little of the way we need to go.

* Bishop-Brother John-Charles is the Metropolitan of the Anglican Catholic Church, Original Province; Bishop Haverland leads the ACC's Diocese of the South. Contact information for the Wilkins Foundation: faith3in1@home.com; 706/546-6867; fax 706/546-4559; Thomas H. Wilkins, 387 South Milledge Ave., Athens, GA 30605. ■

BACKTALK Continued from page 4

odist church allow us to use their building while we are evicted from our own church which ECUSA will not sell back to us? Which has the love of God in them, those that threw us out or those that welcomed us as brothers?

I have left ECUSA because [its] game, and it is a dangerous game, is about power and control, and not about saving lost souls. I am imperfect, yes, an admitted sinner, but I seek to do the will of the Lord. That is the priority of my faith. When I am forced to choose between my soul and the souls of those I love and will love in the future and staying in ECUSA I have no choice. Run! Run as fast as you can toward the cross of Jesus and don't look back.

Raymond C. Freisheim
Secretary of the vestry,
St. John the Evangelist Anglican Church
(Former secretary of the vestry of St. John's Episcopal
Church, Huntingdon Valley, Pennsylvania)



—NOTE TO READERS—

Thanks—Keep It Coming

OUR THANKS to those readers who have begun responding to TCC's recent urgent appeal for funds, following the difficulties we have experienced with post-anthrax mail delivery here on Capitol Hill.

We're glad to report that, thanks to the help of our congressional representative, we seem to be making headway in alleviating the severe delay in the delivery of our business reply mail, a key source of funding for the CHALLENGE. In early March, we finally received some sizeable bundles of such mail, dating back to November! Still, it is not yet clear that all problems in this area are resolved, and we will retain our second mailing address in Laurel, Maryland, for the time being.

And, as our cash flow had been so minimal for several months, and we had already experienced a downturn in contributions, due to the flagging market, before September 11, every penny that has come in via old mail or first responses to the appeal was already spoken for, and most of it already has been disbursed. Significant additional support will be needed to keep THE CHRISTIAN CHALLENGE publishing.

Do you feel that TCC carries out an important ministry of information for orthodox Anglicans? Or, have you been reading someone else's copy of TCC for free and desire to "come clean" by getting your own (just \$22 for U.S. readers)? If so, please send your urgently-needed donation or subscription payment today!! Donations/payments by check or credit card can be sent to: TCC, P.O. Box 1162, Laurel, MD 20725-1162; credit card donations also can be phoned in to 202/547-5409; faxed to 202/543-8704; or e-mailed to CHRISTIAN.CHALLENGE@ecunet.org.

Many thanks, in advance, for your support during this joyous Eastertide. ■

AS THIS IS THE CHRISTIAN CHALLENGE's 40th ANNIVERSARY YEAR, we thought we would reprise in issues during 2002 a few selections from the magazine's treasure trove of past articles. If nothing else, these may allow readers to judge for themselves whether or not TCC's early discernments and analyses of trends in the Church were misguided, or foresighted.

We begin with an acclaimed work by CHALLENGE founding Editor Dorothy A. Faber, which first appeared in TCC in 1965-66 (notably around the same time that notorious California Bishop James Pike was much in the news). Run as a series of articles, it evoked so much response from readers at the time that it was reprinted in booklet form by the Foundation for Christian Theology, sponsor of the CHALLENGE. Over 10,000 copies of *Stranger In The Pulpit* were sold in ensuing years.

When it was initially published, Mrs. Faber noted, relatively few churchgoers knew much about humanism and its effect on the Church and its teachings. They tended to confuse the term with "humanitarianism," if they thought about it at all. She wrote. But by the late 1970s, more Americans had become aware of humanist thinking and influence among church leaders, as well as in the nation's secular institutions and educational system. Mrs. Faber therefore revised the original series, which was also published in TCC, and reprinted in booklet form in 1981.

There is much overlap in the texts, but where there were differences, we have tried here to conflate the two, or choose the text we thought most valuable for readers today. But we strongly suspect that, for many readers, *Stranger In The Pulpit* will ring bells of recognition about the words and actions of contemporary revisionist Episcopal/Anglican bishops and clergy—especially the most radical ones.

Stranger In The Pulpit

A Study Of Humanism

By Dorothy A. Faber

LATE IN THE WINTER OF 1932, a small group of people gathered in Chicago to initiate a program that would change the entire scope of religious teaching in America.

Since those attending were very few in number, relatively little attention was given to the meeting by the nation's press, which was far more concerned with the depression that had the nation in its grip. And yet, out of this meeting came a document that has had an impact on America the like of which has not been seen since, perhaps, the Declaration of Independence. Yet even now most Americans do not know of its existence. Here is:

The Humanist Manifesto

The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. The time is past for mere revision of traditional attitudes. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience. In every field of human activity, the vital movement is now in the direction of a candid and explicit humanism. In order that religious humanism may be better understood, we, the undersigned, desire to make certain affirmations which we believe the facts of our contemporary life demonstrate.

There is a great danger of a final and, we believe fatal, identification of



the word religion with doctrines and methods which have lost their significance and which are powerless to solve the problem of human living in the 20th century. Religions have always been means for realizing the highest values of life. Their end has been accomplished through the interpretation of the total environing situation (theology or world view), the sense of values resulting therefrom (goal or ideal), and the technique (cult), established for realizing a satisfactory life. A change in any of these factors results in alteration of the outward forms of religion. This fact explains the changefulness of religions through the centuries. But through all changes religion itself remains constant in its quest for abiding values, an inseparable feature of human life.

Today man's larger understanding of the universe, his scientific achievements, and his deeper appreciation of brotherhood, have created a situation which requires a new statement of the means and purposes of religion. Such a vital, fearless, and frank religion capable of furnishing adequate social goals and personal satisfactions may appear to many people as a complete break with the past. While this age does owe a vast debt to the traditional religions, it is nonetheless obvious that any religion that can hope to be a synthesizing and dynamic force for today must be shaped for the needs of this age. To

"Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world." — The Humanist Manifesto, 1932

establish such a religion is a major necessity of the present. It is a responsibility which rests upon this generation. We therefore affirm the following:

FIRST: Religious humanists regard the universe as self-existing and not created.

SECOND: Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process.

THIRD: Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected.

FOURTH: Humanism recognizes that man's religious culture and civilization, as clearly depicted by anthropology and history, are the product of a gradual development due to his interaction with his natural environment and with his social heritage. The individual born into a particular culture is largely molded by that culture.

FIFTH: Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantee of human values. Obviously, humanism does not deny the possibility of realities as yet undiscovered, but it does insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the assessment of their relations to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method.

SIXTH: We are convinced that the time has passed for theism, deism, modernism, and the several varieties of "new thought."

SEVENTH: Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation—all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained.

EIGHTH: Religious Humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now. This is the explanation of the humanist's social passion.

NINTH: In the place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being.

TENTH: It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.

ELEVENTH: Man will learn to face the crisis of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

TWELFTH: Believing that religion must work increasingly for joy in living, religious humanists aim to foster the creative in man and to encourage achievements that add to the satisfactions of life.

THIRTEENTH: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.

FOURTEENTH: The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.

FIFTEENTH AND LAST: We assert that humanism will: (a) affirm life rather than deny it; (b) seek to elicit possibilities of life, not flee from it; and (c) endeavor to establish the conditions of a satisfactory life for all, not merely for a few. By this positive morale and intention humanism will be guided, and from this perspective and alignment the techniques and efforts of humanism will flow.

So stand the theses of religious humanism. Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

(SIGNED) J.A.C. Fagginger Auer; E. Burdette Backus; Harry Elmer Barnes; L.M. Birkhead; Raymond B. Bragg; Edwin Arthur Burt; Ernest Caldecott; A.J. Carlson; John Dewey; Albert C. Dieffenbach; John H. Dietrich; Bernard Fantus; William Floyd; F.H. Hankins; A. Eustace Haydon; Llewellyn Jones; Robert Morss Lovett; Harold P. Marley; E. Lester Mondale; Charles Francis Potter; John Herman Randall, Jr.; Curtis W. Reese; Oliver L. Reiser; Roy Wood Sellars; Clinton Lee Scott; Maynard Shipley; W. Frank Swift; V.T. Thayer; Eldren C. Vanderlaan; Joseph Walker; Jacob J. Weinstein; Frank S.C. Wicks; David Rhys Williams; Edwin H. Wilson.

NOTE: The Manifesto is a product of many minds. It was designed to represent a developing point of view, not a new creed. The individuals whose signatures appear would, had they been writing individual statements, have stated the propositions in differing terms. The importance of the document is that more than 30 men have come to general agreement on matters of final concern

Undermining belief in the Virgin Birth of Our Lord was the linchpin for those intent on destroying faith in the Lord Jesus Christ Himself.

and that these men are undoubtedly representative of a large number who are forging a new philosophy out of the materials of the modern world. It is obvious that many others might have been asked to sign the Manifesto had not the lack of time and the shortage of clerical assistance limited our ability to communicate with them.

THE SIGNIFICANCE OF THIS MANIFESTO is not in the names of those who drew it up and signed it, although most Americans will recognize the name of John Dewey, widely known as the "father of progressive education." Its importance lies in its complete frankness in stating the beliefs and objectives of the humanist. And though humanism in one form or another has existed throughout history, this is the first documented instance of an attempt to establish a belief in man as a religion. Its authors, however, were careful to omit one vital objective that is logical in the development of any religion—the establishment of a church.

This was not an oversight by the signers. They were not stupid men. They knew the average person—even one who rejects organized religion—would recoil at the thought of a church built for the worship of man, and this is why they avoided using such terminology in preparing the document for publication.

They also recognized that through the "social gospel," which was then growing in popularity in most churches, the beliefs of humanism could be disguised easily as Christian doctrine. In fact, their army of exponents were many: the Fabian socialists, the communists, the evolutionists, the "free-thinkers," the universalists, and the many groups and individuals that had been influenced by oriental religious thought.

All of these had a common purpose: the destruction of belief in Jesus Christ as God Incarnate, through whose grace and sacrifice on the cross men are saved. For this belief is based on the existence of the supernatural, in something other than the things of this world—and such a belief provides the only real freedom that is possible. To the humanist, a belief in the supernatural is

merely superstition and a detriment to man's progress. The communist calls it "the opiate of the people."

According to Webster's Dictionary, "religion" means: "belief in a divine or super-human power or powers to be obeyed and worshiped as the creator(s) and ruler(s) of the universe; a state of mind or way of life expressing love for and trust in God; any specific system of belief, worship, conduct, etc., of a religion; the Buddhist religion..."

The Humanist Manifesto makes it clear that its signers do not believe in a divine or super-human power that is to be obeyed and worshipped. But they do adhere to a "specific system of belief" and, in fact, one of the alternate dictionary definitions for religion is: "loosely, any system of beliefs, practices, ethical values, etc., resembling, suggestive of, or likened to such a system; as, humanism is his religion."

The belief of the humanist, then, is that man, through his own accomplishments, can save himself, that man is the product of evolution rather than creation, and that there is no life beyond this world. The obedience of the humanist is to science, through which man can perfect himself and, in time, establish a heaven on earth. The humanist rejects the Bible and all it represents—beginning with Creation and ending with the concept of sin.

Rather than being a "religion" as we normally think of—one with specific forms of worship and ritual—humanism is a "movement," a precept that was born in the Garden when Satan promised the first man and the first woman that they would "be as gods" if they would defy God, the Creator.

And the manifestation of humanist thinking is to be found in every walk of life in the world today.

THE CHRISTIAN CHURCHES were a logical starting point for the humanists, since Christians know that they must "love thy neighbor as thyself" and would be vulnerable to confusion on that point. And so began the campaign for "brotherhood" which has as its goal a one-world government and a one-world church...

There was only one problem: Christ Himself, the historical Jesus. He continually got in the way of humanist progress. The more an individual reads of His words and teaching, the more suspicious he is likely to become of humanist thinking. The solution was, then, to bring people—particularly those with natural leadership qualities—to the realization that He was not truly God, but merely a "pleasant peasant" whose death was a futile gesture that could have been avoided if He had only used His head. And He certainly didn't rise from the dead and ascend to His Father: That was nothing more than a fable dreamed up by His followers to attract others to their little cult.

But you don't tell people this. You confuse them, you challenge their faith, and you continually remind them that the Bible is not infallible and repeatedly disputes itself. But, most of all, you create in their minds a question as to the divinity of Jesus. And where better to start than to disparage the manner of His birth? After all, the average person may not be able to comprehend fully the doctrines of the Incarnation or the Atonement—but he (or she) understands the everyday event of birth because he lives with it. And rare is the person who has not asked himself if it is truly possible for a man to be born of a virgin.

The Virgin Birth of Our Lord, therefore, became the "raw nerve" with many people who were exposed to attack by those intent on the destruction of the very core of the Christian faith—the Lord Jesus Christ. In recent years it has become common-

place to hear, "You don't have to believe in the Virgin Birth to be a Christian." Such an event, it is said, is biologically impossible and this is not a "necessary doctrine."

So, for the sake of argument, let us deny the Virgin Birth. In so doing, we deny that God is capable of miracles—which immediately puts the miracles of Christ in question. If God is incapable of causing a virgin to conceive by the Holy Ghost, then is He also not incapable of raising men from the dead? On what rational and biological grounds can we possibly argue that Christ was God incarnate, that He died and rose again and ascended to the Father?

But if we deny that Christ was born of a virgin, we are left with the questions: "How was Jesus born? Who was His father?"

Suppose we accept the story that there was a group of soldiers stationed near the home of young Mary, and that she had an illicit affair with one of them at the very time she was promised to Joseph—and fully aware that to break one of the Ten Commandments in those days was to risk being stoned to death.

Since we know that Joseph was *not* the father of the child, we wonder what sort of stupid clod he was to marry such a loose woman, and to believe her wild tale that the child she carried was of the Holy Spirit. And who among us, in this enlightened 20th century, would believe that ridiculous story about an angel appearing to him to affirm what Mary had told him? Today, such a man would be under the care of a psychiatrist, if indeed he were not confined to a mental institution.

But Joseph was foolish enough to believe the angel, and so he married and cared for this young woman of easy virtue. Then came the day when they went to Bethlehem, where the baby was born. It is at this point that we realize there were others as stupid as Joseph, even though St. Matthew calls them "Wise Men" in the fairy tale he helped to perpetrate about the birth of Jesus. But they *must* have been stupid to travel such a long distance just to see the illegitimate son of a soldier and a young girl with no sense of morality!

And what are we to think of the gifts brought by the so-called "Wise Men"? Gold, symbolizing His kingship; frankincense, used in the Temple for the glory of God; and myrrh, a holy ointment that symbolized death—indicating that He would die. Why such splendid gifts at the birth of a nobody?

Remember also the shepherds who went off and left the sheep they were supposed to protect just to see a new baby in a stable, after supposedly hearing an angel and seeing a star.

Obviously, no rational person can believe all of this, and so we discard the notion that Jesus was born of a virgin.

ONCE THAT WAS ACCOMPLISHED, it was a fairly simple matter to reject—one by one—the supernatural events that are the central doctrines of the Christian faith: Christ's Atonement, His bodily Resurrection, His Ascension—all of the things that are far more miraculous than the Virgin Birth. For if one is to believe such things, faith is needed, and the humanist does not walk by faith but by sight. Indeed, he is sickened by the suggestion that we are to "become as little children" since his objective is to become as God.

The rejection of the Virgin Birth leads not only to rejection of His divinity and His miraculous acts but, as day follows night, it finally brings one to the point of transforming the Savior into a man of unsound mind, of base desire, of evil intent.

And one of the greatest humanists of this century, the late Dr. Albert Schweitzer—who has been acclaimed from pulpits everywhere as a great Christian and a man to be honored—helped to expound this view. In his book, *The Psychiatric Study of Jesus*, Dr. Schweitzer suggested that most of the stories about

the Nazarene by the Apostles were simply legends. He referred to the voice of God, heard by John the Baptist at the time he baptized Jesus, as being only an "hallucination."

According to Schweitzer, Jesus did not believe Himself to be the Messiah, and he labeled the three temptations of Jesus by Satan as part of "prehistoric legend." In Schweitzer's opinion, Jesus formulated no doctrine but simply "fit his teaching into the late Jewish Messianic dogma." In fact, Dr. Schweitzer indicated that Jesus might have been a victim of epilepsy, which would explain many of the things He did and said.

What Dr. Schweitzer began, others carried on! In 1960, Americans at last were able to read a book entitled *The Last Temptation of Christ*, written first in Greek by Niko Kazantzakis, former chief of the United Nations Bureau of Translations. Kazantzakis was repeatedly nominated for the Nobel Prize for literature by Schweitzer and Thomas Mann, who called him one of the great writers of modern Europe.

When the book appeared a year later in paperback form, it quickly became a best-seller, thanks in part to laudatory reviews in most major newspapers and magazines.

The increasing failure to recognize God's authority lies behind efforts of church leaders to achieve "peaceful co-existence" with the secular world by revising Christian doctrine.

"Death terrifies him and he lusts for women," wrote *The Louisville Times*. "Even while heading for martyrdom, he yearns for a life brimming with [homey] pleasures." *The Chicago Sun-Times* said the author portrayed a "living, passionate Christ, filled with love and desire, but racked by his anguished struggle to escape the burden of divinity—not a sacred, theological figure, but a man, tempted and tormented, enduring the savage conflicts of flesh and spirit...a man, not a martyr!"

Kazantzakis depicted the Savior waiting in line with other men for the services of Mary Magdalene, the prostitute. He was described as the husband of both Mary and Martha, and the father of their children. He was shown to be a man completely obsessed with sexual desire, unable to tell the difference between God and Satan, whom Judas betrayed when he realized what Jesus really was—a sex-crazed lunatic who sought to conquer death "by making children."

DURING THE LAST SUPPER, Jesus told His followers, after giving them bread and wine, that these were His body and blood, and that whenever they partook of these in the future, they should do so "in remembrance of me." But what is there to remember? Are we to recall that He was the son of a soldier and a shameless young woman? Are we to remember Him as an epileptic, sex-crazed lunatic? And if He did not rise from the dead, if He did not atone for our sins, if He did not ascend into heaven, why should we remember Him at all?

And that is precisely the point the humanists would like to make.

To suggest that they have had complete success in this effort would be to ignore the many believing and faithful clergy and laypeople in American churches. But it would be equally foolish to say that humanism has not made more than a little headway in American thinking, and particularly in the churches.

This, then, is what has created the "Stranger in the Pulpit" who seems to be so estranged from the Word of God.

II: The Do-Gooders

LATE IN SEPTEMBER, 1965, *Religious News Service* quoted Archbishop McVinney of Providence, Rhode Island, as warning the Vatican Council against what he termed "a general breakdown of authority on all levels, both in the Church and in the State."

His remarks were made during a discussion of the Council schema on "The Church in the Modern World," which he praised for its good intentions, but added that the text under discussion "ends up by presenting nothing but a compromise of dubious value with those who are the very causes of the world's present ills."

The bishop also criticized "certain theologians who today are termed innovators," and warned that "the struggle for liberty should not lead to the destruction of authority."

"There is in the Church today," he declared, "a crisis of obedience, not only among the laity, but also in the ranks of the clergy."

The bishop did not explain, however, why and how this situation developed, nor did he specify that it has been the increasing failure of the Church to recognize God's authority that is largely responsible for what can be called an attempt by many Church leaders to establish a policy of "peaceful co-existence" with the secular world. From this mindset grew their determination to adjust Christian doctrine and revise Christian teaching, and to politicize Christian action in the name of "mission" and "evangelism."

Edmund Burke once wrote: "We do not need political theologians or theological politicians." But humanist thinking and leadership inside the Church seem to have given us both.

Certainly one of the most important books ever written on Christian humanism came from the late Dr. Theodore O. Wedel, who was warden of the College of Preachers in Washington, D.C.,

and canon of the National (Episcopal) Cathedral. Published by the Macmillan Company in 1959, *The Christianity of Main Street* is noteworthy because it makes clear that there has been a war raging for many years within the Churches between humanist ideas and orthodox Christianity. It reveals also that not even the author himself was unaffected by humanist ideas.

In analyzing the confusion that has developed between what he called "the Christianity of popular opinion" and the "largely 'unknown' Christianity of traditional Christian faith," Canon Wedel lay most of the blame on the "dogmatic doctrines" of Christianity—doctrines such as the Incarnation and the Trinity—on the grounds that theologians of the past enlarged upon the "simple religion of Jesus." The average person, he argued, does not understand such involved concepts and begins to gravitate toward a mere "ethical" Christianity based largely on the Golden Rule: If you do good to others, that is all that is required to be a Christian.

"As for the sacraments—the very word sounds strange in modern ears—these are obviously remnants out of the more 'Catholic' past of the church," said Dr. Wedel. "They had best be retained in practice, but left rationally unexamined."

The unhappy fact, according to Canon Wedel, "is that two Christianities confront each other in our modern world. The one Christianity is ultimately rooted in a Bible and a creed, in theology, and in a confession of faith. The other is a Christianity of

moral ideals—ideals deriving from the Christian past, one must grant, but now freed from the swaddling clothes of dogma and doctrine, of fear of God and of the ultimate realities of eternity.

"A further tragic circumstance is the fact that the two Christianities are not differentiated clearly in popular presentation or comprehension. One of them is largely unknown. Hence the other has occupied the vacuum created by ignorance. Multitudes of nominal Christians—even churchgoing Christians—live under the illusion that Christianity is a system of moral idealism and nothing besides.

"The foundations of this ethical Christianity in a Bible and in a divine revelation have lain so long buried under a blanket of religious illiteracy that they are either taken for granted or thought to be unnecessary and superfluous. What is left is, in fact, a new religion. It goes by the name of Christianity, and unquestionably derives from the Christian tradition, but it is no longer the classical Christianity of the New Testament or of the Church of history.

"The authentic Christianity of tradition has become an unknown religion."

WHAT HAS BEEN PRODUCED by this loss of tradition and doctrinally sound Christianity is a religion without real substance that can be altered and reshaped to suit one's own desires. Out of this formless religion has come the "Do-Gooder" mentality which sees nothing contradictory, for example, about being opposed to capital punishment while being equally in favor of liberalized abortion.

Christian doctrine teaches that Jesus was God Incarnate, and that men can become and do good only through Him. But the "Do-Gooder" is something different.*

The criteria of the "Do-Gooder" is his (or her) conscience alone and the opinion of those around him. The "Do-Gooder" sees—or thinks he sees—a need and does not hesitate to use the

time or treasure of others to fill that need, even if he has to resort to threats, or outright dishonesty to accomplish it. To him, the ends justify the means, and the "Do-Gooder" is certain that if everyone were as good, moral, sincere and concerned as he, then it wouldn't be necessary to lie or use other devious means to alter unpleasant situations. And if others are cheated or injured by his quest, the "Do-Gooder" simply looks upon this as an unfortunate but necessary inconvenience that must be tolerated because it is "the cause" that is important. He feels it is his duty to do good in this way...

Such a "Do-Gooder," of course, becomes part of Satan's game, particularly if he becomes convinced that man can establish a utopia on earth if he will only try hard enough to eradicate the inequities between people.

In contrast, the Christian's criteria is God's Word, and he does good in response to what God has done for him. He sees a need and gives of himself and his treasure to help meet it—and uses persuasion to solicit the help of others. He knows he has eternal life as a gift from God, attained not by works of man, but by faith and trust in Jesus Christ who died for him.

The Christian knows it is impossible for man to do lasting good in the power of his own flesh. The one who does lasting good knows he can do it only through the power of the Holy Spirit. He knows he is nothing in his own right but is what he is by the grace of God who controls the destiny of all mankind.

"[T]wo Christianities confront each other in our modern world," which are "not differentiated clearly in popular presentation or comprehension."
The Rev. Canon Theodore O. Wedel,
The Christianity of Main Street, 1959

Because Christ said it, the Christian knows there will always be hunger and poverty in the world, but that, as God has prospered us, so we should share willingly with those in need. When we give willingly as God has given us, we are blessed. Those who receive our gifts are also blessed because they see the work of Christ through the Holy Spirit in the giver.

The "Do-Gooder," consciously or unconsciously, believes if he will only try hard enough, he can save himself—unless, of course, he has abandoned completely any belief in the need for men to be saved. The Christian believes that all have sinned and fall short of the righteousness of God, and no matter how good he is, man cannot save himself.

JESUS TOLD US, "By their fruits shall ye know them." One of the "fruits" of humanism, especially where it is found in the Church, is usually some form of "Do-Gooding." Thus the American churchgoer has been exhorted in recent years to boycott lettuce to aid the farm workers, and South Africa to help end its system of apartheid; to protest or support an endless list of causes, such as nuclear energy, the MX missile system, the U.S. boycott of Rhodesian chrome, the union strike against Coors Beer, etc., etc.

And the "fruit" of the "Do-Gooder" usually is frustration over his inability to solve man's basic problems, no matter how hard he tries or how sincere he may be; people simply refuse to respond as the "Do-Gooder" thinks they should since they are basically sinful, not basically good.

The "fruit" of the Christian is patience in affliction, hardship and tribulation, and the joy and inner peace "which passeth all understanding" and can come only from faith in Jesus Christ.

In his book, *Witness*, the late Whittaker Chambers—whose Christian convictions finally drove him from communism out into the light—warned his fellow Americans:


Communism is what happens when...men free themselves from God. Economics is not the central problem of this century. It is a relative problem which can be solved in relative ways. Faith is the central problem of this age. The crisis of the western world exists to the degree in which it is indifferent to God.

Religion and freedom are indivisible. Without freedom the soul dies. Without the soul there is no justification for freedom. Faith in God or faith in man? That is the challenge. ■

**This article's examination of the "Do-Gooder" is based partly on a document published in the 1960s by an Episcopal layman, Frank Gaydosh of Uniondale, Pennsylvania, titled "On the Difference Between a Do-Gooder and the One Who Does Good."*

NEXT ISSUE: Part II (of III)





FOUNDATIONS

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

INTERN SOUGHT FOR TRADITIONAL EPISCOPAL PARISH

All Saints Church, a 1928 Book of Common Prayer church (no missal), seeks a mature, conservative man with a good academic background. The intern would study under the present rector for the diaconate and priesthood, with the ultimate goal of being employed as the fulltime rector of this self-sustaining parish of 100+ members. During the internship, some secular employment is necessary.

If you have considered the call to serve the Lord Jesus Christ by ministering to his people, this may be your opportunity.

Contact Dr. Marshall McLeod, Search Committee chairman, All Saints Church, P.O. Box 4538, Pensacola, FL. Phone and fax: 850/453-1422.



The Old Hymns

A CD of Hymns from the 1940 Hymnal

No Lyric or Arrangement Changes!

"Stunning" - *Anglican Digest*
"A must buy" - *Mandate* (Prayer Book Society)

Available at www.theoldhymns.com
OR by calling 1-800-937-3397
OR by sending check or money order
to: Bluemont Records, LLC
PO Box 153, Bluemont, VA 20135
CDs - \$14.99, Cassettes - \$9.99
Please include \$2.00 shipping per unit

News Of The Weird

UP FOR A LITTLE PENITENTIAL PARTYING? The Episcopal parish of St. John the Evangelist, San Francisco, once an Anglo-Catholic stronghold, was at this writing giving an entirely new meaning to Lenten discipline.

The parish's "Divine Rhythm Society" (DRS), whose New Age festivities have been noted previously in this column, held a gala dance on the first Friday of Lent, February 15. A parishioner reports that the traditional Shrove Tuesday pancake supper was cancelled so that the DRS "could have unrestricted access to the premises in preparation for the February 15 dance party."

In addition, the parish rector, Fr. Kevin Pearson, removed kneelers from the nave, "because the DRS people complained that it was too much trouble moving them for their parties." So now, worshippers desiring to use a kneeler must request one before Mass. The parishioner reports that the rector has permanently removed the crucifix that had been displayed over the pulpit as well.

The DRS also slated an all-night dance in the church in mid-Lent, on March 15. Our source says that parishioners must strip the altar, remove the crosses, and hide the Stations of the Cross before these monthly events. The DRS parties include—according to eyewitnesses—placing statues of Shiva on the altar, the use of dark blue candles, and (as noted by one angry parishioner who cleans up after the party), "candle drippings everywhere."

OM-INOUS: St. John the Evangelist is also the parish, readers may recall, at which worshippers were invited last fall to say the Creed "by chanting 'Om' to a note in the musical chord" if they wanted, as others sang the Creed's words in monotone.

Right, well, this report caused a minor backlash from a surprising source. A Roman Catholic priest wrote in to say that he "[failed] to see what is so bad about the 'Om' chanted in *cantus firmus* with the Creed sung to various notes of a single chord. Since 'Om' is a symbol of the Absolute (as sacred sound, it is evocative of the Presence of God); it represents the oneness of God; from that Oneness of substance, the Father generates the Son as Word and 'spirates' the Spirit. It seems to make a great deal of sense both aesthetically and theologically" he said. "Even the sense that 'Om' in some way arises within Hinduism and Buddhism as a reminiscence of the cosmic or primordial revelation of God to our First Parents seems to have a meaning that should find its place in our worship..."

Chanting "Om" instead of the Creed? Yeah, we're sure the Pope would go for that.

LOVE THAT GURU THAT YOU DO: A man dubbed by *India Today* as the "fastest-growing guru in the marketplace of happiness" seems to have taken India by storm.

In this land of gods and godmen, reports *Reuters*, people are flocking to see a 45-year-old man who calls himself His Holiness Sri Sri Ravishankar—a perpetually smiling guru with a tension-busting breathing technique and a "don't worry, be happy" recipe for living.

Though it's hard to understand the appeal of them, Ravishankar has sayings like "Make the divine your Valentine," or "I can put a toffee on your tongue, I can't make you taste it"; or a basic: "Take life as it is."

The movement, whose followers greet each other with hand over heart saying "I belong to you"—signifying their common humanity—boasts followers in 106 countries and says at least 1.5 million people in India have completed its course.

Lest you think this guru still might have trouble mainstreaming, though, it is worth noting that Ravishankar has already carried his feel-good message to stressed-out world leaders at the prestigious Annual World Economic Forum. And no wonder: Ravishankar believes that you don't have to give away all your worldly goods to achieve spiritual happiness. And if you're poor, "it's your responsibility," he says, adding that people should "stand on your own two feet."

STOCK UP ON GARLIC: Post-communist Romania is going cuckoo capitalist, it seems. Church leaders in the nation have condemned government plans for a 120-hectare "Dracula Park" to encourage tourist interest in Transylvania's legendary vampire. Costel Stoica, spokesman for the Romanian Orthodox Church's Bucharest patriarchate, insisted that "The Dracula myth has nothing to do with the Romanian people or its history. It gives a false image of our country, deriving from an Irish writer's fantasy." *Ecumenical News International* reported that plans for the park, outside the northern town of Sighisoara, were approved by Romania's tourism ministry in November.



CATHOLIC DOGMA: A Dutch poodle has been given a special permit to prove he's welcome to attend Mass in a church. Edgar Deno told priests he never goes anywhere without his three-year-old pet, Motril. So, they decided to let the dog to accompany him to St. Pieterskerk in Leuven, and have given him a special pass. Deno said: "We always sit in the back of the church and I always see to it the dog has gone to the toilet before church, and that he has something to nibble during Mass."

But he admits the poodle has attracted nasty remarks from other churchgoers, reports the *Het Nieuwsblad* newspaper. "That is why I asked the priest for an official pass," Deno said. "And if people say something about it, I just answer that the dog is Catholic and the priest approved." ■

THE ROCK

A Quarterly Journal for Thinking Traditionalists
For a full year's subscription send cheque for
US \$16 to: 10989 Hilsea Crescent, RR#4,
Ladysmith, BC, Canada V0R 2E0

Distance Learning

St. Elias School of Orthodox Theology

139 N. 3rd St., Suite 7, Seward, NE 68434
Phone: (402) 643-9365 Fax: (509) 277-1099
SaintElias@orthodoxtheology.org
<http://www.orthodoxtheology.org>

A not-for profit educational institute offering graduate and post-graduate religious residential and external programs

Church Sponsored. Correspondence programs.
Open to all faiths. Accredited.

Just Because You're Paranoid...

...doesn't mean they're *not* out to get you, goes the familiar quip.

For already-embattled traditionalist clergy and laity in the U.S. Episcopal Church (ECUSA), though, the joke has become decidedly less funny of late. Consider that, in the span of a few weeks:

*Two traditionalist Episcopal priests—including the Rev. David Moyer, president of Forward in Faith, North America (FIFNA)—have been inhibited, and a third—a black chaplain—has been dismissed without a stated reason;

*Despite international pressure to address the real needs of oppressed faithful U.S. Episcopalians, ECUSA's House of Bishops mustered a "covenant" which, however, provides no assurance of the "sustained pastoral care" (a.k.a. "flying bishops") pledged by Anglican primates (provincial leaders) last year.

*The ECUSA panel charged with trying to effect conformity to women priests in three holdout dioceses (despite a global Anglican policy urging non-coercion on the issue) held a meet-

ing in one of the dioceses without the prior knowledge or permission of the bishop, and in his absence.

*Meanwhile, the front in Acting Washington Bishop Jane Dixon's year-old "jihad" against the vestry of Maryland's Christ Church, Accokeek, and its (now-evicted) orthodox rector has moved to the Fourth Circuit Court of Appeals in Richmond, Virginia. Following a January 24 hearing in which Dixon's attorneys faced much tougher questioning than they had in U.S. District Court, the appeals court requested and received supplemental briefs from both parties, and was expected to issue a ruling at any time.

Some observers believe that the recent incidents are part of a focused effort by ECUSA's most liberal leaders to wipe out the last of ECUSA's traditionalists and consolidate episcopal power—an effort begun in earnest a year ago with Dixon's Accokeek blitz. They assume that the larger minority of Evangelicals remaining in ECUSA will be the next on the list for a hierarchy determined to eliminate all opposition to its revisionist policies on such matters as homosexuality and women's ordination.

Just why in recent weeks there has been a quickening of this campaign—if that is what it is—is open to speculation. But it is worth noting that the offensive's future may pivot to some degree on two upcoming events: the April 10-18 meeting of Anglican primates (provincial leaders); and the appeals court ruling in the Accokeek case, which (either way) will impact Dixon's claims that the diocesan bishop wields ultimate authority in ECUSA. Here follow more detailed looks at the recent incidents noted above.

Pennsylvania: A Case Of Abandonment, But By Whom?

The crisis of authority and faith dogging the Anglican Communion was revealed with unusual clarity recently in two nearly simultaneous, but very different events.

As a traditionalist priest (Fr. Keith Newton) was being made a "flying bishop" in the Church of England, a priest of the same theological views was being inhibited in the Episcopal Diocese of Pennsylvania.

And not just any priest, but a leading cleric who serves as president of Forward in Faith, North America (FIFNA) and rector of the 137-year-old Good Shepherd, Rosemont.

Months of tense ecclesiastical sparring climaxed March 1 as liberal Pennsylvania Bishop Charles E. Bennison Jr. ordered the Rev. David Moyer, 51, to cease priestly functions in his diocese for six months. At the end of that time Moyer faces deposition without trial, unless he pens "a good faith retraction of his canonical failures," the bishop said.

While Moyer is abiding by the inhibition, turning over ministry at Good Shepherd to three staff clerics, he termed the order "a very unfortunate and unnecessary act of aggression against someone who is faithfully committed to upholding the Gospel and the catholic religion."

Bennison's inhibition of the priest is based on a February 26 determination by the Pennsylvania diocesan standing committee that Moyer has abandoned the communion of the church by openly renouncing its discipline. The "abandonment" charge is normally applied only to those who have left the U.S. Episcopal Church (ECUSA), which Moyer has not.

The bishop made this charge chiefly because, he says, Moyer has denied him the canonical right to preach, confirm, and celebrate the Eucharist at Good Shepherd. Moyer and his ves-



Fr. David Moyer

try have resisted episcopal visitations by Bennison—who strongly backs (e.g.) the homosexual agenda and believes the church can "rewrite" the Bible—because they believe him to be a false teacher.

Bennison also objects to Moyer's nomination—among several other Episcopal priests—to become bishop of a U.S. orthodox Anglican presence unaligned with ECUSA, but retaining a link to the Anglican Communion.

At an August meeting, FIFNA may ask a foreign Anglican primate to consecrate an American priest who would serve U.S. traditionalists under that primate's supervision rather than inside ECUSA structures. The approach is similar to that followed by the Anglican Mission in America (AMiA), except that it involves prior consultation with the Archbishop of Canterbury and other Anglican leaders.

FIFNA's decision was taken in light of the 2001 call by Anglican primates for "sustained pastoral care" for oppressed faithful Episcopalians, and the unavailability of the same in most of ECUSA, not least in the Pennsylvania diocese. There, Bennison has declined to continue the same alternate bishop arrangement permitted for orthodox parishes by his predecessor. Moyer also claimed that Bennison broke a pre-election pledge not to try to compel Good Shepherd to receive his visitation.

Reportedly, the bishop has also indicated that he wants Good Shepherd's property. He already has gone to court to claim the property of another orthodox congregation which fled his jurisdiction, and demanded that a third which took refuge in AMiA leave its building within a few weeks. It did, relocating to a Methodist church and leaving a virtually empty church behind.

Pennsylvania's diocesan leaders were undeterred by a letter from ECUSA Presiding Bishop Frank Griswold, stating that he was "troubled" by the inhibition, and urging further mediation efforts. The standing committee said that it had "sought to build bridges" with Moyer, but "for ten years he has resisted the efforts of three bishops in this diocese for reconciliation."

Moyer denied abandoning ECUSA, noting that it is "precisely my grave concern for and loyalty to the Communion of the Church that undergirds my continuing and consistent actions as a priest."

And Bennison received blistering criticism, and Moyer strong defense, from several quarters.

"Outrageous," was how Canon Bill Atwood of the international organization, Ekklesia, described Bennison's action. "The inhibition presents its case as though Fr. Moyer has refused to welcome Bishop Bennison to [Good Shepherd] in a vacuum. There is no mention of the bishop's actions and teaching...at odds with the faith," Atwood said. Fr. Moyer has "protected his sheep from being led astray by a shepherd who has departed from the faith."

"Fr. Moyer is seeking...no provision which is not already available to us in the Church of England; provision, moreover, which has been recommended by the [international] Eames Commission and endorsed by the Primates' Meeting," the Rev. Geoffrey Kirk, secretary of Forward in Faith-United Kingdom, wrote the Archbishop of Canterbury, who appears to strongly support the call for "sustained pastoral care."

In a letter to Bennison, Kirk added: "Fr. Moyer is well known to us in Great Britain as a courageous but gentle warrior for Christ—one who has struggled, for himself and others, to sustain (within dioceses like your own, which have embraced a narrow, intolerant and wilful sectarianism) a place for Anglicans who share the majority view of [their global] Communion and its historic faith."

Kirk accused Bennison of "a schismatic act" against the many Anglican believers around the world "who stand with David Moyer, and against the agenda which, by means both illegitimate and ungodly, you are pursuing.

"[W]e beg you seriously to take to heart the undoubted truth that doctrinal and moral innovations in the life of the Church which cannot be advanced except by expelling from it those who dissent, are not and cannot be the work of God's Holy Spirit..."

Bishop William Wantland (retired of Eau Claire, WI) wrote Bennison that, "In your bid for power, you have wronged a good and holy priest."

Wantland pointed to Bennison's reputation for untruthfulness. "If you have lied and gone back on your word many, many times," he wrote his colleague. "Far worse than that is the denial of basic Christian doctrine by you on numerous occasions. While your animus against Fr. Moyer and all orthodox...Christians is well known, it ill behooves you to pretend care and patience belied by your actions over the past several years..."

In a letter assuring Fr. Moyer of their support and prayers, AMiA leaders termed the action against him "yet another example of the schismatic stance taken by [ECUSA's leaders] at a time when [Anglican primates] are urging [them] to provide pastoral care to congregations and people who already feel disenfranchised by revisionist bishops."



Bishop Bennison

And in a letter to Pennsylvania Diocese Chancellor William Bullitt, Moyer's attorney, John H. Lewis Jr., called the inhibition order "invalid, illegal, unjust and unChristian."

He accused diocesan leaders of distorting an ECUSA canon (10) "that was never intended to deal with a priest who is faithful" to the Church's doctrine. "It is Bennison who has rejected creed and doctrine, while trying to enforce discipline. Neither the Christian religion nor the canons permit that," Lewis said.

Using the enforced time off from his 13-year leadership of Good Shepherd, Fr. Moyer embarked on an in-house retreat focused on prayer and discernment—but not before he contested the inhibition, and issued a serious challenge to Bennison.

The bishop can settle the controversy, he wrote Bennison in early March, by simply affirming key Christian beliefs and teachings: Jesus Christ's uniqueness and bodily resurrection, the unacceptability of sex outside heterosexual marriage, and the Holy Scriptures as God's inspired Word.

"To bring us to the point of reconciliation," Fr. Moyer's letter stated, "I respectfully ask that you publicly affirm these tenets of the Christian faith promptly, and certainly before Holy Week. Upon your public affirmations I would see myself in a position to welcome you to the Church of the Good Shepherd for a full episcopal visitation." Moyer concluded by assuring the bishop of his and Good Shepherd's prayers.

As of the start of Holy Week, Bennison had not replied.

Florida: Where's The Beef?

The charges against the Rev. Dr. Kevin Donlon, a Florida Episcopal priest, do not involve sex, money, substance abuse, strange doctrine, or disobeying the bishop.

Some 20 persons his accusers said had witnessed his alleged misbehavior have signed affidavits denying the claim.

The vast majority of the priest's parish, St. Mary's, Tampa—which went from 150 to some 800 members and just completed a \$10 million building expansion under Donlon's leadership—is behind him.

And his legal representative, Charles Nalls, claims that the accusations against the Anglo-Catholic priest—not yet publicly detailed—are "materially false in some cases and wholly unsubstantiated in others."

But try as he might, as he did for an hour and a half on February 14—Valentine's Day—Nalls could not convince a diocesan council review panel to lift or modify the inhibition of Donlon for "conduct unbecoming" a priest.

The order was imposed February 7 by Bishop John B. Lipscomb of Southwest Florida, based on allegations made by eight St. Mary's members. Nalls said that Lipscomb made clear during the closed-door session that he would not reconsider the inhibition, which (as amended March 1) bars Donlon from any association with St. Mary's and from priestly functions anywhere for 90 days.

The decision has sparked a significant backlash among parishioners against the bishop and diocese.

Donlon is "pretty shocked," said Nalls, but intends to fight the charges, even if they end up in an ecclesiastical court. Conviction there could mean anything from admonishment to deposition. But first, a church attorney prepares a report based on his investigation of the allegations, which the review panel will use to decide whether to formally present (indict) Donlon.

Part of the dispute appears to relate to an elite prep school on the church grounds, which had enjoyed great autonomy. After Fr. Donlon became rector in 1996, though, he reportedly has

tried to integrate the school more closely into the Episcopal tradition and life of the parish, efforts which were resisted by a number of the students' non-Episcopalian parents.

But Nalls, director of the Washington-based Canon Law Institute, believes the case stems mainly from a few personality clashes with Donlon, a 45-year-old priest of Irish lineage who is said to have a "somewhat direct" style. If such clashes—rarely completely avoidable in parishes—are now considered actionable, he said, all ECUSA priests face greater liability to discipline.

Though a little surprised the review panel is letting such a case go forward, Nalls—who is active in defending orthodox clergy and parishes, notably Maryland's Christ Church, Accokeek—has seen enough to believe that the case is part of a national trend in ECUSA, even though it involves a bishop said to be aligned with the conservative American Anglican Council. While this trend targets "good priests," it also involves a bid by bishops to "consolidate power" and undermine the rights of parish vestries in temporal matters and rector selections.

Notably, it recently emerged that Crowell and Moring, the Washington law firm representing Bishop Jane Dixon in her year-old vendetta against Accokeek's vestry and traditionalist rector-elect, had weighed in to defend one of Donlon's accusers, Matt Valaes, against an attempt by other St. Mary's vestry members to replace him as senior warden. A letter warning against such action from the firm's JoAnn MacBeth—chancellor of the Washington diocese—cited among supporting case law the 2001 federal court decision which effectively backed Dixon's notions of an all-powerful episcopate.

One St. Mary's member, Preston Trigg, asserted that Donlon's accusers include persons who have held office or other posi-



Fr. Donlon.

tions of responsibility in the parish and the community. "A lot of people like myself are willing to trust the bishop; let the process take its course and accept the outcome, whatever it is."

But most parishioners do not seem to have taken the sudden inhibition of their priest lying down. More than 200 worshippers confronted Bishop Lipscomb in the church's sanctuary when he came to conduct the service in Donlon's place on February 10. Hillsborough Circuit Judge William Levens, a member, stood to voice concerns about how the inhibition had been handled. The scene became such that Lipscomb almost ended the service prematurely, and a number of congregants walked out.

Likewise, an attempt by Lipscomb—flanked by attorneys and other clerics—to explain the clergy disciplinary process February 17 left many of the nearly 400 St. Mary's members present angry and frustrated.

One parishioner complained that the congregation remains "completely in the dark as to why [Fr. Donlon] has been treated so harshly."

But Lipscomb declined to discuss the allegations other than to state what they did not involve, and urged parishioners to be patient while the disciplinary process runs its course. "The truth will come to light, in its proper time," he said.

Reportedly, details of the case will be made public when the review committee either presents Donlon or dismisses the charges against him.

More recently, a priest associate at St. Mary's resigned over the diocese's treatment of Donlon, leaving a Ugandan-born cleric in charge, and another Florida priest publicly defended Donlon against Lipscomb's "heavy-handed, unChristian actions."

The Rev. Jim Murphy of Nativity, Sarasota, scored the order against Donlon for such "light as a feather" accusations, which he said were "rife with innuendo and totally lacking in substance and supporting evidence."

Many worry that the heart of the problem in this case is not some pastoral wrongdoing, but a power struggle, one reported noted.

Is Inhibition Contagious?

It doesn't seem linked to what some take to be a concerted liberal effort to "disappear" orthodox Episcopal clergy, but it is certainly unusual enough to deserve mention.

In what may be a first, the Episcopal Bishop of Michigan, Wendell Gibbs, has inhibited the rector of a 2,000-member (liberal-leaning) parish—Christ Church, Cranbrook—for allegedly plagiarizing material for sermons and newsletters.

The Rev. Edward Mullins, 57, was barred from working or worshipping at the Bloomfield Hills parish for 90 days while the diocese investigates the plagiarism accusations and other charges. Mullins reportedly plans to appeal the order to the diocesan standing committee.

He had already been reported to the diocese for allegedly refusing communion to a member, and breaching pastoral confidentiality.

But Gibbs told Fr. Mullins that plagiarism in particular "could constitute violations of your ordination vows and conduct unbecoming a member of the clergy."

The dispute is said to have badly divided the 700-family parish, with most members apparently backing Mullins.

Mullins, who has been at Christ Church for about five years, is, among other things, one of the initiators of the World Sabbath celebration, an interfaith peacemaking initiative he started at his parish three years ago with another Michigan priest, the Rev. Rod Reinhart. The latest of the annual celebrations drew 400 religious leaders, from Sikhs to Baptists, to Christ Church, Cranbrook, in January.

Popular Chaplain Dismissed

Acting Washington Bishop Jane Dixon has surprised another faithful cleric in her diocese with a rejection notice, this time a popular black priest who has served as chaplain of the Episcopal ministry at well known Howard University since 1994.

The university's *Hilltop* newspaper and informed unofficial sources in the diocese say that members of the Absalom Jones-Canterbury Association and other students at Howard have tried to appeal Dixon's decision to replace the Rev. Dr. John Carleton Hayden as of May 31—the day before John B. Chane is consecrated as Washington's new bishop and Dixon loses oversight of the diocese.

One source contends that Dixon told Hayden about a year ago that she wanted to replace him, though other sources say that Dixon had made no prior complaints about Hayden's ministry at Howard.

She also gave no reason for terminating him as chaplain, either to Hayden himself or to a group of unhappy students who had an "unsuccessful" meeting with her. There also is no indication that others have lodged complaints against the priest.

Hayden, though 68, is hailed as energetic and effective in his ministry, as well as in his ongoing role as a history professor at Howard. *The Hilltop* said Hayden possesses the "same vigor and zeal" today that he has had throughout his seven-year ministry on campus, during which supporters say there has been "a considerable increase in the number of students involved in Episcopal worship services" at Howard.

The chaplaincy also has a "very strong collaboration with nearby St. George's Episcopal Parish," where Howard students are active in weekly services. Hayden extended his ministry "to all who might come," said the university newspaper.

"Why would a chaplain of seven years who has made a valuable contribution to the community be removed without clear reasons to those whom he serves?" asked *The Hilltop*.

At deadline, there had been no word on the identity of Hayden's successor. Meanwhile, a petition protesting the firing of Hayden had been circulated and submitted to Bishop-elect Chane—though it is not clear whether he, also an ultra-liberal, will show any more sympathy to traditionalists than did Dixon.

Hayden is the former associate dean of the University of the South's School of Theology, and has authored several books, including *Struggle, Strife and Salvation: The Role of Blacks in the Episcopal Church; Afro-Anglican Linkages 1701-1900; and Ethiopia Shall Soon Stretch Out Her Hands Unto God.*

Pastoral Care? A Definite Maybe

The conservative American Anglican Council (AAC) was right to think it highly significant, since it had taken 25 years for the Episcopal House of Bishops (HOB) to discuss it seriously.

But the headline on an *Episcopal News Service* report provided the bottom line: "Covenant does not introduce 'flying bishops' in Episcopal Church."

In finally responding to the pledge of ECUSA's presiding bishop and other Anglican primates a year ago to provide "sustained pastoral care" for faithful parishes at serious theological odds with their bishops, the HOB produced a "covenant" which encourages, but does not guarantee, "supplemental" (rather than sustained) care.

"Flying bishops," a concept which has had international Anglican backing since at least 1989, was what many conservatives hoped would result from the primates' call. It is also what the AAC had proposed in 1999, and others had proposed in various forms in recent decades.

And in a statement to all bishops at the HOB meeting near Navasota, Texas, March 7-12, 20 conservative bishops made a powerful case for allowing alternate bishops, showing that greater harmony has resulted where they are used.

"Flying bishops" in the Church of England—now caring for some 330 parishes—had helped hold the C of E together despite divisions over women priests, and England had seen the development of just two Continuing Churches, they noted. In contrast, the U.S. Episcopal Church (ECUSA), which had made no such provision, had spawned numerous (36, they claimed) extramural Anglican bodies.

"Which of the two national churches," the bishops pointedly asked, "'inhabits reconciliation?'" (the theme of the HOB meeting).

The 20 bishops' "Appeal for a Preservation of Godly Union"



FR. SAMUEL EDWARDS, the orthodox cleric ousted from his parish last year by Bishop Jane Dixon, sees not only no gain, but a loss, for conservatives in the bishops' pastoral care "covenant."

said that if the House did not deal seriously with the pastoral care issue they would face "a season of loss, lawlessness, litigation and intervention—the 21st century fruits of departures from historic Christian faith and order undertaken and imposed by individual leaders and through synodical actions." They cited numerous examples of accelerating disunity and hostility in ECUSA over the past year, including those in recent weeks.

"Episcopal power is the issue," they said. "At stake is the use of episcopal power to achieve innovation in doctrine or conformity to non-Anglican practice."

The bishops could "do what legislation and courts cannot" and "stop this nascent war if we chose to," said the 20 prelates.

They warned that the failure to protect the consciences of orthodox believers in ECUSA would bring about a "disintegrating and scandalizing future which history will rightly observe that this church's bishops chose for ourselves."

The HOB responded to all this with great flourish, but conceded (at best) only an increased possibility of alternate episcopal ministry for faithful parishes whose bishop has implemented or promoted revisionist positions on (e.g.) Scripture or homosexuality.

Despite two uses of the word "shall," the HOB's brief "covenant" simply urges diocesan bishops to permit "supplemental" episcopal pastoral care, under the terms of the church's constitution and canons, which it agreed with legal advisors were "sufficient" for dealing with questions of such care and disputes between a congregation and bishop.

The HOB agreed that the special care will be "under the direction of the bishop of the diocese, who shall invite the visitor and remain in pastoral contact with the congregation" (meaning that the parish must still allow the revisionist bishop to visit as well). And supplemental care was deemed "a temporary arrangement, the ultimate goal of which is the full restoration of the relationship between the congregation and their bishop." The document does not cite any sanctions for bishops who deny permission for the supplemental care.

"It represents courtesy and charity within our canons," insisted the Rev. Rosemary Sullivan, executive officer of the General Convention. Any significant change would need convention approval, she pointed out.

Actually, General Convention did approve a resolution allowing "episcopal visitors" in 1988, but—since the provision again hinged on the diocesan bishop's permission—it proved meaningless. Such visitors have been or are allowed in a few places in ECUSA, but the resolution was widely ignored and has passed its built-in expiration date.

The AAC termed the Episcopal bishops' agreement "a significant act of grace at a time when grace is most needed in our church." It looked for the good will shown in the HOB to "be honored throughout ECUSA," allowing "bishops and biblically-orthodox parishes in conflict...a graceful way forward..."

But Bruce Mason, AAC's media officer, said the organization is well aware that it must continue work and vigilance to ensure that the supplemental care provision becomes "a reality for parishes in ECUSA." He believes, though, that the "covenant" has made it harder for a bishop to deny the special care.

Mason told *TCC* a recent AAC mailing on this matter to all senior wardens in ECUSA had produced about a 3 percent response so far. Some 45 percent of those respondents are favorable to or would consider alternate episcopal ministry, he said. He noted that those respondents are scattered "all over the church," and are not limited to ECUSA's "hot spots."



FORT WORTH BISHOP JACK IKER, seen here at February's Festival of Faith in his diocese—where ECUSA's Task Force on women's ordination had recently slated a meeting without his knowledge.

Pittsburgh Bishop Robert Duncan—who spearheaded AAC's '99 proposal for a system of flying bishops (for conservative parishes in liberal dioceses and vice versa), only to see it sidelined by Griswold at the time—said he was “heartened it was finally discussed... To get the House to actually suggest some sort of sustained pastoral care, I take to be a very important decision.”

But he was under no illusion about the voluntary nature of the covenant, which he feared could mean that alternate episcopal care would not be permitted in places where it was most needed.

Others were more blunt. The Rev. Geoffrey Kirk, secretary of England's Forward in Faith organization, termed the HOB's “self-congratulation” at the close of its Texas meeting to be “incomprehensible” from the perspective of the Church of England, where “extended episcopal care” for those opposed to women's ordination is a legislatively-established and “enduring” fact.

“How could the [HOB] preen itself on its generosity in providing a ‘covenant’ on [supplemental] pastoral care?” Kirk asked, “when, according to its own legal advisers, the possibility for such provision has always existed in [ECUSA's] canons...and when, with regard to those opposed to [women priests and bishops], the implementation of such ‘care’ has been delayed for over a quarter of a century?”

One observer said simply: “They've made a big press announcement about that which already exists. Meanwhile, Fr. Moyer is out of his pulpit, and Fr. Donlon is on the street.”

For his part, Fr. David Moyer, leader of Forward in Faith, North America (FIFNA) and now-inhibited cleric, said that a reinstatement of the alternate bishop plan that existed for his and other orthodox Pennsylvania parishes before Charles Bennison became bishop “would begin the process of reconciliation and remove the primary basis for Bishop Bennison's inhibition of me.”

Bennison immediately cast doubt on the effectiveness of the covenant, though, by claiming that it represents “what we have been doing actually for years”; that was a few weeks after he said the primates were “wrong” to call for alternate bishops.

Fr. Gene Geromel, FIFNA vice president, noted that the HOB's 1977 promise to protect orthodox priests from persecution was later deemed to have no binding authority on any bishop. The HOB's 2002 “covenant” therefore “is deceitful because it gives a false assurance to bishops throughout the world that pastoral care is being provided to traditional [U.S.] parishes... The rights of our members to receive sacramental care from faithful bishops is no right at all if it is dependent on the ‘good will’ of the local bishop.”

The Rev. Samuel Edwards, the orthodox priest ousted as rector of Maryland's Christ Church, Accokeek, by Bishop Jane

Dixon last year, asserted that the “covenant” represented not only no gain, but a loss—a significant devolution from the original goals of a “parallel jurisdiction” and (secondarily) “alternative oversight” to “supplemental pastoral care.”

He and others saw the bishops' “covenant,” which was adopted without formal vote and lacks genuine legislative authority, as a sophisticated exercise in deception and propaganda designed to placate the primates while advancing the agenda the “covenant” is seemingly meant to curtail: the ultimate elimination of traditionalists from ECUSA. There is no sign that this “feel-good document” will halt lawsuits, inhibitions, and other “instruments of terror and subjugation,” as Edwards called them.

And true reconciliation would require the return of revisionist bishops to the faith they swore to uphold, he said.

Task Force Accused Of Divisive Tactics

A Task Force set up to eliminate the last pockets of resistance to women priests in the U.S. Episcopal Church (ECUSA) has come under fire from Fort Worth diocesan leaders for what they see as an underhanded bid to agitate for its cause in the diocese.

The Task Force has already made visits to Fort Worth and two other traditionalist dioceses, Quincy (IL) and San Joaquin (CA), meeting with the bishops in each. But it decided to hold a closed, day-long meeting in Fort Worth March 6, without the prior knowledge or permission of Bishop Jack Iker, and while he was away in England—ironically for the consecration of new traditionalist “Flying Bishop” Keith Newton.

Task Force Chairman, Virginia Bishop Peter Lee, who recently backed Washington Bishop Jane Dixon's view of episcopal authority, rebuffed Iker's objections to the clandestine meeting with a largely secret group of area clergy and laity “who might offer a different [viewpoint].”

Iker also charged that Sarah Harte, co-chairman of the Task Force, misrepresented how the diocese views the role of women in the church in order to put it in an unfavorable light.

In her report, Harte said the role of women in the diocese “was described to us as analogous to the role of women in the family—supporting and nurturing.” In a February 27 letter, Iker said that the tape and transcript of the meeting revealed this characterization to be false.

He said the diocese had presented a report on women's ministry and leadership in Fort Worth to the three Task Force members visiting—Harte, Lee, and the Rev. David Chee of Los Angeles.

In presenting the report, Standing Committee member Jo Ann Patton said, “Women have a very active role in the diocese,” are recruited and elected to many positions of responsibility within it, and “are full partners in [its] ministry.”

In response, Harte said she had not received the tape transcript, but maintained that the analogy she stated was part of the conversation. But she added that the panel “certainly left with the strong impression...that women are playing an important role in the diocese.”

The nine-member Task Force was authorized under resolution A045, passed by the 2000 General Convention in Denver. The panel's creation was criticized in some quarters as bitterly as the canonical change which led to it—a 1997 mandate for churchwide acceptance of women's ordination.

Both the canon and the Task Force defy international Anglican policy, which declares women's ordination an unsettled question within Anglicanism and urges non-coercive approaches to the matter, including the provision of episcopal visitors (“fly-

Continued on Page 34

FOCUS

AMiA's The Problem? Its Leaders Beg To Differ

Is the Anglican Mission in America (AMiA)—ministering to Episcopalians driven from their church by theological revisionism—"an enormous problem" in the Anglican Communion? The Archbishop of Canterbury, not to mention the Episcopal Church's (ECUSA's) liberal hierarchy, clearly think so. Archbishop George Carey detailed his views on a recent visit to Denver—ironically the same city in which the 2000 Episcopal General Convention gave unprecedented support to "committed" homosexual and unwed heterosexual couples. The Diocese of Colorado (not to mention some other parts of ECUSA) thereafter saw some significant losses to the AMiA. Denver also was the site in 2001 of the second set of anomalous consecrations for the AMiA, performed by the Anglican primates of Rwanda and South East Asia, AMiA's sponsors, joined by other Rwandan and a few retired Episcopal prelates. It was in early 2000 in Singapore that the two bishops were consecrated for the U.S. mission—a surprise move which shook the Anglican world, even some who understood provoked it.

Based on its link with the two overseas provinces, AMiA—now reports some 40 parishes, 8,000 members, and six bishops—says it is part of the Anglican Communion, but has scant support within it, least of all from Archbishop Carey and Episcopal Primate Bishop Frank Griswold, who have rejected the foreign-born American mission. In 2000, Anglican primates (pro-leaders) issued stern warnings against ECUSA's violation of the global Anglican policy on homosexuality, but also called for a repeat of the Singapore consecrations. In Denver to preach at the installation of a friend, the Rev. Peter Eaton, as dean of St. John's Cathedral, Dr. Carey, episcopal, said he is sympathetic to much of AMiA's theology, particularly the idea that marriage is a lifelong commitment between a man and a woman.

Carey "remains convinced that a divided church is far better than one that may tolerate erroneous doctrine," in the words of *The Living Church*.

Anglican history shows that "the moment you divide it is harder to...bring people [back] together," Carey noted. He added that he did not wish to understate the importance of AMiA's concerns and distress, but still termed AMiA's actions wrong. Those in one province have absolutely no authority to interfere in the workings of another province. "It is a betrayal of catholic order [and] historic Christianity, and I think it shows loose theological thinking," he went on.



DR. CAREY: Mistaken about the AMiA?

"Two wrongs do not make a right. And so we are in a situation where this has created an enormous problem in the Anglican Communion. My job is to bring people together and to heal these divisions."

Carey retains hope that the rift is reparable, evidently because he believes all parties share a primary concern for the gospel. The gospel is about "bringing the good news of Jesus Christ to people everywhere," and "changed lives," he said. "That is why I want our energy not to go into internal schism..."

AMiA has "tremendous people with tremendous energy," and "I'm not going to demonize them. I don't want them to demonize ECUSA. I want us all to find ways to talk about the things on that matter," he said.

For its part, ECUSA's Executive Council—addressing "the inherent danger which comes from schism"—adopted a strongly-worded resolution in late February which criticized the AMiA's formation and its "irregular" episcopal ordinations, which bypassed the church's normal canonical process. This tactic "confuses our people and undermines our unity," the Council said.

The resolution called for the "coexistence of parallel bodies within one province," both claiming communion with the Archbishop of Canterbury, "untenable." It called for dialogue to resolve differences (though AMiA leaders claim Griswold has refused their calls for the same). The Council also issued what amounts to a warning that ECUSA bishops who participate in any "irregular" consecrations are subject to disciplinary action.

Continued on Page 20

Dispute With Pro-Gay Bishop Leads Parish Into Exile

It is a story that would surprise few informed observers of the U.S. Episcopal Church, but it is happening in the Church of England.

And there, too, appeals to the top echelon have availed nothing for faithful Anglicans in a hostile situation.

A three-year conflict between St. John's, Kidderminster, and the pro-homosexual Bishop of Worcester, Peter Selby, has led to Selby's refusal to renew the license of St. John's vicar, Charles Raven, and the decision of many parishioners to meet separately as an exiled Anglican congregation.

Moreover, the group is already under the oversight of retired, foreign-born bishop.

The new Christ Church Kidderminster met for the first time February 3 at a community center not far from St. John's, with 114 persons attending, including some 20 children and young people. Nearly all of those present were formerly at St. John's.

The parishioners did not wish to create "an undignified skirmish in the parish church by trying to stay," said Raven, an Oxford-educated former banker. So it seemed they had to go elsewhere to remain faithful Anglicans, though they insist that they have not ceased to be Church of England members.

"The irony," Raven noted, "is that we have no quarrel" with the C of E's official teaching, "but find ourselves forced out by those who do not uphold [it]."

Raven added that the retired Bishop of Karamoja, Uganda, Howell Davis, now living in England, has agreed to be chairman of a "Council of Reference," comprised of "a number of other well known and respected leaders," which will "provide oversight and accountability...until such time as alternative episcopal oversight is granted, either from overseas or as a result of a change of heart within the C of E."

ACC's Scott Consecrated In Packed Virginia Church

An overflow congregation of some 325 turned out on the Feast of St. Chad, March 2, to witness the consecration of the Ven. Harry Burgoyne Scott III as fourth bishop ordinary of the Anglican Catholic Church's Diocese of the Mid-Atlantic States.

A former Episcopal priest who has long served as an ACC rector and archdeacon, Scott, 54, was consecrated at St. Mark's Lutheran Church in Roanoke, Virginia, to succeed the late Archbishop John T. Cahoon, Mid-Atlantic's third bishop ordinary.

Archbishop Cahoon's widow, Leslie, was present at the consecration, as was June Rutherford, widow of the Rt. Rev. William Rutherford, second Bishop of the Mid-Atlantic States (1981-1995). They joined the large congregation from around the diocese and wider ACC, which included many from the new bishop's parish of St. Peter the Apostle, Christiansburg, Virginia. A large contingent of ACC clergy also took part in the service.

The Most Rev. Brother John-Charles FODC, who succeeded Cahoon as ACC's Metropolitan, was the chief consecrator of Scott. Co-consecrators were ACC Bishops Victor Manuel Cruz-Blanco of Nueva Granada, and Rommie M. Starks of the Midwest. The ACC's Bishop of the South, Mark Haverland, preached, while the retired Bishop of the Holy Trinity, James O. Mote, joined in laying on of hands.

The ACC's newest bishop is one of its best-known and most-respected priests. In his sermon, Bishop Haverland described Scott as "a model of the stable Churchman," and a "hard-working and effective pastor."

As Scott prepared to become a successor to the apostles, Haverland drew attention to that which the Bible shows to be the "truly defining and central act" of the apostle: "to be a witness to the resurrection of Jesus Christ and to preach that saving fact to the world."

The diocesan choir provided music under the direction of Bernard R. Riley, diocesan choirmaster, assisted on the organ by David Wheeler of St. Thomas of Canterbury, Roanoke.

Hymns for the service included *St. Patrick's Breastplate*, *God of the prophets*, *anoint the prophet's sons*, and *At the Name of Jesus, every knee shall bow*. The choir sang Stanford's *Beati quorum via* during the offertory.

A reception followed at the Patrick Henry Hotel, Roanoke.

Born in Lexington, Kentucky, Bishop Scott received a bachelor of arts degree in philosophy from the University of Kentucky and a master's of divinity from Virginia Theological Seminary. In 1972, he was ordained deacon and later priest by the then-Episcopal Bishop of Lexington, Addison Hosea.

Following a curacy at St. Andrew's, Fort Thomas, Kentucky, Scott came to Christiansburg in April 1974 as rector of St. Thomas' Episcopal Church. In September 1978, he resigned to become rector of the then-new parish of St. Peter the Apostle. About 40 percent of St. Thomas' members followed him out of the Episcopal Church into the ACC.

Scott is also priest-in-charge of two other parishes in the Mid-Atlantic and at various times has served at least four other congregations in the diocese.

He has been archdeacon of the Mid-Atlantic States since 1985, and was named vicar-general of the diocese following Archbishop Cahoon's death. Scott was elected to the Mid-Atlantic see by an electoral synod last December in Richmond, Virginia. Upon becoming bishop-elect, he concluded his ten-year service as prolocutor of the Senate of the Clergy.



THE RT. REV. HARRY SCOTT blesses one of the littler members of the Anglican Catholic Church after his March 2 consecration as the Continuing Church body's Bishop of the Mid-Atlantic States. CHALLENGE photo

If there is no change of heart, Raven believes it is inevitable that there will be "many more Kidderminsters" in the English Church. *The Daily Telegraph* commented that much of the C of E hierarchy has a "laissez-faire attitude on homosexuality."

The Kidderminster conflict began in 1999, when Selby made clear his disagreement with the 1998 Lambeth Conference resolution reaffirming that sex is licit only within heterosexual marriage, and that homosexual sex is "incompatible with scripture." It emerged that Selby also backed gay activist groups.

The Archbishop of Canterbury, George Carey, and the vast majority of Anglican bishops worldwide, supported the Lambeth resolution.

The District Church Council called for a principled disassociation of St. John's from Selby's oversight, unless he subscribed to the Lambeth resolution (which he did not).

Despite a public request from the Evangelical group, Reform, in December '99, Archbishop Carey did not publicly discipline Selby or provide alternative episcopal oversight for St. John's, claiming he had no power to intervene; other requests for help were likewise rebuffed by members of Carey's staff, Raven said. However, the cleric said Carey "was prepared to firmly rebuff a request" to allow a visiting, retired Ugandan bishop, Dr. Eustace Kamanyire, to confirm at St. John's.

Raven defied Selby in 2000 by inviting Bishops Kamanyire and Davis to confirm candidates at his parish. Selby responded by barring Raven from ministry elsewhere in Worcester, and banning both Ugandan bishops from further ministry in the diocese.

After learning that his license would not be renewed, Raven says he was even threatened with arrest if he refused to leave St. John's, where he was prepared to continue working for free.

The diocese contacted local police, "and I was invited to go down to the station and explain what I might do," Raven said.

Continued on Page 20

Active in community affairs, Bishop Scott is founder and president of the Montgomery County Emergency Action Committee, which provides food, clothing, shelter, furniture banks and financial aid to the temporarily homeless and/or destitute. He also chairs the Montgomery County Department of Social Services board.

In 1994, he was appointed by then-Virginia Gov. George Allen to a commission charged with reforming Virginia's welfare system.

Bishop Scott and his wife, Sheila, a teacher in the Montgomery County public schools, have two sons, three daughters and a grandson.

Sources included *The Trinitarian*

DISPUTE Continued from Page 19

"Those are the kind of lengths to which these people are prepared to go.

"Many at St. John's cannot in conscience accept the spiritual oversight of a bishop who is willing to set aside the teaching of the Bible, but they have no voice," he said. "I cannot abandon those members of...St. John's who want a Biblical, orthodox ministry."

There was "a tremendous sense of sadness that the Archbishop of Canterbury...wasn't prepared to help," noted Dr. Rosalie Bidgood, a St. John's parishioner who moved with Raven, "but there has been encouragement from all over the world from people telling us to stand firm."

"After the sad but gracious parting of the ways the previous Sunday at the parish church, there was a wonderful sense of

Exporting Revisionism

The bishop of the Anglican Diocese of Recife, Brazil, Robinson Cavalcanti, recently made it clear through a spokesman that a "Consultation on Sexuality" slated for February in Rio de Janeiro was not sought by the Brazilian Church but rather was backed by "foreign interests in the Anglican Communion on the issue of sexuality."

While citing respect for Brazilian Archbishop Glauco Soares de Lima, spokesman Miguel Uchoa said the consultation was facilitated by the support of the Archbishop, who is "sympathetic" to the cause of gay ordination and marriage, and by "liberal power and money given to the Brazilian Church."

A group called the Anglican Lesbian and Gay Association—which does not exist in Brazil—is promoting the consultation, Uchoa wrote. This "makes it clear that it is a western initiative using the Brazilian Church to spread its ideas." However, "[w]e don't want to import the West's polemics, we have our own problems and challenges to face," he said.

In a separate statement, Bishop Cavalcanti himself indicated that his stand against the sexuality consultation is in line with the 1998 Lambeth Conference, diocesan regulations, and discussions with his clerical and lay leaders. He said that the call to listen and minister to homosexuals must be balanced with "God's power to transform human beings and...the Biblical Revelation as the final source on morals..."

"We are not against an inclusive church, but against ethical relativism," Uchoa wrote.

"We lament the...importing of such questionable facets of North American and foreign morality, which damages the image of Anglicanism in our country, and which doesn't reflect the...convictions of most of our clergy [or] laity," he said.

God's goodness and a rejoicing at the new thing God has brought into being," Raven said of Christ Church.

The minority of parishioners who remained at St. John's are receiving the ministry of Team Rector, Harold Goddard. They also received a visit from Bishop Selby shortly after Raven's contract ended on January 31.

Reform stated that: "The Gospel of Christ as authoritatively revealed and expounded in the Bible is the only basis for Christian unity, and although Charles Raven has been forced to take radical steps, we hold the Bishop of Worcester responsible for this disunity in his diocese."

Sources: The Anglican Church League, *The Daily Telegraph*, *The Church of England Newspaper*

AMiA Continued from Page 18

"Serious Misconceptions"

In early February, the "Singapore Two," AMiA Bishops Charles Murphy and John Rodgers (now retired), wrote to Dr. Carey (and implicitly to the Executive Council), to suggest in some detail that he was laboring under some "very serious misconceptions."

The two prelates said this became evident after Archbishop Carey met last August with AMiA's sponsoring archbishops, Emmanuel Kolini of Rwanda and Datuk Yong Ping Chung of South East Asia, "to explore a way forward."

Rodgers and Murphy thanked Dr. Carey for meeting with the two leaders. But they went on to address in their letter—sent to all primates—what they saw as the Archbishop's misperceptions about both AMiA and ECUSA. They wrote:

Misconception One: *The most urgent problem facing the Communion, and threatening the life and unity of the Communion at this time, is the [AMiA], and not the state of...ECUSA and many of the other provinces in the West. This would explain your concern for unity, and due respect for provincial boundaries, over what you see as the less urgent problems that [surround] matters of biblical truth and orthodoxy.*

If there is, indeed, no serious—much less critical—"problem" in...ECUSA concerning its faith and morals, and if...appropriate order within the Church is of far greater importance than any questions of faith that numerous "orthodox voices" seem to be raising, then the [AMiA] would obviously be the greater problem facing this Communion, for we are, indeed, ministering in a province without being invited.

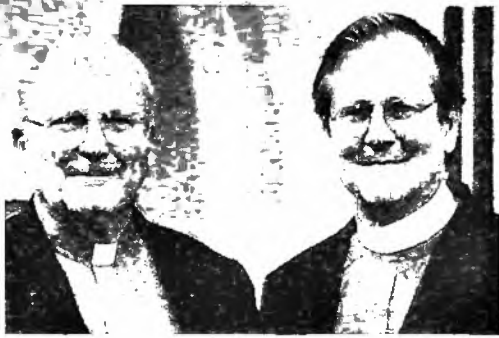
It is, however, our position that we are not, in fact, the problem, but rather one of the necessary ways that orthodox Anglican believers have responded to a pervasive and systemic crisis of faith and leadership in...ECUSA.

The creation of an Anglican missionary outreach within the [U.S.] has taken place only after exhausting every other avenue for reform and repentance in...ECUSA [over] at least...25 years...and only after orthodox congregations were being harassed and persecuted by the revisionist leadership.

Since you have written that [ECUSA] is "theologically sound," let us respectfully offer four ways in which this evaluation reveals a devastating misconception:

1. *First...every conservative group in ECUSA has repeatedly told you that [ECUSA] is well beyond all biblical and Anglican theological and moral boundaries, and...beyond self-correction. The American Anglican Council, Forward in*

Faith-North America, Episcopalians United, the Prayer Book Society, Ekklesia, First Promise and the Association of Anglican Congregations on Mission, which is now a part of the [AMiA], have all said the same thing. We have...have sent you more documentation than needed to make matters clear. Can we all simply be wrong?



AMiA BISHOPS John Rodgers (left) and Charles Murphy take serious issue with Dr. Carey's claim that ECUSA is basically theologically sound.

2. The...*"Come and See"* report [published in 2000] by concerned primates who came and visited [the U.S.]...to assess these conclusions [point #1. above], has voiced the same concerns. Again, so did the primates' letter [at its 2000] meeting...which asked the Presiding Bishop to address some of these issues within [ECUSA].

3. It is now being argued that a [province] can continue to be defended as "fundamentally sound" unless and until the faith of that church is officially, objectively, and/or canonically changed. Many now hold that pervasive disobedience to the church's teaching and standards, while perhaps...disappointing and troubling, is simply not enough to justify serious rebuke, correction, or discipline—much less...*"outside intervention"* by fellow primates, such as the creation of the AMiA. The refusal to act, or to support some action, based on a flawed argument concerning what it finally takes to declare a church "fundamentally unsound" is not the position found in the teaching of the Apostle Paul in 1 Corinthians 5:9ff, or in Article 19 of the 39 Articles.

Apart from this, however, it is beyond dispute that both the faith and morals of the Church...are being objectively altered within [ECUSA].

First and foremost, there has been a pervasive rejection of the authority of Holy Scripture, and a denial that they serve in...ECUSA as "the rule and ultimate standard of faith" [Resolution 11 / Lambeth Conference of 1888].

The revisionist court in the *Righter* [case] ruled that, in...ECUSA, one cannot appeal to the clear teaching of Scripture to discipline a bishop [who violates it], but only to the creeds and canons. Of course, since neither the creeds nor the canons were ever intended to replace the Scriptures, but only to aid in their application, or in showing a clear and responsible reading of them, this now-official...decision has become an open door through which the secular culture has come to dominate [ECUSA], through its revisionist bishops, who are now effectively removed from any likelihood of official sanction, discipline, or correction.

Add to this...the fact that the 39 Articles...the **Book of Common Prayer** and its Catechism...[also] are not held to be authoritative...and it becomes clear exactly why...ECUSA now has no effective authority upon which to exercise any discipline...

Of course, the [Episcopal] General Convention...could change this if it wished, but...that body has increasingly moved farther and farther away from the teaching of Scripture and tradition.

At the very time in which strong action and leadership

is most needed in the American Church...the vow to "drive out all strange and erroneous doctrines contrary to God's Word" [is given] dramatic expression in the person and voice of retired Episcopal Bishop Jack Spong. [He] has, as you know, denied every one of the tenets of the creeds. [12 Theses], even as he remains in the House of Bishops with both voice and vote, and...was invited...as a bishop in good standing [to] the last Lambeth Conference. [Spong] continues to lecture throughout this country at prominent schools and universities such as Harvard—again, as a bishop in good standing!—without ever having been disciplined or defrocked by the House of Bishops.

In short, there is simply no will for, and no standard by which, any responsible ecclesiastical discipline on matters of theology and ethics can be exercised in...ECUSA, except a very narrow appeal to the canons that are themselves so very limited as to be unable to serve that purpose. The deterioration is systemic.

There is in...ECUSA, a very real crisis of both faith and leadership that is both pervasive and unchecked. It is expressed rather forcefully [by] people like Jack Spong, but...is also evident in the official actions of ECUSA's diocesan and national conventions.

For example, over half of [Episcopal] dioceses...rejected Lambeth Resolution 1:10 on human sexuality, either [through their bishops'] public statements...or...resolutions of their diocesan conventions. At last count only six dioceses voted in convention to affirm that resolution.

With all of these developments being so visible, so vocal, and so relentless, we find it difficult to understand how it is that you can write that the ECUSA is...*"theologically fundamentally sound."* Is there anything that you have not received in the way of documentation that you would like for us to send you?

When faithful Anglicans simply could not continue with this increasing secularization of the church, and when faithful leaders and congregations began to be marginalized and persecuted simply because of their unwillingness to embrace the latest theological trends and innovations, a number of us began to appeal to the larger Communion for some kind of "intervention." It was only after voicing our concerns at several international gatherings that a few of the primates intervened, consecrated missionary bishops, and formed the [AMiA].

This [U.S. mission] was created as an interim step...to extend pastoral care to those in this country who wish to remain within the Anglican family, but [cannot remain in] ECUSA...until these serious matters of orthodoxy and accountability can finally be resolved at the highest levels of the...Communion.

AMiA Not "Schismatic"

Misconception Two: The [AMiA] is schismatic and, in essence, a church [body] and not a mission.

We...argue strongly that we are neither schismatic nor a church. We maintain that we are not some new church, but rather an interim, pastoral mission giving protection to congregations who seek us out, and planting congregations in areas where the gospel and the faith is not being faithfully represented by a given [Episcopal] diocese. We do not recruit congregations in...ECUSA, but rather,



Golden Jubilee

HER MAJESTY, QUEEN ELIZABETH II marked the 50th anniversary of her accession to the throne on February 6 by sending a message of thanks to the nation. Issued on the Internet at www.royal.gov.uk, it acknowledged the loyalty and support given to her and Prince Philip. It also thanked people working within their local communities and looked to the future—as well as the past—with confidence and pride. Royal gun salutes in Hyde Park and at the Tower of London also marked the Queen's Accession Day. Union Jacks also flew over public buildings. The Queen is pictured here at her coronation in 1953, with the Bishop of Durham—later Archbishop of Canterbury—Michael Ramsey, at her side. (Report by Dr. Peter Toon)

a number have sought us out. Our concerns are chiefly pastoral and evangelistic.

We do not have the structures of a church or province or diocese...; the bishops consecrated serve under the authority of our sponsoring primates. They are...missionary bishops, and our congregations are missionary congregations. We have had no constitutional convention; we operate with ad hoc arrangements, and under the close supervision of our Archbishops, until such time as the primates provide a way to deal with the crisis in ECUSA...

[We are not] schismatic. This is evident in a number of ways. First, we have not left the Anglican Communion. To transfer from one province to another [in the Communion] is not schism...Second, schism is best defined as a separation on secondary matters. ECUSA's profound departure from biblical teaching and morals as taught by Anglicans from the beginning is hardly a secondary matter. We may be in violation of ecclesiastical boundaries...for only as long as the emergency exists, but we are not schismatic...These steps were taken only when we had archiepiscopal authority to do so.

We are certain that you believe that you have given even-handed, and wise leadership to the...Communion with respect to the state of [ECUSA] and...[AMiA]...You have led...others...among the primates to hold the same views as do you...

Unfortunately, you have not heard the cry of those whom we have listed above, nor the many whom they represent. You have publicly denied the depth of the crisis and declared increasingly that it is the two primates and the Anglican Mission that are the problem, implying that if we would just go away, all would be well. But, of course, the ongoing crisis of faith and leadership in the American Church would remain.

You have, so far, shaped the Primates' Meetings to limit discussion of the depth of this crisis. You have declared that you have no authority to meddle in the affairs of a province such as ECUSA while, at the same time, contacting all of the bishops in the provinces of South East

Asia and Rwanda to [persuade] them to break affirmation of...the [AMiA]... (So far, the attempt has failed. - Ed)...We are not aware of any letters you have written to [ECUSA] bishops...leading them to question the leadership of...Bishop Griswold, or urging the rejection of those denying the faith and changing the morals of [ECUSA].

It does not seem that you have taken a clear stand on the mandate given you in the resolutions of Lambeth 1998. Instead you have placed the one resolution concerning the boundaries of dioceses above...all of the resolutions concerning the faith and morals of the Communion.

We do not mean to question your integrity, but only to indicate that because of the above misconceptions, from the beginning, you have taken one side in this matter, and that we believe the true dimensions of the crisis have never been addressed. As a result, the [AMiA] has been unfairly characterized and treated.

We are saddened to learn that you will be retiring for we know of your orthodox faith and believe that in due time, [you would be] better informed [and] offer the needed leadership. Now another must take the lead. However, we are hopeful that...at [your last Primates' Meeting in April] you will take the way forward that Archbishops Kolini and Yong have suggested...

AMiA sources said that, at this writing, no reply had been received from Dr. Carey.

How Far Can Bishops Fly?

Episcopal bishops recently issued a "covenant" on "supplemental pastoral care," which, however, seems to offer no guarantees in ECUSA of the "flying bishops" afforded traditionalists in the Church of England. Here, **The Rev. David Chislett**, vice chairman of Forward in Faith-Australia, provides an informative commentary report on the church scene in his country, the dim prospects of "flying bishops" for traditionalists in the Anglican Church of Australia (ACA), and plans for a bold response by FIF.

"It will never happen." "You'll never get what you want; the bishops will never allow it."

So say well-meaning friends and even supporters of Forward in Faith-Australia when the question of "extended episcopal care" arises.

Of course, the system of "flying bishops" as practiced in England is not dissimilar to the protocols proposed in the women bishops legislation that was withdrawn from last year's ACA General Synod. FIF has consistently pointed out that these protocols would do us nicely if all we were talking about was the need to exist in an ecclesial environment in which women are purportedly ordained to the priesthood; in the case of women bishops, however, they would be totally inadequate. Unfortunately, even this "low level" alternative care was too much for some of the liberals to contemplate!

[I previously wrote of] the woes of the ex-Archbishop of Brisbane, Peter Hollingworth, now Australia's Governor-General. In a recent court case the Diocese of Brisbane was ordered to pay \$435,000 [in] damages to a victim of sexual abuse that took place in an Anglican school 11 years ago. This amount is covered by insurance. But the diocese was also ordered to pay a further \$400,000 (not covered by insurance) as "exemplary damages" to the victim. The court made it crystal clear that this unprecedented amount is really a "fine" levied in recognition

of the conspicuous failure of Hollingworth (and therefore the diocese), upon being informed of the abuse, to provide appropriate pastoral care and support to the victim and her family.

It is clear that some victims of child abuse in church schools and the significant minority of Anglicans who still accept the Universal Church's teaching and practice with regard to the Sacrament of Holy Order share a fundamental experience. Both groups have come up against episcopal authorities who seem incapable of exercising real pastoral care.

It's not just Hollingworth. There is a growing feeling throughout the Australian Church that, more often than not, the pastoral ministry of bishops is limited to repeating politically correct slogans about how governments should be doing this that or the other to support disadvantaged minorities while they themselves ignore the pain of those they promised to care for in the months leading up to the 1992 vote for women priests.

The bishops have (rightly, in my opinion) spoken out about the inhumane treatment of a handful of asylum seekers who have made it to Australia from Afghanistan and other troubled places. The bishops have joined those who point out that the kind of pressure placed on these people actually creates the violence and anti-social behavior for which they are being blamed. In other words, if you take away the dreams and aspirations of people, if you deprive them of their present and their future,

and the possibility of a future for their children, then they are going to do desperate things in order to be heard. A large number will require psychiatric help for their depression, and at least some will eventually commit suicide.

Most of the bishops have spoken out. But are their pastoral sounding words more than platitudes? Australian Anglicans might be more impressed if the bishops showed generosity and pastoral care in areas more directly under their control!

Those women and men in the ACA who still conscientiously believe that the ordination of women is not of God—a view specifically permitted in 1992 and also by the Lambeth Conference in 1998—have become ecclesial asylum seekers in our own church. While friends have left for other communions, we have desperately tried to stay, but in a way that satisfies our consciences.

Our plight is exactly parallel to that of the Afghans. The events of 1992 deprived us of our present, our future, and a future for our children. Many of our constituents are permanently depressed already; many clergy, for the sake of their families, outwardly compromise with a system they have stopped believing in, and the credibility of the bishops is at an all-time low. It is a sorry state of affairs. It is a crisis on the bishops' own doorsteps that they refuse to acknowledge.

Post-Terror Religion Watch (Continued)

Here are recent selected stories of possible interest relating to issues raised by last September's terrorist attacks:

Williams Defends Attack On War

The Archbishop of Wales, Rowan Williams recently defended his attack on the West's war against terrorism, while admitting that his remarks had "rapidly reduced" his chances of becoming the next Archbishop of Canterbury.

Archbishop Williams, the leading contender from the liberal wing of the church to succeed Dr. George Carey, asserts in a new book that the bombing of Afghanistan is "morally tainted."

In *Writing in the Dust*, he says: "The conflict begins to become an embarrassment. It is just possible to deplore civilian casualties and retain moral credibility when an action is clearly focused and its goals are on the way to evident achievement. It is not possible when the strategy appears confused and political leaders talk about a 'war' that may last years. There is a fine line between, for

example, the crippling of military and aircraft installations and the devastating of an infrastructure with a half-formed aim of destroying morale. Combine that with the use of anti-personnel weapons such as cluster bombs...and the whole enterprise is tainted."

Williams hinted that he knew that his chances of succeeding Dr. Carey had dimmed, in light of the fact that Prime Minister Tony Blair has a key role in the Canterbury appointment and President Bush in the anti-terror campaign.

The 51-year-old Welsh primate agreed that terrorism was a scourge that had to be rooted out, but said: "I don't think you can root out terrorism by reproducing its methods. And that's all the danger if we respond...hastily.

"I didn't say that the American campaign was morally equivalent to terrorism," he added, "just that there were certain possible tactics in that campaign which would leave them open to that charge."

"So what else is new?," one electronic commentator said of Williams' views. "We were labeled the 'Great Satan' long before 9-11. The U.S. has had the unenviable responsibility of [aiding] oppressed peoples...many times in its short history, and we have the cemeteries to attest to what it cost us...The Lord has endowed this nation with the ability to stand in the gap for those who are weaker, and to whom more is given, more is expected. We are not perfect, but we have done the best we can...All of these pious judges can only be pious judges because of the safety that our military strength and courage—gifts of God—has afforded them."

The Welsh primate was the first choice of the Church of England's General Synod, though, in a recent survey in *The Times*; 28 percent supported Williams for Canterbury, while the conservative Bishop of Rochester, Michael Nazir-Ali, took second place with 19 percent; the traditionalist Bishop of London, Richard Chartres was third, with 13 percent.

Muslim-Anglican Dialogue Set

Arrangements for a program of dialogue between Anglicans and Sunni Muslims have been put in place under an historic agreement between the Archbishop of Canterbury and the Grand Imam of al-Azhar al-Sharif, Dr. Mohamed Sayed Tantawy.

Dr. Tantawy is acknowledged as Egypt's senior Islamic figure and holder of one of the most respected positions in Sunni Islam worldwide. The University of al-Azhar al-Sharif in Cairo is over 1,000 years old and is an international center for Sunni Muslim scholars.

The agreement, inaugurated at Lambeth Palace January 30, is the fruit of talks between Anglican and Sunni Muslim scholars over several years. It sets forth guidelines and principles for a formal process of discussion, debate and agreement.

This crisis ought not to have taken them by surprise. In the decade leading up to 1992 we repeatedly told the liberal bishops that if women priests became a reality in our church we would end up living in a kind of ecclesial limbo. That was the reason for our opposition. The bishops responded that the consciences of minorities would be protected, yet they subsequently set themselves firmly against the only logical and acceptable means of doing so. And they justified this by appealing to "principles of catholic order" (to quote the then-Primate, Keith Rayner). Robert Tong, Evangelical Sydney lawyer and member of the Anglican Consultative Council, was as astonished by this as we Anglo-Catholics were, and wrote in a letter to *Church Scene* that in his view, following the ordination of women, "this church no longer has the capacity to pontificate on principles of catholic order!"

But what exactly are they defending? Certainly not the essence of episcopal ministry as understood in the tradition, that is, the bishop as an apostolic minister to a community of the faithful. Rayner *et al* defend something entirely secondary—the bishop as the sole monarch of a geographical area controlling all the Christians (and their real estate and investments!) within it.

It has been of no consequence to the Australian bishops that what we seek exists elsewhere in the Anglican Communion, or that the various jurisdictions of the wider Catholic Church dis-

pensed with a purely geographically defined notion of episcopal ministry long ago in order to relate to widespread migration of peoples with differing cultures.

It is against this backdrop that Australia's Forward in Faith National Council unanimously voted last year that in the event of women bishops becoming a reality in the Anglican Church of Australia without "complete alternative [episcopal] oversight" being provided for us, we would ask an overseas primate to consecrate one of our parish priests as a bishop to provide episcopal ministry to our clergy and people.

With the withdrawal of the women bishops legislation from last year's General Synod, we have another three years to try and be heard by the Australian bishops. In the meantime, it seems that FIF-North America is moving towards the kind of episcopal consecration we envisaged. We will be watching with interest. When their bishop is in place, we will certainly pay for him to fly as far as Australia from time to time.

We know that these are desperate measures. But, like others who have been denied appropriate pastoral care by the bishops of this church, we have to take the only options still open to us for the sake of passing on to generations to come the best of what we have known as catholic Anglicans.

*The foregoing was published in the March edition of *New Directions* and appears here by permission

WATCH, continued from page 23

The dialogue aims in part to "encourage mutual understanding"; to foster cooperation in "solving problems and conflicts" between Muslims and Christians in different parts of the world; and "to encourage religious leaders to use their influence for the purpose of reconciliation and peace making."

"Deepening dialogue between people of different faiths has never come at so crucial a time for the world," said Archbishop George Carey.

In separate remarks, Dr. Carey asserted that Christianity and Islam, the world's two largest religions, must play an integral role in the war on terrorism and establishing Middle East peace. Innocent people are being killed "in the name of religion," he asserted. "Religion has got to be a part of the solution."

Online reactions indicated, though, that not everyone was so convinced that interfaith dialogue will alleviate current world problems, or avoid the loss of Christian integrity to syncretism.

Religious Expression Threatened

Canadian Archbishop Michael Peers has cautioned that secularism in his country is threatening the public expression of religion.

The liberal Anglican primate said that government officials were ridding public ceremonies of religious references for fear of offending someone.

He pointed, for example, to the widely-scored omission of any religious reflection at the post-September 11 national service of mourning on the lawn of the parliament buildings. The ceremony, attended by the prime minister and other government leaders, contrasted with others in the U.S. and U.K. which had strong religious components.

Canada prides itself on its multiculturalism but should not ignore the faith upon which many of those cultures are based, Peers said.

"Imagine telling Sikhs and Muslims that their culture is respected in this country but the society has no place for their faith. Faith and culture are intimately connected," he said, and sup-



Peers

pression of religion ultimately backfires because it fails to deal with a reality.

Peers has, however, scored President Bush's war on terrorism, noted one Canadian writer and academic. Dr. Ian Hunter wrote that Peers, "likely to be remembered as the bishop who apologized the Anglican Church into bankruptcy" (over alleged abuses at Indian residential schools), said U.S. air strikes on Afghanistan risk "an ever widening downward spiral into violence and insecurity."

In examining this and other criticisms of the anti-terror campaign, Hunter noted that many other countries (e.g. England v. Germany) have taken the same risk as a matter of self-defense. It is also untrue, he noted, that violence always leads to more violence (e.g. Hiroshima). He asked: "What would the Michael Peers of the world...propose that the U.S. should have done after September 11? Ignore the attack?"

P.B. Links Power, Service

He was in the American south, and there was no reiteration of the Episcopal bishops' controversial call after September 11 to "wage reconciliation."

Instead, Episcopal Presiding Bishop Frank Griswold told the *Birmingham News* in Alabama that "we have to pursue" and "try...to disable [the terrorists'] capacity to do harm," but that he hoped American political leaders would tone down their rhetoric. Some of the latter, he said, "incites the worst emotions in people," and could produce hatred and suspicion toward Islamic nations.

The U.S. needs to find more ways to help countries like Afghanistan, Griswold said. "I really do think if we see ourselves as a superpower, we have to see ourselves also as a super-servant. Power without a willingness to serve is very dangerous." Sources included *The Guardian*, *The Denver Post*, *Anglican Communion News Service*, *Report Newsmagazine*, *National Post (Canada)*, *The Ottawa Citizen*, *Ecumenical News International*

THE SMILES on the faces of key participants in the Pontifical High Mass launching the February 2 Festival of Faith in the Episcopal Diocese of Fort Worth testify to the impact of this heartening gathering of catholic worshippers. Among those pictured are Fort Worth Bishop Jack Iker (back row, center), England's Bishop of Horsham, Lindsay Urwin (to the left of Iker), and initiators of the Festivals of Faith now being held all over the country, Fr. Michael Heidt (to the left of Urwin) and Fr. John Heidt (back row, far right).



Festival Of Faith Draws Many To Fort Worth Pro-Cathedral

The Pro-Cathedral of the Episcopal Diocese of Fort Worth, St. Vincent's in Bedford, Texas, was nearly filled on February 2 for a Pontifical High Mass launching the second Festival of Faith.

Fort Worth Bishop Jack Iker was celebrant for the Mass marking the Feast of the Presentation of our Lord, while the Rt. Rev. Lindsay Urwin, England's Bishop of Horsham (within the Diocese of Chichester), preached. The choirs of St. Vincent's and of St. Mark's, Fort Worth, added much to the beauty of the service which drew together supporters of catholic faith and order from around the Dallas/Fort Worth area and as far away as the eastern U.S.

Bishop Urwin—whose spiritually-rich presentations left listeners riveted—joined other notable speakers in the afternoon session of the all-day event, which attracted some 250 persons to the Mass and 325 persons in all during the course of the day, including some 30 clergy.

Other speakers included the Rev. Richard Cornish Martin, former rector of St. Paul's, K Street, in Washington, D.C., and Katherine Heidt, a former member of the Church of England's General Synod and of the Council of Women Against the Ordination of Women (WAOW). Among other personages present was Bishop Ray Sutton of the Reformed Episcopal Church.

The Festival of Faith in the Fort Worth diocese, described by Bishop Iker as a rally to preach and proclaim the catholic faith, was inspired by the original one, which drew a large gathering of Episcopal/Anglican traditionalists to St. Luke's, Bladensburg, Maryland, outside Washington, last May. The featured speaker for the inaugural Festival was the Rev. Geoffrey Kirk, secretary of Britain's Forward in Faith organization.

The brainchild of Fr. Michael Heidt, the rector of St. Luke's, and his father, Fr. John Heidt, rector of Christ Church, Dallas, the idea for the Festivals of Faith has caught fire across the nation, perhaps portending a catholic revival, supporters say. Others. Festivals have been scheduled not only in Fort Worth but at several locations around the U.S. this year.

IN HIS SERMON during the Rite II Mass February 2, Bishop Urwin focused on two oft-heard words in Christian worship which, "if they are to be authentic, should come from the deepest parts of ourselves."

The first word is one of praise, the "alleluia" of the people of God. Alleluia is an "untranslatable" word, but "recognized by holy ones on earth and in heaven," Urwin said. It is a word "never uttered by the Father below or his minions. If you utter 'alleluia' from your soul, hell quakes," he said.

Noting the immediate praise of Simeon and Anna as Christ is presented in the temple, and such stories as those of Mary, Eliza-

beth, and even John the Baptist in the womb, Urwin said: "An authentic Christian 'alleluia' can never be manufactured. It's the Spirit at work in the believer that brings forth the authentic praise."

The Christian's "alleluia" "emerges from a realization of all that God has done and is doing through Jesus Christ," he said. This realization is present in the conversion process and brings with it the supernatural gift of joy, Urwin added:

"Alleluia is our song—except in Lent," when we wait to exclaim it for that great event, the Resurrection, he noted. Then "alleluias" testify to "the news which is the heart of the catholic faith—redemption, at-one-ness with God through Christ."

The "most authentic 'alleluias'" come, moreover, "from the blessed ones who know their need of God," and that no one else but Jesus is reliable.

"When you can say 'I need the Church; the Word of God; the sacraments, the person next to me in the pew, then the 'alleluia' will spring forth," Urwin declared.

The second word highlighted by Urwin was a simple yet profound one, Amen.

"We are used to ending with the word, 'Amen,' but it's a beginning word," he said. "It means, 'yes, that's true'...as true as anything can be true." To say "Amen" means "I'm up for it...For what you have in store for me, I say 'Amen.'"

"Brothers and sisters, if you let your 'Amen' mean 'Amen,' what will it bring forth in your life?" Urwin softly concluded: "I don't know, but God knows."

Hymns for the service included *Praise to the Lord, the Almighty; Alleluia! Sing to Jesus*; and *Ye Watchers and ye holy ones*. Service music was the *Missa Mirialis*.

A "Witness To..Truth"

In the afternoon session, Fr. John Heidt said the Festivals of Faith were intended to "bring Christian people together to worship God," to learn the faith, and to "witness to the truth." This Festival "is not a political event, though it may have political consequences, but those are up to God," he added.

Episcopal traditionalists, of course, are facing their own "consequences." This throng of believers gathered as liberal Episcopal Church (ECUSA) leaders seemed determined to eradicate the last of this theological minority from the denomination.

Yet Bishop Iker thought that "we must be doing something very important," due to two highly unusual developments—the last-minute inability of two scheduled speakers to be present due to medical problems. The day before the event, Dean Robert Munday of Wisconsin's Nashotah House Seminary fell on some ice and broke his foot, while another speaker, Abbot Alberto Morales of St. Benedict's Abbey in Illinois, contracted the flu. Iker joked that a third speaker, Mrs. Heidt, had been "under house arrest for the last two days" to ensure that nothing happened to her.



MRS. KATHERINE HEIDT, a former member of the Church of England's General Synod, and England's Bishop of Horsham, Lindsay Urwin, share a lighter moment at the February 2 Festival of Faith in the Fort Worth diocese, at which both served as speakers. CHALLENGE photo

But Bishop Urwin and Fr. Martin ably filled in for Munday and Morales, respectively.

Speaking on "The Power of Christ in Prayer," Fr. Martin said that "Prayer is our response to the living God," a way of simply "living in and with God." It is also part of the Church's mission, which is to tell the world about Jesus and bring people into relationship with Him.

Christians worship, pray and serve, and never pray alone. "You're always praying with the [whole] Church," he said. Even the creed—"I believe in God"—is a kind of prayer, he added.

There are different kinds of prayers, e.g., those offering praise or intercessions, but he stressed the "importance always of thanksgiving."

Prayer, he said, is an encounter with the living God, to rejoice in Him and to seek forgiveness, reconciliation and healing, and it is grounded in love.

"God made us for love, to love and to be loved," Martin stated. "Our love is expressed in that eagerness to be with Him and share with Him."

A way of deepening discipleship and making prayer more effective, he concluded, is to have an "appointment with God" each day when "you can be still and know Him."

In engaging remarks about "The Power of Christ in the Sacraments," Bishop Urwin provided a deeper look at what is going on in the central Christian mystery of the Eucharist.

He noted that some tangible things, such as a handshake or a kiss, in which the flesh of two persons make contact, mean more than are. Likewise, he said that "Sacraments are God-given symbols which convey and present to us perfect love." They are also evidence that "God doesn't ask you to stop being human to communicate with him."

In our participation in the Eucharist, we enter into "the self-giving of Jesus Christ," who changes the bread and wine with his life, he said.

"But primarily," Urwin continued, "the self-giving of Jesus is to the Father," an offering of Himself for the sins of the world "to enable you to fulfill your destiny" to "worship God and enjoy Him forever."

Since unholiness and holiness cannot co-exist for eternity, the offering of the perfect Son is accepted by the Father.

"The Eucharist is the action of the people of God in union with that...once-for-all sacrifice," Urwin said. "The primary declaration [of Christianity] is that this happened and is happening still...No wonder we call it a sacred mystery!"

Christ lives and acts in His Body the Church, sometimes called the extension of the Incarnation, and continues to give Himself in Word and sacraments "until He comes again," he noted.

"He comes relentlessly to his people to make us his people," Urwin observed, and it could be said that when we take part in the Eucharist we become the most Christ-like. Indeed, while food, when eaten, usually becomes part of us, in the Eucharist we become the holy food, "we become Christ."

He added that our work in the liturgy is to depend on the Holy Spirit. "The Eucharist is a charismatic service...The Spirit descends," Urwin said.

"Through His Spirit, the Word made Flesh comes into our midst in humble procession and arrives at the table to preside for us." The priest stands *in persona Christi*, though Urwin stressed that priests know that it is not they who transform the elements into the body and blood of Christ, but rather that this is a sacred mystery divinely achieved.

And if we, the Church, are made most Christ-like through the Eucharist, we should, like Jesus, be always at the service of God—and of the world, insofar as it helps it to be "reoriented and sensitized" toward God, Urwin said. As part of our evangelizing efforts, we must try always to be alert to openings to present the mystery of Christ, he concluded.

In considering "The Challenge Before Us" now, Mrs. Heidt began with a personal reflection.

A lifelong Anglican, she said she grew up at St. Barnabas in nearby Denton, where she was first taught the faith by that "giant of all things pastoral," Fr. Homer Rogers. She recalled also Rogers' mentor, Fr. Edward C. Lewis, and Fr. Tom Talley, who succeeded Fr. Rogers in Denton. Frs. Rogers and Talley both "taught the faith and its implications without ceasing," and "gave us real answers to real questions...We were taught a faith that touched on every part of life" and in which there was "always more to learn and...to believe," Mrs. Heidt said.

This was in the days, she noted, when ECUSA "was the fastest growing of the mainline churches, and the only one without a clergy shortage"; the days "before church politics took center stage" and "Sodom and Gomorrah replaced the Heavenly Jerusalem."

Yet the challenge before us now, Mrs. Heidt contended, remains "the same as it ever has been: to become saints and apostles."

We must understand the impediments to doing that in the third millennium, though—a primary one being that western culture "is not only crazy but...fundamentally depressed," she said.

"Individual and collective depression has reached an all-time high, and all the medication in the world won't really fix it. The only thing that will fix it is...the Good News of the Gospels and the healing power of the Sacraments. We are a people of hope and hope is precisely what the modern world has lost," she said. She reminded, too, that "Christianity is, and always has been, counter-culture."

Mrs. Heidt warned listeners against becoming so absorbed with controversies that they become ineffectual in communicating the Gospel of Jesus Christ "to a world hungry for blessing and love."

She also rejected calls by some to "reinvent the church," rather asserting that "we must reclaim the church and all our glorious Anglican and Catholic heritage." Let the church and its bishops, clergy and laity fulfill their proper roles and "be the Church with no apologies," she urged. This begins in the local parish, where it is crucial to have not only effective priests but "instructed and committed laity."

She recalled *II Timothy's* exhortation to "preach the word [urgently] in season and out of season," to "be steady, endure suffering," and evangelize, because the time would come when people "turn away from listening to the truth and wander into myths..."

"[T]hat time is now!" she stated. We must "reclaim the vision and perseverance to make our churches centers of...prayerful lives...sound teaching and joyful Christian love."

"We must recover the beauty of holiness in worship," she added. "Now that we have incorporated all that was good in the liturgical renewal of the '50s and '60s we need to restore all that was lost." She said she was not talking about "high and dry," but about recapturing "the rich treasure of the whole Church East and West" in a way that rekindles a sense of reverence and majesty as well as joy in worship.

Lest anyone think these goals too ambitious in today's hostile circumstances, though, she noted the Pope's call to "go forward in hope" into the new millennium, and what she believes are clear signs of God's work in the world today.

She spoke of miracles within her own family, converts to her parish following September 11, publications still willing to give Anglo-Catholics a voice, the persistence of faithful ministries (such as St. Jude's Ranch for Children) and religious (such as St. Benedict's Abbey), tremendous growth of the African Church, and the Festivals of Faith themselves, which she termed miraculous in the context of today's Episcopal Church.

"Oh yes," she declared, "the power of the Spirit is upon us and the Lord is working in these days."

PARTICIPANTS, HOWEVER, SEEMED TO BE UNDER NO ILLUSIONS about how much the Holy Spirit now has to contend with in ECUSA—and this was before the latest spate of liberal assaults against traditionalist clerics, and the Fort Worth diocese itself.

Asked during a "Q&A" session how, as a young priest, he sees his future, Fr. Michael Heidt said: "It's a white-knuckled ride. I wish I had a pat answer to give you."

But he said he believes "God wants the Catholic Church to prevail in this province," though in his home diocese—Washington, D.C., which just elected an ultra-liberal bishop—"it might take a long time," he quipped.

There is "no easy answer" to the plight of western orthodox Anglicans, Bishop Urwin agreed. He noted that Scripture calls on Christians to persevere, with love and hope, relying on Christ and His love for the Church.

Church history also shows, he reminded, that, especially in times of schism and questions about the church's catholicity, God "will continue to raise up people with a catholic heart." Our vocation, he said, may be to have such a heart "even on alien soil."

Urwin noted that Anglo-Catholics in the Church of England are going through a "tough time" and face an uncertain future, but that no one in the C of E is being persecuted to the extent seen in history and in some parts of the world today.

"For 30 years of his ministry, Peter knew he would die as a result of his faith," he observed. "It's tough being a catholic bishop in England, but no one has the energy to crucify me."

Speakers also commented, sometimes amusingly, on other factors impacting traditionalist fortunes—not least the search for a new Archbishop of Canterbury.

Asked about this, Bishop Iker quipped that "I've taken my name out of consideration," while Bishop Urwin declared that "you can get me at 40 to 1!"

But Iker said he thought the choice for Canterbury "could be as big a surprise as [George] Carey was." He added, though, that he would be "delighted if it were the Bishop of London," Richard Chartres, a traditionalist who nonetheless oversees many women priests in his diocese. Custom would support the choice of an Anglo-Catholic to follow an Evangelical, but these are unusual times.

TCC asked Bishop Iker to assess Episcopal Presiding Bishop Griswold's decision to have the March House of Bishops (HOB) meeting discuss "sustained pastoral care" (a.k.a. "flying bishops") for orthodox parishes in hostile situations. Griswold's move came a year after he and other Anglican primates pledged to provide such care—and just weeks before the primates meet again.

Iker termed this "simple window dressing" by the liberal presiding bishop, a bid to "placate the primates" which he predicted (accurately, it turned out) would have no meaningful result in the HOB. Episcopal bishops "are not going to relinquish authority" like that, he said. He also believes that Anglican primates again will avoid dealing effectively with the rebellious American province.

Which may be one reason Iker remains enthusiastically supportive of the Festivals of Faith: they seem to have sparked a new, more determined spirit and possibly even some growth within the endangered ranks of Episcopal traditionalists, and may help them do what it seems they will have to do: find their own way forward.

Additional Festivals of Faith are slated at St. Paul's Cathedral in Peoria, Illinois, on June 1; again at St. Luke's, Bladensburg on June 8; at St. Luke's and St. Paul's Cathedral in Charleston, South Carolina, on June 29; and at St. Michael's Church in Carlsbad, California, on November 9. Other Festivals, as yet unscheduled, are planned for Milwaukee, and Baton Rouge, Louisiana.

For more information, please contact Fr. Michael Heidt at michael_heidt@hotmail.com, 301/927-6466; or Fr. John Heidt at fjheidt@netzero.net, 214/943-3442.



Kilmister To Receive Lambeth Degree

C.A. ANTHONY KILMISTER, longtime leader of England's Prayer Book Society, is one of seven persons who will receive Lambeth Degrees this summer from the Archbishop of Canterbury. Dr. George Carey will award the degree to Kilmister at a Lambeth Palace ceremony, in recognition "of his work of encour-

aging the continued valuing and use of the (1662) *Book of Common Prayer* as a founding member and an officer of the English Prayer Book Society since its inception in 1972." It was that year that Kilmister proposed the resolution bringing the forerunner of the Society into existence; he has held continuous national office since then, for many years as the Society's chairman and now as its vice president. Kilmister said: "Whilst personally gratified and honored by the award, I do not see it wholly in personal terms, but as respect for and recognition of the Prayer Book Society and our historical liturgy" among church leaders. The Lambeth Degree is an actual, not an honorary, degree. The awards are made on merit, recognizing the recipient's contribution to the religious, academic and public life.

D.C. Taps Ultra-Liberal

The Episcopal Diocese of Washington has chosen what appears to be the most radical of six liberal candidates as its eighth bishop.

The Very Rev. John Bryson Chane, 57, dean of St. Paul's Cathedral in San Diego, was elected on the second ballot January 25 to succeed Bishop Ronald Haines, another revisionist.

Chane received 108 clergy and 95 lay votes, pushing him well over the majority required.

Following in second place was Rev. Dr. Harold T. Lewis, rector of a large liberal parish in Pittsburgh, who received 46 clergy and 61 lay votes.

Other candidates included the Rev. Dr. Mark S. Anschutz, rector of St. Michael and All Angels, Dallas, who grew up in

Detroit Parish Hosts Multi-Jurisdictional Service

Sunday, March 3, was an historic day at St. John's Episcopal Church in Detroit.

That was when members of ten Episcopal, Continuing Anglican and western rite Orthodox parishes gathered to worship and pray for the unity of Christ's Church at a 4 p.m. Evensong.

St. John's rector, Fr. Steven J. Kelly, SSC, was elated to see the fulfillment of a longtime goal: to have parishes from these different groups—particularly those using the 1928 **Book of Common Prayer** or its Canadian counterpart—worship together.

"I know we have valid differences of polity, but our common use of the traditional **Book of Common Prayer** proves that we have more in common theologically than we have differences," said Fr. Kelly.

The service was led by St. John's professional choir, under the direction of Dr. Thomas Sheets, and St. John's Truckenbrod organist Janice Beck.

Fr. Harold Camacho, a monk of St. Benedict's Abbey in Bartonville (Peoria), Illinois, preached at the service. The monks at St. Benedict's, under the direction of Abbot Alberto Morales, have made it their special intention to pray and work for the unity of Christ's Church; to that end, they have hosted bishops of various Continuing Anglican bodies for prayer and discussion.

The idea for the service arose from discussions among clergy of the parishes involved. Several of them have a common affiliation

with each other through their memberships in the Society of the Holy Cross (SSC) and the Franciscan Order of the Divine Compassion (FODC).

Parishes involved in the service included those from the Episcopal Diocese of Michigan, Anglican Church in America, Antiochian Orthodox Church (Western Rite), Episcopal Missionary Church, Anglican Catholic Church of Canada, and Anglican Church of Canada, together with one independent Anglican parish.

ST. JOHN'S, Detroit

Washington, D.C.; the Rev. Lloyd Prator, rector of St. John's Church in Greenwich Village, New York; the Rev. Helen M. Moore, interim dean at the Cathedral of St. James in Chicago; and the Very Rev. Allen W. Farabee, dean of St. Paul's Cathedral in Buffalo, New York.

Chane will be consecrated June 1 as leader of the D.C. diocese's some 41,000 baptized worshippers and 94 parishes.

It remains to be seen what sort of bishop Chane will be in action. But many observers expect more oppression of the historic faith and its adherents in the diocese than during the tenures of Bishop Haines and Acting Bishop Jane Dixon.

Chane campaigned hard, touting his vigorous and early support of gay and lesbian issues. He admires retired Newark Bishop John Spong, who has denied central tenets of the Christian faith, and reportedly said that Bishop Dixon "had not gone far enough" in her relentless campaign against Christ Church, Accokeek, and its orthodox rector, Fr. Samuel Edwards. At this writing, an appeals court ruling was expected any day on a U.S. District Court decision that gave Dixon a first-round win in her bid to oust Edwards.

In variously interpreted remarks after his election, Chane spoke of eliminating "millstones" in the diocese, and said he refused to "make any peace with oppression."

Chane has hinted that he plans to continue litigating against Accokeek, though to do so it appears he would have to refile the entire case himself, since Dixon filed her federal lawsuit as an individual and not as an officer of the diocese. It is also unclear whether the diocese will continue to cover expenses of the legal battle (already said to exceed \$700,000), especially as Chane has called for more funding to enable him to be "the compassionate pastor...engaged congregational visitor" and "prophetic preacher and teacher that I believe you have called me to be."

The swift selection of Chane attests to a decade of work by Haines (widely expected to be a peacekeeping moderate when he was elected) and Dixon (elected suffragan in 1992) to bring more revisionist clergy into the diocese. While Washington laity remain somewhat more moderate by comparison, Chane's easy election showed that the most radical faction in the diocese is now backed by about 45 percent of the clergy.

But—whether it is ever played or not—there is a wild card in this mix: some conservatives believe that there were irregularities in Chane's election which could make it subject to challenge.

They point, for example, to the diocesan Search Committee's arbitrary alteration of the profile for the new bishop, which originally called for someone who supported the broad diversity within the diocese. The revised profile said that all candidates must be "firmly committed to the full inclusion of women and gay and lesbian people in the life of the church," language taken to demand support for ordaining women and active homosexuals. The change assured that all nominees chosen by the Search Committee would be liberals, rather than offer a range of theological viewpoints, a situation the American Anglican Council of Washington termed "basically unfair."

Among other issues, the diocesan Standing Committee also decided, in the middle of the search process, to significantly raise the requirements to nominate a cleric for bishop by petition. It was initially reported that three clerics and three laypersons from two different regions of the diocese would be required to nominate by petition. In September, that requirement was changed to 25 clergy and 75 laity—a standard much higher than that previously imposed. In 1992, for example, support from just 15 clergy and 50 laity was needed to nominate a cleric for suffragan bishop.



A group calling itself the "Committee for a Fair Election of Our Next Bishop," which attempted to gain backing for a moderate candidate for bishop, said its efforts were thwarted by the questionable changes in the profile and nominating procedures. Sources included reports from Robert Stowe, England.

ACC, APCK Leaders Meet

It was but one small step toward closer ties and cooperation between two major bodies of the American Continuing Church, but a significant step nonetheless.

The Most Rev. Brother John-Charles (Vockler), FODC, a former Anglican Communion bishop recently installed as metropolitan of the Anglican Catholic Church (ACC), and the Most Rev. Robert S. Morse of the Anglican Province of Christ the King (APCK), met a few months ago near Los Angeles, California.

Archbishop-Brother John-Charles, who succeeded the late Archbishop John T. Cahoon as ACC's leader, said: "We in the ACC consider that there is full communion between our church and the APCK, and hope for increasing contact and cooperation." The Australian native believes that the ACC and APCK "are the real inheritors of the 1977 Congress of St. Louis," which gave rise to most of the U.S. Continuing Church.

But he acknowledged the estrangement between the two churches, stemming from problems, best described as family issues, that have left wounded brothers and sisters in both bodies. However, "we are not like armies on opposing sides," he added.

When asked how he would establish more contact and cooperation with the APCK, Brother John-Charles said that priests in each church already were assisting congregations of the other jurisdiction. He added that "although we are not looking to merge our churches, we ought to work together in the consecrations of bishops, in situations where there could be an exchange of clergy, in the establishment of joint programs, and in the mutual use of the APCK seminary.

"We are at the beginning of a process," said the Franciscan prelate. But he noted that he was "warmly received by Archbishop Morse," who "was not only kind, but generous in his comments, and most helpful. I have issued an invitation for a future meeting."

Source: Mandate

TAC Gains New Province

The Traditional Anglican Communion (TAC), the largest international fellowship of Continuing Churches, has admitted a new province.

And the new province itself, the United Anglican Church, is the result of another unity move between two bodies, the Traditional Episcopal Church (TEC) and the Anglo-Catholic Church in the Americas (ACTA).

TEC and ACTA came in contact as a result of meetings arranged by a Continuing Church laywoman, Marilyn Ruzicka of Albany, New York, to try to forge greater unity in the Continuum. A number of jurisdictions participating in the meetings, all of them small, agreed in 2001 to form the Communion of Orthodox Anglicans (COA), a loose federation of bodies which recognize each other and work toward unity.

But Bishop Gilbert C. McDowell of the TEC and Bishop Norman Strauss of ACTA thought they needed to go beyond intercommunion. After a good deal of preparation and legislative action, their two groups recently merged as the United Anglican Church (UAC). The group has a tiny U.S. following but says it has parishes in Australia, Latin America and Africa; "thou-

Anniversary Meeting Of St. Louis Affirmation Set

The Fellowship of Concerned Churchmen (FCC) will hold a meeting this September to celebrate the 25th anniversary of that cornerstone of Continuing Anglicanism, *The Affirmation of St. Louis*.

It was the FCC that convened the September, 1977, Congress of Concerned Churchmen in St. Louis, which not only issued the *Affirmation* but launched most of the North American Continuing Church movement.

In the years since—as "official" Anglicanism's crisis of authority became more international in scope—so did the Continuing Church, which is currently growing more outside the U.S. than within it.

Now, the FCC is calling representatives and members of all Continuing and other orthodox Anglican jurisdictions to return to St. Louis, Missouri, September 11-13, to express the fellowship of traditional believers, review the unity which still exists through the *Affirmation*, talk about differences which continue to divide the movement, and try to build bridges for the future.

The event—"Recapturing the Spirit of St. Louis: A Celebration of the Silver Anniversary of the Affirmation" will be held at the Radisson Hotel in downtown St. Louis. The three-day gathering will include worship, meetings, workshops and speeches featuring well-known lay and clergy advocates for orthodox Anglicanism. Further details will be forthcoming.

Comprised of "Continuers" and Episcopalians dedicated to preserving historic faith and order, the 29-year-old FCC also seeks unity among orthodox Anglicans, without compromise of the Apostolic Faith. "The FCC has adopted the moniker *'It is time!'* to emphasize the unity of spirit [among] the thousands of U.S. believers—and millions overseas—who are promulgating the 'faith once delivered to the saints,'" said FCC's President, Fr. Scott Kingsbury.

The FCC has sent invitations to the various Continuing and other traditionalist bodies and associations to become "cooperating organizations" for the anniversary celebration, as was done 25 years ago. More than 20 such groups—in and outside of the "official" church, and of the U.S.—already have agreed to support the meeting.

For further information, contact Fr. Kingsbury at 626/398-7935, e-mail: ConcernedChurchmen@yahoo.com

sands" of adherents in many parishes in the Philippines; and a developing presence in several European countries.

But the UAC did not stop there. After an approach by McDowell, who now heads the UAC, the House of Bishops of TAC's Anglican Church in America (ACA) signed a concordat of intercommunion with the UAC, with approval from the ACA's Executive Council. The concord must be ratified by the ACA's General Synod in October. The UAC approved the intercommunion pact with the ACA at its recent General Synod in Florida.

The UAC Synod also petitioned the TAC for admission, a move which has been approved by the TAC College of Bishops, comprised of all bishops serving in the Communion. They are led by the Most Rev. Louis W. Falk of Des Moines, Iowa, who serves as primate of the TAC as well as of the ACA.

The Florida-based UAC came into TAC as a separate province rather than as part of the ACA, under the terms of an offer

ANGLICAN WORLD BRIEFS:

***JERUSALEM 2000**, the Archbishop of Canterbury's appeal for the church's work in the Holy Land, has now raised over one million pounds for development projects in the region. The appeal, which has a target of 1.5 million pounds, aims to enable the Anglican Church to provide long-term capital development projects to alleviate the plight of Christians, Muslims and Jews caught up in Holy Land violence. Over 230,000 pounds has been received since Christmas, sent by schools, parishes, cathedral congregations and individual church members keen to support building projects, such as the recently completed community center at Shefr Amre, on the outskirts of Nazareth. The center now provides much-needed accommodation, particularly for families. Future projects include a new secondary school building at the Evangelical Episcopal School, Ramallah, and a new home for seriously disabled children at St Luke's, Beirut. For more information, see www.jerusalem2000.org.uk.

- Anglican Communion News Service

***MEMBERS OF THE CHURCH OF ENGLAND'S GENERAL SYNOD** have criticized the Bishop of Norwich's decision to reinstate a thrice-married vicar as a "betrayal" of the former bishop, and of Christian morality. The Rev. Kit Chalcraft had his license to minister withdrawn in 1994 by Bishop Peter Nott after he remarried for the third time. But Bishop Graham James recently gave him permission to minister again in the parishes that broke away with him and formed their own, independent circuit. In 1994, Bishop Nott had said at that Chalcraft's position was untenable because he could "in no way bear witness effectively to Christian standards of marriage." As one Synod member put it, compassion is good, but "compassion and tolerance are not a substitute for morality." - *The Church of England Newspaper*

***RADICAL PROPOSALS** to scrap all the Church of England's theological colleges and replace them with one national center have been drawn up by senior bishops. Under the plans, the church would close its 12 colleges, including historic establishments such as St. Stephen's House in Oxford. It would then build either one national or two provincial colleges to train its 1,400 students for the priesthood. The proposals are contained in an interim report for the Archbishops' Council, the Church's managing body. Senior Churchmen said that the report would be greeted with "surprise," and critics warned that, if adopted, the plan could undermine the Church's diversity. Since theological colleges were established in the 19th century, they have been associated with different wings of the church, from Evangelicals to Anglo-Catholics, and some parishes will always want one or the other. Building new institutions today also is unlikely to produce substantial savings, critics said.

The Daily Telegraph

***DESPITE THE SERIOUS FINANCIAL DRAIN** the Canadian Anglican Church has suffered because of the residential schools litigation, the church's General Synod announced late last year that the sale of its 80-year-old property in Toronto had been completed, as part of a five-year plan to provide new headquarters for the church's national office. The General Synod office site,

TAC bishops made several years ago. The plan allows a body newly admitted to TAC to remain a separate jurisdiction for a period of years (based on circumstances) before becoming part of a single province in the same region. Concern about "overlapping" jurisdictions is very low in this case, Falk said, since most of the UAC's work is outside the U.S., and even in foreign nations the overlap between the UAC and TAC is minimal.

Bishops of the TAC and UAC see their link-up as significant to the upcoming 25th anniversary of the Congress of St. Louis, which sparked most of the North American Continuing Church movement. The "sins of schism and separation" must permanently give way to peace, unity, reconciliation and growth in the church, they said.

In addition to the ACA (which includes a part of Latin America) and the UAC, provinces in the TAC include the Anglican Catholic Church of Canada; the Anglican Catholic Church in Australia; the Church of the Torres Strait (islands off the northeast coast of Australia); the Anglican Church of India; the Anglican Church in South Africa-Traditional Rite; the Church of *Umzi Wase Tiyopia* (also in South Africa); the Continuing Anglican Church in Zambia; the Traditional Anglican Church (England); the Church of Ireland-Traditional Rite; and *Nippon Kirisuto Sei Ko Kai* (the Traditional Anglican Church in Japan). The TAC now has some 150,000 members worldwide, led by 36 bishops, according to Falk.

Crisis Overwhelms U.S. Catholics

What is coming to be regarded as the most serious crisis in the history of the Roman Catholic Church in America has dominated the news in both church and secular publications in recent months, as the media focused on the problem of clergy sexual abuse of minors and the Roman Church's handling of such allegations.

The Catholic Archdiocese of Boston was rocked by revelations that ex-priest John Geoghan had been accused of molesting upwards of 130 boys during his 34-four year ministry. Aggressively pursuing the story, reporters for *The Boston Globe* obtained a court order unsealing documents on the Geoghan case, and astounding revelations resulted, showing how archdiocesan officials had repeatedly transferred Geoghan from assignment to assignment, years after being realizing he was a serial offender.

Defending his handling of the situation since his arrival in Boston in 1984, Bernard Cardinal Law maintained that the church had relied upon the advice of mental health professionals who had assured the archdiocese that Geoghan posed minimal risk.

However, the *Globe* countered by revealing that neither of the two professionals the church had relied upon was competent in the area of sexual abuse: one was a psychologist with no background in the subject, and the other was a family practitioner.

Relentless media pressure and criticism from law enforcement authorities eventually compelled Cardinal Law to turn over to the district attorney the names of all priests who had been accused of sexual improprieties with minors in the previous 40 years. The list was an astonishing 80 names long, and even at that, legal authorities criticized the archdiocese for not being forthcoming with names of victims and other details essential for follow-up.

Meanwhile, dioceses across the country found themselves in the news for sexual scandals. The resignation of Bishop Anthony O'Connell of the Diocese of Palm Beach, Florida, was

Continued on Page 32



FR. JAMES B. SIMPSON (right) chats cheerfully in 1978 with former Archbishop of Canterbury Michael Ramsey, whose life Simpson chronicled in one of several books he authored.

LATE NEWS: James B. Simpson— Priest, Writer, Author—Dies

The Rev. James B. Simpson, an Episcopal priest and well known journalist and author, died March 11 at age 75 after a short illness.

At his death, he was an assisting priest at the Church of the Ascension and St. Agnes, an Anglo-Catholic parish in Washington, D.C., and was working on two books.

A 1949 graduate of Northwestern University's Medill School of Journalism, Fr. Simpson spent the next 15 years or so as a reporter, first in Chicago and then in New York, where he worked for United Press International and the Associated Press.

He also worked on an early television show, *Who Said That?*, on which his gift for collecting notable quotations resulted in his books, **Best Quotes**, in 1954, 1955, and 1956.

This in later years led to the publication of his best-known anthology, **Simpson's Contemporary Quotations**. First published in 1988 with a Japanese translation in 1991, the most recent edition of the **Quotations** (the fourth) was published in 1997; he was working on the fifth edition at the time of his death.

Simpson wrote a noted biography of Michael Ramsey while the latter was still the Archbishop of Canterbury, after which he entered Nashotah House Seminary in Wisconsin. Upon graduation in 1967, he was ordained to the priesthood. He served parishes in Middletown and Shrewsbury, New Jersey, and New York City. Since 1988, he had been an assisting priest at Ascension and St. Agnes and also served as chaplain at a Georgetown retirement residence, taking time off from both duties in 1991 to be interim rector of St. Alban's Church in Tokyo, Japan for six months.

But Fr. Simpson's work as a journalist and book writer and editor continued during his years as a parish priest. In 1969, he wrote **The Long Shadows of Lambeth X** with the late Fr. Edward M. Story, another longtime associate priest at Ascension and St. Agnes, who died last November. The two followed this a decade later with **Discerning God's Will: Lambeth XI**.

Fr. Simpson also served as a press attaché in Africa and China for the 102nd Archbishop of Canterbury, Robert Runcie, in the early 1980s, and edited *The Anglican Digest* from 1980-84. He was a correspondent for *The Living Church* and *Church Times* (London), and an occasional contributor to *THE CHRISTIAN CHALLENGE*.

His book, **Veil and Cowl: Writings from the World of Monks and Nuns**, was published in 1994 by Ivan R. Dee and is dedicated to the All Saints Sisters of the Poor in Catonsville, Maryland.

located at 600 Jarvis Street, will be redeveloped into a mixed-use residential and office complex in two phases; with completion of Phase I, a 17-storey tower, projected for the autumn of 2003. The Canadian Church's national office will remain in its current building until the first phase is completed, after which the present three-storey brick building will be demolished and the offices moved to four floors of the adjacent new facility, located on nearby Hayden Street. While significant uncertainty remains as to how abuse claims by former residential school students will be settled, Archdeacon Jim Boyles, General Secretary of the General Synod, suggested that it was best "that our church continue to plan for the future. We believe the Church House redevelopment project represents an important vision of hope that we will be here to continue our work for years to come." - *Anglican Communion News Service*

***THE DEATH OF PRINCESS MARGARET** in February evoked heartfelt comments from the Archbishop of Canterbury. Dr. George Carey said the princess was "a much-loved member of our Royal Family and a great support to her Majesty throughout the Queen's reign. In her life," he continued, "Princess Margaret showed great courage in the face of her troubles and met adversity with determination and good humor. Throughout her life she was sustained by her faith... She was a devout Christian and her faith was very real and very strong. My thoughts and prayers are with her sister the Queen, her mother Queen Elizabeth the Queen Mother, and her family. We commend her to her Heavenly Father." - *Anglican Communion News Service*

ANGLICAN USA BRIEFS:

***MASSACHUSETTS EPISCOPAL BISHOPS M. THOMAS SHAW**, Barbara Harris and Roy Cedarholm, and Western Massachusetts Bishop Gordon Scruton, have again entered the fray over the Holy Land. This time they joined other ecumenical leaders in signing an open letter from the Massachusetts Council of Churches addressing the Israeli-Palestinian conflict. The bishops earlier picketed the Israeli consulate, provoking strong reactions in Boston and leading to a meeting between Christian and Jewish leaders. The letter noted that escalating Middle Eastern violence underscores "the need for fresh approaches to stop reciprocal actions of violence, to counter the culture of blame, and to create a climate of responsibility that will enable the resumption of peace negotiations." The signatories affirmed "the right of the state of Israel to exist in security and tranquility," as well as "the need for an autonomous Palestinian state with equal confidence and freedom from fear." The signers urged government officials to "risk...proactive, responsible engagement." The letter was signed also by leaders from the United Methodist, Greek Orthodox, Evangelical Lutheran, Presbyterian, American Baptist, and Melkite Churches, the United Church of Christ, and the Unitarian-Universalist Association. - *Episcopal News Service*

CRISIS Continued from page 30

accepted by the Pope in record time, after he was publicly accused of sexual abuse. Remarkably, O'Connell had only three years ago succeeded J. Keith Symons, who had been removed for sexual offenses. Serious clergy scandals also were reported in the Diocese of Tucson, Arizona; Manchester, New Hampshire; and Worcester, Massachusetts.

The issue of sexual abuse among Catholic clergy is not new. In the last 15 years, heavy tolls, both financially and in terms of morale, were suffered by the Dioceses of Dallas; Lafayette, Louisiana; Fall River, Massachusetts; and Santa Fe, New Mexico. A number of bishops were pressured into early retirement in places like Atlanta; Palm Beach, Florida; Santa Rosa, California; Springfield, Illinois; and again in Santa Fe.

Liberal and conservative camps both within and outside of the church have dissected and diagnosed the scandals and the state of the Roman Church. The lay-owned *National Catholic Reporter*, the voice of the church's liberal wing, deplored the sexual abuse of young people, but renewed its longstanding calls for liberalization of the church's discipline and sexual morality. Conservative voices pointed out that the discussion would be seriously flawed if it were carried on in terms of a "widespread pedophilia crisis": the crisis, they asserted, was not pedophilia (abuse of pre-pubescent children) but ephebophilia (the abuse of adolescents), which, unlike pedophilia, is a largely homosexual phenomenon, and pointed to a homosexuality crisis in the priesthood.

Prominent Catholic voices have publicly called for greater accountability on the hierarchy's part, and even the resignation of Bernard Cardinal Law. Virginia attorney Charles Molineaux, a member of the prestigious Knights of Malta, was the first voice calling for Law to resign, on the pages of the *Wall Street Journal*. He was followed by William Bennett, Peggy Noonan, Catholic journalist Rod Dreher of *National Review*, William F.

Buckley and others. Law has adamantly refused to resign his see, maintaining that his responsibility is to preside over the healing of the archdiocese.

At least three conservative Catholic journalists are preparing to publish hard-hitting books which will be exposés on various aspects of the American Church's current travails; one of them, **Good Bye, Good Men** by Michael Rose, charges that the current shortage of vocations in the U.S. Roman Church is largely manufactured by liberal vocation recruiters and seminary faculties who discourage orthodox applicants, and by many seminaries which tolerate or promote a homosexual sub-culture among students.

The crisis has erupted at a difficult moment for the Roman Catholic Church. By every measurable standard (Mass attendance, vocation recruitment, divorce rates), the last 30 years have been a time of precipitous decline in the organizational vitality of the church in North America and western Europe, while Pope John Paul II grows steadily weaker under the ravages of Parkinson's Disease. Both ends of the ideological spectrum see the current clergy scandal as a wake-up call, but their ideas of what to do about it are diametrically opposed.

Sources also included *The Wanderer*, *Catholic World Report*

SIMPSON Continued from Page 31

At the time of his death, he was working not only on the fifth edition of his **Quotations**, but also on a major volume titled **A Treasury of Anglican Art**.

A requiem Mass for Fr. Simpson was held at Ascension and St. Agnes on March 15. He is survived by two sisters, two nephews, and two nieces.

Fr. Simpson's family has requested that any memorial donations go to support the completion and publication of **A Treasury of Anglican Art** by Rizzoli International. Checks should be made payable to St. Paul's Parish and sent to the Fr. Simpson Memorial at St. Paul's Parish, 2430 K Street NW, Washington, DC 20037.

BRIEFS Continued from previous page

OF GENERAL INTEREST:

***THE NAZIS WANTED TO ROUT CHRISTIANITY** in favor of a Reich faith, as well as eliminate the Jews. So reveal confidential, 50-year-old U.S. government reports on Nazi plans—now available online. The reports, prepared for the International Military Tribunal at Nuremberg, were published in an online legal journal by students of the Rutgers University School of Law at Camden, New Jersey. Reportedly, the *Rutgers Journal of Law and Religion* will post new Nuremberg documents about every six months, along with commentary from scholars across the world, on its website at www.lawandreligion.com. - *The Philadelphia Inquirer*

***UNDER INTENSE INTERNATIONAL PRESSURE**, Sudan's Supreme Court overturned a sentence imposed under Islamic law calling for a Christian woman to be stoned to death for adultery. Non-governmental agencies, including Human Rights Watch, called on Sudan's president and members of the government to save the life of Abok Alfa Akok, a member of the Dinka tribe. Islamic authorities are imposing the Shariah law on all residents in Sudan's northern states, regardless of their religion. A Nigerian woman is appealing a similar sentence imposed by Islamic authorities, after an international outcry. Sudan has been enduring civil war between the northern Muslim government and rebels in the mainly

Christian and animist south since independence in 1956.

- *Episcopal News Service*

***CHURCH CAMPAIGNERS IN INDIA** have welcomed a recent federal Supreme Court directive that they say will help combat the widespread practice of aborting female fetuses. A 1994 Indian law barred health clinics from using ultrasound machines to determine a fetus' sex, but India's strong cultural preference for male children has led thousands of clinics throughout India to flout the law by offering such tests with the aid of unlicensed ultrasound scanners. After testing, some parents obtain an abortion to avoid having a female child. In a January ruling, the Supreme Court ordered state governments to confiscate unlicensed ultrasound scanning machines from health clinics. The high court had earlier requested companies distributing the machines to provide lists of purchasers to the government. Anne Rajkumar, coordinator of the Girl Child campaign of the Church of South India, said the court ruling was a positive step, though more is needed to eliminate the prejudice against female children deeply rooted in society. Notably, the problem of "female feticide," which exists in some other developing countries as well, seems to have drawn no significant protest from western pro-abortion feminists. - *Ecu-*

menical News International

***PRIESTS IN AUSTRALIA** are being advised to seek the consent of anyone they want congregations to pray for, or risk breaking new government privacy legislation,

Ed. Note: Fr. "Jim-Bob" Simpson (as we called him!) was a good friend and colleague, and will be sorely missed. May Light Perpetual shine upon him!

Sources included Ascension, and St. Agnes

Case Spotlights Long-Repressed Abortion-Breast Cancer Link

By Lee Penn

The settlement of the world's first known malpractice lawsuit arising from the association between abortion and breast cancer was recently announced by an Australian attorney.

The plaintiff, whose name cannot be revealed under the terms of the settlement, sued because her physicians had not told her that patients who have abortions face increased risks of breast cancer. Australian law requires doctors to inform their patients of any significant risks associated with surgery.

Some medical journals have been averse to publicizing the link that scientists have found between abortion and breast cancer. In 1988, T.E. Rohan, an Australian researcher, published a study in the *American Journal of Epidemiology* on the dietary risk factors for breast cancer; the article did not refer to abortion-related risks.

In 1995, though, Nadine Andrieu, a French epidemiologist, performed a repeat analysis of Rohan's 1988 study data for the *British Journal of Cancer* (and five other studies). She noted that Rohan's data showed that women who had undergone abortions had a 60 percent greater risk of developing breast cancer than those who had not had the procedure.

Thirteen of the 15 studies published in U.S. medical journal studies show increased breast cancer risks—of similar or greater severity—associated with surgical or chemical abortion.

Here's how abortion is believed to increase the risk of breast cancer: Very soon after conception, a mother's ovaries begin

releasing large amounts of the hormone estrogen. Estrogen makes breast cells multiply, so that the breasts will be large enough to feed a baby. Only after 32 weeks of pregnancy do other hormones cause the new breast cells to develop into milk-producing tissues. If the pregnancy is interrupted before this tissue change occurs, the woman is left with more cancer-vulnerable cells in her breasts than she had before pregnancy.

In contrast, miscarriages usually result from inadequate production of hormones by the ovaries; as a result, women who miscarry do not often experience the growth of poorly-differentiated breast cells that pose a cancer risk.

The recent settlement, announced by Australian attorney Charles Francis, is not the first in Australia stemming from charges of abortion malpractice. In 1996, two Australian women sued the doctors who performed abortions for them for not warning them that the procedure may be followed by mental and emotional disorders. Both patients, one in Victoria and the other in New South Wales, eventually received confidential settlements.

Sources included The Coalition on Abortion/Breast Cancer (<http://www.abortionbreastcancer.com>); Chris Kahlenborn, M.D. *Breast Cancer: Its Link to Abortion and the Birth Control Pill, One More Soul*, 2000; Dr. Joel Brind, "Medicine's Best-Kept Secret: The Abortion-Breast Cancer Link," *Lay Witness*, Jan.-Feb. 2002

Gay Ordination Bid Fails

A proposal to amend Presbyterian Church (USA) law to allow active homosexuals to hold positions of authority in the denomination has been defeated.

The vote on the "fidelity and chastity" amendment by the church's presbyteries was the latest of several challenges to PCUSA policy on homosexuality. And as always, supporters of the move to change church law have promised a continued presence and fight within the church.

Source: *Ecumenical News International* ■

officially maintains that homosexuality is "incompatible with Christian teaching."

***THE REV. PAT ROBERTSON**, the influential religious broadcaster and one-time Republican presidential candidate, recently resigned as president of the conservative Christian Coalition, a move some critics said could mark the end of the organization that helped mobilize millions of U.S. Evangelical Christian voters in the 1990s. But other observers said neither Robertson nor the religious right in America should be written off, and Robertson himself said he was leaving at a time when conservative Christians could point to at least two major recent successes. "Without us, I do not believe that George Bush would be sitting in the White House or that Republicans would be in control of the United States House of Representatives," he said. - *Ecumenical News International*

***THE REV. BILLY GRAHAM** has apologized for a 1972 conversation with former President Nixon in which he said the Jewish "stranglehold" of the media was ruining the country and must be broken. The conversation was among 500 hours of Nixon tapes released by the National Archives. "Although I have no memory of the occasion, I deeply regret comments I apparently made in an Oval Office conversation with President Nixon...some 30 years ago," Graham said. "They do not reflect my views and I sincerely apologize for any offense caused by the remarks." - *The Associated Press*

Continued on Back Cover

PARANOID Continued from page 17

ing bishops”) where there are differences on the issue. The clamp-down on traditionalist dioceses, critics said, also ignored the fact that any female aspirants in those dioceses had been assisted in entering the ordination process, or in being ordained, elsewhere in ECUSA.

The Task Force was earlier urged by ECUSA’s Executive Council to approach its task sensitively. But the panel proceeded with the March 6 meeting in Fort Worth despite the standing committee’s written demand that “the uninvited, rude, and disruptive proceedings be brought to a prompt halt.”

At deadline, it was learned that, over the objections of the Task Force, the standing committee attended and recorded the March 6 meeting, held at Trinity Church, Fort Worth. The parish is led by the Rev. Dr. James Frederick Barber.

The Primates’ Meeting

IT REMAINS TO BE SEEN JUST HOW ANGLICAN PRIMATES will assess all of this when they meet April 10-18 in Canterbury. Will Bishop Griswold be able to pass off the HOB’s non-binding covenant on “supplemental care” as an adequate response to his pledge last year, for example?

It was the 1998 Lambeth Conference which asked the primates to help ensure unity and mutual accountability among Anglican provinces. But some observers doubt that they will do anything beyond their so-far ineffectual attempts to curb ECUSA’s excesses.

Fort Worth Bishop Jack Iker pointed out recently that Bishop Griswold is a “very articulate and persuasive man.” He noted that the pro-gay prelate has come away from two uncomfortable Primates’ Meetings (in 2000 and 2001) “without giving anything away” in terms of his agenda, despite further provocations from ECUSA—not least the unprecedented support its General Convention gave in 2000 to gay and straight sex outside marriage. Iker expects that Griswold’s disarming abilities will continue serving him well.

The Primates’ Meeting is “private,” though it is unclear if the leaders will face in Canterbury the level of isolation and control that many conservatives believe served to blunt their response to Lambeth’s call in 2000 and 2001. At those meetings, the primates were held in total or near-total seclusion, where they worked through a carefully-crafted agenda under the watchful eye of the Anglican Communion Secretary General John Peterson (a liberal) and his London-based staff, who provide support for the meeting. According to one report, Bishop Bennison boasted recently that his friend Canon Peterson will not allow the matter of extended pastoral oversight to come to a resolution at the April Primates’ Meeting.

A significant absence this time will be the now-retired Archbishop of the Southern Cone, Maurice Sinclair, who was in the vanguard of efforts to establish a measured but effective means (set forth in *To Mend the Net*) for the primates to deal with errant Anglican bishops and jurisdictions.

Archbishop George Carey, an Evangelical, did not appear to take a strong lead for the conservative side in the last two Primates’ Meetings, and some see him as increasingly prone to allow the faith and real communion among Anglicans to be compromised by corporatism and his friendship with ECUSA’s liberal primate. However, signs are that Dr. Carey has been keen to see ECUSA adopt an assured system of flying bishops, preferring that to “schism.”

And the outlook may have changed markedly in the wake of



PRESIDING BISHOP Griswold: Can he convince the primates about the HOB’s “last-minute” non-binding pastoral care “covenant”?

the latest liberal strikes on ECUSA’s faithful. In light of those, the HOB’s last-minute, non-binding agreement on pastoral care may come in for more

scrutiny in Canterbury—and FIFNA’s plans for its own bishop might garner surprisingly little comment.

The inhibition of Fr. Moyer, especially, seems to have “a lot of primates really ticked,” said one conservative leader.

“Plans to depose a traditionalist Anglican priest in the USA could yet split the Anglican Communion,” opined *The Church of England Newspaper*.

If Bishop Jane Dixon’s Accokeek lawsuit and its claims of an imperial episcopate is dealt a blow by the appeals court before the meeting, that also could have a sobering effect on Griswold’s presentation in Canterbury, not to mention on the liberal “jihad” back home.

And as a timely gauge of the strength of opinion ECUSA faces in the wider Communion, it is hard to compete with word received at deadline that dozens of African and Asian bishops had begun a “concerted letter-writing campaign” to prevent a pro-homosexual liberal from being chosen as the next Archbishop of Canterbury.

The prelates reportedly are preparing to inundate the Crown Appointments Commission with demands that Dr. Carey’s successor hold “traditional beliefs” on doctrine and morality.

Sources included Reports by Robert Stowe England, *Foundations*, *The Daily Telegraph*, *Episcopal News Service*, *The Living Church*, *Virtuosity*, *The Tampa Tribune*, *The Church of England Newspaper*, *The Detroit Free Press* ■

Festivals of Faith!

Proclaiming One, Holy, Catholic & Apostolic Church

In association with the Anglo-Catholic societies of North America and England, the Festivals of Faith are uniting loyal Anglicans in Catholic worship, teaching and fellowship.

Register now and witness to the truth of the Gospel, the historic creeds and the Faith of the Church Universal.

2002 Festivals are scheduled for:

- St. Paul’s Cathedral, Peoria, IL, June 1
- St. Luke & St. Paul’s Cathedral, Charleston, SC, June 29
- St. Michael’s Church, Carlsbad, CA, November 9
- St. Luke’s, Bladensburg, MD, June 8

Each Festival begins with a Pontifical Mass, followed by lunch, addresses, Q&A panel, ending with Evensong & Benediction. Speakers to include:

Bishops Keith Ackerman, Jack Iker, David Schofield, John Broadhurst, and Lindsay Urwin; Dean Robert Munday; Fr. David Moyer; Abbott Alberto Morales OSB; Katherine Heidt

Registration free, donations accepted. Please make checks payable to: St. Luke’s Episcopal Church, 4002 53rd Street, Bladensburg, MD 20710

Please contact Fr. Michael Heidt, Rector of St. Luke’s, Bladensburg, and Festival Coordinator, to register and for further information: Michael_heidt@hotmail.com; 301/927-6466.

CHURCH DIRECTORY

CALIFORNIA

Alpine

Church of Christ The King

(ECUSA/FIFNA)
1460 Midway Dr., Sun (Sept-May) 7:30a MP, 8 & 10a HC; Sun (June-Aug) 8:30a MP, 9a HC; Wed Noon HC; Thurs 6:15p EP, 6:30p HC; Fri 9:15a MP, 9:30a HC; The Rev. Keith F. Acker, Rector; The Rev. Frank Pannitti, Associate; 619/445-3419, fax 619/445-7409; xtk@home.com; www.ChristTheKingAlpine.org

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 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

San Diego

Holy Trinity Episcopal Parish

(ECUSA/FIF-NA)
2083 Sunset Cliffs Blvd.; Sun Said Mass 8a, Sung Mass 10:30a; Wed Mass 9:30a; Thurs Mass 5:30p; Fri Mass 7a; All Masses '79 Rite I; The Rev. Lawrence D. Bausch, Rector; The Rev. Canon C. Boone Sadler Jr., Asst.; The Rev. Victor H. Krulak Jr., Asst.; 619/222-0365, fax 619/223-3867; e-mail: htec@concentric.net; website: http://members.home.net/cassius/holytrinity.html

COLORADO

Colorado Springs

St. Athanasius Anglican Church

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

Denver

St. Mary's Church

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

FLORIDA

Jacksonville/Orange Park

Church of St. Michael & All Angels

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

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

(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

Baltimore

Mount Calvary Church

(ECUSA)
816 N. Eutaw St. (at Madison Ave.); Sun Low Mass 8a, Confessions 8:50a, Rector's Class 9:10a, High Mass 10a; Mon Low Mass noon, Joseph Richey Hospice, 830 N. Eutaw St.; Tues-Wed-Thurs Low Mass noon, Mt. Calvary Church; Fri Low Mass 8a, Joseph Richey Hospice; First Sat Marian Society, Mass & Rosary 9a; First Thurs Healing Service 6:30p, Third Fri Confraternity of Blessed Sacrament, Benediction & Meditation 6p; All Masses '79 Rite I; The Rev. John W. Klein SSC, Rector; The Rev. Arthur E. Woolley Jr., Honorary Asst.; The Rev. Raymond F. Heron Jr., Deacon; 410/728-6140, Fax 410/728-6720; e-mail: mtcal@aol.com; website: www.mountcalvary.com

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 410/923-6293

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 5:30p Solemn High Mass; the Rev. Dr. Robert Scheinholzer, 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 Sung Mass 10a; Weekday Masses: Tues & Hymns 9a; Weekdays - Masses: Tues & Thurs 9p; 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. Mayer, SSC, rector; 610/525-7070; fax 525-7514

SOUTH CAROLINA

Florence

Anglican Church of Our Saviour

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

TEXAS

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; church voice/fax no. 214/941-0339; e-mail: fjheidt@aol.com

Midland

St. Paul's Anglican Church

(Anglican Church in America)
2900 Princeton Ave., Sun HC 10:30a, SS 9:30a; 1928 BCP; The Rev. Dale Stinson; 915/699-4088

VIRGINIA

Arlington

Church of St. Matthias

(Anglican Church in America)
3850 Wilson Blvd. (Wilson Blvd. Christian Church); Sun HC 9a; The Rev. Stephen Petrica; 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

WASHINGTON

Auburn

King of Glory Church

(Christian Episcopal Church)
Zion Lutheran Church Chapel, Auburn Way S. and 17th Ave. S.E.; Sun 12:30p; The Rev. T.C. Casimes; 206/447-0706; ewebccc@townet.net

BRITISH COLUMBIA

Vancouver

St. Peter & St. Paul

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