

## OF GENERAL INTEREST:

**\*MUSLIM AND CATHOLIC STATES** at the United Nations recently overcame European supporters of a global homosexual lobby previously suspended as an observer group at the world body because of its links to pedophile groups. In a 29-17 vote with seven abstentions, the UN Economic and Social Council upheld a committee report rejecting the International Lesbian and Gay Association (ILGA) as a consultant non-governmental organization on grounds that the Brussels-based lobby with 300 member groups in 76 countries did not document that it had purged pedophile groups such as the North American Man/Boy Love Association. - *The Washington Times*

**\*"THE TALIBANIZATION OF NIGERIA"** is the title of a major report released in May documenting the "brutal and destabilizing effects of the growth of extremist sharia (Islamic) law in Nigeria." The 101-page report from Freedom House's Center for Religious Freedom finds profound violations of human rights and religious freedom which undermines Nigeria's democratization process. The Center's report is based on research in several countries and a fact-finding mission to Nigeria, led by Dr. Paul Marshall, senior fellow at the Center for Religious Freedom, who interviewed religious leaders, government officials, human rights activists, and victims of religious discrimination throughout Nigeria. The report warns that if left unchecked, sharia's further spread could provoke widespread inter-religious conflict, and transform Nigeria, Africa's largest nation, into a center of radical Islamism, linked to foreign radical groups and governments. Currently, 12 of Nigeria's 36 states have adopted or intend to adopt sharia. Selections from the report are available on the web at [www.freedomhouse.org/religion](http://www.freedomhouse.org/religion).

**\*THE U.S. SUPREME COURT** ruled May 13 that Congress' attempt to protect children from Internet smut is not unconstitutional simply because it imposes standards of the nation's most conservative communities. The 8-1 decision threw out the American Civil Liberties Union's summary victory in the lower courts, but left in place an injunction against enforcing the 1998 Child Online Protection Act (COPA) until lower courts re-examine the effect of free speech protections on it. "We hold only that COPA's reliance on community standards to identify material that is

harmful to minors' does not by itself render the statute substantially overbroad for purposes of the First Amendment," the court said in an opinion written by Justice Clarence Thomas. Not all the justices agreed with Thomas' reasoning, but the bottom line judgment was supported by all but Justice John Paul Stevens. - *The Washington Times*

**\*HOMOSEXUAL SCHOOL EMPLOYEES** have been allowed by a California public school district to "come out" in front of children in school without obtaining parents' permission. A unanimous resolution allows teachers at the Hayward Unified School District to talk openly about homosexuality or to discuss their homosexual lifestyles with students during class. The district's school board says such action is required under the California Student Safety and Violence Prevention Act of 2000. Teachers also are allowed to include homosexual figures or role models in class and to read books with homosexual characters such as **Heather Has Two Mommies**. The case in Hayward is part of a growing national trend in how school districts deal with homosexuality. Scott Lively, president of the Pro-Family Law Center in Citrus Heights said, it is "a national campaign...to homosexualize the public-school environment" and to try to gain pro-gay voters. - *The Washington Times*

**\*THE COUNCIL FOR SECULAR HUMANISM** recently urged "all American citizens who believe in the separation of Church and State" to protest the May 2 National Day of Prayer declared by President Bush, which the Council termed "a predominantly Christian event." The Rev. Lloyd Ogilvie, Senate Chaplain, drafted the official prayer for America for recitation at the event. Council Chairman Paul Kurtz said he was "appalled" by this. "This seems to me to be a gross violation of the First Amendment that Congress shall make no law respecting the establishment of religion." "This National Day of Prayer is an apparent attempt to cast this country as a Christian nation, which it most decisively is not," said Council Executive Director Ed Buckner.

**\*IF ALL GOES** according to plan, the world's southernmost Orthodox church will open soon at a Russian polar research station on the driest, coldest and windiest continent. The future Church of St. Nicholas is to offer pastoral care to the handful of Russian researchers at the Bellingshausen station on King George Island in Antarctica. - *Ecumenical News International* ■

# THE Christian Challenge

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# THE Christian Challenge



THE ONLY WORLDWIDE VOICE OF TRADITIONAL ANGLICANISM—FOUNDED 1962

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## OUTTA HERE

Persecuted Orthodox Priest,  
Fr. Samuel Edwards, Flees ECUSA  
For The Continuing Church

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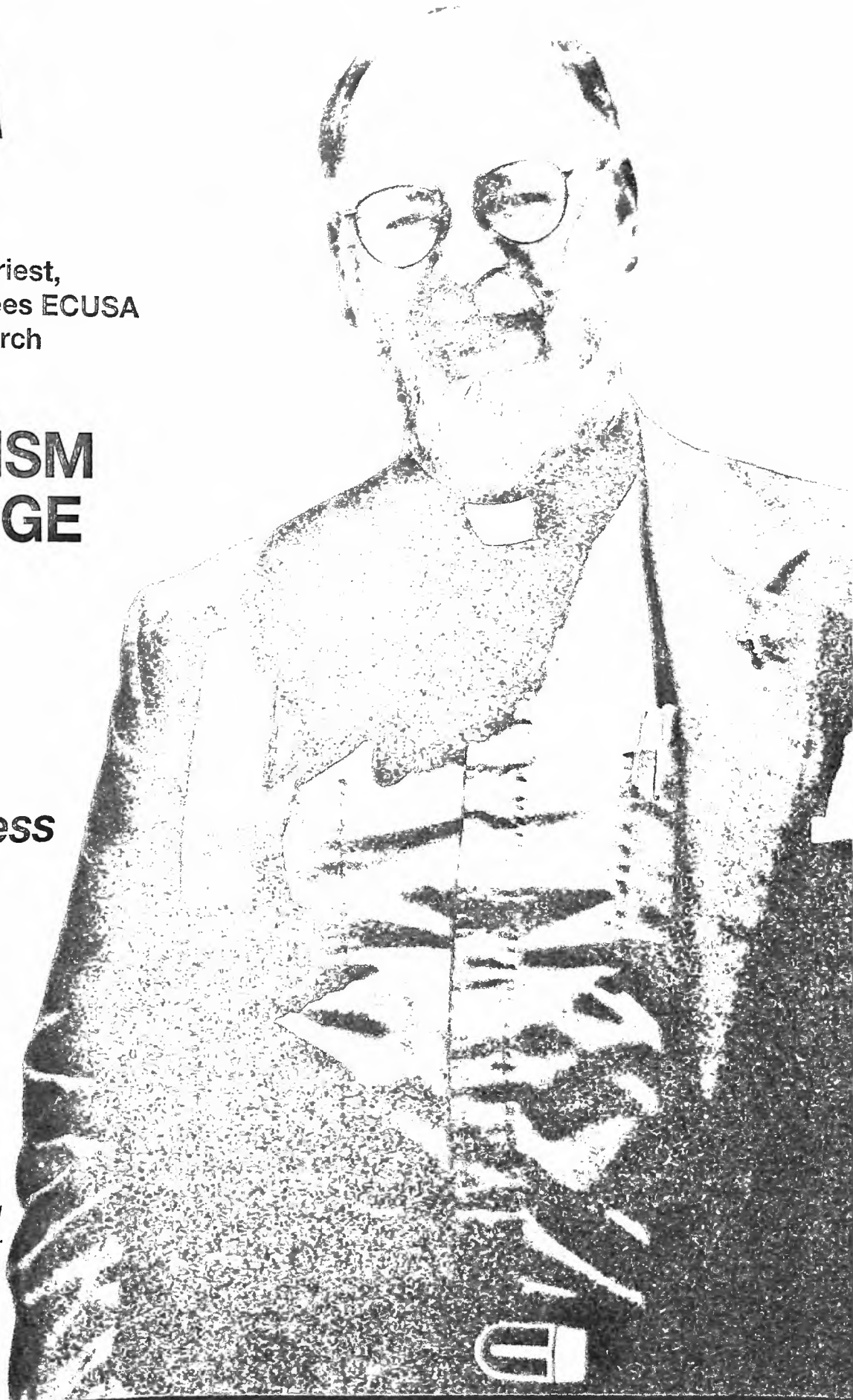


PHOTO: Fr. Samuel Edwards in front of Georgetown's APCK Parish of Christ the King, after announcing his departure from ECUSA June 27. Challenge photo.

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

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# Backtalk

## HUH?

When I read your report that Peter James Lee, the Episcopal Bishop of Virginia, [had said he] is not a “censor of unorthodoxy and guarantor of tradition” (*TCC, May/June, Page 20*), I experienced several successive emotions.

At first, I was genuinely confused. The tasks that the bishop declines to perform are precisely those he is charged with carrying out. As the “chief pastor and teacher” of his diocese, a bishop’s principal duty is to guard the orthodoxy of teaching, and to pass on the tradition undiminished and unimpaired. As the *Book of Common Prayer* puts it, he is “to banish and drive away from the Church all erroneous and strange doctrine contrary to God’s word; and both privately and openly to call upon others to do the same.”

Next, I felt sad and angry that one charged with such a solemn responsibility could so lightly fail to carry out a duty laid on him by divine commission.

At last, I found encouragement. The bishop cannot simply declare the Episcopal Church inhospitable to those seeking what he calls “dogmatic clarity.” The global Anglican Communion, of which [ECUSA] is but a tiny and shrinking part (perhaps 1/40th), is full of millions of faithful Christians, who have both doctrinal and moral “clarity” and...are unafraid to say so. Perhaps Bishop Lee should look from the [confines] of his Richmond offices to the persecuted and suffering Anglicans of Nigeria, Sudan and elsewhere for examples of how to proclaim the faith clearly and boldly.

The immediate cause of this sad episode—the febrile yammering of an eccentric professor—is of little actual importance. A simple disavowal by the bishop is all that is required, but he is apparently incapable of it.

There are no new heresies. They were all thought of in the first four centuries of the church’s history, and they are periodically recycled by those who know so little history as to think that they have discovered something new.

Likewise, there is no new orthodox faith; there is just the one faith “once delivered” and held in trust by each generation of

Christians for the next. May we be worthy of that trust and discharge it faithfully.

A bishop is called to be the focus of unity in his diocese. If Bishop Lee persists in this course, he can be the focus of only division and strife.

Stephen Page Smith  
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Alexandria, Virginia 22310

## PRIMATES’ MEETING REPORT

[Anglican] primates can issue all the orthodox-sounding statements they wish, but as long as they take no concrete action—and for what I can see they have taken none—they have done nothing worthy of attention from any informed onlookers...

...I expect that Fr. Moyer will not experience a “rehabilitation” anytime soon, since buffoonish, perjured [Bishop] Bennison has effectively painted himself into a corner and the good Fr. Moyer will not yield on the point of principle.

William J. Tighe, Ph.D.  
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[Your report] was a stupendous effort. Excellent in every way. Kudos!

Robert Stowe England  
Arlington, Virginia

## “RAW COERCIVE POWER”

In 1984, when I left the Episcopal ministry, I wrote a letter to my bishop (at that time James W. Montgomery, Bishop of Chicago). [In one part of this] eight-page letter...I stated my conviction that when the leadership of ECUSA abandons the truth and cannot lead by persuading others thereof, they will have no recourse but to rely on raw coercive power.

And that is in fact exactly what has happened in the Episcopal Dioceses of Pennsylvania (Rosemont), Washington [D.C.] (Accokeek), Southwest Florida (Tampa), Michigan (Cranbrook), and, again, Washington D.C. (the Howard University Chaplaincy) (*TCC, March/April*). Here is...what I wrote in that letter 18 years ago:

...[T]he Episcopal Church seems to be tending more and more toward a theologically empty, biblically bypassed, intellectually gossamer, and metaphysically non-committal unitarian-universalism in which one may believe anything one wishes so long as one does not maintain that one’s beliefs are ontologically true, i.e., grounded in reality itself...

It is not surprising, therefore, that the crisis in liberal circles of Christian faith and belief has led to relativizing the absolute (e.g., God in His Revelation) and an absolutizing of the relative (e.g., ideologies such as Marxism, contemporary cultural beliefs and values, revolutionary movements, ecclesiastical postures on social, political and economic questions) or that...these same liberal circles are...prone to be infatuated with the new, the contemporary, the changing...[even though] contemporaneity is by nature here today and gone tomorrow.

The problem with absolutizing the relative is that, as has in fact happened, special ecclesiastical interest groups have sprung up which are often politicized, de-theologized, and frequently in opposition to one another, and that the leadership of [ECUSA], no



Here you are, Marsha dear. It's so wonderful to be able to help the less fortunate in a concrete way. I've brought three scrumptious ball gowns, several sheer negligees, a formal pantsuit, some high-heeled Gucci shoes...

Cartoon courtesy of *The Christian Observer*

longer relying on the power of the Truth as the only real source of unity, often relies instead on rhetoric, sloganeering, and raw canonically coercive (and sometimes intellectually coercive) power.

The fatal flaw in relying on power (as opposed to the Truth) as the ultimate means of unity is that the leadership must spend increasing amounts of energy just attempting to hold together...these opposing groups [internally], lest the whole...superficial "community" fly apart.

The above two paragraphs, overlong sentences, warts and all, speak for themselves.

Hampton (Athanasios) Scott Tonk  
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Mr. Tonk is now an Orthodox layman. - Ed.

## CHRISTIANS SHOULD READ THE SIGNS

I believe that the Christian faithful should read the signs of the times, and then fall on our knees in prayer to God, interceding for the conversion of sinners and mercy for the whole world. No political or legal maneuvers can help now; no party or prelature or sect or ideology can manage the emerging crises. Our only help is in the Lord.

Consider first what's happening to the Churches. Some of the hierarchs in the Episcopal Church and the Catholic Church in the U.S. are behaving like wolves in miters, preying upon their own flocks; most others act as hirelings who fail to protect their people from spiritual peril. As a result, in different ways—all harmful to the faith—the government is poised to intervene massively in the Churches.

In ECUSA, the traditionalist priest Fr. Samuel Edwards has decisively lost the federal court suit brought by Bishop Jane Dixon. He's out, and liberal Episcopal bishops now have a federal precedent for overriding the checks and balances in canon law. Now more than ever, the rights of clergy and parishes in "hierarchical" churches are subject to the whims of bishops, since the federal court has made each bishop the "pope" of his own diocese. This new ruling will help revisionists and petty tyrants in many denominations.

The long arm of the law also is reaching into the Catholic Church—with good reason, it seems at first glance. Nevertheless, several state legislatures are considering laws that would compel Catholic priests and bishops to reveal even those instances of clergy sexual abuse divulged under the sacramental seal of confession. The attempts to invade the confessional have not succeeded—yet.

In response to long-standing cover-ups and transfers of priestly perverts from job to job within the Catholic Church, the legal system is now moving to take control of how aberrant priests are reported, investigated, and disciplined. Thanks to the sloth (or worse) of most of the American Catholic hierarchy, the way is now open for much more direct government intervention into church management and policy. In New Hampshire, a woman has sued the Catholic Church for sex discrimination: the Church's refusal to ordain women. This foreshadows a full-scale effort to make the Church conform to secular belief systems. The devil laughs; the New Persecution of the faithful can now grow out of an entirely justified response by courts and legislators to gross negligence and grave immorality on the part of the Catholic hierarchy.

The longer the Catholic hierarchy fiddles, the greater will be

the retribution. The initial signs are not good. In Rome, American cardinals stated that only a "notorious" priest who is "guilty of the serial, predatory sexual abuse of minors" should be immediately defrocked. Bishops and their lawyers continue to blame abuse victims. Several Vatican Curia officials have blamed the media for the crisis, and one said that molester-priests can rightly be given new posts after treatment without notifying the new parish, to protect the priest's privacy. Even after all the revelations, the hierarchy's bottom line appears to be self-protection, rather than protection of children and care for souls. Let them beware, for "the time has come for judgment to begin with the household of God" (1 Pt. 4:17).

One well-informed Catholic priest, who correctly predicted in January that the Boston crisis would be replicated nationally, expects much of the money and visible structure of the American Catholic Church to disappear soon. It appears that Catholics face a spiritual upheaval equivalent to the Reformation, and it will not just affect them. All Christians will feel the shock waves from the Catholic earthquake.

As for the effect on society of a new Reformation that will occur at Internet speed—remember that Europe was rent by civil strife and religious war from 1517 through 1648. These wars paved the way for the Enlightenment and for an attack on all religion—culminating in the French Revolution and the Terror. It can all happen again, more quickly than anyone might imagine.

With spiritual upheaval will come political and economic upheaval. Again, the signs are ominous, and constitute an urgent call for repentance and conversion.

Our government warns of inevitable, large terror attacks against the U.S.—including use of atomic, gas, and germ weapons; supporters of terrorism themselves say the same. Deadly violence continues between Israelis and Palestinians, and could engulf the entire Middle East at any time. With the developing Indo-Pakistani confrontation, the world is closer to nuclear war than it has been since the Cuban Missile Crisis of 1962. Such a

**...IT IS, OF COURSE, THE REALITY** that many organizations, societies, schools, hospitals, churches and libraries (and non-profit publications! - Ed.) would not exist, or would exist only minimally, without the provision of help through the disbursements of the last wills and testaments of well disposed people. The work of the kingdom in the providence of God is partly dependent upon the provisions of the last wills and testaments of the baptized..." - The Rev. Dr. Peter Toon, Vice President of the U.S. Prayer Book Society

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war could easily involve the Great Powers; China is allied with Pakistan, and India is allied with Israel, and has historic ties to Russia. Even if the U.S. does not suffer a direct strike in this war, the economic effects would be disastrous—a “post-9/11” slump magnified many-fold, as global trade and global confidence evaporate.

Since the 1940s, there has been an uneasy balance of nuclear terror—but in an amazing contradiction to Murphy’s Law, many things that could have gone wrong did not. Neither accident, nor technical error, nor human malice sufficed to start World War III. But don’t bet the farm that this protection will continue!

With 9/11, the U.S. was warned. The enemy attacked the symbols of our economic and military might. Have we responded well to the warning? It seems not. Although the U.S. remains “religious” in comparison to many other nations, the post-attack rise in church attendance has not continued; many Americans seem to have settled back into a disregard for God.

The Culture of Death remains entrenched. More states are considering following the lead of Oregon, whose laws allow euthanasia. After 9/11, Planned Parenthood of New York offered free abortions in some areas of the city as its response to the attack on America. Under the guise of “therapy” and “research,” efforts at human cloning—and mixing human and animal DNA—move ahead.


The Enron scandal and the emerging, pervasive pattern of Wall Street and accounting firms’ dishonesty shows that “business ethics” has become an oxymoron. To such conduct, the Apostle James replies: “Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of Hosts” (*James 5:4*). Our politicians have responded to these crises as corrupt leaders usually do—with cover-ups and with new laws that give them more power over us.

In short, one need have no recourse to visions or apparitions to know that we are about to reap bitter fruit. For the most part, this chastisement will consist of God letting a straying human race have its own way for a while. We will then face the natural consequences of our negligence and wrongful acts. The more we resist God, the more we will punish ourselves. God will allow the pain to increase till we turn to Him.

Will this be the long-feared “Great Tribulation”? We don’t know, and we don’t need to know. It is enough to know that we must repent, amend our lives, and pray for God’s mercy on the world. Prayer and repentance mitigated or delayed punishment for King David and for Nineveh. It can do so again—for ourselves, for our loved ones, and for the world.

Lee Penn  
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## Fortieth Anniversary Series

We here conclude the reprise of CHALLENGE Founding Editor Dorothy Faber's acclaimed series focusing on the Humanist Manifesto of 1932 and the effect of humanist thinking in the church in later decades. *Stranger in the Pulpit* was first published in TCC, and subsequently as a booklet, in 1965-66; it was likewise republished in revised/updated form in 1980-81.

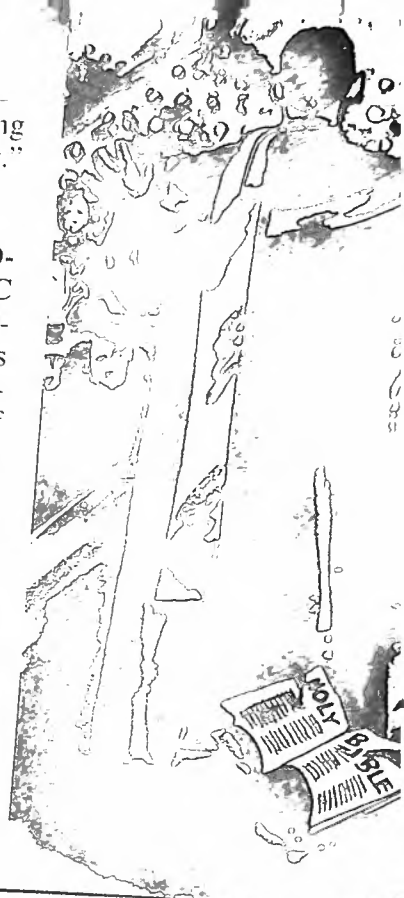
### V: The Historical Development Of Humanism

ENGLAND'S LORD MACAULAY once wrote that, when men adapt syllogistic reasoning in dealing with things that "cannot be circumscribed by precise definition; when once they begin to talk of power, happiness, misery, pain, pleasure, motives, objects of desire, as they talk of lines and numbers, there is no end to the contradictions and absurdities into which they fall. There is no proposition so monstrously untrue in morals or politics that they will not undertake to prove it, by something which shall sound like a logical demonstration, from admitted principles."

he that is called, being free, is Christ's servant." (1 Cor.: 7:22)

**THE DRIFT TOWARD HUMANISTIC THINKING** among American churchmen began, as nearly as can be determined, in the first part of the 19th century as the influence of many European philosophers began to spread.

The Rev. Rousas J. Rushdoony, one of the leading Christian scholars and writers in the nation today, has written that the first assault against God-centered faith in America came from Pietism and its offspring, revivalism.



## Stranger In The Pulpit — A Study Of Humanism

Together with those things he listed as being impossible to deal with a "precise definition," Lord Macaulay should have included "faith, worship, belief and freedom." For it is on those points that the humanist, and most especially the "religious humanist," parts company with the orthodox Christian.

Webster's Dictionary defines faith as "the assent of the mind to divine revelation." The religious humanist—unable to assent to anything that cannot be proved—dissects, reinterprets and/or severs divine revelation to suit his preconceived ideas.

The Christian believes that the whole of his life should be an offering of paying honor to God, as nearly as he—a sinner—is able to do so; and that his primary duty—in fact, the reason he was born into life by his Creator—is to worship his Heavenly Father. The religious humanist believes that service to his fellow men is his first duty, and that men not only can, but must, establish a utopian society—or what the Christian would call the Kingdom of God on earth.

The Christian believes that Jesus is the Christ, the Son of God, that He took our sins upon Himself, that He died for us, that He overcame death, that He ascended into heaven, and that only through Him that men are reconciled to God. The religious humanist—if he accepts the historical belief that Jesus lived at all—thinks of Him as the "social reformer" of His day, or as one who tried to live an exemplary life which each of us should try to emulate.

Freedom, to the religious humanist, is an earthly thing consisting of rights and privileges granted by the State, and subject to the will of and consent of the majority.

The Christian believes freedom to be a privileged state of existence, given to him by God, requiring additional responsibilities and duties on the part of those to whom it has been granted. That true freedom comes only to those who become disciples of Christ. As St. Paul put it: "For he that is called free, being a servant, is the Lord's freeman: likewise also

Pietism, which began in the Lutheran Church in Germany in the 17th century, was a movement that sought to instill into Protestantism a more emotional religious experience. Revivalism was centered in the development of methods to accomplish this.

By Dorothy A. Faber

And so, rather than stressing that it is the duty of man to worship and glorify God, the Church began to concern itself with the individual's own inner experience—the first step toward a man-centered religion.

Unitarianism played no small part in the development of humanistic ideas within American churches. The influence of Thomas Paine, who rejected Christianity and accepted "Nature" as God, extended far beyond the 18th century, finally leading to the establishment of the first Theist church in New York.

The Unitarians taught that God is a loving father and mother, but said as little as possible about any evil power that might exist. Just as do most of the Eastern Oriental religions, the Unitarians—or Theists—taught that Christ, like Buddha, was a great and wise teacher of good thoughts, words and deeds. To them, God was an unknown and incomprehensible deity.

The result was the development of an ethical society, calling itself the Unitarian Church, out of which came such men as Horace Mann and James G. Carter, who openly talked of creating a paradise on earth by abolishing poverty, ignorance and crime in the U.S. through education...

**TO ROUND OUT THESE** and other contributing influences came Charles Darwin and his theory of Evolution. Interestingly enough, Darwin was not a trained scientist; rather, he had studied at Cambridge University for the requisite degree of a priest in the Church of England. But his superficial knowledge in the scientific field seems to have been conveniently ignored—along with the fact that, according to Lady Hope of Northfield, England, who was often at his bedside before he died, Darwin returned to faith in Christ and in

Holy Scriptures, regretting that "people made a religion" out of the "unformed ideas" he had projected as a young man.

The idea of Evolution was not new. The Gnostics, in the early days of the Church, taught that man could "evolve" from the lowest form of humanity to the status of a god. But it was George Wilhelm Friedrich Hegel, the German philosopher, who developed the idea of social evolution as the explanation for history.

Hegel, who is often called the "father" of dialectical materialism—the foundation for communism—taught that the only thing that is real is what is rational and can be proved by logical means, resulting in what he termed, "The Absolute Idea." He described history as a progress from Pure Being (which he identified with China) to the Absolute Idea (which he sought to identify with the Prussian State).

"The history of the world," he wrote, "is the discipline of the uncontrolled natural will, bringing it into obedience to a universal principle and conferring subjective freedom."

To Hegel, whose influence did not end with his death in 1831, the State was the worldly organization which most closely approached reality, and individual citizens of the State approached reality only by their participation in the State.

**DARWIN'S THEORY** of biological evolution, which is taught in many schools today as if it were scientifically provable rather than simply a theory, completed the "package," and science now began to replace divine revelation in American churches.

"The implications of this were deadly," says Dr. Rushdoony. "The experimental method, it was held, is the means to certain and dependable knowledge, measurable knowledge, scientific knowledge, and the experimental method requires that all factors in experiment be controlled.

"Scientific socialism means, therefore, total controls; scientific economics thus is controlled economics. Sociology means the control of society for its welfare. Scientific or experimental psychology leads to knowledge of the control of man's mind and its development in terms of experimental knowledge. In every area, the experimental method, the method of science, means control, total control."

Meantime, the ideas of August Comte, the French philosopher generally credited with inventing modern sociology, had been implanted among American intellectuals.

Comte, who spent at least a year of his life in a mental institution, was an advocate of the political reorganization of society and, to this end, developed the doctrine of Positivism, based on his own three-age philosophy of history. The first age, Comte declared, was theological or mythological; the second was metaphysical or philosophical; and the third, or positive, stage dawned with the ascendancy of the scientists who would prove the uselessness of religion according to divine revelation.

This Positivist age would be ruled by empirical science, which would prove, once and for all, that nothing can be discovered or ascertained beyond physical facts and that which is cognizable by the senses.

Comte believed human behavior could be determined by the experimental method with the same degree of accuracy that physical behavior of inanimate matter could be proved. And, he reasoned, if man could discover the laws that governed his own behavior, he could manipulate society and thus bring about a utopian world.

A few years before his death in 1857, Comte altered his thinking somewhat due to a personal experience, and decided that the most important thing was not the science by which society

could be shaped but the scientists who would do it. In order therefore, to guarantee the existence of a group of such intellectuals, he started a new religion—the Religion of Humanity—the "god" of which was perfect humanity that would create the paradise he envisioned.

**ONE OF THE MOST POTENT FACTORS** in the growth of humanism was the eager acceptance of the theories of Sigmund Freud, the Austrian psychiatrist and founder of modern psychoanalysis. Freud taught that man had, as one part of his personality, the Id—or "it," meaning that part of the psyche which is regarded as the reservoir of the libido and the source of instinctive energy and urges that are common to all animals. The strongest of these instincts is the sexual drive, the libido. The Id, therefore, is completely impersonal because it is instinctive.

The other side of man's personality, said Freud, is that which is rational—of the Ego. Man becomes neurotic, he reasoned, when the Ego becomes trapped between the standards of behavior which society demands and the stronger animalistic forces of the Id.

In other words, Freud rejected the idea of sin as the basis of men's problems and failure; morality was not the law of God, but artificial and unrealistic demands by society upon the individual.

Freud not only discarded religion as an immature wish fulfillment, but also was the founder of the idea that men should not be blamed for the crimes they commit since society has created pressures that cause them to act in such a manner.

#### **NO REVIEW OF THE FORCES**

contributing to the growth of humanism in America would be complete without mentioning Soren Kierkegaard, the Danish philosopher (1813-1855) whose teachings

have provided the basis for "neo-orthodoxy" among modern theologians, and existentialism (the philosophy of existence) as popularized by French writer Jean Paul Sartre.

Kierkegaard has been called one of the most elusive writers in what could be termed "an age of obscurity." The man himself was a strange mixture of boundless energy, deep depressions, great insight, literary skill and affluence, and a passion for the Christian Gospels. One writer said of him, "Kierkegaard walked all his life on the edge of madness and he knew it."

Kierkegaard directed his brilliance toward a search for the meaning of existence which led him to denounce the objective, rationalistic philosophy of Hegel. He argued that Hegel's view of right was a gospel for institutionalized robots that have lost awareness of themselves as persons and are, therefore, content to live as mere functionaries of the State, the Church and the family.

The only reality, he thought, was man's inner conscience, and he based his ideas on the absolute dualism between faith and knowledge. For Kierkegaard, reality can be reached only by immediate experience, not by the manipulation of concepts.

Theologically, he carried to an extreme the Protestant doctrine that religion is a matter for the individual, which caused him to conclude that the real enemy of the individual was the organized church and the professors in the universities who pro-

*The religious humanist says God is there—somewhere—and then acts as if He does not exist. God becomes his "back-stop," his excuse for all manner of activities which he says show "God at work at work in the world."*

mote and defend the systems of government which ignores or negates the individual.

Kierkegaard believed firmly that he was calling men back to the lost faith in the God of their fathers—but it was a faith which had little relationship to historical Christianity because, to him, basic religious questions do not admit of rational answers. He believed that God remains wholly transcendent, and the abyss between man and God is too wide and deep for man to cross. Thus, his philosophy becomes one of complete despair, simply because he has “missed” altogether the Christ who is our Mediator and Advocate.

Although he thought of himself as a Christian, Kierkegaard seemed not to have understood Jesus or why He came. The historic Jesus, who lived and taught and died for men and their salvation, appears not to be the Christ of faith to the self-turned mind of Kierkegaard. For him, divine revelation did not exist, and man’s only hope was to worship blindly.

**THE TEACHINGS OF KIERKEGAARD**, in the long run, have proved to be the most dangerous to historic Christianity. Without his writings, there would have been no Karl Barth, Rudolf Bultmann, Paul Tillich, Reinhold Niebuhr and numerous other theologians to “demythologize” the Bible.

“Sin, in the light of existential analysis,” wrote Tillich, “is man’s

estrangement from his essential being...

I suggest that we drop the terms ‘original sin’ and ‘hereditary sin’ completely. They seem to be beyond salvation.

“Neo-orthodoxy argues that the Bible is filled with primitive super-naturalism, and that such ideas as the Trinity are symbolic expressions that should be

obliterated. Under existential analysis, divine law by which we are judged is the law of our essential being, judging us because of the estrangement from ourselves, rather than from God; salvation, redemption, regeneration and justification by faith are symbols equally as much as are the terms of savior, mediator, Messiah and Christ, and ‘revelation’ becomes only what personally concerns us.

“The upshot of this line of thought,” says Prof. H. D. McDonald, “is that we are left with a new form of humanism in which revelation seemed to be nothing more than the unveiling to man of the ultimate divinity of his own being.”

The result of these humanistic forces is all too clear. Rather than influencing the world, the Church seems to have been influenced by the world.

The death of Satan occurred long before the “death of God,” but it was never proclaimed officially. Rather it was a gradual demise, a slow fade-out, so lethargic as to go unnoticed by all but the most sensitive and alert. And with his death, sin became a relative thing, based on its degree of offense to society, not to God.

What remains is false Christology, concerned with a planned society and, as Dr. Rushdoony has described it, “the religion of Caesar rather than Jesus Christ.”

What remains is a Church that teaches its young people more about science and secular issues than it does about the Word of God; that prefers to entertain its youth by staging folk music and “clown” Eucharists, rather than instill in them the desire and need to worship and glorify the God who created them.

What remains is a Church dedicated to ecumenism, not much—as the Rev. Harold O. J. Brown has said—as the victory of love and humility over self-righteous zeal, but as the triumph of fatigue and indifference over concern for truth.

“Unfortunately,” he added, “much liturgical piety today, like much so-called Christian social action, is not the product of faith but a substitute for it.”

The Humanist, like the Gnostic, says that man is god. Unwilling to go quite that far, the religious humanist pays lip service to a God he says is there—somewhere—and then proceeds to act as if He does not exist. God becomes his “back-stop,” his excuse for all manner of activities, no matter how secular, political or absurd, and which he declares grandiosely are evidence of “God at work in the world.” And to question or challenge such activities is to risk public castigation...from these advocates of a man-made Utopia. The self-appointed architects of the “Kingdom of God” will brook no interference.

It is little wonder that young people today are frequently erratic in their behavior, that they dedicate themselves to a strange conglomeration of causes, crusades and cults, that they often act as if there were no tomorrow.

This is their inheritance: A lack of moral values; a void that can be filled only by the living God; a lack of exposure to valid religious teaching; and a tragic ignorance of the Lord Jesus Christ.

These are the gifts of religious humanism to the 20th Century—and the “best” may be yet to come.

## VI: The Utopian Dream—Planned Man

“SCIENTIFIC SOCIETIES are yet in their infancy,” wrote England’s late Bertrand Russell in 1952. “It is to be expected that advances in physiology and psychology will give governments much more control over individual mentality than they now have, even in totalitarian countries.

He envisioned that (e.g.) advances in diet and drugs, abetted by education and “injunctions,” would be used to exert this control in persons from a very early age. “Even if all are miserable, all will believe themselves happy, because the government will tell them that they are,” he wrote.

Some 400 years before Christ, the Greek philosopher Plato described in *The Republic* his vision of the perfect State: a government endowed with total control—even to the power of determining who should bear children and who should not—where life is planned for each and every citizen by “philosopher kings,” chosen from the intellectual elite of the nation.

Unfortunately, Plato’s vision of Utopia failed to take into account that man is a sinful creature and, as Caleb Colton—an English priest of the early 1800s—once wrote: “Power will intoxicate the best hearts, as wine the strongest heads. No man is wise enough, or good enough, to be trusted with unlimited power.”

Even more to the point, history has proved that idealists in positions of authority often can be the cruelest of men. Supreme Court Justice Louis D. Brandeis once said, “The greatest dangers to liberty lurk in the insidious encroachment by men of zeal, well meaning, but without understanding.”

**HUMANISM POSSESSES ALL** the characteristics necessary for the development of the controlled society established

*What remains from the “neo-orthodoxy” humanism has produced is false Christology, concerned with a planned society and, as Dr. Rushdoony has described it, “the religion of Caesar rather than Jesus Christ.”*

in the name of good. Since it disavows the existence of any authority or power other than man, and rejects the concept of sin, humanism holds to the belief that it is possible for men to establish the perfect State in which everyone will be "happy."

But what is required for this utopian "happiness" is to be determined by the intellectual elite, the scientists, the "philosopher kings," if you will. Without a supernatural God to govern all mankind and all nations, men will become as God. Until all power is put into the hands of a few who will force it to be "good," the world will remain troubled and unstable, and poverty and inequality will continue to flourish, in the view of the scientific humanist.

The humanist solution to the problem, then, is planned man.

Dr. G. Brock Chisholm, the Canadian psychiatrist who was the first Director-General of the UN's World Health Organization and one of the founders of the current concept of "mental health," delivered the William Alanson Memorial lectures in Washington, D.C. in 1945 on the subject of "The Psychiatry of Enduring Peace and Social Progress."

War, he argued, is the aggressive action that results from such neurotic symptoms as prejudice, isolationism, the ability to believe unreasonable things, and excessive fear. Such neuroses are the products of "unnecessary and artificially imposed inferiority, guilt and fear, commonly known as sin, under which we have almost all labored and which produces so much of the social maladjustment and unhappiness in the world."

Dr. Chisholm's solution is the establishment of a world police force "prepared to suppress ruthlessly any appeal to force by any peoples in the world," a redistribution of wealth so that everyone may live on the same general economic level, and the eradication through psychotherapy of the "neurotic tendencies" in human beings that cause wars. These neuroses, of course, develop because of "morality, the concept of right and wrong..."

Psychiatry, declared Dr. Chisholm, must free the race "from the crippling burden of good and evil," and "the responsibility for charting the necessary changes in human behavior rests clearly on the sciences working in that field."

"Psychologists, psychiatrists, sociologists, economists and politicians," he said, "must face this responsibility."

**IT WOULD BE FOOLISH** to place undue importance on the statements or opinions of one man, even one as influential as Dr. Chisholm. But there is so much additional evidence that he is not alone in his convictions that they cannot be brushed off as isolated or accidental coincidences.

In the last two decades, there has been a fantastic growth in what is called the behavioral sciences because they concern themselves with why human beings act—or react—as they do. It is a fascinating field of study, which is virtually without limitation.

But out of the experimental studies being made in this area have come many developments that, placed in the wrong hands, have a great potential for the total control of men. Dr. Carl R. Rogers, professor of psychology at the University of Wisconsin, was quoted in a national magazine as warning, "We have in the making...a science of enormous potential importance, an instrumentality whose social power will make atomic energy seem feeble by comparison."

Scientific researchers have long been experimenting with methods of changing behavior through electrical stimulation and the use of chemicals and drugs, some of which could be used to control whole populations of a region through (e.g.) spraying or introduction into the water supply.

The so-called "brain drugs" already developed include one that can make a shy mouse attack a cat, one that may enable a man to learn faster and remember better, another that can "erase" the memory, and still another that can help the individual to read better with greater retention. And those working in the field have said that the number of such drugs can be expected to proliferate into the thousands.

Some scientists have predicted that, in time, many individuals will be kept on tranquilizing drugs for their entire lives because they will be easier to control. This already may be occurring in the case of autistic children and others with brain damage.

With the growth of technology alongside the development of the "brain drugs," moreover, the time-consuming process of "mind control" might be greatly curtailed....

**DURING THE LAST DECADE**, scientists have unlocked the secret of life itself, and this discovery has given them the power to create and control living organisms. In the mid-1960s, a prominent molecular biologist, Dr. Rollin D. Hotchkiss of Rockefeller University, predicted that, through "genetic engineering," man would soon be able to alter physical and mental characteristics by tinkering with the genes. The result would be tailor-made babies—or "planned man."

At about the same time, a California organic chemist, Dr. Donald J. Cram, revealed that drugs might one day be used to generate "useful" mutations in humans in order to create individuals for specialized purposes. With the population of the earth increasing daily, he said, the time might also come when "control drugs" would be used in vast quantities "so that people can abide one another."

Of course, these latter might not be necessary because other scientists are investigating birth control substances, which can be introduced into the food or water supply to prevent conception in the entire population. According to Dr. Joseph W. Goldzieher, in an article for *Pacific Medicine and Surgery*, two compounds would be needed: one to inhibit fertility, and an antidote for persons wishing to have children.

But who would control the antidote? Some, including Dr. H. Bentley Glass, professor of biology at Johns Hopkins University, suggested that couples would be able to marry and have children only with the permission of a government "licensing agency" charged with controlling the population and conducting genetic screening on prospective parents to determine whether they were likely to bear defective children.

In December, 1979, the international news magazine *Tea Point* reported that a do-it-yourself abortion pill could be available in the very near future. "Experimental drugs are now being tested on patients in many countries including the U.S., Britain and Sweden. They are based on prostaglandins, the natural compounds that induce a woman's normal menstrual bleeding and her labor in childbirth. They can also be given to

***Most humanists at the First Global Conference on the Future in 1981 seemed to believe that One World government is the only solution to global problems—and saw that as having a corresponding impact on the world's religions.***

induce an abortion...to avoid surgery in women more than 12 weeks pregnant."

In one way or another, it would seem, a significant group of scientists are determined to make it possible to control the world's population as a basic step in the development of "planned man." Such methods as "germ-cell banks" and conception by means of "controlled implantation" are already realities, although most human beings are not yet ready to accept the idea of shopping for their offspring in such a manner. If and when that time comes, it is likely that this could be a giant step toward control of human behavior.

**AND NOW COME THE "FUTURISTS"**—the secular theologians, the scientific and religious humanists, the political radicals, the environmental extremists, and a varied assortment of those who think of themselves as intellectuals—who are bent on shaping the future for the next billion years.

Almost 6,000 of them gathered in Toronto, Canada, July 20-24, 1981, for the First Global Conference on the Future sponsored by the World Future Society (WFS) and the Canadian Futures Society.

According to news reports from the Conference, the dominating view among the futurists was that national sovereignty is a thing of the past, and One World government is the only solution to our global problems. One delegate, Hazel Henderson—an economist and board member of the Washington-based World Watch

Institute—was quoted as saying, "This new world order is inevitable, even if the keepers of the old order resort to violence to try to stem the tide." The "competitive, aggressive, patriarchal, machismo" nation-states are finished, she declared...

W. Warren Wagar, professor of history at the State University

of New York in Binghamton, predicted that there will be a "new global mandarinat, an informal network of technocrats of all kinds that will gradually erode national power and even corporate power," adding that it was his personal hope that "the new mandarinat will be overthrown by a revolutionary, social democracy."

Perhaps the most interesting report to come from the conference was by David Becker, a young Lutheran from Green Bay, Wisconsin, who wrote his impressions of the gathering for *Christian News*. "Virtually all of the FGCF (First Global Conference on the Future) organizers were evolutionists and many of them do not believe in God, but this did not stop them from elevating man to the level of a god and from making numerous dogmatic statements," Becker wrote.

Becker reported that Willis Harman, in his keynote lecture, said that man was "god-like." Robert Jungk likened futurists to the Christians of the Roman era in that they are "advancing a new religion." And Honorary FGCF Chairman Maurice Strong of Canada declared, "In a very real sense, then, we are today in command of our own evolution."

At one of the religion sessions, Becker reported, a Ph.D. biologist who said he had been involved in family planning around the world, declared, "I hate religions." Claiming to speak for the majority at the FGCF, he added, "Let's have a little bit of euthanasia for religions and rid ourselves of the pathetic belief in the supernatural."

During the session dealing with "Religion in a Technological World," Becker reported, one of the panelists—Hindu mystic Charlotte Waterlow, director of the New England branch of World Federalists—declared that "dogmatic religions are finished" because "divisive dogmas can't survive in a world that respects human rights." She said that heaven on earth was possible, that she sees a religious awakening happening now, and that "today it's embarrassing to talk about God, not sex."

"We should try to make man as he should be—in the image of God," she concluded.

Another panelist, former Roman Catholic Howard Didsbury, deplored the resurgence of "religious fanaticism," declaring: "The alarming prospect for the future is that the process of modernization in some parts of the world and of post-industrial civilization in others may be contributing to the rebirth of this disquieting phenomenon. Stunted in their own inability to enjoy the richness of personal development, self-appointed moral censors convince themselves that they are peculiarly conversant with divine wishes for human conduct. In God's name they can inflict great suffering and even destruction. Devoid of any regret or remorse, they can wreak havoc."

Didsbury predicted that "interfaith dialogue may be the future of the ecumenical movement."

**FOLLOWING HIS EXPERIENCES** with the futurists, Becker made an extensive study of this rapidly growing movement, and presented his findings and conclusions to the readers of *Christian News* on December 29, 1980.

"Futurism," he said, "has its roots in the pagan religious system of ancient Greece, in the oracle of Delphi and in Apollo, the god of reason and form. However, the modern futurist movement began only about 20 years ago. Edward Cornish, who was born in New York City in 1927, can be credited in large part with the founding of futurism...The WFS owes its growth in part to U.S. government financial assistance...Today the WFS has 50,000 members throughout the world, among whom are many outstanding scholars and world leaders."

According to Becker, few futurists believe that Jesus Christ is coming again to judge the living and the dead. Almost all are atheistic evolutionists and "desperately hope for a peaceful one world order, a Paradise on earth." Not all futurists try to predict the future, but all are supposed to try to affect it, presumably in terms of promoting a humanistic society.

Many futurists think of themselves as being "religious," but most of these are such in an Eastern mystic meditative sense. If a futurist does hold to a religion, he/she is expected to use it as a means for advancing an earthly peace, and the general futuristic mindset is antagonistic toward orthodox Christianity. Some, for example, argue that man created God.

What is most significant is that Becker is convinced that humanistic futurism is making steady inroads into the mainline Church bodies, many of which have futurists on their staffs or in key leadership roles. "The proponents of organized religion involved in futurism," Becker said, "almost never speak of Jesus Christ or refer to the Bible. They prefer to rely on opinion surveys instead of the Bible in deciding how to act."

**The Humanist Manifesto II scored "traditional theism" and national sovereignty while upholding the individual's right to "varieties" of sexual expression; to birth control, abortion, divorce, suicide and euthanasia.**

Under the circumstances, it is almost impossible not to recall that St. Paul, in his second letter to Timothy, warned of the "perilous times" that would come in the latter days, when men would be "lovers of their own selves... having a form of godliness, but denying the power thereof," and when "evil men and seducers shall wax worse and worse, deceiving and being deceived."

The Christian believes that the cure for the human predicament is Jesus Christ. The humanist believes the cure is found only in man. The struggle between the two doctrines grows more intense each day.

## VII: The Coming Of The Kingdom

FORTY YEARS after the Humanist Manifesto was issued, a 4,000-word document titled *Humanist Manifesto II* was drawn up and signed by 120 religious leaders, philosophers, scientists, writers and social scientists.

The signers included Andrei Sahkarov, the physicist who has become a leading "dissident" in the Soviet Union; B.F. Skinner, Harvard psychologist; Sidney Hook, professor emeritus of philosophy at New York University; Rabbi Mordecai Kaplan, founder of the Jewish Reconstructionist Movement; Dr. Francis Crick, British co-discoverer of the DNA molecule; Isaac Asimov, author; Corliss Lamont, chairman of the National Emergency Civil Liberties Union; Paul Blanshard, anti-Catholic author; Joseph L. Blair, professor of religion at Columbia University; Albert Ellis, self-styled expert on sex; Lester Kirkendall, professor emeritus, Oregon State University, who is noted for his support of the Sex Information and Education Council of the U.S. (SIECUS), founded by Dr. Mary S. Calderone, also an avowed humanist; Edd Doerr of Americans United for Separation of Church and State; and the Rev. Dr. Joseph Fletcher, retired professor of Pastoral Theology at Episcopal Theological School in Cambridge.

Shortly after *Manifesto II* was made public, *National Review* magazine speculated on the various interests Paul Kurtz, editor of *The Humanist*, had to satisfy in writing H.M. II, "40 years and no new ideas after H.M. I."

It commented that: "The composition of the signatories is the giveaway: a united front of elderly secularists and religious hot rods—all convinced that their obsolescent liberalism is still the wave of the future, all certain, despite Hitler, Stalin, and Mao, that traditional faiths are still the real enemy. All men of much learning, they constitute the most poignant spectacle of the current nostalgia craze, and the greatest concentration of eccentric intelligence since Bertrand Russell dined alone."

H.M. II WAS AN EFFORT to update H.M. I, and makes even more clear than its predecessor that humanism—sometimes called "the fourth faith" by its advocates—professes a belief only in man as the savior of the world.

"As in 1933," the preface to H.M. II states, "humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers and to be able to do something about them, is an unproved and outmoded faith."

The document also says that "promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization and from rectifying social injustices... We affirm that moral values derive their source from human experience. Ethics is *autonomous* and *situational*, needing no theological or ideological sanction. Ethics stem from human need and interest. To deny this distorts the whole basis of life."

The Manifesto also declares: "In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered 'evil.' Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a *tolerant one*. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire."

H.M. II also affirms "an individual's right to die with dignity, euthanasia, and the right to suicide." Society, it says, should provide the means of satisfying the individual's "basic economic health, and cultural needs, including, wherever resources make possible, a minimum guaranteed annual income."

The Manifesto is as critical of national sovereignty as it is of the "traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience." The time has come, it declares, to "transcend the limits of national sovereignty and to move toward the building of a world community. Thus we look to the development of a system of world law and a world order based upon trans-national federal government. . .

The problems of economic growth and development can no longer be resolved by one nation alone: they are worldwide in scope. It is the moral obligation of the developed nations to provide—through an international authority that safeguards human rights—massive technical, agricultural, medical, and economic assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease. Hence extreme disproportions in wealth, income, and economic growth should be reduced on a worldwide basis."

Finally, the Manifesto demands that transportation and communications be expanded across frontiers on the grounds that "the world must be open to diverse political, ideological, and moral viewpoints and evolve a worldwide system of television and radio for information and education." A skeptic might wonder if such a worldwide media system is not more likely to be used like the television screen envisioned by George Orwell in his prophetic book, *1984*: It could not be turned off by citizens in their homes because it was used for propaganda purposes.

The most significant statement in H.M. II is the opening sentence in the main body of the document: "The next century can be and should be the humanistic century." Those who signed the Manifesto firmly anticipate the coming of their Kingdom in the 21st Century—a paradise populated with amoral and self-centered individuals who have been taught to believe they are gods, but who will, in fact, be governed and controlled by a small and very elite group of humanist leaders. And everybody presumably will live happily ever after.

*Despite the fact that the U.S. Supreme Court has recognized humanism as a religion, it is taught without restraint throughout America's school system.*

Humanism's vision of the Kingdom, of course, is based on the idealistic conviction that man is basically good, rather than on the Christian belief that man is fallen and a miserable sinner. The humanist believes that man is perfectible through science and technology, and is quite capable, therefore, of creating worldwide utopia. Unfortunately, if such a world order ever comes into existence, a single individual—or a small group of individuals—inevitably would be given the responsibility of making the final decisions that would affect everyone, and almost 6,000 years of history show that such leaders usually become tyrants and dictators, not humanitarians. And tyrants and dictators are not customarily gracious about the kind of permissive society that is the dream of the gaggle of humanists who signed Manifesto II.

Throughout his history, man has been trying to save himself, and there is little evidence that he has made much progress in this quest. But the humanists prefer not to look back at history—which is somewhat puzzling since they argue that Christianity is a “myth” and humanism is based on “facts.” Having rejected theology, the humanist declares that Christians are unscientific and that religion must not be taught in the public schools because it is not based on scientific fact.

Yet humanism, which is taught without restraint throughout America's school system, is a religion—an authentic religion, according to a 1961 U.S. Supreme Court ruling in the case of

*Torcaso v. Watkins.*

In still another case—that of the *Washington Ethical Society v. District of Columbia*—the Supreme Court said of humanism: “The promotion of atheistic humanism in public schools is a hoax of such incredible magnitude that few, except those who are willing to expend the time and effort necessary to

find out for themselves, are willing to believe, and thus the hoax, clothed in the semantic seduction of respectable words and phrases is destroying not only our children, but our once-Christian nation.”

In his 1980 book on humanism, *The Battle for the Mind*, Tim LaHaye says: “The theological position of humanism is so well-defined and established that if it were expelled from our public schools and its disciples were retired from government service through the ballot box, they would immediately declare themselves officially a religion and file as a tax-exempt religious organization. They cannot do so now because they receive over 140 billion dollars annually to operate their vast network of churches, called schools, colleges, and universities. Why should they collect donations to support the propagation of their religion when, through our taxes, we pay for their services? Parents are compelled to send their impressionable children to schools where, in the name of academic freedom, only the religion of humanism can be taught.”

IN A SMALL PAMPHLET published some years ago by the American Humanist Association, Edwin H. Wilson revealed that Dr. Julian Huxley, noted biologist and former director general of UNESCO, wrote the American Humanist Association in 1951 to say: “I believe that some form of humanism will be the

world's next great religion...the lining up of Humanist and Ethical societies everywhere into some form of World Humanist Association is an essential next step.”

According to Wilson, who was at the time editor of *The Humanist*, the lining up occurred in Amsterdam, Holland, at the First International Congress on Humanism and Ethical Culture in 1952. As a result of that meeting, the International Humanist and Ethical Union was established as a permanent organization. “Now,” said Wilson, “humanism is on the march as a world movement.”

This seems, in fact, to be the case. Not only did H.M. II have almost four times as many signers as did H.M.I, but many of them were from countries other than the U.S. And at the height of the 1980 political campaign, there came forth “A Secular Humanist Declaration” which bore the signatures of 61 scholars and writers, some of them American and some British. These worthies launched a broadside against “the reappearance of dogmatic authoritarian religions” as evidenced by “fundamentalist, literalist and doctrinaire Christianity; a rapidly growing and uncompromising Moslem clericalism in the Middle East and Asia; the reassertion of orthodox authority by the Roman Catholic papal hierarchy; nationalist religious Judaism; and the reversion to obscurantist religions in Asia.”

The Declaration maintained that “these religious activists not only are responsible for much of the terror and violence in the world today, but stand in the way of solutions to the world's most serious problems.”

Criticizing the effort by any one church to “impose its view of moral virtue and sin, sexual conduct, marriage, divorce, birth control, or abortion, or legislate them for the rest of society,” the humanists also charged that it is immoral to “baptize infants, to confirm adolescents, or to impose a religious creed on young people before they are able to consent.”

In an article published by *Commonweal*, John Garvey responded to this by saying: “The secular humanist would presumably raise his child with an open-minded faith in the power of reason to solve any important problem. ‘Secular humanism,’ the declaration says, ‘places trust in human reason rather than divine guidance.’ I didn't know that this was so clearly an either/or affair, but they know it is.

“To raise a child in proper secular humanist fashion means getting across the idea that religion is a subjective, socially irrelevant taste for interpretations of the universe which are baffling and upsetting to Mom and Dad. It isn't necessarily a bad thing that parents who believe in secular humanism indoctrinate their children in this fashion; indoctrination is one of the things children are for. What is incredible is the assumption that religious people indoctrinate, and secular humanists guide people toward truth.” And, of course, “the secular humanist does not mind having his point of view taught as if it were the truth.”

What is most worrying is the humanist insistence that man should and can reason out his own moral principles and forget about such things as the Ten Commandments.

“Whereas religious codes are absolute—that is, firm and fixed, because handed down by God—humanist codes are relative,” commented editorial staff writer William Murchison in the *Dallas Morning News*. “My code is as good as yours, if not considerably better. That is why Virginia Woolf's uncle, the Victorian agnostic, Sir James Fitzjames Stephen, once confessed... ‘alarm at the spread of my own opinions. I do not doubt their truth, but I greatly doubt the capacity of people in general to bear them.’ With no absolutes commanding obedience, there was no telling what the less enlightened would do.

*continue on page 19*

**Still, the humanists may find they cannot “free” mankind from belief in God, from “the means of grace and the hope of glory” through Jesus Christ, who said that the gates of Hell would not prevail against His Church.**

# News of The Weird

## **NOBUNNY KNOWS THE TROUBLE THEY'VE SEEN:**

A clash over religion, First Amendment rights, hate crime legislation, and the limits of tolerance recently erupted in a largely conservative but increasingly diverse California community—and it all started with a chocolate bunny.

On the evening of the spring equinox, says *The Los Angeles Times*, 50 hooded pagans formed a circle in the parking lot behind the Witches Grove gift store in downtown Lancaster, prayed to their gods, and prepared a ritual sacrifice: a white chocolate bunny destined for a fondue pot.

In the nick of time, though, the Sterno can flames were extinguished by the wind, and what had been a tongue-in-cheek offering was spared.

But by then, about 20 Christians arrived on the scene to pray for the pagans' souls, two of them walking around the circle reading Bible verses. The mood of the event suddenly shifted.

Words were exchanged. A praying man, who turned out to be a sheriff's chaplain, was blaring Christian pop tunes through his SUV speakers. "Forgive them, Lord," he said. "They don't know what they're doing."

The pagans said they felt intimidated and called the Los Angeles County Sheriff's Department. Although the Lancaster station is three blocks away, it took deputies 4 1/2 hours to respond. By the time they arrived, everyone was gone.

The event was quickly dubbed "Wiccagate," and the pagans began to cry that the interruption of their services amounted to a hate crime. Law enforcement officials didn't agree, but the sheriff's chaplain was suspended over the incident, and the reason for the sheriff's department's slow response to the clash apparently remains in dispute. Many of the Christians who were in the parking lot that night are unrepentant and worried that the two-year-old shop in the heart of downtown Lancaster—catering to witches and warlocks—is an outpost of satanic activity. Many other residents are simply embarrassed for their Antelope Valley community.

Capping it all off, though, was a startling comment by a local Orthodox cleric, who opined that the Christians' action, while not a hate crime, had been motivated by a hatred based on a false assumption about the pagans.

"The Christians accused [the pagans] of being Satanists," he said, "and [the pagans] don't believe in that. It's only the religious right that believes in Satan."

**BARKING MAD:** In response to our May/June "Weird" report titled "The Three Minute Minister," a Church of England cleric confirms just how freely available "ordination" is on the Internet. He writes: "My little Griffon Bruxellois is now Reverend Rufus Dogg in the Universal Life Church and is legally able to officiate at weddings in a number of U.S. states."

**ANNUAL WEIRDNESS:** Each year on the anniversary of his syndicated religion column, Terry Mattingly takes a look at a few of "the mysterious, bizarre, amusing and even poignant items" that show up in his mail.

He noted, for example, that everyone from "angels to Zoroastrians...visits the pluralistic domain called *Beliefnet.com*, including one who wrote the he is a "werewolf...and also Catholic."

Mattingly also reported that waves of citizens in Palm Beach County, Florida called police when skywriter Jerry Stevens celebrated the arrival of 2002 by writing "God is Great" in the sky. They feared it was an act of terrorism.

On a brighter note, Mattingly notes that *www.clonejesus.com* appears to have gone out of business.

**ABSTINENCE:** It wasn't wine or desserts, but preaching, that one Church of England rector gave up during Lent earlier this year. *Church Times* reports that the Rev. Richard Ames-Lewis of Norfolk decided to use the "free" time to read theological books for future talks and sermons. But his congregation wasn't completely off the hook for Lent: Ames-Lewis brought in guest preachers and other speakers for the penitential period.

**JAMMIN' MASS:** The beeps, tunes, and other digital noise emitted by today's omnipresent cell phones just became too much for one Spanish priest. The Rev. Francisco Llopis felt, oddly, like the name of his church: The Church of the Defenseless.

Yet there was a solution: In order to ensure quiet, prayerful worship in his southeast coastal parish in Moraira, Llopis installed an electronic jammer to block communications between cellular handsets and cellular base-stations. Services are more peaceful these days.

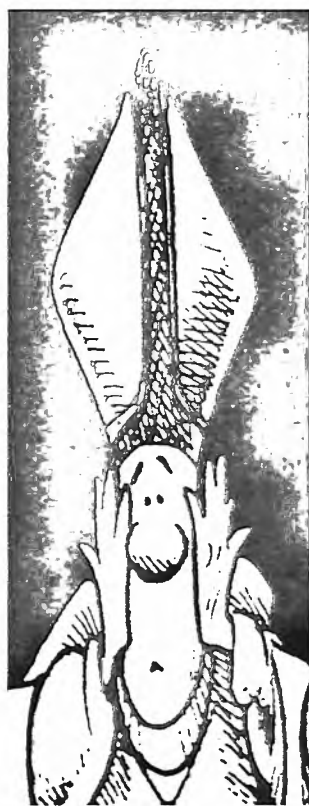
Maybe Llopis felt, too, that some balance in policy was in order: A few years ago the Vatican had to admonish Catholic priests not to take cell phones into confessionals.

**JUST IN TIME FOR THE BURGEONING CATHOLIC CLERGY SEX ABUSE SCANDAL,** an Orthodox Catholic has prepared a satirical catalog for the fashion-conscious but unfortunately-jailed cleric. Here are some of the selections:

*The Incognito.* Wonderfully washable wind-breaker is perfect for draping over your head when being pushed into the back of a police cruiser after sentencing. Manly tan twill makes an important fashion statement, and resists fading from Klieg lights and electronic flash. It appeals as often as you do!

*The Defendant.* Thinking of jumping bail? This desert camo combo will help you go places! Sturdy twill trousers and reversible jacket double as evening wear in Costa Rica.

*The San Quentin.* Sassy orange jumpsuit in cotton-poly blend will wow them when you're swinging your weed-whip along the Interstate! When Ordinary Time is "hard time," you'll love the cool collarless neckline and high inseam...Leg chains not included... ■







THE 1977 CHURCH CONGRESS in St. Louis, as seen from above.

way to ensure the continuance of orthodox Anglican life, and the integrity of communion within it. Rebutting charges of "schism," they firmly believed they had to leave the Episcopal or Canadian Anglican Churches in order to stay *within* the Universal Church.

It is a conviction that has taken hold (with far fewer divisions) among larger numbers outside North America in response to changes in order and doctrine in some other parts of the Anglican Communion. Updated preliminary estimates now suggest that there are 150,000 to 200,000 active Continuing Anglicans in the world, and over 300,000 total in Continuing and other "separated" Anglican bod-

ies combined. Even the estimated number of Continuers alone well exceeds the reported membership in each of nearly half of all "official" Anglican provinces. The Continuers' field is also ripe for the harvest, in a general and specific sense; according to statistics gathered by two leading research organizations, there are literally millions of persons in the world who identify themselves as Anglicans but who are inactive/unchurched, a fact which should alarm leaders of the "Canterbury Communion."

MEANWHILE, SOMETHING REMARKABLE has happened since the turning point '76 General Convention. Gradually, many traditionalists and conservatives who stayed on to fight the so-far-unsuccessful battle for reform in ECUSA have come to *essentially* the same conclusion that the North American Continuers made a quarter century ago—that some form of separation from the corrupted "official" province would be necessary for an ongoing and unhindered orthodox life and witness. This has been seen in recent years' calls by some faithful Episcopalians for a separate province of the Communion in North America, and in the two-year-old Evangelical venture known as the Anglican Mission in America.

It may seem that these more recent calls, and the AMiA, differ slightly from the Continuing Church, in that they have sought to retain a link to the Anglican Communion, which is still replete with faithful believers. Yet, those who gathered at St. Louis in September, 1977, *also* declared that they remained in communion with Canterbury and all faithful parts of the Communion; it was just that the Archbishop of Canterbury and his colleagues would not return the favor at the time. (In light of events since, not least the fact that Canterbury himself has ordained women priests, Continuers might wish to modify this statement today. It was significant, though, that Anglican bishops at the 1998 Lambeth Conference acknowledged and called for reconciliation with Continuing Anglicans for the first time.)

THE CONTINUERS' STATEMENT of continued communion was part of the historic document called *The Affirmation of St. Louis*, which set forth the basic positions of the '77 assembly. The *Affirmation* (to be republished in

**THIS SEPTEMBER**, traditional Anglicans will gather in St. Louis to mark the 25th anniversary of a gathering without precedent in church history.

The 1977 Church Congress in St. Louis gave rise to most of the North American "Continuing Church," a movement which has since spread to several other parts of the world. In fact, the numbers of those "continuing" historic Anglican order and faith outside of Anglican Communion provinces now are larger beyond North America than within it.

Convened by the (then) four-year-old Fellowship of Concerned Churchmen (FCC), the throng at the '77 Congress gathered in the wake of decisions by the U.S. Episcopal Church (ECUSA) and the Anglican Church of Canada (ACC) to break from the Church's historic apostolic order by ordaining women priests and bishops, and to banish ECUSA's 1928 **Book of Common Prayer**, based on the traditional (Cranmerian) model. It was supplanted by a book with multiple, and mostly modern-language, rites which some found doctrinally defective or generally unedifying.

Some conservatives in ECUSA or the ACC were not galvanized by those issues, or thought that separation was too extreme a step then. Certainly, almost no Episcopal bishops—including the 60-some prelates who voted against women priests at the '76 General Convention in Minneapolis—were willing to give any succor to the exiled clergy and laity; the only two bishops who did were on the scene for a relatively short time. Many believe the lack of seasoned episcopal leadership played a singular role in the sad fragmentation which has subsequently plagued the American Continuing Church, limiting its witness and appeal.

BUT WHATEVER ELSE one might say about the U.S. "Continuers," after a quarter century (and longer in some cases), they remain an active faithful remnant in parishes now rooted in communities across America.

They also were unusually foresighted. The Continuers knew 25 years ago that a critical, pivotal departure from the true Church had been wrought in ECUSA and the ACC which they feared would set in train other liberal revisions—a fear which plainly has been realized. They concluded that separation from their present church structures was the only

the next issue) became part of the official foundation of mainstream Continuing Church bodies, and today remains a common touchstone among them, something that unites despite jurisdictions which seem to divide.

It is the *Affirmation* and its significance and application today which will be the special focus of the FCC-sponsored silver anniversary celebration September 11-13 at the downtown Radisson Hotel in St. Louis. Some 30 entities—organizations, publications, and jurisdictions, including some still within ECUSA—are backing the event, titled

“Recapturing the Spirit of St. Louis.” (Please refer to the full page advertisement in this issue for more information.)

In light of this upcoming landmark celebration, and of *THE CHRISTIAN CHALLENGE*'s 40th anniversary year, we will continue our reprise of past TCC articles and features by reprinting some of the main addresses from the St. Louis Congress.

In this issue, we begin with the address given at the Congress by highly-esteemed Churchman and then-FCC President Perry Laukhuff. - *The Editor*

## THE PRESIDENT'S ADDRESS

**In the name of the Father and of the Son and of the Holy Ghost. Amen.**

I now declare this extraordinary Church Congress to be in session.

First of all, permit me to introduce myself. I am Perry Laukhuff, editor of *The Certain Trumpet*. I have the good fortune to be a communicant of Ascension Church, in Amherst, Virginia, whose rector is present at this Congress. I came to Ascension by way of St. Paul's Church, in Norwalk, Connecticut, and the former rector of that parish, who nurtured my faith and brought me into the Church, is also happily with us this evening. My colleagues in the Fellowship of Concerned Churchmen have honored me with the presidency of that organization and it is in that capacity that I preside over this gathering.

I wish I could present to you every one of the leaders of the organizations and publications making up the Fellowship, who have felt a heavy responsibility to represent a great mass of Anglicans and Episcopalians. They have labored in conscience and in prayer, first to try to prevent the developments which have made this Congress necessary, and second to bring about this Congress and to guide it to a positive result for our Lord's sake.

I cannot present everyone in the time available and so I shall have to limit myself to introducing the officers and the members of the Board of Directors of the Fellowship. They will have to represent all those who, through perplexity and anxiety, through difficulties and uncertainties, have stood together in the Fellowship of Concerned Churchmen since it was first loosely formed in 1973.

I want to make another and rather unusual introduction. You have met and greeted my colleagues. I want them to meet and greet you. We have here around 1,800 people. They come from nearly all the 92 continental dioceses of the Episcopal Church, as well as from Puerto Rico and Hawaii, and from many dioceses of the Anglican Church of Canada. With few exceptions, these are the faithful, and...represent the faithful, who refuse to surrender the faith received from the saints and our fathers. They have sustained us in the Fellowship through these trying months by their support and their prayers, and they have made this Congress possible. I ask my colleagues here on the platform and the other leaders of FCC organizations who are scattered through the hall to stand and join me in greeting this great assemblage with a round of applause.

It is now my privilege to introduce to you a bishop who gave me permission to do so, but said, “just say I am so and so.” I have to say a little more than that! Many of you heard him preach a memorable sermon one



Perry Laukhuff

year ago today in St. Mark's Cathedral in Minneapolis. I shall never in my life forget the moment when he held aloft his pectoral cross and declared in ringing tones that “the standard I hold aloft this Holy Cross Day is the symbol of No Compromise and No Cooperation—no compromise of the Truth, the Way and the Life: no cooperation with humanistic religion whose watchwords are empowerment.

relevancy and contemporaneity.”

In the year since then, he has been a quiet source of strength, uncompromising, faithful to his calling as a bishop in the Church of God. I am honored to introduce to you the bishop who will celebrate the Eucharist for us on Friday...the Bishop of Northern California, Clarence R. Haden Jr.

[W]ith the greatest of pleasure and with gratitude to God, I make one final introduction. There is in the Church a bishop, a man enjoying a well-earned retirement, whose conscience and convictions brought him forth from that retirement to serve God as he had vowed to do and to answer the cry for episcopal oversight which has welled up in these dark days from thousands of hearts. This Father in God truly has been that in a time of need and crisis. Heedless of the cost, impelled only by the need and his duty, he has criss-crossed this country, confirming, baptizing, preaching, giving pastoral guidance and care. He has represented the Apostles to those many parishes which have formally separated, to those many congregations which have sprung up as missions, and to some of those parishes which no longer have a faithful bishop to turn to. It is out of a full heart and with joy that I present to you the...Bishop of Springfield, retired, Albert A. Chambers.

**MY BROTHERS AND SISTERS IN CHRIST!** Permit me to open this Congress with a few brief words of my own. Much of what I say will doubtless be said again, and better, by others. I do not mean to anticipate them. There are, however, matters which cannot be too often emphasized.

If I were a preacher, and if this were a sermon, I would surely take as my text

***It is a strange Congress—called by people with no authority but their faith, attended by people with no authority but their faith. We...speak for the lacerated Church.***

that superb passage in the Epistle to the Ephesians, in which St. Paul warns us that we wrestle with principalities and with powers, and with spiritual wickedness in high places. He admonishes us to put on the whole armor of God—truth, righteousness, the gospel of peace, faith, salvation, and the “Sword of the Spirit, which is the word of God.” Thus, he says, we can withstand in the evil day, and having done all, can stand—unafraid, unbeaten. What magnificent words, what magnificent reassurance for us at this moment!

I referred to this Congress a few moments ago as an “extraordinary” Congress. As far as I know, it has no exact precedent or parallel in Anglican history. It is a strange Congress—called by people with no authority but their faith, attended by people with no authority but their faith.

We are not a Church, but we speak for the lacerated Church. We are here because our unity in Christ and our community of faith mean more to us than a false, shallow and compromising paper unity in those human institutions called the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America. We are not a synod, we are not a General Convention, nor are we a constitutional convention. We will not have the time or the means for argument and debate, for points of order and motions and resolutions.

**WE ARE HERE TO WITNESS**, to express to the Church Universal our unshaken faith in its wholeness. The Fellowship, acting on faith and in the role of spokesman for the mass of as yet unorganized Churchmen in our two countries, will offer a platform and a provisional plan for the continuation of the Anglican and Episcopal Churches in North America—a provisional plan to which, God willing, you and others of the faithful can rally.

To a degree, the eyes of Christendom are upon us here. Several Church bodies have observers present. The other Apostolic Churches are keen to see what manner of Christians we are—how sound, how zealous, how faithful, how determined—to see what unity we can forge. The eyes of the Anglican Communion are certainly upon us. There is widespread concern, support and prayer for us. Anglicans all over the world are watching to see what path we chart, which they may need and dare to follow. Many messages of interest and support have been received from throughout Anglicanism. Bishops, priests and laymen have written that they are praying for us.

Yes, we are under observation here. Even the world outside our doors has a lively interest in what we say and do. We have come together from the far corners of the Church in North America. We did not want to come, other things being equal, to this kind of gathering. But other things were *not* equal. We have been forced to this step by those who failed us. Behind them, the seminaries failed us. The laity, ill-taught, far too often complacent, failed us. The spirit of the world and of the times prevailed against us. The Holy Ghost, ever present, ever invoked, stayed His hand among us for our lack of faith. Because of these and other factors, Quebec in 1975 and Minneapolis in 1976 failed us.

And so, sorrowfully but with great hope and a tremendous sense of mission and of brotherhood in Christ, we come together.

**WE COME TOGETHER AS CATHOLICS**—a word we shall doubtless hear often in these hours. Perhaps many of you never think of yourselves as Catholics—mistrust the word, find it distasteful. But we *are* Catholics, and let us never be ashamed

***We are here because our unity in Christ and our community of faith mean more to us than a false, shallow and compromising paper unity in those human institutions called the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America.***

to claim that glorious term for ourselves. We are not Roman Catholics, nor are we Eastern Orthodox Catholics. We are Catholics in the rich tradition of the Church of England, whose children we are. We are Catholics because we are apostolic and sacramental in the way which Jesus Christ prescribed. We are Catholics because we belong to His Church, the One Church which He left for our comfort and salvation. We are Catholics because we, too, are descended from and are still spiritually part of that undivided Church which was His legacy and for whose return we yearn and are prepared to strive. We are Catholics because we accept the Creeds

in which we confess our belief in the One Holy Catholic and Apostolic Church. We are here because we are Catholics and we are Catholics because we believe.

As Catholics, we must rise above every label of partisanship, every outworn tag that has too often served only to confuse and divide us. This Congress is not “high Church.” Neither is it “low Church.” It is a united Catholic witness and action for the Faith as we all received and profess it.

**WE ARE HERE, TOO, BECAUSE WE ARE ANGLICAN.** We are offspring of the Church of England. We are products of that special flavor, that special character and tone, which characterizes the Anglican Communion. Anglicanism produced that unequalled expression of worship, that marvelous declaration of our faith, that singular example of the heights of reverence, beauty and majesty to which the English tongue can soar—the **Book of Common Prayer**. Anglicanism is free and reformed. It is, at its best, fervent and evangelizing. It is Catholic. We believe that Anglicanism has a place in and has a contribution to make to that cluster of bodies which make up the Holy Apostolic Church. We assert our Anglicanism. As long as the See of Canterbury stands committed to the faith as it was received through the Celtic Saints and St. Augustine and as it has always hitherto been proclaimed by that See, we assert here to Canterbury itself our intention and our claim to be Anglican!

There are temptations in a gathering like this and at a moment like this, temptations to be bitter, to dwell on the wrongs which have driven us to this step. Those wrongs are real, they are grave, they are historical fact. They will doubtless be listed and recalled many times here, but we are not here to lament, we are not here to scourge, we are not here to hate. The Church which we loved has gone another way, unheeding. It has departed from Apostolic Order, and Apostolic Order is the cornerstone of those Sacraments that unite us to Christ and reveal His comforting and healing Presence among us. The Church has changed doctrine, it has turned its back on those Scriptural standards which God gave for our guidance.

Schism? We have been too long beaten over the head with that word! Let us never forget that in the Litany it is “false doctrine” and “heresy” which have the pride of place before “schism” as evils from which we pray to be delivered! Schism was accomplished at Quebec and at Minneapolis. We are not schismatics. We stand where we have always stood. We believe what we have always believed. We worship as we have always worshipped. Others do not.

Schism is a separation from the ancient Church, caused by apostasy, an abandonment of that ancient Church’s faith and order. We have abandoned nothing. We adhere unchangingly to the One Holy Catholic and Apostolic Church of Jesus the Christ, the Son of God,

the Church of the Ages. Others do not. Therefore, when others say we are guilty of schism, we fling the charge back into their teeth!

So, my dear brethren, we come together here in faith, in strength and in unity. We come to begin the process of recreating an institutional home for that mystical Church from which we shall never be separated. We want to worship in quietness and peace and fervor. We want to preach and teach from a foundation which is strong and genuine and credible. As someone has recently well put it, we are here today because we are called to mission, not because we are called from the Episcopal Church or the Anglican Church of Canada. We want to go out into the world sealed with the sign of

**Schism is a separation from the ancient Church, caused by...an abandonment of [its] faith and order. We have abandoned nothing... We come [here] to begin...recreating an institutional home for that mystical Church from which we shall never be separated.**

the Cross as Christians from 33 A.D., knowing and meaning what we believe.

We are here to proclaim and affirm. We have a faith to trumpet forth and to carry to the world. There is no greater proclamation of that faith than the Nicene Creed. I ask you, therefore, to stand now and affirm the Nicene Creed with me, in ringing voices which will be heard with dismay in the courts of the ungodly and heard with joy at the very gates of Heaven!

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*In addition to being a writer and editor, Mr. Laukhuff served during his life as a professor, diplomat, and business executive. He passed away in 1993. Both bishops he mentioned—Bishops Haden and Chambers—also have been called “home.” - Ed. ■*

*Stranger continued from page 14*

“One thing they *would* do, as it turned out, was to kill other people and steal their property,” Murchison wrote. “Fascism and, especially, Marxism are the great humanist heresies. Beginning where gentle and well-intentioned humanists begin—namely, with the eradication of God—communists and fascists end in bloodshed and tyranny.

“Why not? Each party has reasoned out its own code—a code as good as anyone else’s. No—better; so that to enforce it by means of the slave camp is no more than just.

“If, as the secular humanists fear, ‘dogmatic authoritarian religions’ are reappearing in the modern world, one reason—apart from the inscrutable ways of God—is the growing conviction that personal, subjective codes have served us less well than the old codes inscribed on our fathers’ hearts, amid fire and thunder.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind.’ Not until this ‘first and great commandment’ was lodged securely in place could the second be delivered: ‘Thou shalt love thy neighbor as thyself.’”

Dr. Max Born, a Nobel laureate in physics, once said he was haunted by the idea that the break in human civilization, caused by the discovery of the scientific method, could prove to be irreparable.

“Though I love science,” said Dr. Born, “I have the feeling that it is so much against history and tradition that it cannot be absorbed by our civilization. The political and military horrors and the complete breakdown of ethics, which I have witnessed during my life, may not be a symptom of an ephemeral social weakness but a necessary consequence of the highest intellectual achievements of man. If this is so, there will be an end to man as a free, responsible being.”

If Dr. Born is correct, then the humanists are building their Kingdom on a foundation of sand. Too late, they may come to realize that the God they have rejected brought order out of chaos, but they have created only chaos.

But no matter how they may try, the humanists also may find they are incapable of “freeing” mankind from belief in God, from “the means of grace and the hope of glory” through His Son Jesus Christ, who declared that the gates of Hell would not prevail against His Church.

On the monument to the Huguenots of Paris there is an inscription that reads: “Hammer away, ye hostile hands; your hammers break; God’s anvil stands.” ■

## —IMPORTANT NOTE TO READERS—

ANYONE PERUSING THIS ISSUE of *THE CHRISTIAN CHALLENGE* can discern that Anglicanism’s tectonic plates are moving again, as new challenges to orthodoxy extend beyond ECUSA to Canada and to Canterbury itself. The movement of these plates has already caused some faithful Anglicans to take dramatic actions.

As the size of this issue indicates, *TCC* is endeavoring to cover this all for you (along with bringing you other material of interest), as difficult as it is keep pace with serious, rapid-fire developments. It is doubly difficult to do this when we still cannot afford regular help for the editor!

WE OWE A DEBT OF THANKS to all those who responded to our urgent spring appeal, occasioned by the severe downturn in funding stemming from anthrax-caused mail disruptions here in the Washington area last fall, and from market woes. Income from this appeal enabled us to catch up on bills, and we are deeply grateful for this support.

But response was insufficient to renew reserve funds which supported *TCC* during the period of delayed income, and presently-slowing cash flow hurts the magazine’s ability to carry on. Reserve funds are now so low that the magazine may not be able to continue publishing even through the end of the year. If reserve funds are exhausted, this 40-year, non-profit ministry of information will be lost.

We want to continue bringing you *TCC*’s uniquely comprehensive and *independent* coverage of church news for orthodox Anglicans—especially in what is clearly one of the pivotal and defining moments for “official” and “separated” Anglicanism. But we simply won’t be able to do it unless support for the magazine increases.

WE HUMBLY BUT URGENTLY ASK FOR YOUR HELP in enabling *TCC* to stay on the scene to serve you and the Church at large! Please send the most generous donation you can TODAY. If you are not already receiving paid copies of the magazine, please subscribe (\$24 for U.S. readers)! C subscription orders also are most welcome. Please direct financial support to:

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**IT WAS JUST THIS PAST SPRING** that the conservative majority of Anglican primates concluded their annual meeting in Canterbury convinced that they had gained ground in efforts to ensure orthodoxy and unity among historically autonomous Anglican provinces.

True, they disappointed those who for the last three years have looked for stronger, swifter action against a quarter century of unchecked liberal revisionism in the U.S. Episcopal Church (ECUSA), in line with a 1998 Lambeth Conference call.

But between private conversations with ECUSA's presiding bishop and some basic faith statements he and six other liberals were backed into endorsing, the primates (provincial leaders) reportedly made it clear that time is running out for ECUSA's deviations from global Anglican stands on such issues as scriptural authority, homosexuality, and women's ordination.

**WHEN THE ARCHBISHOP OF CANTERBURY** arrived a few weeks later in Pennsylvania for the 25th anniversary of Trinity Episcopal School for Ministry (TESM), he was greeted as a sort of conquering hero.

Dr. George Carey boldly told listeners at the Evangelical school that, while Anglicans must show compassion and keep doors open to everyone, "we are required to...follow the teaching of scripture and the discipline of the church...It tells us that intimate sexual acts should be expressed in the committed relationship of husband and wife. All other forms of sexual behavior are deviations from that norm."

## Anglicanism On The Edge

It was because ECUSA has widely flouted this doctrine and other Communion policies with impunity that the Anglican Mission in America (AMiA) was formed under the oversight of two foreign Anglican primates. Still, Carey—often accused by conservatives of putting institutional unity before Truth—made clear at TESH that he still disapproves of the U.S. mission, despite sympathizing with its motives. He saw the anomalous consecration of bishops as creating hard-to-heal divisions.

On the other hand, he did something remarkable during the closing Eucharist of the school's celebration, which was attended by AMiA Bishop John Rodgers, one of Trinity's former deans, who had processed with the faculty in an academic gown. During the exchange of the Peace, Carey sought Rodgers out and embraced him warmly.

The apparently-heady Canterbury and TESH events left the impression that orthodox fortunes were on the upswing in the Anglican Communion. Somehow, despite some incomplete passes and fumbles following Lambeth '98, conservative primates now had the ball and were running with it. Right?

**WRONG.** In the space of a few weeks, conditions not only worsened considerably in ECUSA, but what had seemed to be mainly an American problem became more decidedly international, as new outbreaks of revisionism appeared in Canada and threatened the very heart of "official" Anglicanism itself: Canterbury.

In a short time, it seemed that years of unrestrained liberalism in ECUSA and other western provinces—abetted by the Communion's historical absence of binding authority—had suddenly lurched forward, pushing the Communion itself to the edge.

The very fragmentation among Anglicans which Dr. Carey has been desperate to forferid loomed larger than ever before. Consider that:

**\*IN CANADA, LIBERAL NEW WESTMINSTER (VANCOUVER)** Bishop Michael Ingham—who in recent years has worked feverishly to produce sufficient support in his diocese for blessing homosexual unions—finally got his way in a synod vote of 63 percent in favor.

The diocese thus split from Scripture and Tradition, Canadian policy and from most Anglicans worldwide. It also split internally: A sizeable group of conservative delegates walked out of the synod and appealed to Canadian bishops and Canterbury for alternative episcopal oversight.

While Archbishop Carey's initial response was not encouraging, Rwanda's Archbishop Kolini spoke of the possibility of "protection," which appeared to mean that—to Carey's chagrin—the AMiA could easily spread northward.

By deadline for this issue, though, Carey had made his toughest stand yet on the revisionist action. (*See separate story in this section for further details of the New Westminster decision.*)

**\*ANGLICANS AROUND THE WORLD WERE ROCKED** by a London *Times* report about a week later which claimed that the Crown Appointments Commission (CAC) had made liberal Welsh Primate Rowan Williams the first of two choices for Archbishop of Canterbury passed on to the Prime Minister and the Queen.

The report ignited a powder keg of reaction, not least because it was the first time the top choice for Canterbury was revealed before the selection process was completed and the appointment officially announced. Not surprisingly, there was considerable speculation about the veracity of the claim, and the "leaker's" motives, if it was an intended disclosure.

But the backlash focused mainly on the fact that Williams' mixed bag of views includes a liberal stand on homosexual behavior. He has already admitted ordaining an active homosexual. He voted against Lambeth's landslide sexuality resolution deeming homosexual practice "incompatible with scripture," and opines that conforming your life to Christ does not necessarily mean giving up a homosexual lifestyle.

That immediately sparked warnings from conservatives internationally that a Williams appointment would not "have the confidence" of most Anglicans worldwide and would cause a major split in the Communion—western liberals on one side and western and southern conservatives on the other.

Especially alienated would be the largest and fastest-growing parts of the Communion, the global South, whose leaders had recently appealed to the CAC for Carey's successor to hold "traditional beliefs" on doctrine and morality.

Some African leaders indicated they could not work with an Archbishop who supports homosexual practice. And such an appointment, said journalist David Virtue, would be like "throwing gasoline on liberal revisionist fires already raging unchecked" in the west.

If chosen, moreover, Williams—being only 52—could be Archbishop of Canterbury for up to 18 years.

Widely seen as a spiritual but personable man of "towering intellect," Williams is longtime academic, and a prodigious writer, author and speaker. However, his Oxbridge education did not include theological school, and he has never served in a parish.



**WAILS OVER WALES:** The late June claim in a British newspaper—prior to any official announcement—that Archbishop Rowan Williams of Wales (pictured) would be the next Archbishop of Canterbury sparked warnings of a major split over Williams' liberal views on homosexuality.

Traditionalist English and Welsh clerics questioned about him said he remains conservative in some areas—*e.g.*, he is pro-life—and still appears to hew to creedal beliefs. But one priest described him as clearly ambitious, and as “someone from a conservative background who’s gradually been relaxing.”

He said Williams had ceased to support the work of the church’s central Catholic groups, and has become an “Affirming Catholic,” which effectively means a liberal who likes Anglo-Catholic ritual. He strongly supports women’s ordination, for example, which is not “Catholic” in any sense.

These and other changes—along with the fact that Williams’ theological discourse is sometimes confusing, or “comes to no particular conclusion”—cause some orthodox clergy to worry that the prelate’s theology is in a state of flux—that his remaining orthodox views could be subject to change over time.

But the specter of a major crisis in the Communion over Williams’ liberalism on homosexuality loomed largest at deadline, and conservative commentators hoped that—if indeed Williams was the CAC’s first choice—Blair could be convinced (against great odds) to exercise his prerogative to tick the second name on the list, whoever that might be. The outcome of this will almost certainly be known by the time this issue reaches readers.

Back in “Ground Zero” for the Communion—ECUSA—things were no better in some cases, and grew worse in others.

**\*ON MAY 22, THE FOURTH CIRCUIT COURT OF APPEALS** in Richmond affirmed a lower court’s ruling backing former Acting Washington Bishop Jane Dixon’s authority to remove orthodox priest Fr. Samuel Edwards as the rector of Maryland’s Christ Church, Accokeek, and her claim that she can “interpret” church canons.

The defendants view the ruling as effectively overriding the checks and balances in ECUSA’s current regulations to give Episcopal bishops a level of power they have never before had.

Christ Church’s vestry has opted to file for a *writ of certiorari* that could bring the case before the U.S. Supreme Court.

But the battle-worn, godly Fr. Edwards told *TCC* he was “re-

lieved” to announce June 27 his affiliation with what *Foundations* called “one of the more imposing ‘Continuing Church’ bodies,” the Anglican Province of Christ the King, led by Archbishop Robert S. Morse.

Urging ECUSA faithful to likewise leave an “unremittably hostile” province wherein the rule of law no longer prevailed, he said: “It’s just over for traditional Anglicans in [ECUSA].” (*See separate story for details on decisions of the court and Edwards.*)

**\*DESPITE AN INTERNATIONAL FUROR** in the church over the inhibition of leading orthodox priest, Fr. David Moyer, and several attempts to resolve the dispute, it appears that *nothing* will stop ultra-liberal Pennsylvania Episcopal Bishop Charles Bennisson from deposing Moyer shortly after Labor Day—effectively because the priest put obedience to the faith before obedience to his bishop.

Bennisson has been thwarted in his insistence on making an episcopal visitation to Moyer’s parish, Good Shepherd, Rosemont, because parish leaders say he is a false teacher, and that he broke a pre-election pledge to allow outside episcopal care for traditionalists. Moyer has no means of appeal within ECUSA, based on the canonical violation (“abandonment of communion”) Bennisson accused him of committing.

Even the priest’s attempt to block his deposition through a civil lawsuit appears to have failed. A June 27 preliminary court ruling retained only those parts of Moyer’s complaint involving civil matters (chiefly interference with a contract), but dismissed others, having taken the view that the civil court cannot redress violations of constitutional due process rights for clergy when they are linked with church discipline. However, the ruling does provide the possibility that Moyer may take money damages as a result of the suit.

If he is deposed by Bennisson, it is possible that Fr. Moyer will be restored to ministry by an orthodox bishop elsewhere. Notably, he, along with Fr. William Ilgenfritz of Whitehall, Pennsylvania, is a candidate for an at-large bishop for U.S. traditionalists which Forward in Faith, North America (FIFNA) hopes to see consecrated by prelates of one or more overseas provinces. The prospective “flying bishop” is in line with the primates’ 2001 call for “sustained pastoral care.”

Though FIFNA may choose a flying bishop at its August meeting in Mundelein, Illinois, however, it admits that the actual consecration of such a bishop is up to sympathetic foreign archbishops and provinces with which FIFNA is in contact.

**\*BENNISON’S ATTEMPT TO IMPOSE HIS REVISIONIST EPISCOPAL MINISTRY** on All Saints’, Wynnewood, has led the traditionalist Evangelical parish to file suit, alleging that the bishop unilaterally ended mediation talks

with All Saints, and said he would turn it into a “mission church” under his control.

Bennisson also has refused to license the Rev. Edward L. Rix, priest-in-charge of All Saints’.



**ARCHBISHOP OF CANTERBURY** George Carey was getting tougher at deadline with Canada’s rebel diocese of New Westminster, but would it be tough enough?

who is canonically resident in the diocese of Lusaka, Zambia.

This is the third parish or priest in the diocese to sue Bennison or be sued by him over issues that include property, broken promises, enforced visitations and the failure to license priests.

\***THE EPISCOPAL BISHOP OF KANSAS**, William Smalley, informed clergy in June that he will permit the limited blessing of non-married persons—based on General Convention 2000 resolution D039. The policy would extend to heterosexual couples for whom marriage would create a financial hardship, and homosexual couples.

Same-sex blessings have been performed with impunity in dioceses around ECUSA, but Kansas may be the first to extend the “blessing” to unmarried heterosexuals.

\***AND, SAYING THE ACTION MIRRORED ECUSA’S “CURRENT POSITION” ON SEXUALITY**, the Episcopal Seminary of the Southwest’s board of trustees decided in May to make “more explicit” the possibility that actively homosexual persons “living in committed relationships” could serve as faculty or staff, or enroll as students at the Austin school.

Notably, the announcement came in part from Board Chairman, outgoing Texas Bishop Claude Payne, who has in the past declared himself a traditionalist on the gay issue.

There were at least three major protests—including a statement of disassociation from Fort Worth’s bishop and standing committee—but they seemed to have no impact.

### *Inescapable*

It all seemed to point to one inescapable conclusion: that *absolutely nothing* Anglican leaders had done to date—none of their warnings, statements, or private confrontations—had stopped the liberal advance in the church’s western precincts; indeed, it appeared about to consolidate its gains at Canterbury itself.

“The Anglican Communion is beginning to crack,” said prominent Evangelical J.I. Packer, and what the primates have been attempting is “damage control.”

IN HIS REMARKS AT TRINITY, Dr. Carey noted that the Church is sometimes compelled to say “no” to some practices, and that there are and must be “boundaries to doctrinal orthodoxy.”

## Canadian Diocese’s Vote For Gay Blessings Sparks Furor

THE ARCHBISHOP OF CANTERBURY appealed for the Canadian Diocese of New Westminster’s 25,000 members to work together after its convention’s vote for blessing same-sex unions created a split in the diocese and threatened to do the same in the larger Anglican Communion.

Nearly a two-thirds majority (63 percent) of clergy and lay delegates to New Westminster’s synod backed a motion June 15 authorizing the development of a rite for the blessing of homosexual couples.

Though Canadian bishops as a whole have declined official support for same-sex unions, New Westminster Bishop Michael Ingham said he would consent to allowing clergy to perform such rites if their parishes agree. On two previous occasions he declined, saying that the margin of approval was insufficient.

The motion prevailed despite appeals beforehand from five active and two retired foreign Anglican archbishops for delegates to withdraw or defeat the motion, which is directly at odds with the landslide 1998 Lambeth Conference resolution on the subject. Approval of same-sex unions by the diocese, they warned in a letter, “would be viewed not only as a grave affront but will also set in motion deliberations on breaking communion.”

He neglected to mention that, to date, “no” hasn’t actually meant “no” in practice within Anglicanism, and that there is no real deterrent or consequence to stepping over the “boundaries” of doctrinal orthodoxy. And as there has been no penalty for breaking faith with other Anglicans, there has been no reform.

It appears, though, that the depth of this problem may be hitting home with Archbishop Carey. As we were concluding this article, he delivered something pretty close to a “no” to New Westminster’s nod to same-sex blessings (see separate story).

Speaking as well to participants in a major conference in Oxford then underway—remarkably on “The Future of Anglicanism”—he said that New Westminster’s action “undermined the sanctity of marriage, promoted schism and was ecumenically embarrassing.” What’s more, he said he stood with the rectors and parishes that repudiated the vote. He said Bishop Ingham’s actions were unacceptable to him and that he was consulting fellow primates about what action to take.

Could Anglican leaders finally opt for *real* instead of pretend unity—letting the financial chips fall where they may—and if so, how can the “no” be made to stick?

Under Anglicanism’s longtime system, it is quite true that a given province cannot be *compelled* by external means to do something, or not do it. But Anglican leaders and provinces do have the ability to say with whom they are—and are not—in communion.

All agree that suspending communion is a serious step, which should be preceded by other less stringent measures. (Just such a process was outlined last year in *To Mend The Net*, which seems to have gotten lost in the shuffle of the primates’ “study” of their “enhanced responsibility” for Anglican unity.)

By clarifying their communion relationships, though, Anglican leaders and provinces can help restore the integrity of what is now dubiously called a Communion; they can prevent the theological unity of the majority from being disturbed by a minority, and properly provide care for Anglican faithful whose shepherds have persecuted or simply abandoned them. The issue is still whether they have the courage and the will to do this—especially if communion with *Cantuar* himself must be called into question. ■



Bishop Michael Ingham

This “will bring destruction for our diocese,” North Vancouver rector Ed Hird had warned the synod during a debate on the motion. “This is a schismatic action.”

Immediately after the vote totals were announced, about one-quarter of the synod delegates, representing nine of 80 parishes in the diocese, left the session, as another 20 percent

stood up to signal their support.

The group which walked out appealed directly to Canterbury for “the provision of alternative oversight, as per the provisions of Lambeth 1998, for intervention [by primates] in cases of pastoral emergency” lacking internal remedy. It also appealed to the Canadian House of Bishops to create a non-geographic bishop capable of full episcopal function.

The walkouts rejected a “conscience clause” and the possibility of an outside episcopal visitor offered by Ingham as a sham.

The “conscience clause” still requires clergy refusing to bless same-sex unions to refer gay couples to other clergy who would

do so, and would not be binding on Ingham's successor. (A similar, earlier clause for women's ordination opponents was repealed by the Anglican Church of Canada (ACC) within about a decade). Conservatives said that even sending gay couples to another cleric for "blessing" would make them complicit in an unscriptural and unloving action.

The episcopal visitor offered by Ingham apparently would not have the full authority of an English-type flying bishop, and was described by Ingham as "a temporary measure," renewable annually but within Ingham's power to refuse.

The nine parishes and 12 clergy that left the convention represent about one-fourth of the diocesan membership rolls and about a fifth of its budget. Three of the nine are largely Chinese—"a sign of 'diversity' collapsing under liberal leadership," one report said. Most or all of the "dissenting" clergy are evidently linked with the Canadian "Essentials" movement.

Bishop Ingham issued an ultimatum to the clergy who walked out, demanding that they declare their intention to remain in the diocese or face suspension of their licenses by July 2.

No help was immediately forthcoming from Archbishop of Canterbury George Carey, who acknowledged that the decision threatened the Communion's unity, but pleaded with the opponents not to break away. He did pledge to raise the matter at the forthcoming meeting of the Anglican Consultative Council—a decision attacked by liberal Canadian Primate Michael Peers.

In a letter sent to all Anglican primates, Archbishop Peers warned against attempts to fulfill the Lambeth resolution cited by opponents, asserting that an outside bishop has no authority to interfere in the internal affairs of a diocese. Peers said he knew that this innovation would "create tension" but asked Anglican leaders to "respect the authority" of Ingham and his diocese.

Support for the New Westminster faithful and criticism of the diocese's decision flowed in from throughout the Communion, however.

Protests came in statements from 13 members of the ACC House of Bishops, about one-third of the body, and two dozen conservative/traditional Episcopal Church bishops.

The American Anglican Council scored the danger to Communion unity posed by New Westminster's vote, warning that ECUSA could be facing the same "schism" if the 2003 General Convention approves the development of same-sex blessing rites, as expected.

Sydney Archbishop Peter Jensen announced June 24 that he would encourage Australian bishops to sign a statement declaring that maintaining Anglican unity "is not a higher priority than faithfulness to Scripture and [the] long-held moral consensus of the Universal Church."

Prominent theologian and New Westminster resident J.I. Macker predicted a new Anglican Mission in Canada, presumably similar to the "renegade" Anglican Mission in America, overseen by the Anglican archbishops of Rwanda and South East Asia.

Calling the synod's action "schismatic," Rwandan Archbishop Emmanuel Kolini swiftly offered the possibility of "ecclesiastical protection" to the Canadian faithful. He said he would not recognize efforts to pull the licenses of protesting clergy.

In a later—tougher—communication, Archbishop Carey called for restraint and reflection on New Westminster's move toward same-sex blessings. He said it had "major implications" for the whole Communion and that individual dioceses should "go it alone" on such matters.

He also put Bishop Ingham on the hot seat, seeking clarification from him on several points related to the diocesan action.



THE REV. SAMUEL EDWARDS speaks at the June 27 press conference in Georgetown, when he announced that he was leaving ECUSA for the Continuing Church. Challenge photo

But he still called on his fellow primates to resist invitations to intervene in the matter, so as to avoid aggravating an already volatile situation.

A number of other clergy of the diocese have threatened to either withdraw from the diocese with parish property (apparently assuming majority parish support) or withhold annual diocesan assessments. While some reports indicated that Canadian Anglican congregations have more control over their property than American Episcopalians, some official sources disputed that contention. However, statements made by the ACC to courts in the residential schools lawsuits, and the cost of that litigation, may hinder the ACC's ability to defend its property claims.

## Accokeek Looks To High Court; Edwards Looks To A Higher One

IN THE SIMPLEST SENSE, the dispute over whether orthodox priest Fr. Samuel Edwards had been legally called as rector of Maryland's Christ Church, Accokeek—as the vestry said he had—pivoted on the question of whether or not "30 days" really means 30 days in the Episcopal Church (ECUSA).

The effective answer to that from former Acting Washington Bishop Jane Dixon was that words mean what she wants them to mean.

After all, Dixon claimed in the federal lawsuit she filed last year against Edwards and Christ Church's vestry, she was the highest authority for ECUSA in her jurisdiction, and empowered to "interpret" church canons.

ON MAY 22, the Fourth Circuit Court of Appeals in Richmond agreed with these claims, and affirmed a U.S. District Court decision backing Dixon's removal of Edwards as Christ Church's rector. The ruling effectively granted unprecedented power to Washington's bishop and a presumption of the same among all Episcopal dioceses.

It had all begun when Dixon "interpreted" the canons to mean that she could reject the parish's call of the gentle, learned cleric 53 days beyond the 30-day period the canons allow for bishops to review a rector selection. At the time, Edwards was already in the process of moving from Texas to Maryland.



She also found that Edwards, the internationally known former executive director of Forward in Faith, North America (FIFNA) and a priest in good standing in Fort Worth, did not meet her definition of "duly qualified" under the canons. Among the disqualifying points was that he had been leveled some harsh criticisms at ECUSA, and could accept her as a bishop only administratively, not sacramentally.

Remarkably, a church review panel decided that both Dixon and Christ Church's vestry had reasonable views of the 30-day rule—that two opposing readings of the relevant canon are valid—but somehow the vestry still lost and Dixon escaped trial for alleged canonical violations.

Meanwhile, in an *amicus* brief filed in Dixon's lawsuit, 26 Episcopal bishops got behind Dixon's idea that a diocesan bishop is the highest authority for ECUSA in his/her jurisdiction, and can say what goes whether or not it accords with the historical interpretation of the canons.

The Fourth Circuit Court of Appeals accepted this claim May 22, based on its conclusion that ECUSA is a "hierarchical" (versus a "congregational") church—a term that has come to be not only ubiquitous in U.S. case law on church matters, but has been increasingly applied by courts as a sort of *carte blanche* for church hierarchs.

In its decision, the court stated in part that, in ECUSA, "the priests and the laity of a diocese are subject to the authority of their bishop. Because the highest ecclesiastical authority of the diocese, Bishop Dixon, has determined that the vestry's interpretation of the canons is incorrect, this challenge to the injunction is without merit." Bishop Dixon's "decision is therefore final and binding, and it must be recognized as such by a civil court."

To be sure, the appellate court recognized that Dixon's authority and rights in the case—she had filed her suit as an individual who was at the time Washington's interim bishop—would cease a mere nine days later, when John Chane became Washington's new leader.

But the damage of the 14-month clash was done—Edwards and his family had already been evicted from the parish and rectory last November—and almost certainly would not be undone by the ultra-liberal Bishop Chane. Though more of a compromiser than Dixon, who always operated in stark win/lose mode, there seemed no way, politically, that Chane would could invite Edwards back to Christ Church; to do so would lessen Dixon's victory for the cause of liberal revisionism and the imperial episcopate.

Charles Nalls, attorney for Fr. Edwards and the parish vestry, who had argued on several grounds that the federal court

**BETWEEN HER** forced visitations to traditionalist parishes, and her 14-month assault on Fr. Edwards and Christ Church, Bishop Jane Dixon retires this summer with the presumably unwelcome nickname of "Jackboot Jane."



lacked jurisdiction in the case, accused the appeals court of overreaching in its rejection of the defendants' appeal.

He said in part that the court disregarded the fact that ecclesiastical charges resulting from the Accokeek dispute were still pending against Edwards in his home diocese of Fort Worth.

Nalls also noted that the court appears to have engaged in fact-finding, which it is not supposed to do, in the case of the ecclesiastical proceedings against Dixon, which cleared the bishop despite their failure to decide which of the parties followed the canons.

"While facially seeming to take a restrained position, the court is taking quite an activist position" by allowing the decision of a "politicized" church review panel to settle an essentially theological dispute in a civil court, Nalls said.

If left intact, the Fourth Circuit decision would make all canonical "rights" of parishes and clergy subject to change or abrogation by the diocesan bishop, he said. Notably, citations of *Dixon v. Edwards* have already begun showing up in other church disputes.

A lawsuit that cost the Washington diocese an estimated \$750,000 "has reduced ECUSA, which is supposed to be governed on a democratic model, to government by the whim of the bishop," Nalls said. If the General Convention fails to react to this, "lay power in [ECUSA] will become a nullity."

### "Unremittingly Hostile"

The vestry of Christ Church decided to pursue its case to the U.S. Supreme Court, despite the unlikelihood that the high court will even hear it.

Fr. Edwards, though, was not waiting around to see how it all comes out. He had had enough.

At a June 27 press conference, Edwards revealed that he had renounced his ministry in ECUSA to continue it in the Anglican Province of Christ the King (APCK), a U.S. Continuing Church body known for its "theological soundness and institutional stability," he said.

After years of efforts to recall ECUSA to historic faith and order, "I now believe that, beyond a reasonable doubt, [ECUSA] is neither desirous of reform from within nor capable of reform without," he told listeners at the APCK Parish of Christ the King in Georgetown.

"Indeed," he continued, "the evidence indicates that, while some people of good will remain within it, the institution taken as a whole is unremittingly hostile to any calls to halt and reverse its decline from authentic Christianity."

He said he saw no hope for effective help from the orthodox majority of foreign Anglican primates.

"I believe that the official Anglican Communion does not yet have the capacity—even if it has the will—to effect [ECUSA's] reform by persuasion or by intervention," he wrote.

Edwards said that, as a matter of conscience, faith, and obedience to God, he felt he must now "seek to remove myself and as many as are willing from fellowship with an institution that, as a whole, now stands revealed as an enemy of Evangelical Faith, Catholic Truth, Apostolic Order, and Godly Life."

As ECUSA "cannot and will not be reformed," he said, "it therefore must be eschewed."

He said that the 14-month battle not only reflected the aims of Dixon and her allies, but revealed certain truths about the state of ECUSA.



FR. EDWARDS speaks to a TV reporter about his move from ECUSA to the Anglican Province of Christ the King at the APCK's parish in Georgetown, Washington, June 27 as his son, David, looks on. CHALLENGE photo.

Their first objective, "legal victory," has so far been achieved, he said, "and the likelihood of its being finally secured appears to be high."

Sadly, he added, "the vast majority of [ECUSA] bishops...are complicit in this result either by their active support of Jane Dixon's aggression or by their craven acquiescence in it."

A second aim was "the total subjugation of those who dare to resist [the liberals'] doctrinal errors and their tyrannical government of [ECUSA]."

"They have not been as successful in achieving that objective," Edwards said. In fact, "They may be further from it now than they were before this debacle began, because they have been forced to reveal their smooth talk of universal acceptance and inclusiveness for the vacuous cant that it is and always has been."

Dixon and her co-religionists "have shown the world that the love of which they speak extends only so far as the number of those who will agree with their agenda or who at least will remain silent before it and keep paying the bills while they prate of sharing a gospel in which they no longer believe and...speak of reconciliation in terms that make it evident that...[it] involves making peace with falsehood and oppression."

Edwards charged, moreover, that Dixon's litigation had ended any pretense that the rule of law is still maintained in ECUSA.

"When the process of this lawsuit began, it was still possible for reasonable and hopeful people to imagine that the Episcopal Church at bottom was a constitutional church in which all its members—even bishops—were answerable to the rule of law in the Church under the Word of God," he stated.

Instead, ECUSA now "stands revealed as an institution that till wears the vesture of constitutionality, but which in reality has become a cartel of ecclesiastical despots who, because only they are allowed authoritatively and individually to interpret the law of the church, are themselves above that law," he said.

ECUSA's constitution and canons are now of no real significance to its life. "No Christian can with fidelity, integrity, and dignity consent to live under such a system," he said.

Edwards called for faithful Episcopalians to cross over to an orthodox province with him and give up the "false hope" that they have a future in ECUSA.

He said: "It is my duty as a Christian priest, charged to take part in the councils of the church, to offer, as my last advice to my orthodox Anglican brethren who for now remain in [ECUSA], the counsel (1) that they depart from its communion—corporately if possible, individually if necessary—as quickly and on the best terms and conditions they can secure, and (2) that they seek without delay a spiritual home in an Anglican jurisdiction more committed to maintaining the faith of the apostles of the only-begotten Son of God..."

"It is time for me and for those who believe as Anglicans traditionally have believed to come out of [ECUSA] with what we can carry, even if such be only our souls."

FORT WORTH BISHOP JACK IKER accepted Edwards' decision to leave ECUSA's ministry with "deep regret," saying it is tragic that "yet another traditionalist priest has been so marginalized and persecuted by [ECUSA's] liberal establishment that he has found it impossible to remain..."

Wishing Edwards well in his new ministry, Iker made clear that the priest's departure meant the cancellation of the ecclesiastical trial pending against him as a result of charges brought by some Washington clergy.

Notably, Bishop Dixon always feared that Edwards would pull Christ Church out of ECUSA, even though he and the parish fought for 14 months for their rights within it. And in the end, Edwards has left, but has not taken the parish with him.

While it pursues a hearing from the Supreme Court, the parish's vestry reportedly has been talking to Bishop Chane (with unknown success) about allowing conservative interim priest Fr. Stephen Arpee to become Christ Church's rector.

Meanwhile, though it would seem that Edwards' departure from ECUSA is a triumph for local liberals, the appeal of this priest, widely known for his courageous and learned defense of Christian orthodoxy, may prove stronger in his new role than in his old.

He has already scheduled the first service for a new APCK parish he hopes to raise up in southern Maryland, not far from Accokeek, a venture which already has enthusiastic support from some local disaffected Episcopalians.

In local mission work, he will be assisted by, among others, his own attorney: Charles Nalls, director of the Canon Law Institute, was ordained a priest in the APCK on June 9.

Sources for articles in this section included reports by Robert Stowe England, *The Living Church*, *The Vancouver Sun*, *The Times (London)*, *The Daily Telegraph*, *Foundations*, *Virtuosity*, *Classical Anglican News Network*, *The National Post*, *Episcopal News Service*, *The Church of England Newspaper*, *Church Times*, *Christian Week* ■



# FOCUS

## Festivals Of Faith Aim To Renew Catholic Movement

By Robert Stowe England  
With Auburn Faber Traycik

More than 300 joyous traditional Episcopalians and Continuing Anglicans reaffirmed their aim of renewing the Anglo-Catholic movement in North America June 8 at the all-day "Body of Christ" Festival of Faith at St. Luke's Episcopal Church in Bladensburg, Maryland.

It was one of several Festivals that have been or will be held around the U.S. since they were initiated at St. Luke's last year by its rector, Fr. Michael Heidt, and his father, Fr. John Heidt, the rector of Christ Church, Dallas.

The Festival began with a pontifical high Mass celebrated by retired Quincy (IL) Bishop Donald Parsons. The event also featured inspirational addresses in the afternoon, Evensong and Benediction, as well as lunch and a barbecue dinner.

The Mass was attended by some 225 persons (with varying numbers at other times of the day), including priests and laity mainly from around the mid-Atlantic, but from as far away as Texas and Kentucky as well.

Fr. Michael Heidt pointed to the rapid spread of the Festivals as evidence that the Anglo-Catholic reawakening is underway. Festivals of Faith also were held in Fort Worth (February 2), Peoria, Illinois (June 1), and Charleston, South Carolina (June 29); another is upcoming in Carlsbad, California (November 9). More are in the planning stages in Baton Rouge, Chicago, Pittsburgh, and Milwaukee.

In his sermon June 8, Fr. Heidt said the Festivals are not about attacking church institutions gone wrong

but "recalling our fellow Anglicans to their true identity as Catholic Christians. They're about converting souls to the Faith once delivered by Christ," the Catholic ("whole," or "universal") Faith, "which except a man do faithfully and stedfastly believe, he cannot be saved."

Anglicanism historically has claimed to be a part of the Catholic Church, with Her Sacraments, Orders, Creeds and Scripture, he said. "The problem, though, is that our part of the Church suffers from a kind of amnesia." It forgets that the Church "is not something invented by man, which can

**FEATURED SPEAKERS** at the June 8 Festival of Faith outside Washington, D.C. were (clockwise, from top left) Canon Charles Hough of Fort Worth; Fr. Michael Heidt, rector of St. Luke's, Bladensburg (MD); Sr. Elaine of the All Saints' Sisters of the Poor in Catonsville, MD; and Fr. Richard Cornish Martin, former rector of Washington's St. Paul's, K Street. Photos: Ralph Kettell

therefore be changed at will by man," but rather "a sacred society founded by our Lord and given to us for our salvation, whose members are joined to Him in supernatural communion."

He urged his listeners to work for Catholic revival despite the forces arrayed against them. "We must rise to this challenge...though the powers of hell rant and rage against us, though the world sneers at us..."

In fact, he maintained, "We are blessed to be chosen to resurrect the Catholic Movement in North America. [T]he time has come for us to unite in the common endeavor to which our Lord has called us" to build up our part of the Catholic Church.

Fr. Richard Cornish Martin, former rector of Washington's St. Paul's, K Street, echoed Fr. Heidt's theme in his afternoon address.

"Anglo-Catholicism has indeed changed the face of Anglicanism, but not its heart. In the 21st century we have a vocation to deal with the heart," he told the congregation. "We can do it through such celebrations as this," Fr. Martin said, "and through sound teaching and the proclamation of the Gospel."

The Church, he also reminded, "is not an organization; it is an organism. It is not a society or religious club; it is God's new creation, purchased and redeemed with his blood." It consists of "that motley group of people...who have absolutely nothing in common, except Him in whom they hold all things in common, Jesus Christ. He makes of the many, one body, one community of faith. One Lord, One Faith, one Baptism."

In her address, Sister Elaine of the All Saints Sisters of the Poor in Catonsville, Maryland, reminded that heresy "has been with the Church from the beginning and probably will be forever, because the Church is composed of people and people are sinners."

But she acknowledged that one difference facing the faithful in "official" Anglicanism today is that—in the west—there are "very few [orthodox] bishops" one can turn to in the next city, diocese or even province if one's own bishop has departed in some way from apostolic faith and teaching.

Nonetheless, she said, what we must do today is transform our anger and pain into zeal for Christ and His Church and zeal for the Episcopal Church (ECUSA), by being faithful in prayer, making our communions, through devotions, and study of scripture.

"The spiritual, inward life of the individual Christian," she said, "is a microcosm and a paradigm of the inward life of the Church." Both are God-aimed, living organisms. By this means a baptized individual becomes part of the movement of the Church, which has always moved through history toward God in "zig-zag fashion." Every downward "zag" such as we experience today has an equal and opposite "zig...The Church will rise," she declared.

Canon Charles Hough, another afternoon speaker, told the congregation about being with Fort Worth Bishop Jack Iker at a parish visitation. As Iker donned full episcopal garb in the sacristy before the service, Hough said a young boy burst in and asked the bishop, "Who are you supposed to be?!"

Hough said the question, though amusing in the circumstance, was a good one. To be successful, especially in the hostile circumstances of ECUSA today, orthodox believers need to seek



## A Splendid Addition



ST. MARY'S ANGLICAN CATHOLIC CHURCH in Denver, Colorado—the first parish to leave the Episcopal Church after the 1976 General Convention broke from apostolic order—traveled a hard road for many years thereafter. Ultimately, though, the Continuing Church congregation retained its parish building in Denver's University Park neighborhood, and has now added a \$1.5 million, 7,600-square-foot parish center on to the church. Not only that, but the Most Rev. John-Charles Vockler, FODC, Metropolitan of the Anglican Catholic Church, elevated St. Mary's to the status of a cathedral church when he dedicated the new parish center during June 1-2 ceremonies. The Very Rev. Stephen Wallsteadt, rector, was appointed dean. The parish center expands the parish plant to 18,000 square feet and three adjacent houses. The Rt. Rev. James O. Mote, former rector of St. Mary's and episcopal visitor, took part in the June event. St. Mary's staff includes three priests, three deacons, and five laypeople. It has an active youth ministry and over 400 members.

a clear focus of their mission and identity and ask themselves, "Who are we supposed to be?"

The Anglo-Catholic faithful must guard against apathy, complacency, and a "lukewarm" state and seek renewal. This, he said, can start at the grassroots level, person-to-person.

"It starts with the question, 'What difference has Christ made in my life? [What] is the profound understanding that led me into this place?'"

Canon Hough also said that rebuilding the church will take grace, but also "being open to the grace of God" in the first place.

He discouraged hand-wringing about the state of ECUSA. "Wherever it is, for God's sake, find Jesus," he said. "We need to make Jesus present" in our lives today "and do it every time as if it were the first time."

The beleaguered faithful within the Episcopal Diocese of Washington, which covers the District and a part of Maryland, found the celebration a tonic.

"This is wonderful. I feel wonderful. I'm so glad we have this," beamed Morris Warren, a parishioner from the battle-weary Christ Church, Accokeek, Maryland.

Visitors from parishes outside the diocese were also enthusiastic. "Last year we had two people here. They liked it so much, six more people from our parish decided to join them this year," said a parishioner from St. Alban's, in Joppa, Maryland, a Continuing Church parish affiliated with the Anglican Province of America.

Fr. Heidt said he had asked Bishop Iker how the faithful could foster an Anglo-Catholic renewal within and outside ECUSA. "The bishop looked me in the eye and said, 'Grace.'"

"The work we are called to do is God's work, not our own and it relies on His power, not ours. And, believe me, His power is more than sufficient to the task," Fr. Heidt said.

The Festival attracted persons from at least a dozen parishes in the diocese, including significant contingents from not only the diocese, but Ascension & St. Agnes and St. Paul's, K Street, both in Washington, as well as Christ Church, Accokeek.

Among those present with links to the latter were sometime

rector, Fr. Samuel Edwards, and his family; Fr. Stephen Arpee, priest-in-charge at Accokeek; and the Rev. Charles Nalls, who has served as attorney for Christ Church and Edwards.

## Nalls Ordained A Priest; Fr. Edwards Preaches

By Robert Stowe England And  
Auburn Faber Traycik

On June 9, Charles Hart Nalls completed a remarkable journey that he had begun as an aggressive secular lawyer, and started a whole new one as a priest.

Along the way, he went from being an Episcopalian to a Continuing Anglican; began concentrating on canon law; became the leading defender of persecuted orthodox clergy and parishes in the U.S. Episcopal Church (ECUSA); enrolled in the Dominican House at Washington's Catholic University to train for the priesthood; and was ordained a deacon a year ago.

Little of the foregoing, moreover, was sequential. Rather, Nalls has managed to pursue his studies over the last couple of years while also directing the Canon Law Institute and responding to escalating demands for his legal help and advice from countless conservative ECUSA parishes and clergy—not least the vestry of Maryland's Christ Church, Accokeek, and its traditionalist former rector, Fr. Samuel Edwards.

But on June 9 at the Parish of Christ the King in Georgetown, the sea change sparked by a divine tap on the shoulder several years earlier reached a culmination and a commencement.

With more than 100 persons packing the modest nave, Nalls was ordained a priest by Archbishop Robert S. Morse of the Province of Christ the King (APCK). Fr. Daniel James McGrath of California was ordained in the same ceremony.

Fr. Edwards—who has been welcomed at the Georgetown parish since former Acting Washington Bishop Jane Dixon began her now-successful vendetta against him over a year ago—preached the sermon at the 11 a.m. service. Archbishop Morse, who is also the APCK's Bishop of the Eastern States, served as celebrant.

In his remarks, Fr. Edwards, identified two common errors concerning the ordination of priests: clericalism and anti-clericalism—two seemingly opposite views that may be closer than their advocates realize, he said.

"Clericalism creates what may be called a cruise ship mentality, in which the clergy are seen as the officers or cruise directors and the laity as the passengers."



NEWLY ORDAINED APCK PRIEST Charles Nalls (center) was joined at the celebration of his first Eucharist June 12 by Fr. Stephen Petrica (left), an APCK priest who serves St. Matthias, Arlington, and persecuted Episcopal priest, Fr. Samuel Edwards, who announced his affiliation with the APCK two weeks later.

"The Church of God is not a cruise ship, but a cruiser; like her Lord, she is a 'man of war.' There are no passengers on board—only crew—and each member, whatever his rank or rating, has his work to do, upon which depends the successful mission of the whole," Edwards said.

Anti-clericalism, usually a reaction against clericalism, "replaces the clergy with what Coleridge called a 'clerisy'—a 'cadre of professional church bureaucrats and semi-professional church politicians.'"

Anti-clericalism poses dangers to the doctrine and morality of the church, Edwards said. "In an institutional church so infected, the nature of reality is subjected to a vote and the struggle to conform all the members to divine order is replaced by a scramble for the power to assert the will of the few behind the mask of the many over the few who resist and, eventually, over God himself," he said.

Fr. Edwards noted that even though all are equal in Christ, people play different roles that are not interchangeable.

"A body," he said, "is diversified—its cells are specialized and work for each other...The priesthood is necessary to the Church for her nourishment with the Word and the Sacraments. It is no more necessary than any other element of her ministry, but it is...no less essential."

He told the gathering that the duty and office of the priest is to be, with the Holy Spirit's power, "the human instrument whereby Jesus Christ is made present to His Church, whose own mission is to make Christ present in and to the world." The priest, he said, "shares in the priesthood of Christ, the one true priest..."

Edwards also joined Morse and seven other priests in laying hands upon Nalls during his ordination.

After the service, Fr. Nalls and Fr. McGrath offered blessings to those who came forward to the altar. There was a reception downstairs in Canon Read Hall.

Fr. Nalls celebrated his first Mass the following Wednesday, June 12. He was to continue his ministry at St. Francis of Assisi in Newport News, Virginia, and mission work in the area. He also will continue his work with the Canon Law Institute.

Fr. McGrath will serve at the Church of Our Savior in Santa Barbara, California, while he works toward a doctorate in music.

And as is now known, Fr. Edwards has left the Episcopal Church to serve in the Anglican Province of Christ the King, and planned to start an APCK parish in southern Maryland.

At deadline, Fr. Edwards had scheduled the first service for the new Anglican Parish of St. Mary the Virgin on July 7 at a hall in Waldorf, Maryland. The service was to be followed by fellowship and teaching.

## Liberal "Dream Team" Headlines Washington Bishop's Consecration

Report/Analysis By Auburn Faber Traycik

THE ELABORATE consecration of former San Diego Dean John B. Chane at Washington National Cathedral June 1 set the tone for the new diocesan "administration" with a "dream team" of liberal headliners, one of whom called for a "politically committed spirituality" to confront social injustice.

This keynote for Chane's tenure as the eighth Episcopal Bishop of Washington was sounded in the sermon given by William Sloane Coffin, the former Yale chaplain and anti-Vietnam War peace activist. The service's notables also included former Newark Bishop John Shelby Spong, whose "12 theses" repudiated basic Christian beliefs, and former Newark Assistant Bishop Walter Righter, who escaped ecclesiastical trial in 1996 for ordaining an active homosexual.

The lengthy procession in which they walked into the cathedral also carried the slight but unmistakable air of triumph, thanks to the expansion of episcopal power won for Episcopal Church (ECUSA) prelates by Acting Washington Bishop Jane Dixon's lawsuit against the orthodox rector and vestry of Maryland's Christ Church, Accokeek.

Dixon, now supplanted by the 58-year-old Chane and planning to retire at the end of July, smiled and nodded to friends in the congregation as she walked in procession with former Washington Bishop Ronald Haines.

Assisting the chief consecrator—liberal Presiding Bishop Frank Griswold—the two D.C. prelates served as official co-consecrators of Chane, joined by Spong, Los Angeles Bishop Jon Bruno, retired San Diego Bishop Robert Wolterstorff, and current San Diego Bishop Gethin Hughes. The presence of Hughes puzzled observers who recalled that Chane publicly scolded the prelate last year for not allowing Spong to preach at San Diego parishes.

There were other bishops present as well—a total of some 30—all of whom appeared to join in the laying on of hands. They included liberal Southern African Archbishop Njongonkulu Ndungane; Virginia Bishop Peter Lee, a "moderate" who has lately emerged as a corporatist liberal; former Chicago Bishop James Montgomery, a longtime traditionalist who, after retiring, signed the 1994 pro-gay *Koinonia* statement; and Pennsylvania Bishop-turned-Washington Assistant Bishop Allen Bartlett.

(Current Pennsylvania Bishop Charles Bennisson, who had evoked international concern over his bid to defrock orthodox priest David Moyer, was not surprisingly absent. But so, for unknown reasons, were several other eastern seaboard prelates one might expect to see at a consecration in this prominent see, such as the Bishops of New York, Long Island, and Massachusetts. Another unusual factor was that most bishops present were not incumbent diocesans, but rather suffragans or retired.)

As he joined dozens of other participating clergy, the Rev. Michael Hopkins, a priest of the Washington diocese and president of the Episcopal gay group, Integrity, looked relaxed and confident, as well he might. Chane, as one writer put it, was "the Integrity candidate." In the weeks before his January 25 election as Washington's bishop (from a field of six liberal candidates), Chane touted (*inter alia*) his vigorous and early support of gay and lesbian issues.

But some observers also believe that hardline liberal revisionists got behind Chane as the candidate most likely become

the cutting edge bishop needed to fill the void left by the retirement of his longtime friend, Jack Spong.

Chane already has shown some readiness to oblige. In his Easter sermon, for example, he called Christ's bodily Resurrection "conjectural," and opined that this "concept" was not even mentioned until some 50 years after Jesus' crucifixion.

He also maintains that the Gospel must be reinterpreted as culture changes; that Anglicans must challenge the theological, moral and ethical beliefs which orthodoxy says are immutable, but which often become "rigid and unbending."

Nonetheless, consents for Chane's consecration were received from 86 diocesan bishops and 84 diocesan standing committees, compared to just 14 bishops and 16 committees (including that in San Diego) which refused consent.

AND IT WAS APPARENT that William Sloane Coffin was not at the consecration service just to offer a little 1960s nostalgia for aging leftists, or to celebrate his 78th birthday, which June 1 happened to be. ("They say wisdom comes with age," he quipped, "but sometimes age comes alone.")

In a sermon both engaging and amusing, Coffin, also the former pastor of New York City's trendy Riverside Church, insisted that religion and politics, "although distinct, do mix—and to claim otherwise is to misunderstand both. I underscore this for the sake of our presently tormented and endangered planet. To survive, it will require of far more religious leaders a politically committed spirituality."

In this evident call for renewing the "social gospel"—a gospel focused more on the 'here' than the 'hereafter'—he built upon the story of the good Samaritan. He called the parable "a multi-faith story for the ages" that "sees love/compassion as the core value of religion."

"It's bad religion," Coffin asserted, "to deify doctrine and creed." While "indispensable," they are only "signposts," he said. "Love alone is the hitching post.

"Doctrines, let's not forget, supported slavery and apartheid; some still strive to keep women in their places and gays and lesbians in limbo. Moreover, doctrines can divide, while compassion can only unite," he contended.

But he hoped that Christian Churches in America come to see an important distinction in their loving witness. Charity, he noted, seeks to alleviate the effects of injustice, and justice seeks to eliminate the causes of it.

President Bush, he said, "rightly spoke of an 'axis of evil,'" but it is not Iran, Iraq and North Korea. Instead, he declared, it is more likely to be "environmental degradation, pandemic poverty, and a world awash with weapons."

In confronting these assaults on God's glory and creation, he warned

A LARGE MARQUEE set up on the National Cathedral's front lawn was the locus of one of the receptions held on the grounds following the consecration of Washington's new liberal bishop, John Chane.



against hating evil more than loving good, and of the need for God's grace. "A politically-committed spirituality," he said, "confronts against wrong without being wrongly contentious" and confronts injustice with "the Samaritan's compassion."

THE CONSECRATION SERVICE was attended by some 2,000 persons, including about 200 of Chane's supporters from California.

The service featured rich musical offerings, which avoided over-zealous attempts at "diversity." Inconspicuously, the liturgy appeared to strive for non-genderized language for worshippers, albeit not for God. The Eucharistic rite was Prayer B from the 1979 Prayer Book.

Any contradictory remarks notwithstanding, Chane declared his belief during the service that the Holy Scriptures are the "Word of God, and...contain all things necessary to salvation," and pledged (*inter alia*) to "guard the faith, unity, and discipline of the Church." Bishop Griswold also reminded that a bishop "is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings."

Chane knelt in solemn prayer, eyes closed, as the choir sang the *Veni Creator Spiritus*. And after his consecration by the gathered bishops he appeared humbly moved, even a bit tearful, as he was presented with the symbols of his office, and was warmly greeted as Washington's new bishop in a standing ovation. But during his remarks and his celebration of the Eucharist following, he appeared to be a man ready to take charge—a man who had taken charge.

Chane has already confirmed his embrace of Coffin's call, pledging in his sermon June 2 that he would help increase the church's voice for social justice; he said he hoped to "engage the secular and political leadership" of the District and Congress. He charged that the church had been complicit in institutional slavery and narrow-minded attitudes toward women and gays.

He also has said that the diocese will eliminate "millstones," and has preached against making any "peace with oppression, especially with those who tell you that your theology is unorthodox and exceeds of the canons of the church."

But this begged the question: Would he apply Coffin's call for a compassionate and loving confrontation of "injustice" to those hewing to the historic faith—the faith still held by most Anglicans and the Universal Church at large? Would he apply it to the battered believers of Christ Church, Accokeek?

Most Washington conservatives—who made no protest at Chane's consecration—seemed in early June to be withholding judgement on the new bishop in the small hope that he would do just that. That hope did not seem to be without some basis in reality.

A San Diego cleric, Bishop George McKinney, said Washingtonians can expect Chane "to demonstrate the highest level of diplomacy. He knows the art of compromise." And Washington's "profile" called in part for a bishop with "a proven ability to nurture relationships with individuals having differing points of view."

One orthodox priest noted that there had been an obvious effort to achieve diversity, including theologically, in various contingents participating in the June 1 service.

But, while they had been in dialogue with Chane, leaders of Washington's American Anglican Council chapter (AAC-W) were troubled by the consecration line-up. They issued a statement on the day of Chane's consecration saying that the chapter shares the new bishop's concern for "unity and reconciliation in the diocese," but were distressed "that some clergy, who

are symbols of promoting unilateral actions on doctrinal matters. Many may interpret their participation to mean that this diocese will operate unilaterally from the rest of ECUSA and the Anglican Communion—as some believe it has been operating in the past several years. We pray that such an interpretation is not correct.”

Likewise, conservatives were not encouraged when Chane praised Bishop Dixon during the cathedral service as “a strong upholder of [ECUSA’s] doctrine, discipline and worship.”

But his interpersonal skills seemed at deadline to be gaining ground with the vestry of Christ Church, Accokeek, with whom the bishop met after vestry members and sometime rector Fr. Samuel Edwards lost the appeal of Dixon’s federal lawsuit on May 22. At this writing, it appeared that the vestry would not follow Edwards to the Continuing Church, rather keeping the parish in ECUSA and asking Chane to accept interim priest, Fr. Stephen Arpee, as its rector.

Others are not even minimally optimistic about Chane’s reign in Washington, however. “There can be no doubt about the future of this diocese—only about the rapidity” at which it will continue its descent from Christianity, said one commentator.

“Bishop Chane has promised to make Washington the “most exciting diocese in [ECUSA],” said a *Washington Times* editorial. “Exciting, perhaps, in the way that a plane crash or a soccer riot is exciting. He didn’t say much about spiritual salve for troubled times.”

One Anglo-Catholic cleric summed up the pivotal problem by noting a critical distinction between liberal activism by church leaders 30 or 40 years ago, and today. Back in the 1960s and ‘70s, he maintained, efforts were focused mostly on seeking clarity on social issues in the context of creedal and biblical orthodoxy.

## Study Tracks Gay Policies

Signed affidavits collected by the international Ekklesia organization testify that over a third of Episcopal Church (ECUSA) dioceses have ordained active homosexuals, and some 40 percent employ them.

They also show that at least 22 dioceses decline traditional persons access to ordination, and the same number of dioceses were said to be allowing the blessings of same-sex unions.

“It is clear from the research that there is a very great difference between the practices in ECUSA and what happens in the majority of the Anglican Communion,” said the Rev. Canon Bill Atwood, General Secretary of Ekklesia. “Obviously, this a matter of great concern around the world.”

An earlier, informal study, conducted under other auspices and based mainly on public sources, found that a much higher total—61 of the some 100 ECUSA dioceses—will knowingly ordain or license active homosexuals. But the Ekklesia study appears to have produced especially solid data because it was based only on signed affidavits.

Atwood said that the research was undertaken in response to queries from several Anglican primates (provincial leaders). It was conducted by Ekklesia in cooperation with other ministries and individuals, to determine the extent to which ECUSA has departed from historic teaching on sexual ethics, and discriminated against traditionalists.

From broad mailings, distributed by Internet and regular mail by Ekklesia and Episcopalians United, responses were received from 87 of the just over 100 ECUSA dioceses. Find-

The liberal agenda and ascendancy did not stop there, however. And Anglo-Catholicism as a tradition, meanwhile, “has transformed the face of Anglicanism” but not its “heart.” Today, theologically traditional clergy and laity “are pushed to the margins,” he noted, and it is no longer social issues which are really at stake.

“The issue now,” he said, “is God Himself—God is being attacked.”

Sources also included *The Washington Post*

## AMiA Revises Mission Policy

The Anglican Mission in America (AMiA) has announced it will now focus more on starting congregations and reaching the unchurched—and will not try to avoid activity in Episcopal dioceses “generally perceived as orthodox.”

In the “rare instances” in which AMiA involvement in such dioceses was deemed appropriate up to now “we attempted to inform and coordinate with the diocesan leadership,” the AMiA said.

But the controversial U.S. mission, overseen by the Anglican primates of Rwanda and South East Asia, asserted that human spiritual need “will not be contained within arbitrary boundaries,” so neither, in future, would AMiA.

In a statement, the AMiA noted the need for trying to reach some of America’s 65 to 70 million unchurched adults, who are obviously not being attracted by liberal mainline denominations. “Growth, where it is occurring in Christian denominations, is found in independent Evangelical congregations,” it said. Other methods, chiefly “preaching the gospel, unashamed, so that people can hear the message clearly”—must be employed to reach the unchurched.

But the mission said it also wants to work with “orthodox Episcopal leadership” to do this.

ings were delivered to the primates who asked for the information. The raw data (the questionnaires themselves) was also delivered to one of the primates, Atwood said.

“Because people are not always aware of the events in their diocese, only affirmative answers were counted,” Atwood noted. “In other words, when the surveys reported disagreement about the practices in a given diocese, the survey did not discount affirmative answers when there were negative answers from the same diocese. Some respondents could have been reporting information not available to others.

“While it is certainly possible that there are some errors in the data, it is reasonable to assume a relatively high level of accuracy” because the report includes only signed affidavits, Atwood said. “The assumption is that since people were willing to attest to the...information, what they reported is likely to be well founded.”

Even given the possibility of some erroneous beliefs on the part of some of the respondents, he felt that there can be little doubt that the ordination, employment, and blessing of those in same-sex relationships “are widespread practices in much of [ECUSA]. There is also great cause for concern from the number of responses that described difficulties in ordination, placement, or advancement of traditional people.”

While ECUSA officials assert “that any departures from traditional positions about sexuality and morality are few and far between, the evidence is to the contrary,” he concluded. “Certainly, innovations which have been accepted in 40 percent of U.S. dioceses cannot be called statistically insignificant.” ■

## Firmly Planted

TRINITY ANGLICAN CHURCH, Rochester, New Hampshire, was consecrated on April 13 by the Rt. Rev. George Langberg, Bishop of the Northeast within the Anglican Church in America (ACA), a Continuing Church body. The parish was formed in 1988 in reaction to doctrinal and liturgical innovations in the Episcopal Church (ECUSA). Nine years ago, Trinity borrowed over \$300,000 in order to construct its building. The new church was dedicated on December 23, 1993, and was used the next day for Christmas Eve services. The debt on the structure was cleared by December 2001. Today, said interim rector James H. Davis, Trinity has some parishioners who have no ECUSA background and is attracting others. The parish, he said, "is no longer a branch of the 'Episcopal Church Alumni Association' but is reaching out with a message and a liturgy which is...soul-satisfying, scriptural, and evangelical."



The AMiA said it was not and is not its policy to encourage congregations to leave ECUSA. "It must be recognized, however, that many orthodox clergy and laity who at one time would have been content to remain safely tucked within a sympathetic diocese can no longer abide the policies and practices of the rest of [ECUSA]. As those faithful Christians reach out to AMiA, we will provide refuge.

"Therefore, AMiA will move forward throughout the country as God opens doors to new mission work. We will continue to consult with bishops who are orthodox and sympathetic to the mission imperative, but AMiA will not be constrained by differences over strategy. We will plant churches, we will encourage lay initiatives, and we will meet with clergy and congregations who invite us."

## Yong's Oversight Backed

In related news, "sharp disagreement" among leaders of the Anglican Church of South East Asia was resolved when they voted earlier this year to recognize their archbishop's continued sponsorship of the AMiA.

Although the bishops chose not to extend full provincial support to the fledgling U.S. mission, they unanimously agreed that the Most Rev. Datuk Yong Ping Chung could continue his patronage and spiritual covering of AMiA—a relationship they could have sought to undo.

Some of the bishops reportedly were troubled by Yong's participation in the consecration of four AMiA bishops in June 2001. But this agreement, reached March 18 in Sabah, effectively recognizes the consecrations of the six bishops in AMiA established under the authority of Yong and his predecessor, Archbishop Moses Tay, in partnership with the Episcopal Church of Rwanda. However, the agreement stipulated that any future consecrations for AMiA should follow normal election procedures.

The synod noted that Yong acted against his brother bishops' advice in taking part in last June's AMiA consecrations. But it considered the increasingly hostile circumstances in ECUSA, which led Bishop Tay to participate in the first two consecrations—of Frs. John Rodgers and Chuck Murphy—for the U.S. mission in January 2000. It also noted that those consecrations were an interim action to provide pastoral care to the faithful congregations which requested it.

Archbishop Yong expressed joy and gratitude that his province emerged from the gathering "stronger and more united to stand firm on Biblical truth, the uniqueness of Christ, and orthodox faith.

"We have been called to care for those under spiritual persecution; to pay attention to the task and ministry God has given to us at the time we were called to be a province in the Anglican Communion," Yong exulted.

AMiA Bishop Chuck Murphy likewise praised South East Asian leaders for their firm orthodox stand, and their support of the "godly leadership, vision and witness of Archbishop Yong."

Sources: AMiA, *Virtuosity*

## APA-REC Unity Moves Closer

The Reformed Episcopal Church (REC) and the Anglican Province of America (APA) have taken another step toward ultimate unity by producing a major document on Christian Faith and Practice.

*Anglican Belief and Practice: A Joint Affirmation of the Reformed Episcopal Church and the Anglican Province of America* spells out the two bodies' common understandings of the Church, Christian doctrine, teaching and moral authority, sacraments, ministry and worship.

The joint affirmation is part of the Plan for Unity adopted in 2000 by the respective national governing bodies of the REC, a "separated" Anglican denomination formed in 1873, and the APA, a Continuing Church body organized about six years ago but which has historic roots in the Continuing movement.

The Plan for Unity includes steps both churches are taking as they merge into one. First was the signing of an intercommunion agreement in 1998, recognizing the ministries of each church and allowing members of each to worship at the other's churches. Subsequent steps include a shared pension plan for clergy, sharing communications resources such as church magazines, and adopting one set of canons governing the life of the church.

Theological committees chosen from each jurisdiction met jointly on October 4, 2001 in Myrtle Beach, South Carolina, to compose the document on Christian Faith and Practice. At that meeting members of both committees, which had previously divided up the work, came together to create a single draft.

The document was then sent back to each jurisdiction for approval. The APA House of Bishops and Provincial Council approved it in the winter of 2002. The REC Council of Bishops did likewise in the spring. The REC Ecumenical Relations Committee was to present it as part of its report to the General Council in June 2002 in Houston.

The REC's 19th century founding was an effort to maintain Anglicanism's Reformation heritage during a period of Catholic ritual development within Anglicanism. In recent years, the



REC has undergone and is undergoing changes which have brought it more firmly into the Anglican mainstream. The APA's origins are in the American Episcopal Church, formed in 1968 in an effort to maintain orthodoxy amid an atmosphere of liturgical and theological tension within the Episcopal Church. (The AEC later merged with part of the Anglican Catholic Church to become the Anglican Church in America.)

Ties between the APA and REC have been increasing for a number of years. Clergy and congregations from each jurisdiction have reached out to each other, and the APA regularly sends ministerial students to Reformed Episcopal seminaries. Since 1998 APA Presiding Bishop Walter Grundorf has served on the Board of Trustees of Cranmer House, the REC seminary in Texas.

Sources: Report by the Rev. Paul F. Blankinship and Mr. Frank Warren

## Seceded Venezuelan Anglicans Discuss Possible Ties To ACC

The Metropolitan of the Anglican Catholic Church (ACC) recently met with leaders of St. Mary's Anglican Cathedral, Caracas, Venezuela, to discuss possible ties between St. Mary's and the Continuing Church body.

ACC Metropolitan, the Most Rev. Brother John-Charles FODC, completed in March a week-long fact-finding trip to Caracas, where he met with the Very Rev. Roger Dawson and St. Mary's vestry council.

The cathedral, established in 1832 (making it the oldest non-Roman Catholic church in Caracas), seceded from the "official" Anglican Church in Venezuela in 1999, when cathedral leaders

## Irish Heresy Trial Averted

He jolted the Church of Ireland by managing to function as a cleric for some 30 years without his disbelief in the divinity of Jesus Christ coming to the attention of authorities.

And in April, the Anglican Dean of Clonmacnoise, the Very Rev. Andrew Furlong, surprised again by resigning shortly before his April 12 heresy trial. It would have been the first such trial in the Church of Ireland for more than a century.

The Bishop of Meath & Kildare, Richard Clarke, had asked for the Dean's resignation, and ultimately lodged a complaint against him, after Furlong's views were published on his website and in the *Irish Times*. The Dean had said that Jesus was a misguided end-time prophet, neither mediator nor savior, who should be left to his place in history.

*Church Times* said that lawyers had been involved in details of the resignation, and that a gag order was in place.

Furlong did say that he had been concerned that a heresy trial would have embarrassed the church and damaged the liberal cause.

In remarks which faithful Anglicans will find refreshing, Clarke said that, while he did not wish to stifle debate, a cleric's belief was an issue for his bishop.

"Even for liberals, there has to be a core belief which is non-negotiable. We cannot separate the language used in church buildings from the language of faith outside...Language has meaning, and you have got to have definitions somewhere," the bishop said.

"I have never had anything against Andrew personally," he said. But legally, he added, "if you believe someone should not stay in office, then the only recourse you have is to the court. I would do it again, if I had to." ■



The Most Rev. Brother John-Charles (Vockler)

say the Episcopal bishop sought to invade and seize St. Mary's property. It is now an independent church, but one looking for fellowship and episcopal oversight. It serves the local community, as well as some English-speaking residents.

Archbishop John-Charles, who himself formerly served as an Anglican Communion bishop, spent a week with Dean Dawson and his wife, Janine, at the deanery and was able to get a feel for St. Mary's objectives and its future. He also met with members of the congregation. He presided at the Eucharist on Sunday during his visit, and listened to the congregation's plans for the coming year during a parish meeting which followed.

Due to the deepening political and economic crisis in Venezuela (including a recent failed coup attempt against the country's Marxist-leaning president), St. Mary's faces grave financial problems. However, plans for developing the land on which it is situated offer hope for rents to provide a secure monthly income that would not only enable St. Mary's to meet all obligations but to expand activities in Caracas and perhaps other cities as well.

Archbishop John-Charles is due to report his findings to the ACC College of Bishops' September meeting in Athens, Georgia. Dean Dawson has been invited to attend as an observer.

During his South American sojourn, Brother John-Charles also stopped to visit ACC members in Colombia, and to enthroned the Rt. Rev. Victor Manuel Cruz-Blanco as bishop of the Missionary Diocese of *Nueva Granada*.

Source: *The Trinitarian*

## Conservative Former Primate Continues Efforts On New Fronts

By Auburn Faber Traycik

Former Southern Cone Archbishop Maurice Sinclair, who during his tenure became a leading advocate of efforts to ensure orthodoxy and unity among Anglicans worldwide, is still "on the job" despite retiring, just in different ways than before.

And most conservative Anglicans would contend that he is needed more than ever before, as pressing problems caused by western liberal revisionism not only worsen in the U.S. Episcopal Church (ECUSA) but become more decidedly international. It is precisely what he and some other conservative primates warned would happen.

When *TCC* interviewed Sinclair around the time of the April meeting of Anglican primates (provincial leaders) in Canterbury, there was much focus on the inhibition of orthodox Episcopal priest David Moyer by liberal Pennsylvania Bishop Charles Bennison.

"It encapsulates really what is at stake" in ECUSA "when one of the very finest priests in the whole church is inhibited in this way," Sinclair told *TCC*.

But while it appears that conservative primates made progress in Canterbury toward restraining provincial deviations from the global Anglican consensus, Sinclair contended that "urgent action" was needed "to prevent [Fr.] Moyer from being defrocked" and to address other problems the American Church.

His words were prophetic, although perhaps even he did not

foresee that the consequences of neglecting such action would be glaringly demonstrated within the space of a few months.

It is all part of a troubling state of affairs that Sinclair earnestly tried to combat and rectify through his work with other concerned colleagues at recent Primates' Meetings—though the latter, he hastened to declare, is no longer his "turf."

Yet—though now retired and living in his native England—the soft-spoken but intrepid prelate says he is working in new ways to encourage a full response to a 1998 Lambeth Conference call for the primates to help maintain unity among historically autonomous Anglican provinces.

In that context, he is perhaps best known for his co-editorship last year (with West Indies Archbishop Drexel Gomez) of **To Mend The Net**. The book outlines a measured but effective process for dealing with provinces at odds with the international Anglican consensus—as much of ECUSA has been in the areas of scriptural authority, homosexuality and women's ordination, for example.

Last year, the primates referred the book, along with "evidence we've provided as to the seriousness of the crisis in ECUSA," to the Inter-Anglican Theological and Doctrinal Commission (IATDC)—signaling a slower response to theological fragmentation in the church than many U.S. conservatives had hoped. Broadly, the IATDC is to consider the exercise of authority and the means of coming to "a common theological and" in a culturally diverse global communion.

The Commission's initial response to all this has been to contribute to all primates a list of questions which Sinclair considers helpful and germane to the issues at hand. Responses will be compiled and considered at an IATDC meeting this fall but it remains to be seen whether **To Mend The Net**, or overarching "issues at hand" will be studied to death, to produce altering consequences for ECUSA and the Communion.

Sinclair is no longer on those "front lines," but remains among the "front lines" involved in this pivotal theological and pastoral work in several ways. As he put it, "I'm no longer a primate, but I'm a bishop in the Church of God" and "do what I can. I'm quite busy."

Sinclair maintains contact with serving primates through his participation in the Archbishop's Council of Ekklesia, the international network of conservative Anglican leaders throughout the world. More than half of all Anglican primates belong to Ekklesia, and six of them serve with Sinclair and retired Sydney Archbishop Harry Atwood on the Council.

In that capacity that Sinclair and four primates met in London last before the April Primates' Meeting, and heard first-hand the situation faced by Fr. Moyer, the president of the Faith, North America, who is now prohibited from his 13-year rectorship of Good Shepherd, Rosemont, Virginia. Moyer said after the meeting that the "barring of doctrinally sound priests from unacceptable" is unacceptable.

likely address that issue directly, or the broader oppression faced by ECUSA's faithful clergy and laity.

Sinclair also has begun contacting the some six or seven leading conservative Anglican organizations in the United Kingdom, in the hope of promoting more common cause among them, to help effect positive change in the church both regionally and internationally.

He hastened to add that his first task in this regard is to learn from these groups about the current British church scene, after years of being away in the Southern Cone.

"I'm a new missionary in the U.K. and I've got to learn what's really happening," Sinclair said.

But he thinks it is apparent that Britain has been affected by the difficulty which ECUSA has brought into clear focus, and which now confronts the entire Communion. As he put it, the problem (especially in the west) is that "the church conforms or adapts wrongly to modern society, and under pressures fails to really proclaim the gospel without compromising it."

## A "Good Welcome"

He said he has had a "good welcome" from conservative leaders contacted so far, but expects his work among U.K. organizations to be "a slow and patient" one.

"I'm hoping to attend a series of meetings and explore the extent to which the different organizations are open to working more closely together to meet a crisis situation—the situation as it presents itself in ECUSA and spreads out from there," he said.

He told *TCC* he has been in touch with the traditionalist Forward in Faith organization, and has recently attended a conference involving members of the (Evangelical) Reform group, the Church Society, and the Fellowship of Word and Spirit. He also is due to speak to a meeting of the Anglican Evangelical Council of the Church of England this fall.

He looks forward to a conference sponsored by the Evangelical Fellowship of the Anglican Communion, which is expected to draw Evangelical leaders from different parts of the world to Kenya in July 2003. He hopes that meeting will include a close look at the need for effective mission to be undergirded by fidelity "to our Lord Jesus Christ in our teachings and discipline." Although it seems early yet, he sees all of these meetings as needed preparation for the 2008 Lambeth Conference.

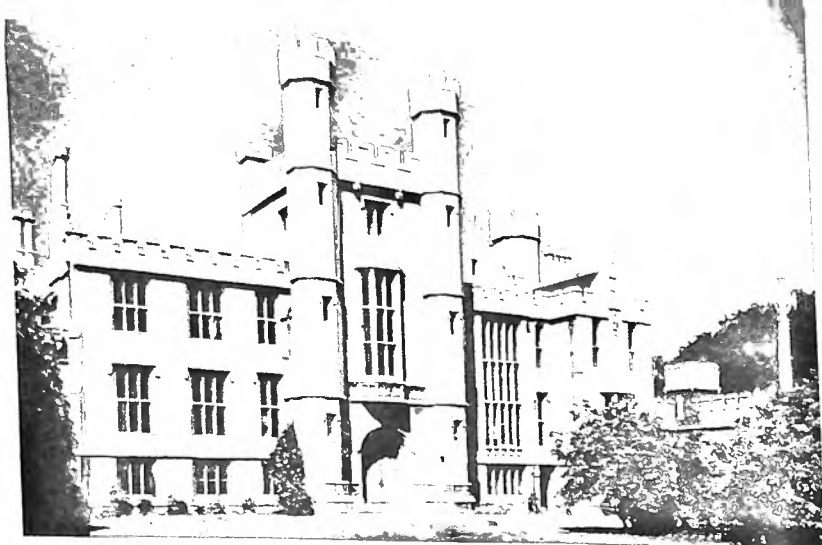
Asked whether different views on women's ordination extant among conservative English Church groups would make increased cooperation difficult, he said he believes all the groups agree that the "imposition of this novelty" on those who object to women in ordained ministry—a policy pursued by ECUSA—is "intolerable." The Communion is still in a process of discernment on the matter, he noted. "My own personal view is that...one can make a case from scripture" for women priests. "but I think it's not sufficiently certain to make it mandatory," he said.

The scholarly prelate—recently awarded an honorary doctorate of divinity degree by Wisconsin's Nashotah House Seminary—also hopes to produce some tracts, and is already teaching mission studies at Crowther Hall, the Church Mission Society college in Selly Oak, which is related to Birmingham University.

It is this—teaching and mission, rather than any penchant for church "activism"—that is the heart of the gentle prelate's ministry. Born in London, Sinclair attended Nottingham University and Tyndale Hall (now Trinity College), Bristol, and was briefly a school teacher. But after ordination and initial parish ministries, he and his wife, Gillian, went as South American Missionary Society missionaries to northern Argentina, where



Archbishop Sinclair



## For Lease?

**PARTS OF LAMBETH PALACE**, one of the most exclusive addresses in London and home to successive Archbishops of Canterbury from the 12th century, may soon be placed on the commercial property market for the first time, reports *The Times* of London. Anyone with a few hundred thousand pounds to spare will be able to bid for a prime residence in a palace with a fabulous garden in the heart of London. The Archbishop would still have quarters in the palace. But in an attempt to maximize the income from its historic properties, the Church of England is considering a proposal to sell leases on flats in the medieval Lollards' Tower, which had been built as a prison—one of London's oldest—on to the palace by Archbishop Chichele in 1434. Medium-term leases on the eight picturesque cottages, which surround a courtyard in the grounds of the palace, also are likely to be sold in the plan. The London flats and cottages are currently occupied by staff and other associates of Lambeth Palace. In addition, parts of Bishopthorpe, which houses the Archbishop of York, Dr. David Hope, could be converted into flats and let commercially. The proposals are among recommendations of a report, "Resourcing Archbishops," by Professor Anthony Mellows, Emeritus Professor of Law at King's College, London.

they served ten years. They then returned to Britain, mainly for the secondary education of their four sons. During the latter part of that "home" time, Sinclair served as principal of the aforementioned Crowther Hall.

He was then invited back to South America, where he was elected Bishop in Northern Argentina. He served in that role for 11 years, and for the last six of them also was the chosen primate of the Southern Cone. The province has a relatively small number of Anglicans—some 40,000—but is geographically large. It encompasses the republics of Argentina, Bolivia, Chile, Peru, Uruguay and Paraguay.

The resources for tackling the agreed priorities of his primacy—evangelism, youth ministry, and clergy and lay training—were "very small," and the challenges were big. There is "very serious poverty in the region," he said, as well as "unjust government and corruption in many areas." It was just ten days after the Sinclairs left Argentina for good early this year that the country's economic crisis erupted, and the nation went through five presidents in a few weeks.

But Sinclair said he was thankful to God "for the people I've worked with" in the Southern Cone, and that he had "seen some very good things happen and done in the name of the Lord Jesus" during his time there. He is also certain that the province will continue to uphold the historic faith under the leadership of his successor, the Most Rev. Gregory Venables.

It was during Sinclair's primacy that he realized the need for a new and unexpected turn in his witness—one that would thrust him, rather reluctantly, on to the international stage. Word of ECUSA's liberal sexuality policies—including the startling dismissal of charges against Bishop Walter Righter

for ordaining a noncelibate homosexual—began to appear even in South America, and was "very harmful for our witness there," Sinclair said. It became clear that "what was happening in the States would affect us all very deeply."

That was the point that Sinclair first sought to drive home at the 1997 Primates' Meeting in Jerusalem. Notably, there was a serious move among some primates at that meeting to disinvite ECUSA from Lambeth '98.

That didn't happen. But Sinclair and a multi-provincial array of other primates and bishops felt the American situation had to be addressed at Lambeth. Their concerns were reflected in key orthodox proposals—on scripture, sexuality, and women's ordination—all of which saw success at the Lambeth Conference in some form. After years of liberal drift, it was a stunning success for faithful Anglicans.

Asked about this, Sinclair said he and his colleagues knew that there was still work to be done after the strong orthodox showing at Lambeth '98. But they were "disappointed" by the way in which Lambeth agreements—especially the resolution upholding traditional marriage and deeming homosexual practice "incompatible with Scripture"—were subsequently "ignored by the dominant leadership in ECUSA."

Consequently, Sinclair thereafter joined what had become a significant international contingent of primates and bishops in two formal appeals for the Primates' Meeting to address the theological "misuse" of provincial autonomy by ECUSA and the threat to communion it created.

The case for doing so was further set forth by Sinclair and others in two books: *Way of Faithfulness*, which Sinclair produced with Archbishop Goodhew in early 2000; and the aforementioned *To Mend The Net*, published in early 2001. As previously noted, the latter book is now purportedly being used as a reference work in the primates' study of the "enhanced responsibility" Lambeth asked the leaders to exercise for the sake of Anglican unity. Meanwhile, stern warnings which the primates issued in 2000 against the ordination or blessing of those in same-sex relationships have gone unheeded by ECUSA. An Episcopal bishops urged but did not assure the "sustained pastoral care" (i.e. flying bishops) endorsed by the primates last year for "alienated" groups in the church.

After last year's Primates' Meeting, Sinclair said he felt that the "action plan" adopted by the leaders at that time presented the possibility of "a very gradual process of strengthening [Anglicanism] instruments of unity, so that they do serve to hold the church together, and make [it an] effective witness for Christ."

But he added then that there were "urgent pastoral needs among U.S. Episcopalians alienated by the sexuality controversy. The primates attempted to meet those needs in their 2000 call for "sustained pastoral care."

But prophetically—in light of developments since—Sinclair thought then that the primates' call for such care "didn't adequately address the situation in [ECUSA], and its effect throughout the Communion."

Today, he reasserts the obvious: the need for a stronger follow-up of the Lambeth Conference.

Whether or not Anglican primates ever "follow up" sufficiently, though, it may be well to keep in mind that one of the former primates—one who helped make a pivotal impact at the conference of nearly 750 bishops in 1998—fully intends to do so by the means available to him.

## Holy Land: Western Christians Scored

Against the backdrop of the recently-ended standoff at the Church of the Nativity in Bethlehem, Arab Christian clergymen, including some heads of various churches, have criticized western Christians and the wider Christian Church for not doing enough to end the nearly-six-week siege at the holy site, or to help ease the suffering of beleaguered Holy Land Christians.

They also questioned whether President Bush's posture, particularly during the 39-day stand-off between Israeli troops and Palestinian gunmen, accorded with his professed Christianity.

Coptic priest Marcus 'Aziz Khalil wrote: "We Christians of the East, who in the past refused to stand by the Crusaders and stood by our Muslim brethren, are...opposed to the negative deeds of the Western governments biased in favor of Israel despite its arrogance and even though it damages the holy sites. We say to Mr. Bush: During your term, Jesus' name is disgraced by the attacks on the holy places. Are you a Christian, Mr. Bush? I doubt it..."

Elias 'Awwad, head of the Palestinian Roman Orthodox Church, said, "The Zionist movement controls European and American public opinion. For this reason, we witness a weakness in the defense of the Christian holy sites on the part of America and the European countries...[Western Christians] deal first of all with their interests, not their religion. In my view, they are not Christians, because they do not act according to the precepts of the New Testament."

The Anglican Bishop of Jerusalem, Riah Abu El-Assal, also wondered where the world Church was in the siege at one of its own shrines.

"Is it because the church is run by Palestinian Christians and people don't know who they are?" he asked.



**BISHOP RIAH ABU EL-ASSAL**, Anglican Bishop of Jerusalem, offers prayers for peace at a shrine of the Holy Child of Bethlehem on the porch of St. Martin in the Fields Parish in London. Hundreds joined in the May 15 liturgy to show solidarity with the Christian community in the Holy Land. *Anglican World photo*

Indeed, they are often overlooked, especially as political and economic hardship have driven many out of the Holy Land. Palestinian Christians now represent less than 2 percent (some 160,000 to 170,000) of the Palestinian population—down from 7 percent 50 years ago.

After the siege ended May 10, some Greek Orthodox priests who were trapped in the Church of the Nativity for the entire ordeal said that the Palestinian gunmen holed up with them and later deported by Israel seized church stockpiles of food and "ate like greedy monsters" until the food ran out, while more than

150 also-trapped civilians had little or nothing to eat. The gunmen, linked to Yasser Arafat's Fatah organization, also guzzled numerous bottles of beer, wine and scotch they found in priests' quarters, undeterred by the Islamic ban on drinking alcohol. Conditions only improved for the civilian refuge seekers when the governor of Bethlehem helped to get them more food.

Sources: *Anglican Communion News Service*, BBC, *The Guardian*, Middle East Media Research Institute, *Church Times*, *The Washington Times*, *Religion News Service*, *Christian News* ■

## Church Court Reduces Former Bishop's Sentence

A church appeals court has reaffirmed the conviction of former Montana Episcopal Bishop Charles I. "Ci" Jones for sexual misconduct, but reduced Jones' sentence from deposition to a five-year suspension.

The ten-member Court of Review for the Trial of a Bishop on May 1 reaffirmed that Jones is guilty of immorality and conduct unbecoming a member of the clergy because of a sexual relationship with a parishioner 20 years ago, when he was a priest.

But the court's reduction of Jones' sentence to a five-year suspension means that he remains a bishop of the Episcopal Church (ECUSA) but without seat in the House of Bishops.

Jones views even the five-year suspension as punitive, noting that nothing like it has been applied to the two Episcopal bishops known to have engaged in homosexual behavior, or bishops who have denied the faith.

Jones resigned as Bishop of Montana in February 2001, and appealed the lower court's sentence of deposition that May.

The appeals court ruled that affidavits, submitted during the sentencing phase, which sharply criticized Jones' "leadership or management performance" as a bishop were "inadmissible" because they were irrelevant to the issue of his sexual misconduct as a priest.

The court added that none of the affidavits alleged any other sexual misconduct by Jones, or indicated that he was at any future risk of such misconduct.

In reducing the sentence, the court set a series of conditions which Jones must meet, including medical and psychological exams at the start and the end of his five-year suspension. If he

fails to comply, the original sentence of deposition will be automatically reinstated.

The sentence reduction marked the end of a long legal road for Jones, whose initial argument that he had already been disciplined for his misconduct during the term of Presiding Bishop Edmond Browning did not persuade the court.

Jones earlier said he believed that the new disciplinary process was triggered by liberals in his diocese who opposed his refusal to allow noncelibate homosexual priests to serve parishes unless General Convention approved the practice. →

## Bush Signs Clergy Housing Allowance Bill

Clergy can continue to exempt the fair rental value of housing from their income taxes, under legislation signed by President George W. Bush on May 20.

The bill, sponsored by Rep. Jim Ramstad (R-Minn), confirms established Internal Revenue Service policy that has previously lacked the force of law.

The bill is expected to halt the progress of a court case, *Warren v. Commissioner*, currently pending before the 9th Circuit Court of Appeals, which threatened to declare the housing allowance unconstitutional and would have cost American clergy \$500 million each year.

The clergy housing tax exemption is justified on the basis that clergy are expected to be available to their congregants at all hours and their homes are often used for church functions. Source: *Episcopal News Service* ■

## ANGLICAN WORLD BRIEFS:

**\*ANGLICANS IN CUBA** are quietly seeking to rejoin the U.S. Episcopal Church (ECUSA) after a 35-year separation. A Cuban diocesan synod voted unanimously in February to seek re-admission to ECUSA as a constituent diocese. The ongoing need for a clergy pension fund apparently motivated the Cuban attempt at a reconciliation. *La Iglesia Episcopal de Cuba* had previously been a missionary district of ECUSA; in 1967 it became an independent member of the Anglican Communion. ECUSA has been friendly to the idea of reconciliation between the two countries. But the move would be viewed as a temporary measure, until Caribbean Anglican churches achieve a long-term goal: the formation of an autonomous Episcopal Province of the Caribbean, composed of the Anglican/Episcopal churches of Cuba, Haiti, the Dominican Republic and Puerto Rico. - *Episcopal News Service/Anglican Journal*

**\*IN THE ANGLICAN PROVINCE OF MEXICO**, the primate and one other bishop are fighting calls for their resignation, and legal action, after an independent audit revealed that as much as two-thirds of all money sent by the U.S. Episcopal Church (ECUSA) to their two dioceses had been diverted for the bishops' personal use or for that of family members and associates. Accused are the Most Rev. Samuel Espinoza, primate of Mexico and Bishop of Western Mexico, and the Rt. Rev. German Martinez Marquez, Bishop of Northern Mexico. "They ran their own corporations," said provincial treasurer, the Rev. Federico Sierra. "We are still not sure where all the money went." Originally part of ECUSA, the Mexican province became independent in 1995. This year the five dioceses in the Mexican province were due to receive a combined total of \$717,000 from ECUSA—about 70 percent of the province's total operating revenue. In all, however, the two bishops allegedly diverted several million dollars from ECUSA subsidies over several years and used it to enrich themselves, one report said. The Mexican Episcopal College (of bishops) has withdrawn the episcopal authority and privileges of Archbishop Espinoza and Bishop Marquez. It also has intervened in the financial and administrative workings of both dioceses. The two accused bishops will face ecclesiastical trials as well as legal action to recover monies they misused. - *The Living Church/Virtuosity/Anglican Communion News Service*

**\*A UGANDAN-BORN CHURCH OF ENGLAND CLERIC** with firm anti-racist credentials recently became Britain's first senior black bishop, appointed to head the Birmingham diocese. The Rt. Rev. John Sentamu, who has been serving as the suffragan Bishop of Stepney in east London, replaces Bishop Mark Santer, who is stepping down after 15 years in the post. Born in 1949, Sentamu is a high-profile, charismatic anti-racist campaigner who has in the past accused the C of E of being institutionally racist. Sentamu left Uganda as Idi Amin began his reign of terror. He was ordained in 1979 after studying at Cambridge University and in 1983 became a vicar in Tulse Hill, south London.

**\*SEPARATING CHURCH AND STATE IN BRITAIN** would undermine social cohesion, weaken morality and

*CHURCH COURT continued from previous page*

Some observers also believe Jones was targeted to show critical foreign Anglican leaders that ECUSA can exercise discipline, which in turn implies it has some remaining moral standards.

Given the liberality with which ECUSA treats such matters as homosexuality and divorce, though, canon lawyer Charles Nalls said the Jones case seems to be a bid by liberal hierarchs to "establish precedent that the only punishable conduct in ECUSA is heterosexual adultery that has been fully repented of."

*Source: Episcopal News Service*

## Former NY Bishop's Legal Mess Gets Messier

Former New York Episcopal Bishop Richard Grein, already embroiled in a legal mess with a female priest, is now being sued by his estranged wife, who claims he cheated on her.

In mid-May, Grein and his wife, Joan, sat on opposite sides of a Manhattan courtroom, trying to work out a financial settlement to end their 40-year marriage.

Mrs. Grein took the action, reported the *New York Post*, after struggling to reach an amicable agreement with the 70-year-old bishop on how to split his \$9,000-a-month pension and their property assets, which include a West 56th Street apartment.

A trial date was set for October, but the judge urged the parties to reach an amicable settlement themselves.

Meanwhile, the appointment of the Grein's "close friend," the Rev. Anne Richards, as vicar of Manhattan's Grace Episcopal Church has become central to another lawsuit pending against the prelate. The Rev. Janet Kraft—actor Matthew Broderick's sister—sued for \$6.8 million in damages, after she was removed from Grace Church and replaced by Richards shortly before Grein retired.

Kraft, 46, claims the bishop trumped up false charges against her in relation to the use of her "discretionary fund" so he could give Richards her job.

Grein is also facing an ecclesiastical presentment on charges relating to the treatment of Kraft, according to *Virtuosity*.

## "Philadelphia 11's" Hiatt Dies

The "architect" of the irregular ordination of 11 women to the Episcopal priesthood in 1974, the Rev. Dr. Suzanne Radley Hiatt, died May 30 after a long struggle with cancer.

Sue, as she preferred to be called, also was among the "Philadelphia 11" ordained in that city's Church of the Advocate, which was then Hiatt's home parish.

Two years afterward, the 1976 Episcopal General Convention officially approved the ordination of women and "regularized" the Philadelphia ordinations.

A lifelong academic, Hiatt earned a B.A. from Radcliffe in 1958 and received her M.Div. from the Episcopal Theological School (ETS) in Cambridge, Massachusetts in 1964. Post-graduate work included a Master's of Social Work from Boston University in 1965 and two honorary doctorates, an LL.D. in 1998 from Regis College in Massachusetts and a D.D. in 1998 from the Episcopal Divinity School (EDS) in Massachusetts. She was made an honorary member of Phi Beta Kappa in 1984.

After her illegal ordination by Bishop Edward Welles in 1974, Hiatt began her professional career as an academic at EDS in 1975 and became a full professor of pastoral theology in 1981. She retired in 1998 from EDS as emeritus professor of pastoral theology and but kept an active schedule.



## "How Greatly You Have Served"

ARCHBISHOP OF CANTERBURY GEORGE CAREY escorts Her Majesty, Queen Elizabeth II, through the gardens of Lambeth Palace for a Church of England Schools event on June 6. It was but one part of a series of events in Britain this past June celebrating the Queen's Golden Jubilee. Among them was a service of thanksgiving in St. Paul's Cathedral. A specially invited congregation of nearly 2,100 persons was swelled in number by the crowd lining the streets of the City of London, as she passed by in the Gold State Coach. During the service, Archbishop Carey praised the Queen's "steadfastness...devotion and dedication over 50 extraordinary years...[H]ow greatly you have served," he said. Photo: Anglican World/Rosenthal

Hiatt was referred to as "the bishop" among the "Philadelphia 11" for her organizational skills, and for her role as "shepherd" to hundreds of women as well as men in or pursuing the ordained ministry, as Massachusetts Suffragan Bishop Barbara Harris explained it.

At a Boston celebration of the 10th anniversary of the 1989 consecration of Harris to the episcopate, Hiatt said that women's ordination had "changed the face of ministry" but added that ordained women "haven't come as far as we should."

Source: Episcopal News Service

## Clergy Abuse Scandal Continues To Plague RC Church

By Joseph Wilson

As spring gave way to summer, the clergy sexual abuse crisis was still rocking the Roman Catholic Church in America, with new revelations regularly emerging.

As earlier reported in *TCC*, the eight American cardinals were widely accused of failing to act decisively in the scandal after being summoned to an urgent spring summit meeting with Pope John Paul II and Vatican officials.

While the Americans seem to have gone to Rome with their own agenda, hinting that they would discuss such subjects as optional celibacy for priests and the future of Boston Cardinal Bernard Law, the meeting was clearly under Vatican control, with the Pope signaling his grave concern over the American

could even sow the seeds of authoritarianism, the Archbishop of Canterbury has warned. Speaking in late April, Dr. George Carey said that the "sense of a higher, transcendent authority" formed the basis for key British values. "Without that sense, our human arrogance and selfishness, our inability to distinguish adequately between what is temporarily expedient and what serves the long-term common good may all too easily get the better of us." The archbishop took issue with the argument that the events of September 11 showed that religion should be separated from politics, saying that the abandonment of faith in public life makes atrocities "possible" and "acceptable." "Those who would dwell on the misuse of religion in world affairs might also like to reflect upon the mass slaughter of civilians under the messianic, but secular, regimes presided over by Stalin, Hitler and Pol Pot...Removing the spiritual underpinning of the state would inevitably tend to cast religion as a purely private matter, one of a range of lifestyle options," he said. - Catholic News Service

## ANGLICAN USA BRIEFS:

\***ST. PAUL'S CHAPEL**, near the site of the World Trade Center disaster, celebrated Easter as both a site of Christian worship and a haven for workers who were then still removing debris and human remains from "Ground Zero." St. Paul's chapel is Manhattan's oldest public building and the house of worship George Washington visited in 1789 after his inauguration at nearby Federal Hall. Since the September 11 attacks, the Episcopal chapel—which got "fallout" from the Tower collapses but amazingly suffered no structural damage—had carried out a remarkable ministry, providing around-the-clock food, rest and counseling to workers. - *The Living Church/The New York Times/The Boston Globe*

\***ALABAMA BISHOP HENRY PARSLEY JR.** and Suffragan Bishop Mark Andrus joined other members of church groups and gay rights activists in protesting an unanimous ruling of the Alabama State Supreme Court earlier this year, which denied a woman in an active live-in lesbian relationship custody of her children on procedural grounds. Chief Justice Roy Moore wrote a concurring opinion that there also is "a strong presumption of unfitness" in cases in which a parent or prospective adoptive parent is sexually involved with someone of the same gender. Moore wrote that homosexual conduct "is, and has been, considered...immoral...a violation of the laws of nature and of nature's God upon which this Nation and our laws are predicate. Such conduct violates both the criminal and civil laws of this state and is destructive to a basic building block of society—the family." Homosexuality is "an inherent evil against which children must be protected." Bishop Parsley and Andrus issued a statement asserting in part that Moore's opinion "risks demonizing a minority group in our population and puts them at risk." - *Birmingham News/Christian Coalition*

Continued on Back Co

bishops' performance. He called for effective moral leadership and doctrinal fidelity, and for a Visitation and evaluation of American seminaries.

It soon became evident that the public saw the crisis in the American Church as having two related but distinct aspects—the horrifying issue of the sexual abuse of young people by some priests, and the bishops' apparent inability to fully understand their own culpability in priestly abuse and the need for strong measures, even now, when the crisis was inescapable.

As *National Review* columnist Rod Dreher observed about their June meeting, “the bishops came to Dallas wanting to talk about sexually abusive priests, but they quickly discovered that everybody else wanted to talk about them.”

The victims and their advocates who told their stories in Dallas reinforced revelations that the widespread failure of bishops to deal effectively with sexual predators in the priesthood had persisted for years in many dioceses.

The most dramatic of these stories came from the Archdiocese of Boston, where Fr. Paul Shanley had been allowed to continue in ministry until 1996 despite a personnel file of over 1,600 pages documenting complaints from across the country about his public advocacy of “man-boy love” and other positions contrary to the church teaching. Still other stories came from less well known dioceses such as Wichita, Kansas, where victims and their advocates point out that five former altar boys who had served under now-imprisoned Fr. Robert Larson had committed suicide.

Personal scandals within the hierarchy deepened the scrutiny, and the sense of corruption. Archbishop Rembert Weakland of Milwaukee resigned his see suddenly in June. The 75-year-old Weakland—a former Abbot Primate of the worldwide Benedictine Order, a controversial figure throughout his 27 years as diocesan, and the most prominent prelate in the Roman Church's progressive wing—tendered his resignation after it was revealed that the Archdiocese had quietly paid out a \$450,000 settlement to a 50-year-old man who had claimed to have been harmed by a sexual relationship with the Archbishop. Weakland denied any sexual abuse had occurred, but the publication of an effusive love letter he had written removed doubts that something inappropriate had taken place. Victims' groups and local Catholics also were outraged that so large a secret payment was made, especially as it was a far greater sum than the archdiocese had ever offered to alleged victims of priests.

It emerged that the Archbishop of St. Petersburg, Florida, Robert Lynch, also had occasioned a quiet settlement between his archdiocese and a plaintiff. A total of \$100,000 was paid to a former diocesan lay official, a married man and triathlete who filed a sexual harassment suit replete with embarrassing details aired in the local press. Further allegations that another triathlete, a building contractor close to Lynch, had inexplicably received many large building contracts from the archdiocese without benefit of competitive bidding added to the troubling story.

Weakland and Lynch joined a growing list of Catholic hierarchs whose alleged behavior has resulted in public scandal. The list includes the former bishops of Santa Fe, Atlanta, Palm Beach (I), Palm Beach (II), Springfield (IL), Santa Rosa (CA), and New York (auxiliary bishop).

In a tense atmosphere heightened by the presence of some 800 reporters, the bishops gathered for a previously scheduled mid-June meeting in Dallas which they had given over entirely to dealing with the crisis.

As they sat in somber ranks in the conference room of a luxury hotel, they heard three pointed addresses outlining the crisis: The U.S. Conference of Catholic Bishops president, the editor

of *Commonweal*, and a professor from Notre Dame University stressed the bishops' responsibility for the crisis and the widespread loss of respect and credibility they had suffered in the eyes of Catholics and the public. This was followed by a numbing series of presentations from victims of clergy sexual abuse, testifying to the devastating personal effects of their experiences.

In closed executive session and televised discussion, differences among the bishops came to the surface as some expressed reluctance to embrace the “zero tolerance” policy demanded by the victims' groups.

But in the end the policy was adopted: diocesan personnel records would be carefully combed, each and every clergyman who had ever been accused of sexual abuse of minors would be removed from ministry and his name handed over to the District Attorney.

Victims and their advocates were dissatisfied with a provision that elderly priests with a single, decades-old offense could remain in the priesthood with no active ministry; many priests across the country were appalled at how vulnerable they had been made to unfounded accusations.

Few and far between were any expressions of respect for the bishops' handling of the crisis, and as the Dallas meeting ended and clergy abuse scandals continued to surface from diocese to diocese, it was clear that the real story of Dallas was the devastating harm that had been done to the credibility of the nation's Catholic bishops.

**\*IT IS UNLIKELY** that the U.S. Episcopal Church (ECUSA) could suffer a scandal over clergy sexual abuse of minors as serious as that of the American Roman Catholic Church, notes a recent article in *Episcopal Life*. While instances of pedophilia have occurred in ECUSA—and in many other faith groups as well—safeguards that were set in place as much as ten years ago by Episcopal dioceses and the Church Insurance Company (CIC) make it less likely that ECUSA would suffer such a tragedy, say those involved in sexual-abuse prevention.

Sources: *The New York Times*, *Boston Globe*, *Catholic World Report*, *The Wanderer*

## —LATE NEWS—

### Scottish Church Moves Toward Women Bishops

The Scottish Episcopal Church's General Synod has strongly supported a bid to clear the way for women to become bishops. After a passionate debate, Synod members supported the first reading of a motion that would amend the church's rule book to enable the innovation. Churches now have a year to discuss the issue in their dioceses. The change will be effected if the motion is supported a two-thirds vote next year.

### REC, ECUSA Dioceses Form Link

The traditionalist Episcopal Diocese of Fort Worth and the Diocese of Mid-America in the Reformed Episcopal Church, a “separated” Anglican body, have entered into a formal concordat. The pact does not inaugurate full communion, but rather is an agreement to work together in common mission. Long known for its Evangelicalism, the REC “is going through a Catholic revival,” said a Fort Worth diocesan spokesman. “They consider themselves Prayer Book Catholics. They are moving away from the old low church wing.” The concordat has been approved by Mid-America diocesan leaders, and was due to be ratified by Fort Worth counterparts in August.

Source: *Virtuosity* ■

# 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 J. Acker, Rector; The Rev. Frank Pannitti, Associate; 619/445-3419, fax 619/445-7409; [ck@home.com](mailto:ck@home.com); [www.ChristTheKingAlpine.org](http://www.ChristTheKingAlpine.org)

**Carlsbad**  
**St. Michael's-by-the-sea**  
*(Episcopal Church)*  
 775 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, 5:15p EP; Sat 8:30a MP, 5:15p EP, 8:30p HC. The Rev. W. Neal Moquin SSC, Rector; 760/729-8901, fax 760/720-0737

**Los Angeles (Loz Feliz area)**  
**St. Mary of the Angels**  
*Anglican Church*  
*(Anglican Church in America)*  
 110 Finley Ave.; Sun Low Mass 8a, 10:30a, 5:15p EP; Mon 8:30a, 5:15p EP; Tues 8:30a, 5:15p EP; Wed 8:30a, 5:15p EP; Thurs 8:30a, 5:15p EP; Sat 8:30a, 5:15p EP; Sun 8:30a, 5:15p EP. The Rev. Gregory Cox, Rector; 213/660-2700, 660-2708

**Orange County (Newport Beach)**  
**Matthew's Church**  
*Anglican Catholic Church*  
 Westcliff Dr.; Sun HC 8a, 10:15a, SS (Sept-summer) 9a; Tues Bible Study 7:30p; Bible Study noon and Choral Evensong Thurs HC 9:30a and Bible Study; Fri 7:30a Morning Prayer 6a; The Rev. Stephen Carlet; 949/646-1152, fax 949/650-9541; [www.mts.org](http://www.mts.org); information (24 hrs) 949/650-2340

**San Diego**  
**Trinity Episcopal Parish**  
*(ISA/FIF-NA)*  
 Sunset Cliffs Blvd.; Sun Said Mass 8a, 10:30a; Wed Mass 9:30a; Thurs 5:30p; Fri Mass 7a; All Masses '79. The Rev. Lawrence D. Bausch, Rector; The Rev. Canon C. Boone Sadler Jr., Associate; 2-0365, fax 619/223-3867; e-mail: [concentric.net](mailto:concentric.net); website: <http://www.sts.home.net/cassius/holytrinity.html>

**COLORADO**  
**Colorado Springs**  
**Thomas Anglican Church**  
*(Anglican Church in America)*  
 Chestnut St.; Sun Low Mass 8a, 10:30a, Sung Mass 10a; Tues, Thurs, Sat Low Mass 9:30a; Fr. Patric Jones, rector; 719/473-7950

**Denver**  
**St. Andrew's Church**  
*(Anglican Catholic Church)*  
 Clayton; Sun HC 7:30a, 9:30a, 12:00p. Evensong & Benediction 5p; Wed 8:30a; The Rev. Stephen Wallsteadt, Rector; 7211, fax 758-3166

**IDAHO**  
**Donville/Orange Park**  
**St. Michael & All Angels**  
*(Anglican Church in America)*  
 Dr. W., Orange Park; Less than 1 mi. I-295; Sun HC 10a; Holy Days 11:30a; The Rev. Laurence K. Wallsteadt, Rector; 208/331-1031

**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](http://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

## ILLINOIS

**Chicago**  
**St. Paul's Church by-the-Lake**  
*(Episcopal Church)*  
 7100 Ashland Blvd.; Sun 8a Low Mass, 10:30a Sung Mass, Nursery & Sun School 10a; Daily Masses: Mon & Fri 8a, Tues & Sat 9a, Wed 10:30a, Thurs 6:15p; Confessions 1st Sat; Holy Unction 1st Thurs; Rite I & Anglican Missal; The Rev. J. Heschle, Rector; 773/764-6514

## 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: [oldstpauls@webmail.catholic.org](mailto:oldstpauls@webmail.catholic.org); [www.augustinian.net/stpls.htm](http://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](mailto:mtcal@aol.com); website: [www.mountcalvary.com](http://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 410/923-0293

## MINNESOTA

**St. Louis Park (Minneapolis)**  
**Anglican Church of St. Dunston**  
*(Anglican Church in America)*  
 4241 Brookside Ave; Sun HC 8:30a; HC + SS 10a (Nursery Care 10a); Call for Summer schedule; All services 1928 BCP; The Very Rev. William Sisterman; 612/920-9122.

## NEBRASKA

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

## PENNSYLVANIA

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

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

## SOUTH CAROLINA

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

## TEXAS

**Alpine**  
**Holy Cross Anglican Church**  
*(Independent)*  
 N. 2nd at Brown; Sun HC 10a; Wed HC noon; Holy Days HC noon; 1928 BCP; 915/837-7463

**Dallas**  
**Christ Episcopal Church**  
*(ECUSA/FIFNA)*  
 534 W 10th; Sun Low Mass 8a, Sung Mass 10a, Spanish Mass 12:30p; Mon-Fri Said Mass 10a; Daily MP 8:45a, EP 5p; 1979 BCP; The Rev. John Heidt, rector; church voice/fax no. 214/941-0339; e-mail: [fhheidt@aol.com](mailto:fhheidt@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 Province of Christ the King)*  
 3850 Wilson Blvd. (Wilson Blvd. Christian Church); Sun HC 9a; The Rev. Stephen Petrich; 301/493-8506; 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 12:00p, The Rev. T.C. Casimex; 206/447-0700, [cwebec@foxinternet.net](mailto:cwebec@foxinternet.net)

## BRITISH COLUMBIA

**Vancouver**  
**St. Peter & St. Paul**  
*(Anglican Catholic Church)*  
 1049 Kitchener St.; Sun 8:30a Sung Mass, 9a Sung Mass; Thurs Mass 10:00a. All services Matsqui Hall, Mecon Bay and Pitt Meadows. Parish Information, 604-253-0447; the Rev. Michael Sher, 604/951-7533