

tion. The country's main opposition party, Movement for Democratic Change, has lodged a court challenge to the vote and was planning mass protest to force another election. - *Ecumenical News International/Reuters*

***TAIWANESE SCIENTISTS** have cloned pigs that carry genetic material from both human and pig cells, a move they think might lead to new treatments for hemophilia and other diseases. The three female pigs were delivered by Caesarean section in April and were in excellent health, the government-funded Animal Technology Institute said. Wong Chung-nan, the director of the institute, said that five foreign organizations have successfully cloned pigs, but that Taiwan is the first to clone them from two cells, instead of a single cell. After the cloned pigs grow to maturity, their milk is expected to contain a human clotting factor that can be used to heal people with hemophilia, Wong said. The Taiwanese institute is undertaking a four-year research project to clone more pigs and produce clotting and other medicines, he said. It also plans to work with foreign scientific research organizations to advance the cloning technology so that it can be used to clone pigs whose organs can be transplanted into human beings without being rejected, Wong said. - *The Associated Press*

***THE NATIONAL COUNCIL OF CHURCHES** of Christ (NCCC) was encouraging Christian churches to participate in an Interfaith Hospitality Project as a tangible way to observe the anniversary of the September 11 terrorist attacks on the World Trade Center and the Pentagon. The project calls on congregations to extend an "Open House" welcome to neighboring Muslims in early September, as a way to commemorate the tragedy. - *Episcopal News Service*

***PRESIDENT BUSH** has signed a bill allowing death benefits to be paid to the domestic partners of firefighters

and police officers who die in the line of duty, permanently extending a federal death benefit to same-sex couples for the first time. The new law, retroactive to September 11, 2001, allows a \$250,000 federal benefit for survivors of public safety officers to be paid to any beneficiary listed on the victim's life insurance policy. The money has been available only to spouses, children and parents. Domestic partners are not included in other federal death benefits, such as burial assistance. Gay activists had lobbied for the bill, but it riled some conservatives and the Justice Department, which said the bill was "likely to create unintended and unfortunate results." "Homosexual folks see this as a first step toward recognizing homosexuality on the same level as marriage, and that's what it will be used for," said the Rev. Lou Sheldon, chairman of the Traditional Values Coalition. - *The Washington Post*

***CARL MCINTIRE**, a fiery preacher and an outspoken and tenacious critic of the ecumenical movement, died earlier this year at the age of 95. McIntire had been in failing health for years and died in March in Voorhees, New Jersey, not far from his home in nearby Collingswood, where he served a congregation for more than 60 years. "Only eternity will tell of the countless souls rescued from cults and the modernist churches due to the influence of this man," commented Dr. Morris McDonald of the Presbyterian Missionary Union. McIntire was best known for his motto "A man who will not use his freedom to defend his freedom does not deserve his freedom." In support of his causes, Dr. McIntire published the *Christian Beacon* newspaper, preached on radio's *20th Century Reformation Hour*, and at various times directed the American Council of Christian Churches and the International Council of Christian Churches. - *Ecumenical News International/Presbyterians Week* ■

THE Christian Challenge

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THE Christian Challenge

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

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COVER PHOTO: Anglican Communion News Service/
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Backtalk

WILLIAMS: WHAT DID WE EXPECT?

Jesus asked the multitude three times, concerning John the Baptist: "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet?" (*St. Matt 11:7,8,9*). Christ was telling the multitude that, in spite of his rough appearance, John the Baptist was a man of God who served the Lord in a unique way.

Today, a multitude of people have expressed dismay, astonishment and disbelief when told that the next Archbishop of Canterbury was likely to be [*and we now know will be -Ed.*] the Welsh Primate, the Rt. Rev. Rowan Williams.

But what did we all expect? What did we go out to see? If we went out to see a prophet, a man of God, we were sorely disappointed. What we did see was a man "that walketh in the counsel of the ungodly, who standeth in the way of sinners and sitteth in the seat of the scornful." (*Psalm 1:1*)

The Archbishop of Canterbury is the Prime Bishop of the Anglican Communion, and he is also the bishop of the local province and Diocese of Canterbury. Although his authority differs from that of the Pope, the office does have certain similarities. The Pope is the Prime Bishop of the Roman Catholic Church and also bishop of the Diocese of Rome. The Pope is elected by the College of Cardinals who represent the worldwide Church.

However, the Archbishop of Canterbury, who represents the worldwide Anglican Communion, is not elected by representatives of that Church, such as the primates of the 38 Anglican provinces. In fact, the Archbishop of Canterbury is not elected by the Church at all...The main selection rests with the Prime Minister and the [political] party in power which he represents...



Self

Cartoon courtesy of *Salve!*

When one understands [this] it is easy to see why one bishop is chosen over another. The Prime Minister would want to appoint an Archbishop who supports the policies of his political party...As an example, if the government is considering legalizing same-sex marriages, [he] would want an Archbishop who would promote this agenda. That is why [Archbishop] Williams, who has ordained a priest who practices sodomy, would "fit in" with the social programs of a liberal government. No consideration is ever made of the theology of the candidate for Archbishop because the members of Parliament are not learned in theology and because their concern is only for social and governmental issues.

What did we go out to see? If we went to see a man of God we were sorely disappointed. If we went to see an Archbishop who would represent and relate to all of the provinces of the Anglican Communion we were disappointed. If we went to see an Archbishop who could lead the Church from the heresies of the present day to godliness and righteousness, we were disappointed. What we saw was a reed shaken by the wind.

*The Rev. George Burns
Amelia Island, Florida*

IT CAN'T HAPPEN HERE?

We knew it would never happen in Texas. We were wrong... The Episcopal Seminary of the Southwest based right here in our diocese has embarked on a policy to equate the institution of holy matrimony with the popular secular notion of cohabitation [between homosexual couples]. It has decreed that the two are equal in the eyes of God.

If you say, "Not in my parish. Not in my diocese," guess again...Parents: is this what you want your daughters and sons to hear preached next Sunday?

The Bible describes in detail the covenant of holy matrimony as the only appropriate union. It very specifically speaks against the alternatives...

The Biblical foundation of Christianity is at stake. You have the opportunity to stand up, speak up, and refuse to give up. You'll get that opportunity on June 15 when you vote to elect a new bishop.

*Fred J. Curry, Jr.
Episcopal Diocese of Texas
Executive Board Member*

Member, Task Force for the Election of the Bishop Coadjutor

The foregoing was a letter sent to all delegates to the Diocese of Texas' special council June 15. That gathering elected a moderate liberal, former Lexington Bishop Don Wimberly, to ultimately succeed Texas Bishop Claude Payne, bypassing several other candidates, including at least one conservative. Payne chairs the Seminary of the Southwest's board of trustees, and (as noted in the last issue) helped announce the school's change of policy on sexual morality for faculty and students. - Ed.

ACCOKEEK AFTERMATH

Go back to the events leading up to the meeting that [produced] *The Affirmation of St. Louis* and the birth of the Continuing Churches, or the events leading up to the founding of the Reformed Episcopal Church, and you will see that absolutely *nothing* ever changes in the manner in which ECUSA handles dissent, even when there may be merit to the case of those in dissent.

When [Bishop] Jane Dixon [argued to the court] that the canons mean whatever she thinks they mean, she [was] simply extending the actual manner in which dioceses have been run for many decades from being *de facto* to *de jure*.

Forget the Bible, Sacraments, and Creeds: The only part of the so-called Chicago-Lambeth Quadrilateral that ECUSA still upholds is the episcopate, which it has inflated to an almost unrecognizable distortion of the idea of bishop as chief pastor.

ECUSA is governed by princes of the church, who after their election are responsible to no one...for their actions.

*The Rev. James T. Payne
Houston, Texas
stoc@ghgcorp.com*

IN HOSTILE TERRITORY

I just received my first issue of *TCC*...and I am wholly satisfied. A friend...suggested I obtain a subscription and I am happy I followed his recommendation...

I am [a]...conservative...member of a liberal northside Chicago parish [within ECUSA]. Just how liberal? A feminist female rector, [a] practicing homosexual male assistant and a lesbian Christian education director! I knew the parish was liberal when I began attending two years ago, but [it] seems [now to be sliding] into liberal oblivion...

The Christian education director "came out" at a parish Lenten forum. The rector sounded very much like she was in favor of living together outside of marriage in a Lenten sermon. The shorter form of an epistle reading was chosen from the lectionary, so that the portion which read "have nothing to do with fornicators" was left out (though the lector read that portion, anyhow). The gay assistant has a [penchant] for bringing up [homosexuality] in sermons, especially on occasions—e.g. baptisms—when there are many guests in the congregation.

I sent a two-page e-mail detailing my concerns to the rector, and we then met. Ten minutes into an hour meeting I knew the whole thing was a waste of time. All of my concerns were just brushed aside. The rector denies it's "the liberal way or the highway," as I put it, but it *is* the liberal way, or else! She kept mentioning...how hospitality had always been very important to her—implying I'm not hospitable, loving or tolerant enough.

I have read...about [how traditionalists have been received] by liberal clergy [in other places], but this was my first experience of it...Liberals talk much of "inclusiveness" and "tolerance," but they are very threatened by any other viewpoint but their own.

I have found a traditionalist parish, but the distance is too great (I'm dependent on public transit)...Thank God for the traditionalist priest in my city. He is a source of prayers and support. Publications such as *TCC* are another wonderful morale booster...Keep up the good work.

*Michele Hagerman
churchlady31@aol.com*

We urged the writer to contact an orthodox parish in her city, and are pleased to report that she will be attending St. Paul's by the Lake, Chicago. - Ed.

ST. MARY'S, DENVER

As a subscriber to *THE CHRISTIAN CHALLENGE*, I was especially pleased to see in the July-August 2002 issue a brief article and photo of St. Mary's Church in Denver, [an Episcopal-turned-Anglican Catholic Church parish].

As a soldier stationed in Denver during WWII, I first encountered that holy place when it was about half the size it is today—the church proper, that is. The legendary founder, Fr. Gustave Ambrose Charles Lehman, was the rector the sole parish priest there in 1944 when I first visited the place. Next door was a one-story brick house that served as parish center, parish hall, etc. Fr. Lehman lived in a room in a large house nearby.

He told me the story of St. Mary's beginnings—somehow he managed to begin and build it on a proverbial shoestring. Whenever anyone gave him money for the church, or a given project, he'd immediately put it in "Father's Bank"—which meant some book in his vast library. When questioned about the security of that bank, his reply was "only Father knows the combination!"

His whole being and behavior seemed to exude the Catholic Faith and practice. He was a member of the class of 1897 at Nashotah House—he was so young he had to wait (after being made a deacon) to be advanced to the priesthood.

His [remains] are [reverently] entombed beneath the high altar of St. Mary's today. One might speculate how he'd react to see such a handsome cluster of buildings that have developed from the simple beginnings he nourished and fostered...

In some respects Gustave Lehman could be rightfully labeled "The American Curé d'Ars" because his entire life was one of personal austerity and sacrifice for the advancement of the Catholic Faith. It was at St. Mary's (at the behest of Fr. Lehman) that I sang my first Solemn High Mass—while my wife and I were on our honeymoon.

One could only speculate how many vocations to the priesthood were fostered or somehow guided by St. Mary's and Fr. Lehman in particular.

It is encouraging to learn that St. Mary's is now a cathedral, and it would be a fitting memorial if somehow Fr. Lehman could be declared (posthumously) "Dean Emeritus of St. Mary's Cathedral, Denver."

If St. Mary's congregation still has some members who actually remember Fr. Lehman, they would do a great service by assembling an anthology of stories and sayings about him. I'd be glad to make some contributions.

Rest eternal grant unto him, O Lord, and may Light Perpetual shine upon him!

*The Rev. Theron R. Hughes, SSC, D.D.
1825 Spring Street
Quincy, Illinois 62301*

STRANGER IN THE PULPIT

...Your article "Stranger In The Pulpit" was fantastic! Scholarly presentation of the gradual demise of the Christian clergy well documented. I'm certain [Mrs.] Faber didn't intend this, but her article explains exactly how the Roman Catholic clergy got themselves into such a serious mess. We are now in the last DAZE!

*Fr. Glenn C. Smith
Diocese of Chicago, retired
Chandler, Arizona*

HISTORICAL SURVEY, ETC.

I have thought for some time to send you a little something to thank you for all that you have done and are still doing for God's Church. The historical survey was magnificent, and should find its way into a book.

The beauty of *TCC* is that it includes *all* of Anglicanism, not just the "official [ECUSA]." Your efforts are greatly appreciated...I always look forward to the *CHALLENGE*, and read it with joy (and sometimes tears), but always thankfully.

William A. Nickolds
Sanibel Island, Florida

DO AFRICANS KNOW?

I wonder whether many people from Africa know the treasures...in your magazine!...

[Your] editors [examine] Anglican communities globally, addressing the various aspects and agents of evangelization.

[*TCC*] is undoubtedly an invaluable resource for both Christians and theological students, particularly those with an interest in Anglicanism...Thank you very much for this great service you offer and I pray that Almighty God bless your work.

Jonathan H. Mwashillindi
Usa River, Tanzania



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Divided We Stand: A History of the Continuing Anglican Movement

By Douglas Bess

Divided We Stand is the first comprehensive history of the Continuing Anglican Movement. This new book examines the traditionalist dissent within the Episcopal Church that began in the 1960s, and then covers the formation and institutional histories of the various separatist bodies, including the AOC, AEC, AECNA, ACC, ACA, APCK, UEC, ARJA, EMC, CEC, AMiA, and others. [ISBN: 0-9719636-0-6; 5 1/4 x 8 1/4 paperback, 300 pages]

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TCC's 40th Anniversary Series

We continue here with our reprise of selected addresses from the 1977 Church Congress in St. Louis, the assembly which launched most of the North American Continuing Church movement. We also reprint in this issue the landmark document issued by that historic meeting, The Affirmation of St. Louis. The 25th anniversary of the Congress will be marked as traditional Anglicans gather once again in St. Louis September 11-13. - Ed.



Dr. Carroll Simcox

The St. Louis Church Congress —
25 Years On

Our Biblical And Moral Imperative

By The Rev. Dr. Carroll Simcox

WE HAVE COME TOGETHER in this Congress, not as saints or heroes or martyrs or revolutionaries, but as Anglican Christians who feel upon ourselves a prophetic burden, who believe that we are hearing a call that comes to us from the Beyond, the Above, and the Within.

We come as stewards of the mysteries of God, mindful of St. Paul's counsel that it is required in stewards that a man be found faithful (1 Cor. 4:2). If it be true that a Christian individual must be faithful in what the Lord has entrusted to him, how much more must the Church be faithful!

It is because we are troubled by the infidelity of the managers of the Protestant Episcopal Church (the Episcopal Church in the U.S.A.—ECUSA) in their stewardship that we have come together in obedience to that Voice which summons us.

For we too are the Church, no less than are they who have undertaken to alter to their own taste the doctrine, the discipline, the ministry, and the morality of the Church as if it were their Church and not the Lord's. It is as the Church that we are now gathered, knowing that we are together in the Lord's Name and that therefore He is in the midst of us.

We all agree that some decisions made by recent General Conventions are contrary to God's will and therefore to be rejected. Yet some of us have come to this Congress reluctantly and uncertainly, for despite our disillusionments about [ECUSA] it is our immediate family in Christ and we love it.

Moreover, we have been thoroughly taught by our pastors and masters that schism is among the gravest of sins. It has been identified by them with hatred, malice, and all uncharitableness. It has been defined by them as willful and perverse separation from the Body of Christ.

Too seldom have they been challenged to explain to us what the revered Anglican reformers of four centuries ago did when they led the Church of England out from the papal fold. The Romanists have always called it schism. The Anglicans have always called it liberation. Is it perhaps schism when the other fellow does it and liberation when we do it? Or perhaps "truth on our side of the Pyrenees, error on the other side"?

Some of us have uncritically accepted those magisterial definitions and denunciations of schism, and have meekly acquiesced in their implication that in such a rebel conclave as this we are dallying with mortal sin. And so you may have come to St. Louis with some feelings of moral malaise if not of guilt. If there is any of that feeling in you, I hope that through our fellowship with one another in Christ, the Holy Spirit will convey to you, as He has to us, that in this matter as in some others we have all been falsely indoctrinated. The voice of General Convention—the voice of "815"—the voice of the Liberal Establishment—is not the voice of the Lord speaking to us poor peasants in the only language we can understand. Rather it is the voice of Jacob who has lost his faith but not his guile.

We are a movement within the Church, and I stress *within* the Church.

I appeal to Scripture and I call you to witness that nowhere in the New Testament do we find the constitution and canons of [ECUSA] divinely delineated and Dominically ordained. The only Church we find there is that body of which Jesus Christ is the Head and all baptized people are the members.

And it is no accident that when you study the offices of baptism, instruction, and confirmation in the **Book of Common Prayer** (BCP) you do not find there any reference to the Protestant Episcopal Church, or for that matter to the Anglican Communion. The Prayer Book references are all to that one Church of which the New Testament speaks. That is no accident, I say, because the [BCP] was compiled, written, and produced by an Anglican church whose leaders were still thoroughly and consistently biblical believers.

There is only one Church in the New Testament. It received a ministry from the Lord—a one-and-only ministry for a one-and-only Church to be His body upon earth until His Coming Again. That one Church is in the world today, and we are of it and intend to remain in it; but its faith is undermined in the very house of its friends, and its ministry is compromised in principle, and its morality debased in practice, by bishops and clergy and others who confuse the seductive whispers of the *zeitgeist* with the Voice of God.

Every movement of the Spirit in which human beings are involved is constantly liable to perversion and abuse. Here I must speak of one such danger. We must beware lest this movement become a present-day version of the sect of the Adullamites. You will remember—being the good Bible Christians that you are, or you wouldn't be here—that when David was in hiding from the murderous wrath of Saul he and his band took refuge in the Cave of Adullam; and, we read, “every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them” (1 Sam. 22:2).

If you are in distress, welcome to our cave. If you are in debt, we know only too well how it feels, but we can't give you anything but love. And if you are discontented, maybe you won't like us either.

The motive and thrust of this movement is not what brought the Adullamites together, although of course it is no disgrace to be distressed and discontented as they were and as we are. But we are together in the Fellowship of Concerned Churchmen because we are moved by biblical and moral impulsion to be at our Lord's disposal as He cleanses and defends His Church in that portion of it that is called Anglican.

We are Anglicans and we intend to remain Anglicans because this is our heritage from the Lord. There is nothing wrong with Anglicanism that a potent re-infusion of true and faithful Anglicanism cannot cure. If we must leave [ECUSA] it is only to become liberated Anglicans the better to bear our witness and to do our work.

BUT HOLD. To be an Anglican is to be in communion with Canterbury, is it not? That is what some good dictionaries will tell you. So, if we leave [ECUSA] what happens to our Anglican identity?

That is a nice question, which merits the respectful answer I shall give to it. But in passing I must express some troublement in my mind that, whereas several anxious souls have asked me about our communion with Canterbury, not one of them has asked me about our communion with God! And being an old-fashioned Bible Christian I can't shake the feeling that we really ought to firm up our relations with the Almighty first.

And now to our question. I answer that Anglicanism is a well-known, readily identifiable embodiment of Catholic faith, order, worship, ministry and mission, established and exercised in Evangelical or, if you will, Protestant freedom. Any religiously literate inquirer, studying any edition of the **Book of Common Prayer** from 1549 through American 1928 and Canadian 1962, would be able to find it all there. There is a community within the Body of Christ whose rule of believing, worship, and behaving is set forth in that book. To be Anglican is to belong to that household of faith.

We so belong and shall continue to belong. If the Archbishop of Canterbury wishes to belong, he is most welcome to belong with us, on the same terms that we do: terms which are set not by us, and not by him, and not by the British Parliament, and not by the Anglican Consultative Council, but by the good and gracious divine Lord who is the Head—the only Head—of this household.

To choose between any essentially biblical doctrine or precept and any opposing doctrine or precept is to choose between the authority of God and the authority of man.

Communion with Canterbury is like communion with anybody else in Christ: a good and joyful, beautiful and blessed thing to have, if it is given to you and to him by the Lord; but it is not of the essence and quiddity of Anglicanism. So, if your dictionary clings to that old and erroneous definition of Anglicanism,

you might want to drop a note to the publisher suggesting that a proper correction be made in the next edition.

WHERE DO WE GO FROM HERE? I venture that Abraham asked that question as he came forth his comfortable home in Ur. The first followers of Jesus asked that question as they gave up all to follow Him. The God who calls us is no doubt thoroughly familiar with the question by now, since in one way or another every living soul has been asking it from the beginning, and will go on asking it to the end: Where do we go from here? And God's answer is always the same: Come and See. Not “Wait and see.” And not “Just leave that to me.” But “Come and see.”

Let me recall to you an old Jewish legend, which is told for our admonition. It relates that when Moses threw the wand into the Red Sea the expected miracle did not instantly take place and the sea did not divide itself to open up a dry passage for the Hebrews. Not until the first man jumped into the sea did the promised miracle happen and the waves recede. The story poses no credibility problem to me, because it seems perfectly in character with the God with whom we have to deal. In every crisis of what the German pundits call *Heilsgeschichte*, the salvation-history of the people of God, there must be some individual or some group that makes that initial plunge into the Red Sea—that leap of faith.

We in the Fellowship of Concerned Churchmen are making that leap. To those who share our rejection of the new order in [ECUSA], but who feel that they must stay there and work and fight to put the toothpaste back into the tube, I can only offer this text, confessing that I feloniously wrest it from its context: “We go to prepare a place for you!”

I HAVE BEEN ASKED to set before this Congress our biblical and moral imperative. The terms “biblical” and “moral” as I now use them are distinct but not disjunctive. The imperative is one, not two. Anglicanism when true to itself is biblical Catholicism. Whatever is received, believed, taught, and enjoined in a truly Anglican Church as essential doctrine or as Christian morality must be rooted and grounded in Holy Scripture.

We are not Bibliolaters or fundamentalists. For us the Word of God is not that ancient collection of inspired writings known as the Bible; the Word of God is the second Person of the Blessed Trinity who was in the beginning with God, who is God, and who was made flesh and dwelt among us.

God caused all Holy Scriptures to be written for our learning Christ. The Bible does not give us Christ and explain Him to us. Rather, Christ gives us the Bible, and explains it to us as we read it with His Mind in the Holy Spirit. He who is the Word of God speaks to us through the Scriptures, and through the living tradition of His Church, and through our personal experience with Him as our Savior and Friend; and because He cannot deny Himself there can be no sound doctrine or acceptable behavior that essentially contradicts what He caused to be written for our learning.

If, therefore, any man or even an angel from heaven, or any school of thought, or any synod of the Church, enjoins upon us any belief or disbelief, or any conduct to be approved

or condoned that is contrary to "God's Word written" (Article XX), let him, or it, be anathema. To choose between any essentially biblical doctrine or precept and any opposing doctrine or precept is to choose between the authority of God and the authority of man.

For us that choice is a simple one. It does not seem to be so simple for the presently ruling powers and principalities of [ECUSA].

There is nothing wrong with Anglicanism that a potent re-infusion of true and faithful Anglicanism cannot cure.

There come times in of the Church, as in the a person or a nation or ily or any other living when the only thing to do start all over again, so fa

possible, the vital enterprise for which it exists; and that is we are proposing with God's help to do.

Our intent is to create an ecclesial structure in which can Christianity will have a fair chance and a favorable ronment for a new beginning, a second spring.

ASA LONG-TIME OBSERVER, CRITIC, AND OFTEN FRIEND of those who have risen to the top of [ECUSA's] power structure I have "wondered much, and sorrowed more" at how some of them climb as they do. I have come to several general conclusions about it. One of them is that because of the peculiar position of the Episcopal Church in American culture and society it is virtually mandatory that anybody who would rise to prominence, power, and influence in it must be what is called liberal.

This means that he must impress the world around him as one who is not hide-bound by hoary old scriptures and traditions but is emancipated from the dead hand of the past. Translated into the honest language of reality that means that if he would become a potentate in [ECUSA] it will be immensely helpful toward that end if his reaction to the Holy Scriptures, to the decisions of the General Councils, and to the great doctors the Church, be one of ignorance combined with disbelief, culminating in indifference and disregard.

The way of the Bible-believing and Creed-believing aspirant to high place in this Church is as hard as the way of the transgressor; and indeed in ecclesiastical politics he is a transgressor, though might be more accurate to call him a babe in the woods. [ECUSA's] seminaries are partly the cause and partly the consequence of this massive and bullying political fact of the Church's life. These expensive institutions have become very active in recent years in a theological-transplant operation involves taking the NOT out of the Ten Commandments grafting it into the Creed.

What I have said about the faith of [ECUSA's] leadership strike you as extreme and unjust; so let me clarify for what constitutes, to my mind, infidelity and indifference h Churchmen:

submit that any church leader is able himself to recite the without boggling, but is unwilling to oppose the con- seshop who publicly proclaims his disbelief in the Christ, that leader is a false one, and the Church under hireling leadership must find itself in that ditch which is ny of the blind who follow the blind. That [ECUSA] as is in that ditch today is admitted even by most of its off the record at any rate.

this granted, it can reasonably be asked why we who see not take it upon ourselves to stay in [ECUSA] and try to her from the ditch by our own efforts of leadership, that we have eyes and can see. The answer to that is, ply, that before you can lead in this Church you must and authorized to lead, and the uncompromising all- ver in all-out Christianity has virtually no chance of chosen and authorized.

THREE CENTURIES AGO, Blaise Pascal in France troubled by the worldliness of the Church and its resulting spiritual impotence, and he reflected: "The Church is in an excellent state, when it is sustained by God only."

Anglicanism in most of its member Churches—especially Britain and America—has not enjoyed that excellent state for long time. It is in that holy health today only in some parts Africa, where it is sustained by God only. Is it too much to hope that in the fellowship of renewed Anglicanism which God is forming through our enterprise there will be for all who join it the zest, the love, the joy, the hope and peace in believing, which characterize the Church when she is in that excellent state of being sustained by God only? That is my hope, my prayer and my confident expectation.

It came to me recently, as I was meditating my way through the story of Elijah the Prophet in the days of Ahab the King and Jezebel the Queen, that there was in that episode of salvation-history an interplay of some interest, attitude, and theologies which recur, *mutatis mutandis*, in all ages, including our own.

I have no doubt that when Elijah gathered around him those 7,000 unreconstructible Yahwists who refused to bow the knee to Baal—or even to exchange the Peace with him—they were scornfully denounced as a "splinter sect" by the Liberal Establishment, which ruled the court. Was not their gracious queen, Jezebel, the prototypical ecumenist, the very Primal Mother of the movement? She wanted a roomier church, a more comprehensive religion. She wanted both sexes—possibly all three—to be represented in both the pantheon and the priesthood of Israel. Why then did Elijah and his fanatical friends have to be so difficult, so—I was about to say "unAnglican"—but let's make it "inflexible"?

We all know the answer to that one, and for our own admonition and guidance here and now let us mark it well. It was because they never for a moment forgot that they belonged to a jealous God. He did not belong to them—they belonged to him. And we belong to that same jealous God. Our biblical and moral imperative is to know that we belong to this jealous God and to behave accordingly by simply obeying Him.

Our liberal co-religionists would agree with part of that statement, but the language about obedience they would find distasteful and the assertion about obedience they would find abhorrent.

I could cite scores of examples from contemporary church life of what I mean, but one will suffice. Most of the deputies at the last General Convention would agree that we belong to God. They might even allow that He is a jealous God, but many of them would want to de-toxify that nasty word by re-defining it clean away. They would have to agree that God has gone on record in the Holy Scriptures as taking a rather low view of adultery, fornication, all or any extramarital coitus. Yet, when several efforts were made to put the convention on record as disapproving those sins, which presumably God disapproves,

they just couldn't bring themselves to do it.

It was as if when God, so long ago, allowed Himself to be quoted as being against what is now called "sexual freedom," not nearly so much

was then known—even by Him—about sexual psychodynamics as is known now by any teenager who has received sex instruction in high school. It was as if to say that, with all due respect to our Father in heaven, some of His grandfatherly opinions about psychology and sexology are pitifully pre-scientific and as quaintly anachronistic as phrenology or bird-liver divination.

Of course I may be entirely off the mark in what I have just suggested as to what was in the minds of the deputies as they voted their disagreement with God about sexual sins. An alternative explanation is that they simply voted their passive rebellion against approving or disapproving things just because God approves or disapproves them. But on either of those two explanations, or on any other, what is clear is that those deputies do not believe that our belonging to the jealous God of the Bible implies any obligation on our part to obey Him and to call upon other people to obey Him.

What happened on that particular issue at Minneapolis is only typical and symptomatic of what happens whenever that professedly liberal theology prevails in the Church. It is not for us to judge those whose theology it is. It is not for us to unchurch them. Rather it is for us to church ourselves.

And that is what we intend to do. We have no qualms or doubts about whether the structure we are now preparing will be a true

Our intent is to create an ecclesial structure in which Anglican Christianity will have a fair chance and a favorable environment for a new beginning, a second spring.

and living part of Christ's one holy Catholic Church. We are not a structure or a movement looking for a place in the Church. We are the Church in movement, designing a structure in which and through

which, we pray, we can be individually more faithful members of Christ, and collectively a more fruitful branch of the True Vine.

If that be schism, then it must be said that the Church has advanced and expanded throughout the world, from its beginnings in Jerusalem until now, by schism after schism after schism in a seemingly endless proliferation; which thing is absurd. There is only one Church, but whenever its divine Head so wills the Holy Spirit moves its members to new action and new enterprise and often new structures, all within the body.

This process is the growth and very life of the Church. It began in that moment when the faithful had received power from on high and remembered what their Lord had said to them before his Ascension: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

And so I end as I began, by recalling to us all that it is required in a steward that he be found faithful, and *a fortiori* in a Church which professes to be a part of the Church.

Faithful is He who calls us. By the help of His grace and in the power of His might let us be faithful as we respond. ■

—LATENEWS—

FIFNA COUNCIL ENDORSES AFFIRMATION OF ST. LOUIS

Assembly Also Votes To Seek Intercommunion With TAC

In a notable action, the Council of Forward in Faith, North America (FIFNA), the leading Episcopal Church traditionalist organization, approved "in principle" the *Affirmation of St. Louis*, the confessional statement issued at the 1977 meeting in that city which launched most of the North American Continuing Church.

In addition, the FIFNA Council, at its recent meeting also near St. Louis, sent greetings to the Fellowship of Concerned Churchman on the occasion of September's 25th anniversary of the adoption of the *Affirmation*.

In separate but related news, the FIFNA legislative assembly voted to seek intercommunion with the Traditional Anglican Communion, the largest international network of Continuing Churches, led by the Most Rev. Louis Falk, based in Des Moines, Iowa. The move comes after a similar actions several years ago by FIF's English component and recently by its Australian component.

In welcoming the outreach by FIFNA, Archbishop Falk, who attended FIFNA's August meeting, said that the TAC College of Bishops would take up ratification of intercommunion with FIF-Australia and FIFNA at its meeting in St. Louis September 8-10.

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IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

THE CONTINUATION OF ANGLICANISM - We affirm that the Church of our fathers, sustained by the most Holy Trinity lives yet and that we, being moved by the Holy Spirit to walk only in that way, are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church, doing all things necessary for the continuance of the same. We are upheld and strengthened in this determination by the knowledge that many provinces and dioceses of the Anglican Communion have continued steadfast in the same Faith, Order, Worship and Witness, and that they continue to confine ordination to the priesthood and the episcopate to males. We rejoice in these facts and we affirm our solidarity with these provinces and dioceses.

THE DISSOLUTION OF ANGLICAN AND EPISCOPAL CHURCH STRUCTURE - We affirm that the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America, by their unlawful attempts to Faith, Order and Morality (especially in their General Synod of 1975 and General Convention of 1976), have departed from Christ's One, Holy, Catholic and Apostolic Church.

THE NEED TO CONTINUE ORDER IN THE CHURCH - We affirm that all former ecclesiastical governments, being fundamentally impaired by the schismatic acts of lawless Councils, are of no effect among us, and that we must now re-order such governmental discipline as will strengthen us in the continuation of our common life and witness.

THE INVALIDITY OF SCHISMATIC AUTHORITY - We affirm that the claim of any such schismatic person or body to act against any Church member, clerical or lay, for his witness to the whole Faith is with no authority of Christ's true Church, and any such inhibition, deposition or discipline is without effect and is absolutely null and void.

THE NEED FOR PRINCIPLES AND A CONSTITUTION - We affirm that fundamental principles (doctrinal, moral, constitutional) are necessary for the present, and that a Constitution (redressing the defects and abuses of our former governments) should be adopted, whereby the Church may be soundly continued.

THE CONTINUATION OF COMMUNION WITH CANTERBURY - We affirm our continued relations of communion with the See of Canterbury and all faithful parts of the Anglican Communion.

WHEREFORE, with a firm trust in Divine Providence, and before Almighty God and all the company of heaven, solemnly affirm, covenant and declare that we, lawful and faithful members of the Anglican and Episcopal Churches, now and hereafter continue and be the unified Anglican Church in North America, in true and valid succession thereto.

FUNDAMENTAL PRINCIPLES

In order to carry out these declarations, we set forth these fundamental Principles for our continued life and witness.

Preface

In the firm conviction that "we shall be saved through the grace of the Lord Jesus Christ," and that "there is no other name under heaven given among men by which we must be saved," and acknowledging our duty to proclaim Christ's saving Truth to all peoples, nations and tongues, we declare our intention to hold fast the One, Holy, Catholic and Apostolic Faith of God. We acknowledge that rule of faith laid down by St. Vincent of Lerins: "Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic."

I. PRINCIPLES OF DOCTRINE

1. THE NATURE OF THE CHURCH

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather (in obedience) ought to receive, accept, cherish, defend and teach what God has given us. The Church is created by God, and is beyond the ultimate control of man.

The Church is the Body of Christ at work in the world. She is the society of the baptized called out from the world: but not of it. As Christ's faithful Bride, she is different from the world and must not be influenced by it.

2. THE ESSENTIALS OF TRUTH AND ORDER

We repudiate all deviation or departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order:

HOLY SCRIPTURES - The Holy Scriptures of the Old and New Testaments as the authentic record of God's revelation of Himself, His saving activity, and moral demands—a revelation valid for all men and all time.

THE CREEDS - The Nicene Creed as the authoritative summary of the chief articles of the Christian Faith, together with the Apostles' Creed, and that known as the Creed of St. Athanasius to be "thoroughly received and believed" in the sense they have had always in the Catholic Church.

TRADITION - The received Tradition of the Church and its teachings as set forth by "the ancient catholic bishops and doctors," and especially as defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern.

SACRAMENTS - The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, as objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and as His covenanted means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had)—Baptism as incorporating us into Christ (with its completion in Confirmation as the "seal of the Holy Spirit"), and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice of Christ on the Cross and the Sacrament in which He feeds us with His Body and Blood.

HOLY ORDERS - The Holy Orders of bishops, priests and deacons as the perpetuation of Christ's gift of apostolic ministry to His Church, asserting the necessity of a bishop of apostolic succession (or a priest ordained by such) as the celebrant of the Eucharist—these Orders consisting exclusively of men in accordance with Christ's Will and institution (as evidenced by the Scriptures), and the universal practice of the Catholic Church.

DEACONESSES - The ancient office and ministry of Deaconesses as a lay vocation for women, affirming the need for proper encouragement of that office.

DUTY OF BISHOPS - Bishops as Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church's Faith and Moral Teaching.

THE USE OF OTHER FORMULAE - In affirming these principles, we recognize that all Anglican statements of faith and liturgical formulae must be interpreted in accordance with them.

INCOMPETENCE OF CHURCH BODIES TO ALTER TRUTH - We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential prerequisites of any Sacrament.

UNITY WITH OTHER BELIEVERS - We declare our firm intention to seek and achieve full sacramental communion and visible unity with other Christians who "worship the Trinity in Unity, and Unity in Trinity," and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles.

II. PRINCIPLES OF MORALITY

The conscience, as the inherent knowledge of right and wrong, cannot stand alone as a sovereign arbiter of morals. Every Christian is obligated to form his conscience by the Divine Moral Law and the Mind of Christ as revealed in Holy Scriptures, and by the teachings and Tradition of the Church. We hold that when the Christian conscience is thus properly informed and ruled, it must affirm the following moral principles:

INDIVIDUAL RESPONSIBILITY - All people, individually and collectively, are responsible to their Creator for their acts, motives, thoughts and words, since "we must all appear before the judgment seat of Christ..."

SANCTITY OF HUMAN LIFE - Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful.

MAN'S DUTY TO GOD - All people are bound by the dictates of the Natural Law and by the revealed Will of God, insofar as they can discern them.

FAMILY LIFE - The God-given sacramental bond in marriage between one man and one woman is God's loving provision for procreation and family life, and sexual activity is to be practiced only within the bonds of Holy Matrimony.

MAN AS SINNER - We recognize that man, as inheritor of original sin, is "very far gone from original righteousness," and as a rebel against God's authority is liable to His righteous judgment.

MAN AND GOD'S GRACE - We recognize, too, that God loves His children and particularly has shown it forth in the redemptive work of our Lord Jesus Christ, and that man cannot be saved by any effort of his own, but by the Grace of God, through repentance and acceptance of God's forgiveness.

CHRISTIAN'S DUTY TO BE MORAL - We believe, therefore, it is the duty of the Church and her members to bear witness to Christian Morality, to follow it in their lives, and to reject the false standards of the world.

III. CONSTITUTIONAL PRINCIPLES

In the constitutional revision which must be undertaken, we recommend, for the consideration of continuing Anglicans, the following:

RETAIN THE BEST OF BOTH PROVINCES - That the traditional and tested features of the Canadian and American ecclesiastical systems be retained and used in the administration of the continuing Church.

SELECTION OF BISHOPS - That a non-political means for selection of bishops be devised, adopted and used.

TRIPARTITE SYNOD - That the Church be generally governed by a Holy Synod of three branches (episcopal, clerical and lay), under the presidency of the Primate of the Church.

SCRIPTURAL STANDARDS FOR THE MINISTRY - That the apostolic and scriptural standards for the sacred Ministry be used for all orders of Ministers.

CONCURRENCE OF ALL ORDERS FOR DECISIONS - That the Constitution acknowledge the necessity of the concurrence of all branches of the Synod for decisions in all matters, and that extraordinary majorities be required for the favorable consideration of all matters of importance.

RE-ESTABLISHMENT OF DISCIPLINE - That the Church re-establish an effective permanent system of ecclesiastical courts for the defense of the Faith and the maintenance of discipline over all her members.

CONSTITUTIONAL ASSEMBLY TO BE CALLED - That our bishops shall call a Constitutional Assembly of lay and clerical representatives of dioceses and parishes to convene at the earliest appropriate time to draft a Constitution and Canons by which we may be unified and governed, with special reference to this Affirmation, and with due consideration to ancient Custom and the General Canon Law, and to the former law of our provinces.

INTERIM ACTION - In the meantime, trusting in the everlasting strength of God to carry us through all our trials, we commend all questions for decision to the proper authorities in each case: Episcopal, diocesan, and parochial, encouraging all the faithful to support our witness as subscribers to this Affirmation, and inviting all so doing to share our fellowship and the work of the Church.

IV. PRINCIPLES OF WORSHIP

PRAYER BOOK THE STANDARD OF WORSHIP - In the continuing Anglican Church, the Book of Common Prayer is (and remains) one work in two editions: The Canadian Book of 1962 and the American Book of 1928. Each is fully and equally authoritative. No other standard for worship exists.

CERTAIN VARIANCES PERMITTED - For liturgical use, only the Book of Common Prayer and service books conforming to and incorporating it shall be used.

V. PRINCIPLES OF ACTION

INTERCOMMUNION WITH OTHER APOSTOLIC CHURCHES - The continuing Anglicans remain in full communion with the See of Canterbury and with all other faithful parts of the Anglican Communion, and should actively seek similar relations with all other Apostolic and Catholic Churches, provided that agreement in the essentials of Faith and Order first be reached.

NON-INVOLVEMENT WITH NON-APOSTOLIC GROUPS - We recognize that the World Council of Churches, and many national and other Councils adhering to the World Council, are non-Apostolic, humanist and secular in purpose and practice, and that under such circumstances, we cannot be members of any of them. We also recognize that the Consultation on Church Union (COCU) and all other such schemes, being non-Apostolic and non-Catholic in their present concept and form, are unacceptable to us, and that we cannot be associated with any of them.

NEED FOR SOUND THEOLOGICAL TRAINING - Re-establishment of spiritual, orthodox and scholarly theological education under episcopal supervision is imperative, and should be encouraged and promoted by all in authority; and learned and godly bishops, other clergy and lay people should undertake and carry on that work without delay.

FINANCIAL AFFAIRS - The right of congregations to control of their temporalities should be firmly and constitutionally recognized and protected.

ADMINISTRATIVE MATTERS - Administration should, we believe, be limited to the most simple and necessary acts, so that emphasis may be centered on worship, pastoral care, spiritual and moral soundness, personal good works, and missionary outreach, in response to God's love for us.

THE CHURCH AS WITNESS TO TRUTH - We recognize also that, as keepers of God's will and truth for man, we can and ought to witness to that will and truth against all manifest evils, remembering that we are as servants in the world, but God's servants first.

PENSIONS AND INSURANCE - We recognize our immediate responsibility to provide for the establishment of sound pension and insurance programs for the protection of the stipendiary clergy and other Church workers.

LEGAL DEFENSE - We recognize the immediate need to coordinate legal resources, financial and professional, for the defense of congregations imperiled by their stand for the Faith, and commend this need most earnestly to the diocesan and parochial authorities.

CONTINUATION, NOT INNOVATION - In this gathering witness of Anglicans and Episcopalians, we continue to be what we are. We do nothing new. We form no new body, but continue as Anglicans and Episcopalians.

NOW, THEREFORE, deeply aware of our duty to all who love and believe the Faith of our Fathers, of our duty to God, who alone shall judge what we do, we make this Affirmation.

Before God, we claim our Anglican/Episcopal inheritance, and proclaim the same to the whole Church, through Jesus Christ our Lord, to whom, with the Father and the Holy Ghost, be all honor and glory, world without end. Amen.

Officially issued September 17, 1977 ■

News of The Weird

NOW THEN, DON'T WE FEEL BETTER? The clergy abuse crisis dogging the American Roman Catholic Church recently evoked some memorably brave words from Thomas Vose Daily, Bishop of Brooklyn. According to the diocesan newspaper, Daily told one of the clergy meetings held in response to the scandals: "We may go down the tubes together, but we're going together... You are my priests as long as I'm here."

Said one cleric of the diocese: "Visionary leadership in such a crisis is so reassuring."

"PEACE" ACTIVIST? When the Rev. William Sloane Coffin Jr. surfaced at the June 1 consecration of liberal Washington Episcopal Bishop John Chane, longtime reporter Les Kinsolving could not help reminiscing a little.

What the radio commentator and *WorldNetDaily* correspondent particularly recalled was that the ex-wife of this internationally famed peace activist had accused him of assaulting her.

According to Kinsolving, the September 26, 1980, *New York Post* said that Harriett Coffin testified during divorce proceedings in the state's supreme court that her husband, at the time the senior minister at New York's trendy Riverside Church, "rushed at me and struck me with a karate chop. He was trained in all that in the CIA."

"Mrs. Coffin also charged before Justice Bernard Nadel that her husband 'invited so many anti-war demonstrators into our home that it was a hotel' and that she 'had to make an appointment—two and a half weeks in advance—in order to discuss with him their five children from previous marriages,'" Kinsolving reported.

"During one of these appointments, she testified, Coffin fell asleep and when she awakened him, he proceeded to beat her up. He also denied her sexual relations."

Kinsolving appeared to think it unlikely that Coffin's concern—repeated at Chane's consecration—for those caught in "pandemic poverty" caused the cleric to cut his salary and allowances at the Rockefeller-endowed (\$60 million) Riverside Church in favor of the needy. When Kinsolving asked Coffin about his remuneration at the church several years ago in Washington, the cleric reportedly replied: "It's none of your business!"

STILETTOS AND SURPLICE? Clerical fashion is evidently in such a state in Germany that a new book of Protestant liturgy for German clergy found it necessary to warn that high heels, cowboy boots, trainers, slippers and sandals should not be worn with pastors' robes during worship.

RAEL-LY WEIRD: A cult that believes humans originated from cloning by extra-terrestrials who arrived in space ships 25,000 years ago wants to carry the process forward.

Scientists from Clonaid, a firm linked to the Raelian movement, say they have implanted the first cloned human embryos in some women in the hope of bringing the first human clone into the world.

According to an Australian news report, Clonaid's scientific director, Brigitte Boisselier, said little about the process being

conducted in a secret location or how many pregnancies were in progress.

"I will only make that announcement when a baby is born, whenever that is," Dr. Boisselier said. "All that I can tell you is that it is going very well."

In April, Clonaid revealed that a 59-year-old man in the terminal phase of an incurable disease had asked Raelians to clone him.

A previous cloning candidate, U.S. lawyer Mark Hunt, dropped an effort to have his dead baby cloned after having invested \$500,000, due to the intense press coverage and public outcry. FDA inspectors raided the Raelians' secret laboratory in West Virginia, Hunt's home state, and seized documents.

The some 55,000 Raelians worldwide are part of a movement founded by Rael, the former French journalist Claude Vorilhon, who lives in Quebec. He describes himself as a prophet in the line of Moses or Mohammed and claims that cloning will enable humanity to attain eternal life.

THANKS, BUT: The *CHALLENGE* has always attracted a certain number of, well, unusual communications. These days, most of them arrive electronically, but a really unique one came by fax recently. It invited us to a "baby shower" for a "Sister Evelyn Muhammad" in Springfield, Massachusetts, and also to a "slumber birthday party" for "Sister Keri Muhammad" in Newark. We know neither of these women. However, we are sure that these invitations weren't a shameless bid for gifts from strangers, but rather intended entirely in the spirit of interfaith relations.

GIVING 'EM HELL may get you some in Alabama, especially if you're a preacher who's just a little too blunt at a funeral.

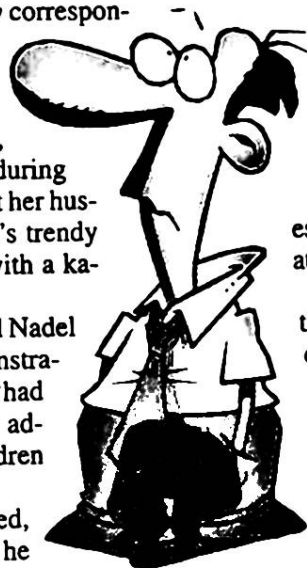
According to the *Associated Press*, Glynis Bethel said that her husband, the Rev. Orlando Bethel, was attacked during a June 14 funeral and dragged out of the church.

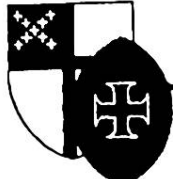
That's because Bethel told mourners the deceased was in hell and that they were headed the same way. Bethel said the dead man—Glynis Bethel's uncle—was "a drunkard and a fornicator."

Glynis Bethel, who is also a preacher, said "the fornicators didn't like what he said so they got up and beat him."

She said police didn't make any arrests, so she and her husband—who may have a broken nose—were taking out warrants.

The Rev. Orlando Bethel's next sermon topic: Fornicators, drunkards, and people who beat up preachers are all going to hell. ■





FOUNDATIONS

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INDEED, REACTION to the Canterbury appointment shifted somewhat when it emerged that Williams—apparently aware of his “high risk” status—had made a hurried bid to assure primates around the world that he would abide by the Anglican consensus on homosexuality.

It was a critical move (on which more later), which will likely buy the archbishop-designate more patience from conservative primates—some of whom were ready to distance themselves from him, according to one conservative leader. That in turn could help deter the increase of anomalous episcopal actions or jurisdictions aimed at providing care for faithful Anglicans buffeted by church liberalism.

Still, the Communion remains restless: at this writing, a group of foreign Anglican bishops was set to make a pastoral visit to the embattled faithful in New Westminster.

A Closer Look

Speaking at the press conference following his appointment, the man due to be enthroned in Canterbury Cathedral early next year said in part that “it is still something of a shock to find myself here, coming to terms with an enormous trust placed in my hands and with the inevitable sense of inadequacy that goes with that.”

He has much to learn and needed prayer, he said, paying tribute to the model provided by Dr. Carey.

But Williams said his primary job remains “to go on being a priest and bishop, that is, to celebrate God and what God has done in Jesus, and to offer in God’s name whatever I can discern of God’s perspective on the world around—something that involves both challenge and comfort.

“If there’s one thing I long for above all else,” he noted, “it’s that the years to come may see Christianity in this country able again to capture the imagination of our culture, to draw the strongest energies of our thinking and feeling into the exploration of what our creeds put before us.”

WHO IS THIS 52-year-old prelate, who could be Archbishop of Canterbury for the next 18 years? Who must try to help reverse declining attendance and resources in the Church of England? Who must go from tiny Wales to a job that imposes “the most immense burden of history and administration, sufficient to grind down an archangel” (as one English cleric put it)? Who some believe could split, and others strengthen, an already “impaired” Anglican Communion?

Williams was born in 1950 as the only child of a Welsh-speaking family in Swansea, Wales. He attended Christ College at Cambridge University, receiving his degree in theology. He was ordained deacon in 1977 and priest in 1978. However, he never trained for ordination at a theological school, and has never served in a parish. He received a doctorate of philosophy from Oxford University in 1975.

After nine years (1977-86) at Cambridge as a tutor, lecturer in divinity, chaplain and dean, he became, at age 36, the youngest professor of divinity at Oxford. His scope is considered extraordinary. Said a friend, “He is equally at home in patristics as he is in Russian Orthodoxy and contemporary German theology.”

In 1991, he was chosen Bishop of Monmouth, and in 1999 as primate of the 45,000-member Church in Wales (reportedly said to be losing some 1,500 regular churchgoers a year). He is married to Jane Paul, the daughter of a former Bishop of Bradford. She lectures in theology at an Evangelical college in Bristol, but is described by some English sources as a “liberal Protestant.” The couple has two children—Rhiannon, 14, and Pip, 6.

Williams is the first Welshman in at least 1,000 years to become Archbishop of Canterbury, and the first in over 300 years from outside England.

He comes from the Anglo-Catholic side of the church, which made him a likely choice to follow the Evangelical Dr. Carey, the custom being to alternate between the two emphases at Canterbury.

However, while formerly supportive of the church’s central Catholic groups, Williams is now an “Affirming Catholic”—essentially a liberal who likes Catholic ritual and spirituality. He supports women’s ordination, including women bishops, despite the serious impact the change would have within the C of E and on relations with Rome and Orthodoxy. A recent independent survey found nearly half of C of E clergy generally or “implacably” opposed to women bishops; it also found that women priests are more skeptical about creedal beliefs than male counterparts.

Moreover, as earlier noted, Williams has admitted ordaining a quiet but active homosexual. He says he is “not convinced that a homosexual has to be celibate in every imaginable circumstance.”

He voted against the 1998 Lambeth Conference’s landslide sexuality resolution deeming homosexual practice “incompatible with Scripture.” He was also part of an official post-Lambeth panel of prelates which, after three years, just announced it could not agree on “a single pattern of holy living” for homosexuals—leaving the impression that the issue is unresolved in the Communion.

Recently, he agreed to become the first senior bishop to speak to homosexuals at an LGCM meeting, to be held next year.

In 2001, Williams attacked the sexuality policy iterated a few years earlier by bishops in neighboring England, and called for a new study of the Bible, which, he said, did not necessarily support a ban on gay partnerships. *The Daily Telegraph* said this “intervention by Dr. Williams [would be] seen by many in the church as a bid to strengthen his liberal credentials in the run-up to the selection of the new Archbishop of Canterbury.”

ALL OF THIS made him just the sort of Archbishop from whom conservative foreign bishops had pled to be spared in contacts with the Crown Appointments Commission (CAC) and Prime Minister Tony Blair. Global South primates—provincial leaders representing most of the world’s Anglicans—had called instead for an Archbishop loyal to traditional faith and morality.

The late June London *Times* claim that Williams would be named to Canterbury—seemingly giving the green light to New Westminster’s defiance—thus sparked strong reaction. Conservative leaders internationally sent further appeals to Downing Street, and publicly warned that the Welsh prelate would not “have the confidence” of most Anglicans worldwide, and would cause a major split in the Communion, western liberals on one side and southern and western conservatives on the other.

That Williams was appointed anyway was seen as a startling snub of views held by Anglicans in the Communion’s largest and fastest-growing mission field, particularly in light of growing emphasis on *Cantuar’s* international role.

“The Archdruid of Canterbury”?

Matters were not helped when the archbishop-designate donned a white cloak and head cloth to be inducted into a white druidic order in a 200-year-old ceremony in Wales, as druids chanted a prayer to the god and goddess of the land.

Quickly dubbed the “Archdruid of Canterbury,” Williams complained about distorted media coverage of the event, noting that he was inducted (as some former Welsh primates had been) into

the Gorsedd of Bards, a Welsh literary and arts society. "The Gorsedd's ceremonies are entirely Christian in tone," he asserted. Gorsedd spokesmen said the group's pagan roots are long behind it and that it is merely a celebration of Welsh culture.

However benign the event might be, though, some thought it sent the wrong message for the next Archbishop of Canterbury.

"We are concerned that Christian leaders should concentrate on the celebration and promotion of the Christian faith...rather than dabbling in other things," said a C of E Evangelical leader, the Rev. David Banting.

AND IT MAY BE that Williams, who does appear to hew creedal faith, got a bit of a bum rap. For example, he holds traditional views on the bodily resurrection and the Virgin Birth of Christ (though he thinks church members may believe in Jesus without believing in those things). He defended the Christian faith against Bishop John Spong's repudiation of it.

He is also pro-life. And recently, he attacked the corruption and premature sexualization of children in a consumer society.

Still, some British clerics said, Williams' theological views are sometimes "unreadable," inconclusive, and/or confusing. And some worry that his theology could continue to change, as it evidently did on women's ordination and sexual ethics. One English cleric described him as "someone from a very conservative background who's gradually been relaxing."

Williams' mind "can be hard to scrutinize," *Foundations* Editor William Murchison concluded after reviewing some of the prelate's past writings. (More than a dozen bear his name as editor or co-author.)

WORKS BY ROWAN WILLIAMS include *The Wound of Knowledge* (1979); *Resurrection* (1982); *The Truce of God* (1983); *Arius, heresy and tradition* (1987); *Teresa of Avila* (1991); *Open to Judgement* (1994); *Lost Icons* (2000); *Writing In the Dust* (2001).

Murchison noted the prelate's obvious breadth of study, his fluent, if profuse and somewhat self-argumentative writing style, his "agreeable" sense of humor.

He observed, though, that Williams' theological views "are nuanced and relatively shapeless," creating "ambiguity" which "makes Williams' works hard to read...He seems perpetually to be exploring for a middle way—a locus between tradition, in which the path is already illuminated for Christians, and the pluriformity of... Frank Griswold, who is forever gazing down alternative pathways."

It is true that the prelate "has no quarrel with the traditional understanding of the empty tomb," Murchison wrote, but that emptiness seems to matter far less to him than "the occasion the tomb presents for denouncing "'material reality' as 'part of the order of meaning I construct for myself.'"

And when it comes to heresy, he says Williams wonders "just how much right we have to confidence in such a concept."

Instead, he argues for "a new tentativeness" among Anglicans in listening to the "stranger" and "those they have assumed they understood." These sorts of ideas, said Murchison, reflecting "uncertainty as to who is right," and a temptation to "put off final answers for as long as possible," are the same held by Griswold and the bulk of ECUSA bishops.

STILL, WILLIAMS SEEMS TO WIN points for personal appeal.

"The new Archbishop has charisma" which could attract a following beyond just his own flock, wrote *Observer* colum-

nist Andrew Rawnsley. "It is not the spray-on charisma of contemporary politics," but an "aura of authority which was lacking in the prissy George Carey and the cerebral Robert Runcie..."

"The man wears spectacles, has a shaggy Druidic beard and flaunts defiantly flyaway eyebrows. Very unNew Labour...He favors low church black rather than episcopal purple...He [of E] is getting a spiritual leader who actually looks like a spiritual leader. By one of those postmodern inversions, his holiness is so unfashionable that he is cool."

But some think the prelate's "charisma" may have been helped along a little, perhaps to make him more *papabile*, so to speak. He affects "studied informality" and "ostentatious humility," if you believe some C of E wags.

"But then," said an old friend of his, "ostentation in one form or another goes hand-in-glove with his status as an outstanding theologian," perhaps because it normally takes so long to attain such a rank.

IN WILLIAMS, this seems to carry with it a willingness to be quite vocal on certain issues, which some thought made him a curious choice for Tony Blair to make. While his views generally comport with Blair's social policies, politically Williams is an "old Laborite," a self-described "hairy Lefty" who dislikes Blair's pro-capitalist New Labor. Rawnsley thought that, for Blair, the archbishop-designate could easily fill a five-year-old vacancy for "Leader of the Opposition."

Williams has spoken out against the anti-terror campaign as prosecuted by America and Britain in Afghanistan, and the allies' possible plans to go to war against Iraq's Saddam Hussein. This, despite the fact that he happened to be filming a video at Trinity Church, just 200 feet from the World Trade Towers, when terrorists struck on September 11, killing thousands.

Williams also supports the disestablishment of the Church of England, opposed by Blair and Carey (among others). Ironically, though, his own appointment is very much a product of the "established" system of choosing bishops, in which candidates are narrowed by a (heretofore) secretive CAC (headed this time by a liberal female judge), and a politician (Blair) rather than the church plays a decisive role in the final choice. (Though this system has been the subject of much criticism and calls for change, not least after Williams' appointment, the C of E General Synod decided in July not to change it, largely out of fear that it would be the first step toward disestablishing a church already waning in influence.)

Despite these frustrations, reports from well-placed sources in England also suggest that Archbishop Carey, who spoke clearly on traditional morality during his tenure, had worked hard for—and expected—a different choice for Canterbury. His efforts were likely to have been for the conservative, Pakistani-born Bishop of Rochester, Michael Nazir-Ali (who might have been a visionary choice in light of the Communion's strength in the global South, and the world's new focus on the Middle East and Islam). If so, that would explain why *The Spectator's* Damian Thompson reported that Dr. Carey, despite official words of greeting for Williams' appointment, was "spitting with rage" over it.

But some say Williams was given the extra edge with Blair by a perhaps-surprising figure.

The Prince of Wales has traditionalist leanings (when it comes to the C of E) and might have been thought to support his coreligionist and fellow *Book of Common Prayer* devotee, the Bishop of London, Richard Chartres, for Canterbury. But some British media reports, quoting unnamed sources, assert that Charles begged Blair and the Queen for Williams. Why? Because (it is claimed) he will agree to marry him and longtime



BISHOP WILLIAMS speaks at Lambeth '98

girlfriend Camilla Parker Bowles, whose ex-husband is still living. With the C of E's recent move to clarify "circumstances" for church remarriage—

Wales also relaxed its remarriage rules while Williams was among its bishops—a church wedding for the couple seems a greater possibility.

Personal V. Official

While only Williams' performance in office will finally answer it, the question remains: how much of his liberal thinking can conservative Anglicans really hope does *not* color his words and actions as the Communion's spiritual leader?

Said an old friend of his now in the U.S.: "Williams is too much of a diplomat to preside over the break-up of the Anglican Communion during his reign."

WHICH IS SURELY one reason he acted immediately to reassure fellow Anglican primates worried about his views on homosexuality or other questions.

In a letter written on the day of his appointment, and leaked some days later, he told colleagues he realizes that "an archbishop is not someone elected to fulfil a program or manifesto of his own devising, but to serve the whole Communion. He does not have the freedom to prescribe belief for the Church at large.

"I have indeed in the past written briefly on the subject of theology and sexuality, and hope that [that] has contributed to the continuing discussion; but my ideas have no authority beyond that of an individual theologian," Williams wrote.

"Second," he continued, "the Lambeth resolution of 1998 declares clearly what is the mind of the overwhelming majority in the Communion, and what the Communion will and will not approve or authorize. I accept that any individual diocese or even province that officially overturns or repudiates this resolution poses a substantial problem for the sacramental unity of the Communion"—a swipe against defiant North American dioceses.

"In both respects," Williams wrote, "I have to distinguish plainly between personal theories and interpretations and the majority conviction of my Church, and have always tried to make such a distinction when I have been questioned on this subject.

But he added that, since the Lambeth resolution "also commends continuing reflection on these matters," he hoped to "maintain a mutually respectful climate for such reflection, in the sort of shared prayerful listening to Scripture envisaged by Lambeth."

He hoped also "that we can hold to the urgent common priority of mission and evangelism, and avoid the temptation of becoming trapped in questions where the politics of our culture sets the agenda."

"Theological Schizophrenia"

The London-based Gay and Lesbian Humanist Association reportedly felt "betrayed" by Williams' letter.

But LGCM's Richard Kirker said: "Rowan's record of the past 20 years stands for itself...He does not endorse the Lambeth resolution...He's acted contrary to [it] before and he's a man of honor—we expect he'll do the same in the future."

Some conservatives expressed similar expectations.

Williams "says he will adhere to [the Lambeth resolution] while it is there," but clearly "disagrees and will seek to keep pressing for change," said Dr. Garry Williams, a tutor in church history and doctrine at Oak Hill College.

"He'll do a Frank Griswold," said one conservative leader. "He'll present an orthodox face and under the table and behind the scenes do other stuff."

Evangelical writer David Virtue thought Williams was demonstrating "theological schizophrenia" and dishonesty that could not be maintained.

Williams is "an extremely nice and kind man who can't say no to anybody," said an FIF laywoman who knows him. She thought that he would be more fair-minded in dealing with women's ordination opponents, for example, but that this would be undercut by pressure from other bishops and liberal groups with which he is involved.

The Evangelical group, Reform, welcomed Williams' letter, but warned that "actions speak louder than words." Reform spokesman Rod Thomas said: "Whether what he has written to fellow primates is something that really will remove the strains in the Communion depends entirely on what he does—whether he is willing, for example, to take action with his fellow primates on removing the threat to unity that New Westminster presents, and whether his personal actions demonstrate that he is putting his own understandings of human sexuality to one side."

ALL OF WHICH seems to mean it will be hard for Williams to work both sides of the street.

Whether or not he is forced to choose may depend on just how far the conservative majority of primates is willing to go to defend embattled faithful Anglicans, and recover orthodoxy and true communion throughout the global Church.

Still, as the primates will be looking to Williams, it would seem that he himself will take a big gamble if he does not make a clear choice through his actions. A failure to insist that North American Anglicans cannot disregard key Communion policies, said one C of E insider, could produce "two Anglican Communion—a liberal one under the nominal leadership of Canterbury, and an orthodox one, whose leadership will alternate between various Third World primates."

"Archbishop Williams' scholarship and intelligence will leave him without excuse when friendship and Christian orthodoxy are the fork in the road for the new Archbishop of Canterbury," said former South Carolina Bishop C. FitzSimons Allison.

"The issue," he said, "is increasingly clear: that of accommodation to the accelerating secular West or firm commitment to the faith of his credal and biblical views. He has the ability and scholarship for the decision. The challenge will be one of courage and character."

Sources included *Church Times*, *The Daily Telegraph*, *The Times*, *The Church of England Newspaper*, *The Guardian*, *Anglican Communion News Service*, *Episcopal News Service*, *Virtuosity*, *Zenit*, *CNSNews.com*, *BBC Radio*, *United Press International* ■

Orthodoxy Defrocked?

DESPITE MOUNTING PRESSURE from abroad and at home—including from Episcopal Presiding Bishop Frank Griswold—liberal Pennsylvania Bishop Charles Bennison seemed determined in August to defrock leading orthodox priest David Moyer at the end of a six-month inhibition period September 4.

For Bennison, it seems, it is all about him, and his claimed right to be fully received as a bishop at Good Shepherd, Rosemont. For Fr. Moyer, the parish's rector, it is all about God, and his primary ordination vow to defend the historic faith.

Simply put, Bennison is annoyed that Moyer thinks respect for the bishop's authority should involve a consideration of his theological fidelity.

And it is precisely that which the bishop refuses to demonstrate, despite the priest's appeals that Bennison could resolve the dispute, and be welcomed for an episcopal visitation at Good Shepherd, by doing so.

All Bennison had to do was affirm what Episcopal bishops have affirmed for centuries, namely, the uniqueness and bodily



FR. DAVID MOYER: Despite the growing "rapacity" of revisionist bishops, the stated deposition of this prominent orthodox cleric is widely seen as bizarre.

resurrection of Christ, the authority of Scripture, and its teachings about human sexuality.

But the bishop has (repeatedly) failed to provide such affirmations, recently topping off his refusal by contradicting the Acts I account of Christ's ascent to heaven, during a sermon at the newly-renovated diocesan cathedral. (It is a makeover which has attracted hair-raising comment, not least because there is now no Cross found within it.)

Moyer recently pointed out that he has never barred Bennison from Good Shepherd—the bishop has worshipped with the congregation—but merely asked him not to come for an episcopal visit due to his failure to uphold historic Christianity. Bennison himself chose to stay away, he said.

The bishop contends it is a mistake "to think that theological... consensus is the basis of unity... Geography, not theological

Anglican Hot Spots

(Some Updates)

fession" is "the central organizing principle in the church's life," he insists. Moyer, he said, must repent and promise obedience.

"I cannot and will not obey a bishop who has departed from the Faith and Order of the Church, and whose admonitions, judgments, and directives are ungodly," the priest said in a moving July 14 address to parishioners, who recently reiterated their solidarity with him. "I will not be an accomplice to the crime of destroying the faith once delivered to the saints. I will not mock God. I will not compromise with evil," said Moyer, who also serves as president of Forward in Faith, North America (FIFNA).

"I will remain as the rector of this church—God willing," he vowed. "I have been placed here as your shepherd, as a shepherd of the Good Shepherd. I am not a hireling who flees when he sees the wolf coming and leaves the sheep to be scattered. You and I are in this together. Alleluia!"

Assuming he is deposed, Moyer is widely expected to be restored to ministry by bishops elsewhere. Moreover, he could be on his way to becoming a traditionalist "flying bishop" operating in the U.S. under foreign Anglican auspices, a prelate who will offer the special episcopal care that Bennison had earlier promised to orthodox parishes in his diocese, and then denied.

Anglican primates (provincial leaders) have endorsed such "sustained pastoral care" for faithful Anglicans in hostile situations. Episcopal bishops produced only a toothless "covenant" on such care. But the fact that Moyer allowed himself to become an FIFNA nominee for flying bishop was one reason Bennison gave for acting to discipline him.

The bishop accused the priest under a canon designed to expel clerics who have left the Episcopal Church (ECUSA), usually for another communion, which Moyer has not done. According to one report, Bennison claims that charging Moyer with a canonical violation which enables deposition without trial following a six-month suspension showed his "patience" with the rebellious priest. Conveniently, it seems, the lack of trial would also relieve the bishop from having to testify under oath.

"What is so outrageous is I have been given a sentence where I have no trial, no appeal, and at the end of six months I'm executed," said Moyer, who has been living with his family in the rectory, on salary, during his suspension.

Appeals to Bishop Griswold to appoint mediators also having failed—probably because Griswold's own pleas have gotten nowhere with Bennison either—the dispute already had spawned a civil lawsuit against the Pennsylvania prelate, from which Moyer could take money damages. Reportedly, Griswold and Bennison will be subpoenaed to testify under oath in the case.

D-Day

And as D-Day (Deposition Day) loomed for Moyer, battle lines in the conflict were widening and hardening.

A letter Bennison wrote to Good Shepherd following his surprise Sunday morning visit to the parish July 7 tried in vain to draw parishioners away from Moyer. The bishop's letter held out the possibility of reinstating Moyer if the parish recognized his (Bennison's) authority, welcomed him for full visitations and met certain other conditions—amusingly including one requiring the rector to receive *The Pennsylvania Episcopalian* and *Episcopal Life*.

In a desperate search for ways to improve his tarnished public image and prepare the diocese for Moyer's deposition, Bennison wrote a pastoral letter pleading his case, which he demanded be read in all parishes in the diocese in early August. The letter claimed he supported inclusivity and was not trying to create "theological uniformity." But he asserted that Moyer had violated church discipline and his ordination vows.

The reading of the letter went ahead despite warnings from Fr. Moyer's attorney and Good Shepherd parishioner, John H. Lewis Jr., that the letter contained false claims about the priest and therefore risked legal action for defamation.

Lewis recently told Good Shepherd members that ECUSA Chancellor David Booth Beers had confirmed that there is no canon requiring a rector to accept an episcopal visitation. Moreover, he noted that it was Bennison, not Moyer, who is "out of sync with the vast majority of the Anglican Communion."

Meanwhile, a document (amazingly) posted on the diocesan website revealed that diocesan officials had planned from the start to seize Good Shepherd's property and appoint an "interim vicar" for it, after axing Moyer.



Bishop Bennison

This would be in line with other diocesan actions to date. A civil court trial in Bennison's bid for the property of seceded orthodox parish, St. James the Less, Philadelphia, is set October 10. The diocese already laid claim to the building of St. John's, Huntingdon Valley, after the orthodox congregation fled to the Anglican Mission in America. Diocesan spokesperson Meg Cave said the actions are aimed merely at "keeping in the diocese what already belongs to the diocese."

All Saints', Wynnewood, also resorted to litigation, after Bennison abruptly terminated a mediation process with the traditionalist Evangelical parish and demanded that it accept a visitation from him or face being turned into a mission church. He also refused to relicense the rector, the Rev. Eddie Rix.

The bishop has already said he will not continue licensing Fr. Garrin Dickinson, a priest canonically resident in the Diocese of Pittsburgh, as Good Shepherd's curate past September 4.

The treatment of Moyer continues to draw international attention as well. In the recent *Oxford Declaration* scoring breaches of Anglican order (see story in "Focus"), a multi-provincial gathering of Anglican personages pointed to the persecution of Moyer as symptomatic of problems in North American dioceses.

And at deadline, bishops of the foreign-sponsored Anglican Mission in America said they stand with Moyer and all FIFNA members in the face of what they termed the use of Episcopal structures to suppress the gospel. Meanwhile, hundreds of Pennsylvania laity had written a letter to Anglican primates, detailing the persecution of traditionalists in the diocese and appealing for their intercession on Fr. Moyer's behalf.

The primates, it is hoped, will "learn from the events of Rosemont" that the real problem is not about "how to care for an orthodox rump," England's *New Directions* recently commented. "It is...a problem about how to mitigate the rapacity of a revisionist minority, and in particular to restrain the actions of unbelieving bishops."

"The time has come," Fr. Moyer said, "to assert the simple principle that bishops must be Christian."

Sources included *Foundations*, *Virtuosity*, *Philadelphia Daily News*

Bennison: Moyer, No, Lesbian Priest, Yes

By David W. Virtue

As an orthodox Pennsylvania Episcopal rector prepares to be deposed by his heterodox bishop, a parish nearby had no problem calling a lesbian to be its next rector.

St. Mary's Episcopal Church in Ardmore has called the Rev. Judith Rhodes as its new leader, and her domestic partner, Martha E. Hughes, is moving to Ardmore with her, sources say.

The parish is barely two miles from Church of the Good Shepherd in Rosemont, where the rector, Fr. David L. Moyer, has been inhibited for, among other things, rejecting the stand of Bishop Charles Bennison on sexual behavior outside of marriage.

Rhodes comes from Boston, in the liberal Diocese of Massachusetts, where she signed a petition backing legislation for homosexual marriages in the state.

According to her resume, Rhodes has three children by a previous marriage. She trained for ordination at Harvard Divinity School, and did continuing education at Episcopal Divinity

Newest In NewWest: Crisis Reheats As Primates Visit

THERE IS, it seems, only one thing a liberal Canadian bishop can do after causing an international uproar over a diocesan synod vote to bless same-sex couples: get out of town.

So it was that New Westminster (Vancouver) Bishop Michael Ingham left for vacation soon after getting the approval he sought to develop and use gay blessing rituals, a violation of global Anglican policy. One Vancouver parish has already put in a request to perform a same-sex rite.

Before the synod's 63 percent vote in favor, some foreign Anglican archbishops, current and former, had warned that approving the motion would be viewed as "a grave affront" that would "set in motion deliberations on breaking communion."

Since the vote, Archbishop of Canterbury George Carey—flanked by a number of primates and bishops overseas as well as within North America (notably excluding Canada's primate)—has been strongly critical of the New Westminster action. He said it had "undermined the sanctity of marriage, promoted schism and was ecumenically embarrassing"; he also called on Ingham to provide certain clarifications about it.

Saying the matter had "major implications" for the whole Anglican Communion and was not a "go it alone" issue, Carey

said he would consult with Anglican primates on what action to take, but urged reflection and restraint in the interim.

But that temporary truce appeared sure to end in late August, with the return of Ingham, and the expected arrival in New Westminster of several conservative foreign primates and bishops for a pastoral visit.

The five visitors were to include Archbishops Bernard Malango of Central Africa and Yong Ping Chung of S.E. Asia (one of the sponsors of the controversial Anglican Mission in America); Bishop Peter Njenga of Mt. Kenya South, representing Kenyan Primate David Gitari; and North Dakota Episcopal Bishop Andy Fairfield, representing bishops of the American Anglican Council.

The visitors were expected to help support local Anglicans attempting to remain faithful in the face of the diocesan vote. Those notably include 11 rectors and nine parishes which walked out of the synod after it approved homosexual blessings, declaring that they were out of communion with that body but remained part of the Communion.

Deeming special, temporary provisions proposed by Ingham a sham, the dissenters appealed to Canterbury, Anglican primates, and Canadian bishops for the provision of alternative oversight. Such a provision is in line with the primates' calls in 2001, and the 1998 Lambeth Conference, which endorsed primate intervention in a "pastoral emergency" which lacks internal remedy in the province affected.

Ingham's initial response to this was to demand that the clergy who walked out declare their intention to remain in the diocese or face suspension of their licenses by July 2.

At this writing at least ten parishes have distanced themselves from the synod, and diocesan assessments were being withheld by at least four of them, including the largest parish, which accounts for roughly 12 percent of New Westminster revenue.

Doubtless to Ingham's chagrin, the visiting prelates were to join some 1,000 conservative Anglicans at an August 30-September 2 conference set at a Vancouver Baptist church.

"This is the first step toward getting alternative episcopal oversight, with real canonical jurisdiction and authority. We're confident that we will receive it eventually," said the Rev. Ed Hird of St. Simon's in North Vancouver, one of the clerics at odds with the synod and Ingham.

For his part, Ingham said that the primates' visit would be "provocative and inflammatory," and would violate Anglican policy on jurisdictional boundaries.

He also complained in a letter to clergy about an "orchestrated campaign of disinformation" regarding the dispute. The two-fold "goal of this campaign," he asserted, "is...to generate 'victim status'" for the minority group hewing to historic sexuality teaching "by making it appear they are being persecuted for their faith," and to "pressure" conservative parishes and laypeople who remain in the diocese into aligning with the "breakaway faction."

Meanwhile, the dissenting clergy responded to Ingham's ultimatum on their licenses by saying that their parishes are not "vacant," and that they remained part of the diocese, though disassociated from the synod. They also objected to the implied threat of retaliation.

A second letter sent by the diocesan lawyer denied any threat by Ingham, but gave the dissenting clergy nine days to indi-



Bishop Ingham

vidually indicate whether they were still under Ingham's "jurisdiction and authority." This time, a lawyer retained by the clergy responded that since the letters were not ultimatums, but merely requests for information, a more detailed answer than that contained in the first letter would have to await the results of special parish meetings that are in the process of being scheduled.

***NEW WESTMINSTER STARTED IT** in Canada, and now Anglicans in Ottawa and maybe Montreal want to talk about blessing homosexual unions, too. Moreover, Toronto Archbishop Terence Finlay, who heads North America's largest Anglican diocese (90,000 congregants), says he also favors allowing local parishes to bless gay relationships. Finlay's comments came after ten bishops representing rural Canadian communities defended the conservative position on homosexual partnerships, still upheld by Canada's House of Bishops.

***THE CANADIAN GOVERNMENT** has announced it will appeal a court ruling that advocates full legal recognition of homosexual "marriages." The Supreme Court of Ontario, Canada's most populated province, ruled in July that the traditional definition of marriage—one man and one woman—violates the country's Charter of Rights, and gave the federal government two years to rewrite a 19th century law to include homosexuals. As the issue is being debated in some other provinces as well, the final arbiter will likely be the Supreme Court of Canada.

Kansas: An Uncertain Defense For Unmarriage

WHEN KANSAS EPISCOPAL BISHOP William Smalley recently said he would sanction blessings for homosexual partners, he stipulated that the rites cannot be considered marriage ceremonies and must not resemble them.

Yet he related his unilateral policy change to the support he and his wife of 38 years, Carole, have received from a loving Christian community. Smalley said he did not want to deny that same support, through the blessing of the church, to those who cannot choose marriage.

There are "people in our parish communities who have not been able to fully enjoy the blessing of their lives," he asserted. "I come to my decision in part out of pastoral care for these people, but also because of the example I see in our Lord and Savior, Jesus Christ. Jesus...cared deeply for all people, and had a special care for those who were denied the fullness of life."

He evidently believed himself authorized to set the new policy based on General Convention 2000 Resolution D039, which gave unprecedented support to church members living in life-long committed relationships outside of marriage. The resolution did not authorize same-sex blessing rites.

Smalley also sanctioned the same-sex ceremonies despite his apparent confusion about whether homosexual practice is sinful. Quoting the gospel story of the woman caught in adultery, the bishop noted that Jesus did not condemn her but told her to "Go and sin no more." The question, he said, then becomes, "What does Jesus define as sin? Is this particular behavior sinful? That is the question for the church."

Smalley also believes the church is called to ask what Scripture and the Anglican tradition mean today. He noted the church has over time reinterpreted Jesus' injunction against divorce and now permits divorced persons to remarry.

The bishop said he does not believe his new policy is at odds with Scripture. "I think I am joining with the church in asking what God is saying to the church now," he said.

However, he noted the possibility that "I may be wrong in my view, and if so, I am prepared to face my Lord and say I was wrong."

The Kansas policy calls for consensus between a parish's vestry and its rector before application for a same-sex rite can be made to Smalley at least 30 days before the planned ceremony. The application must include notice that one of the two persons seeking the blessing is a member of the parish, the form of the liturgy to be used, and details of pastoral care for parishioners who are opposed.

The policy also covers heterosexual couples for whom marriage might pose a financial hardship, though the bishop was uncertain how many such cases would arise in his diocese. But he thought three Kansas parishes may opt to bless homosexual couples.

Though the policy change merely signals ECUSA's longstanding *de facto* acceptance of homosexual relationships, Kansas joins just one other Episcopal diocese, Delaware, which has publicly announced plans for same-sex blessings. Smalley will retire January 1, 2004, but by then, the Episcopal General Convention is widely expected to have authorized gay union rites churchwide.

Smalley's action seemed to draw limited protest within ECUSA or beyond, mainly because international focus was on a new, simultaneous outbreak of revisionism *outside* ECUSA—the vote for same-sex blessings in a Canadian diocese.

But a neighboring bishop, Jim Adams of Western Kansas, disassociated himself from the Smalley's move, which was also ripped by the American Anglican Council's president.

"Through his unilateral action, Bishop Smalley has taken a giant step out of orthodoxy and has broken fellowship with faithful Anglicans around the world," said the Rev. David C. Anderson. He urged the bishop not to implement his decision.

Bishop John Rodgers of the Anglican Mission in America stated that: "The Church blesses in the Name of God and therefore the Church has no right or authority to bless a union of which God explicitly disapproves in His Word."

Conservative ECUSA bishops also hoped to address the Kansas policy at September's House of Bishops meeting. But, based

on past experience, and the likelihood that General Convention will "resolve" the issue, Smalley is unlikely to be reigned in.

Besides, he has the advantage of being a revisionist bishop, someone who (to date) can get away with operating at some distance from orthodoxy or reality. For such a prelate, one observer noted, "30 days ain't 30 days, 'abandonment of communion' is adherence to the faith once delivered...and [the] blessing [of] a union isn't bound up with matrimony."

— LATE NEWS —

MOYER: DEFROCKED, REFROCKED

AS WE WENT TO PRESS, a significant new development was unfolding, after prominent orthodox priest David Moyer was deposed, as expected, by liberal Pennsylvania Episcopal Bishop Charles Bennison on September 5.

Moyer was immediately restored to ministry through the action of Central Africa's bishops and conservative Pittsburgh Bishop Robert Duncan—with even Archbishop of Canterbury George Carey indicating his continued recognition of the cleric.

The extraordinary actions attest to many Anglican leaders' rejection of Bennison's attempt to defrock the internationally-known rector of Good Shepherd, Rosemont, for "abandonment of communion," even though he had not departed from the historic faith of ECUSA.

Citing seven major points of concern, Bishop Duncan assessed the inhibition and deposition of Moyer to be "utterly null and void, both legally and morally." He received the cleric from the Diocese of the Upper Shire in Central Africa, whose bishops had deemed Moyer a priest in good standing there in August.

Noting that any charges brought against Pittsburgh priests serving elsewhere would have to be adjudicated in his diocese, Duncan said that both Moyer and a second Pittsburgh cleric now de-licensed from assisting at Good Shepherd will nonetheless "remain resident at Rosemont."

Moyer also will serve as priest associate of Grace Church, Mt. Washington, Pittsburgh. He was to celebrate Mass, and be formally received by Duncan, at Trinity Cathedral, Pittsburgh, on September 6.

It remains to be seen what Bennison will or can do about Duncan's effective refrocking of Moyer, in a church in which the very liberalism he promotes has made each diocesan bishop a law unto himself.

ACCOKEEK STAYS PUT

Despite suffering a major legal battle with former Acting Washington Bishop Jane Dixon over its call of an orthodox priest as rector, Maryland's Christ Church, Accokeek, has decided to stay within the Episcopal Diocese of Washington after reaching agreement with its new liberal bishop, John Chane.

Under the agreement, Bishop Chane accepts the vestry's choice of conservative priest, Fr. Stephen Arpee, as rector. Arpee had been interim at Christ Church since Dixon successfully ousted sometime rector, Fr. Samuel Edwards, who recently transferred to the Anglican Province of Christ the King, a Continuing Church body.

In return, the parish has dropped efforts to have the U.S. Supreme Court review an appeals court ruling in favor of Dixon's federal lawsuit. *More in the next issue.*

Sources for reports appearing in this section included the Anglican Church of Canada, Foundations, Virtuosity, Episcopal News Service, The Baltimore Sun, The Church of England Newspaper, Church Times, The Living Church, Agape Press, National Post (Canada) ■



"Unhelpful" Dissent

Liberal Episcopal Presiding Bishop Frank Griswold (pictured) is always instructive about ways to handle disputes and quash conservative dissent, even when it is pretty limp to begin with.

Griswold recently conceded that General Convention Resolution D039 (supporting committed homosexual and unwed heterosexual couples) "is not proscriptive" but

said it "should not be read as endorsing the development of diocesan policies" such as Kansas Bishop William Smalley's.

But then he also scored a plan by some two dozen bishops to issue a letter of disassociation in response to Smalley's action. He wrote: "I find signing statements of any kind unhelpful and divisive. I believe they do little more than polarize us and set us against one another, thereby hindering our sense of common ministry." Common ministry?

No word on whether this means Griswold will finally remove his name from the 1994 pro-gay *Koinonia* Statement. ■

"Oxford Declaration" Blasts Breaches Of Anglican Order

A major international conference of Anglican leaders at Wycliffe Hall, Oxford, June 29-July 5 concluded with a declaration blasting the "serious breach of Anglican order" on sexuality issues seen in a number of North American dioceses.

Decrying a "widening circle of scandal and distress," *The Oxford Declaration* calls for emergency measures to protect threatened faithful parishes and clergy.

The declaration particularly commends (*inter alia*) "the early adoption of the proposals contained in *To Mend the Net*," a 2001 book compiled by two Anglican primates (provincial leaders) which proposes steps for disciplining provinces at odds with the global Anglican consensus.

While noting that deeper issues also are at stake, the document asserts that "A coherent church cannot pursue contradictory approaches to such a critical area of pastoral ministry" as sexual ethics. The adoption of the *Net* proposals would work toward "an appropriate method of international decision-making, genuine mutual accountability among provinces and a decisive lead in addressing a problem that may otherwise divide our worldwide family," it says.

The declaration was issued by some 70 primates, bishops, clergy and lay leaders from around the world who took part in a closed-door consultation as

part of a larger conference of some 300 persons aptly focusing on "The Future of Anglicanism." The conference-consultation was organized by one of Anglicanism's leading scholars, Prof. Alister McGrath, and marked Wycliffe Hall's 125th anniversary.

Though it could not have been known beforehand, the Oxford meeting coincided with international furor over the vote to bless homosexual couples in the Canadian Diocese of New Westminster, and the London *Times*' pre-announcement claim that a pro-gay prelate, Dr. Rowan Williams, would succeed Archbishop of Canterbury George Carey.

The news particularly startled Anglican leaders from the global South—home to most of the world's Anglicans—especially as Third World primates plainly expressed the need for a successor who would uphold historic faith and morality when their views were sought earlier this year by the Crown Appointments Commission. The *Times* report that Williams would be tapped prompted some leaders at the consultation to send further appeals to Downing Street, ultimately to no avail.



Prof. Alister McGrath, organizer of the Oxford conference

For his part, Archbishop Carey, who preached a sermon during the meeting, departed from his text to score New Westminster's "schismatic" action on "a most serious...issue," and to express support for members of the diocese who opposed the vote.

Some participants in the consultation—mostly theologians and bishops, including several primates—signed a "letter of solidarity" endorsing Carey's request for clarification on "the legality of the decision" in New Westminster, and the "adequacy" of proposed alternate episcopal care and safeguards for dissenting clergy and laity. The primates who signed the letter also signaled their intent to "arrange a pastoral visit to the concerned parishes of New Westminster," which at this writing appeared likely to occur in late August.

The Oxford meeting drew more than 20 bishops, from America, Latin America, Africa and Asia. They included Archbishop Yong Ping Chung of South East Asia, and Nigerian Bishop Josiah Fearon, one of the meeting's some ten speakers, who also included, in addition to McGrath, Evangelical luminary, the Rev. Dr. John Stott.

Episcopal Bishops present included Terence Kelshaw (Rio Grande), Edward MacBurney (Quincy-retired), Russell Jacobus (Fond du Lac); Edward Salmon (South Carolina); Robert Duncan (Pittsburgh); James Stanton (Dallas); and Gethin Hughes (San Diego), (a surprise attendee at this conservative confab, perhaps, considering that he recently helped consecrate new liberal Washington Bishop John Chane).

The New Westminster crisis and other problems in the western Church, and (presumably) the Oxford Declaration, were due to come before the September meeting of the Primates' Standing Committee for a discussion of possible responses.

There is some expectation that *The Oxford Declaration*, among the communications reportedly sent to Downing Street, will gather further support from among Anglican leaders around the world.

If most primates formally endorse the document, "then a declaration of war has been announced," asserted church journalist David Virtue, who attended the conference. The text of the declaration follows.

THE OXFORD DECLARATION

A Statement on an Issue of Faith and Order by the Consultation on the Future of Anglicanism, July 2002

WE, the participants in this consultation, representing Anglicans in Africa, Australasia, Latin America, the Caribbean, North America and Europe, greet you in the name of the Father, the Son and the Holy Spirit. Among us are primates, bishops, clergy and lay leaders from all sections of our Communion.

It has been our privilege to meet from 29th June to 5th July 2002 to consider a wide range of subjects relating to the Anglican Communion. We have heard inspiring accounts of God's work among us. We affirm the spirit of international co-operation and accountability that has been manifest here and which we believe must characterize our global Communion. We have received much encouragement, especially from the growth of the Church in the Global South through faithful evangelism.

We have been made sharply aware, however, of troubles affecting a number of Episcopal and Anglican dioceses in North America. In one Canadian diocese and others in the

Continued on Page 24

England: Women Priests Show More Doubt On Creed Than Men

Women priests in the Church of England tend to be more skeptical about creedal assertions than their male colleagues, a survey by the respected Christian Research (CR) organization has found.

Moreover, the survey found that those more doubtful about core Christian beliefs included so-called "Affirming Catholics," a liberal group for which Archbishop of Canterbury-designate Rowan Williams is a trustee.

While Williams holds firmly orthodox views on the Resurrection and Virgin Birth, the proportion of Affirming Catholics who believe without question in those two doctrines is just 35 and 24 percent, respectively.

The startling results of the poll, linking ordained women to a further decline in orthodox belief, came as the Church of England takes preliminary steps toward allowing women bishops.

THE SAME RESEARCH, it was earlier announced, showed that the church (clergy and laity together) is nearly evenly divided on female bishops—with large minorities against and smaller majorities in favor than had been claimed. Of those against, a quarter of the C of E's clergy are "implacably opposed," and another quarter wanted no contact with women bishops.

This raised the specter of splits in the church comparable to or exceeding those over women priests, which led to the loss of over 400 stipendiary priests. More would have gone had it not been for special provisions legislated for opponents. Traditionalists have said that women bishops would so complicate matters as to demand an entirely new arrangement.

Cost of Conscience, the traditionalist think tank, commissioned Christian Research to do the survey. This fact was revealed to respondents only if they asked about it after completing their questionnaire (and reportedly, no one asked).

Some 4,000 of the C of E's 10,000 clergy and over 2,500 of its laity were polled, and response was unusually high—46 percent and 76 percent, respectively. Analysis of findings to date has focused largely on the clergy; a closer examination of lay polling may be issued later.

Designed to solicit views of incumbent clergy from all geographical and theological sections of the church, the survey also included a percentage of women clergy corresponding to that in the clergy population at large.

While it has long been known that some C of E clerics are dubious about the historic creeds, the survey is said to be the

first to measure the level of skepticism, and by implication clerical effectiveness in teaching a historic doctrine with confidence.

THE FINDINGS, published July 30, showed that, overall, a third of C of E clergy doubt or disbelieve the physical Resurrection of Christ. Only half are convinced of the Virgin Birth of Christ, or that faith in Him is the only path to salvation.

But, while 76 percent of priests believe that Jesus died to take away the sins of the world, 11 percent fewer (65 percent) of female priests do, according to the CR findings.

Sixty-eight percent of the men believe in the bodily resurrection of Christ, compared to 53 percent of the women.

Jesus is the only path to salvation for just 53 percent of the male clergy, and only 39 percent of female counterparts.

And, 58 percent of the men believe in the Virgin Birth, but only 33 percent of the women.

Male and female clerics only came close in levels of belief in the Holy Spirit—registering 77 and 74 percent, respectively.

The findings may help convince some Evangelical supporters of ordaining women that there is a connection between that innovation and the breakdown of belief in other areas.

And, though about half of Evangelicals polled favor female prelates, the findings noted a marked link between a lower level of support for core beliefs and support for women bishops. For example, 77 percent of those who affirm Christ as the only savior also oppose women bishops, compared to 54 percent of those who favor them.

"ON EVERY ITEM OF THE CREED women priests were lower than their male counterparts," said the Rev Robbie Low, the vicar of Bushey Heath, Hertfordshire, and spokesman for Cost of Conscience. "Certainty about God the Father revealed a 9 percent gap and belief in the Trinity an 8 percent gap," he noted.

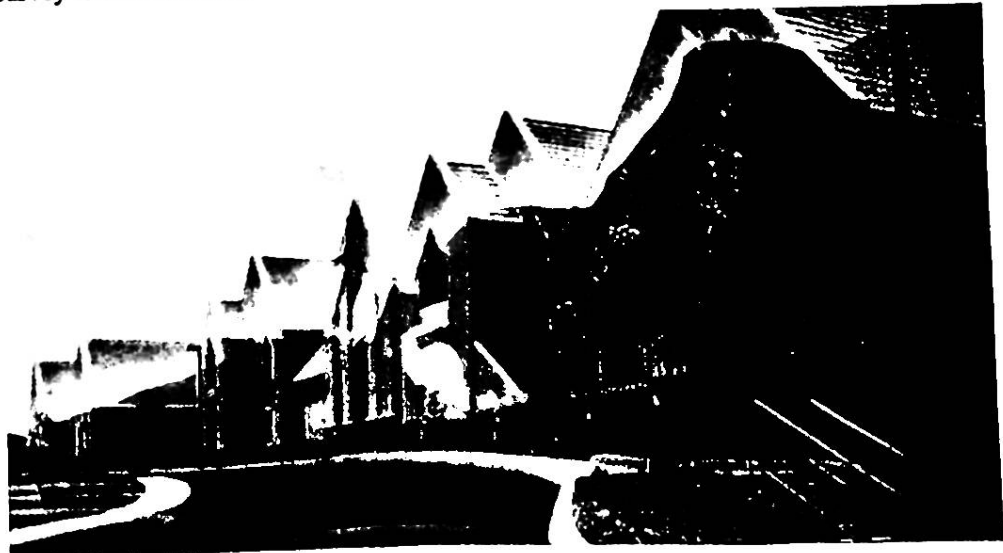
"What is quite apparent is that there are effectively two Churches co-existing uncomfortably in the Church of England, one that is overwhelmingly convinced of the historic truths of the Christian faith and one that is, at best, dubious and, at worst, frankly disbelieving."

Nor, it seemed, was any relief in sight. Though liberal groups are relatively small in membership, they seem to enjoy a surprising level of official support in the C of E, and consequently a disproportionate influence on its life and government, Low observed. Criticizing Archbishop Rowan Williams and other leading bishops for supporting liberal Christian groups shown to have doubts, he said: "The levers of power are moving into the hands of people whose creedal foundations are, at best, fragile."

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Home, Sweet Home

ST. MATTHEW'S, NEWPORT BEACH, California, a parish of the Anglican Catholic Church, a leading Continuing Church body, held the first services in its stunning new facility on Ford Road on Pentecost, May 19; ACC Metropolitan, Archbishop John-Charles, served as celebrant. On May 21, St. Matthew's hosted the annual synod of the Diocese of the Pacific and Southwest. Pictured is the church complex from the street side. From back to front are the pre-school, the administrative building with offices and Sunday school rooms, a breezeway beneath the cross, and the social hall and church building. St. Matthew's is led by the Rev. Stephen C. Scarlett. (*The Trinitarian*)



DECLARATION Continued from Page 22

United States, there have been recent developments involving substantial departures from the Biblical understanding of our human sexuality as created by God and our understanding of our identity as male and female as understood in Christian tradition. These represent a serious breach of Anglican order, and result in a widening circle of scandal and distress.

On 14th June 2002 the diocesan synod of New Westminster, Canada, voted in favor of a proposal by its bishop to authorize the creation of a rite for the blessing of same-sex relationships, while offering a conscience clause unacceptable to faithful parishes and clergy who dissent from this innovation. Some days later the bishop of the Diocese of Kansas, U.S.A., gave his permission for blessing the union of heterosexual couples not committed to marriage [and homosexual couples - Ed.]. Before both of these developments the Bishop of the Diocese of Delaware approved the blessing of same-sex relationships. In many more dioceses, same-sex blessings already take place with varying degrees of episcopal support.

THESE ACTIONS ARE UNCONSTITUTIONAL in that they violate the commitments to the historic faith and order of Anglican Christianity entrenched in the foundational documents of the churches involved. They are unfaithful to 2,000 years of Christian teaching and, as such, are schismatic and prejudicial to pastoral order and the mission of the church. They specifically contradict the resolutions of the 1998 Lambeth Conference and the subsequent advice of the Primates' Meetings.

In some instances they are also linked with abrupt and unjustified actions against faithful parishes and clergy. In New Westminster eleven clergy are currently threatened with the withdrawal of their licenses. In the Diocese of Pennsylvania a loyal and faithful priest faces deposition in September. More widely in the Episcopal Church in the [U.S.] there is costly litigation and the threat of seizure of church properties. Biblically ordered Episcopalians commonly find no access to the ordination process or, if ordained already, are on occasion refused appointment. Much of this constitutes a clear abuse of ecclesiastical power and a grievous failure of Christian charity.

Although the presenting issue in most of these anomalies and disturbances is human sexuality and standards of sexual behavior that the Gospel requires, the underlying causes relate to deeper and wider theological and ethical questions. Their effects upon the mission, unity and pastoral competence of the Church are also correspondingly more serious. We find ourselves at a critical moment when Anglican witness to Biblical teaching on Christian marriage and sexual ethics is seriously compromised and pastoral care of the sexually broken is obstructed.

A coherent church cannot pursue contradictory approaches to such a critical area of pastoral ministry. Present examples show the long-term danger of increasing numbers of faithful clergy and lay people feeling obliged to leave our Anglican family. Since this situation one part of our Communion affects the whole body, we undertake for ourselves and commend to fellow Anglicans, and specifically to the Inter-Anglican Theological and Doctrinal Commission (IATDC) and the International Anglican Standing Committee on Ecumenical Relations (IACSER), the following:



Fond Farewell

IN JUNE, ARCHBISHOP OF CANTERBURY GEORGE CAREY paid a final, private visit to Pope John Paul II in Rome, to thank the pontiff for the enduring friendship that had resulted from Dr. Carey's 11-year tenure. Speaking to His

Hollness, Carey expressed gratitude for the "growing closeness, mutual affection and respect between our Churches" and the Pope's prayers and warmth of welcome on the several occasions he and his wife had visited. But the Archbishop acknowledged the work remaining to be done to achieve full communion. However, both Carey and the Pope, who wrote an equally warm farewell to the Archbishop, held out hope for the new International Anglican-Roman Catholic Commission for Unity and Mission, formed as a result of a historic meeting in Toronto to accompany the continuing work of the Anglican Roman Catholic International Commission.

- To recognize humbly and penitently before God our own confusion and failures in Christian witness.
- To repudiate firmly the actions of bishops who have failed to guard essential aspects of Biblical and Anglican tradition, and have instead promoted and even imposed contrary alternatives.
- To renew our commitment to the historic Apostolic Faith, so that we will believe and live by its tenets amidst the challenges and opportunities of the contemporary world.
- To nurture Christian marriage, and affirm and support the single life according to the Gospel.
- To develop a compassionate and competent ministry that will help all of us in our sexual confusion and brokenness and lead people to repentance, restoration, and healing through the power of God the Holy Spirit.
- We applaud the recent action of our Primates in defining the essence of Anglican belief in the authority of Scripture, the nature of God and the uniqueness of Jesus Christ. We also appreciate Archbishop George Carey's stated commitment to an Anglican Communion characterized not by a spirit of individual autonomy and wilful independence but by the Biblical emphasis on mutual accountability and interdependence. We strongly welcome the comments of the Archbishop of Canterbury in his meeting with us in which he characterized the actions of the Synod of the diocese of New Westminster as "schismatic," as undermining marriage and as "ecumenically embarrassing."

WE NOW ASK the Archbishop of Canterbury and the Primates to authorize such emergency measures as will enable threatened parishes and clergy to continue their life and ministry with a quiet conscience within their dioceses and member churches.

We affirm the position taken by the orthodox clergy and people under threat in the diocese of New Westminster; they are our beloved brothers and sisters in Christ. We undertake to maintain communion and shared pastoral ministry with them, as well as with others in similar situations within our Communion.

We further commend the early adoption of the proposals contained in *To Mend the Net* to provide a more permanent way of ordering the shared life of our Communion. In this way we look for an appropriate method of international decision-making, genuine mutual accountability among provinces, and a decisive lead in addressing a problem that may otherwise divide our worldwide family.

We are grateful for our fellowship in our Lord Jesus Christ and remain fully confident in our Lord's loving purposes for his Church and his world. ■

WOMEN PRIESTS Continued from Page 23

A spokeswoman for Cost of Conscience told TCC that the survey results had received a "phenomenal amount of publicity," but had evoked "no substantive denial at all" from women's ordination supporters.

Synod Debates Women Bishops

A progress report on the issue of women in the episcopate stirred passionate debate in July at the C of E General Synod in York.

Those who support the effort warned against "insulting" conscience clauses in future legislation.

"The priesthood of women has been a huge success story," declared

THE RT. REV. GEOFFREY ROWELL, Bishop for Europe, warned the C of E General Synod that women bishops is a church-dividing issue which has profound ecumenical implications.



one supporter, Canon Patience Purchas. "Their ministry has been affirmed, welcomed and blessed. It is now time that we had women bishops."

The Bishop of Rochester, Michael Nazir-Ali, who chairs the working group looking at theological issues raised by the question, said the group examined the history of women in the early Church, and claimed that in the New Testament it was assumed by St. Paul that men and women could lead in worship.

But Bishop for Europe Geoffrey Rowell, a member of the working group, warned that women bishops was a church-dividing issue, with profound implications also for unity with the Catholic and Orthodox. He said that the guiding principles must be theological, not sociological.

A Manchester priest, the Rev. Simon Killwick, contended that women bishops would not only fracture the C of E's unity but the Anglican Communion's. He noted that all the provinces that had ordained women bishops are in the developed world.

"The Two-Thirds World...the part of the world where the Anglican Church is growing the fastest," he said, "is not convinced of that development...We need to face up to that..." ■

Sources: *The Times*, *The Daily Telegraph*, *Church Times*, *The Yorkshire Post*

C Of E Refines Remarriage Policy

Despite strong traditionalist opposition, the Church of England's General Synod has clarified its policy on allowing clergy to officiate at church weddings for divorced people.

Meeting in July in York, the Synod voted by 269-83 to allow the remarriage of persons with a partner still living in "exceptional" circumstances, but left clergy free to refuse to perform such rites.

The church remains committed to marriage, while seeking to deal compassionately with the marital breakdowns that touch many lives, asserted Bishop Michael Scott-Joynt of Winchester, who introduced the new marriage policy on behalf of the House of Bishops, where the measure will return for further legislative action.

The Synod voted in 1981 that "there are circumstances in which a divorced person may be married in church during the lifetime of a former partner." However, it has not attempted to define those circumstances until now.

The measure provides guidelines for priests, in part by describing when it would be inadvisable to allow remarriages. A priest might decline to marry a couple whose relationship caused the breakdown of the previous marriage of one of the partners, as this would be "consecrating an old infidelity." Other grounds for refusal might be the marriage causing "hostile public comment or scandal," or that it would involve a person with more than one divorce.

But during the debate some argued that the policy still put too much burden on the clergy in making decisions on whether to conduct wedding services. Others said that people should not be denied the church's "pastoral and evangelistic service" at a pivotal moment of their lives.

The decision raised immediate speculation that it opened the way for the heir to the British throne, Prince Charles, to marry his longtime girlfriend, Camilla Parker Bowles, a Roman Catholic whose ex-husband is still living. Archbishop of Canterbury-designate Rowan Williams supports a church wedding for the couple if they wish it, according to unnamed sources quoted in the British news media.

Mideast Violence Condemned

In other action, Synod members—aiming to chart an even-handed course through the minefield of Middle Eastern politics—deplored suicide bombings by Palestinian terrorists as well as human rights abuses by the Israeli army.

In response to a report from the Synod's Board for Social Responsibility, *Israel/Palestine: An Unholy War*, the Synod overwhelmingly adopted a resolution backing calls on the Israeli government to withdraw from the occupied territories in compliance with UN resolutions, and for the Palestinian Authority to condemn suicide bombings.

Underscoring this, Archbishop of Canterbury George Carey said: "Suicide bombings are wrong. It is always wrong to destroy ourselves and inflict violence; however terrible the conditions, nothing justifies the killing of innocent women and children."

Yet Carey also condemned heavy-handed Israeli tactics and human rights abuses. He called on church members to support Christians in the Holy Land as well as Jewish friends, to support the fundraising initiative Jerusalem 2000, keep pressure on political leaders, and pray for the peace of Jerusalem.

A Farewell To Dr. Carey

Meanwhile, the Synod bade farewell to Dr. Carey, the 103rd Archbishop of Canterbury. The Archbishop of York, David Hope, praised Carey's "immense integrity" and "clear thinking" during "some of the most challenging and difficult years for the Church of England."

Hope hailed Carey as "an archbishop who is passionate for the Gospel," adding that the Archbishop's pastoral visits throughout the Anglican Communion had strengthened its cohesion.

In his own comments, Carey encouraged the Synod "to be outward-looking in mission; to be confident in the good news that changes lives; to be united in faith and service," and to "think internationally." He said he had returned from his visits to over 85 countries around the world "more encouraged in our faith."

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

Japanese Continuing Church Formally Inaugurated

The work of a new Continuing Church province in Japan was inaugurated in simple but moving ceremonies in May.

The ceremonies were led by Traditional Anglican Communion (TAC) Archbishop Louis Falk of the U.S., and Bishop John Hepworth of Australia.

The bishops arrived in Osaka, and made their way around the coast to Yokohama.

Traveling with the bishops or joining them later were Fr. Lawrence Wheeler of Hawaii, who worked for many years as an Anglican priest in Japan; the Rev. Ivan Cosby, whose roots are with the British Church but who teaches for much of the year at central Japan's Aishi University; and Fr. Immanuel Furukawa, the originator of the Continuing Church movement in Japan, whose Manifesto on the occasion of the first ordinations of women priests within the "official" Japanese Anglican province, *Nippon Sei Ko Kai* (NSKK), "is one of the pearls of Anglican poetry, and a ringing declaration of Christian belief," commented the TAC publication, *The Messenger*.

The Eucharist May 12 began the three days of events that inaugurated the new Japanese Continuing Church, *Nippon Kirisuto Sei Ko Kai* (Traditional Anglican Church in Japan), or NKSJK.

The service was held in a beautiful new church built at an orphanage, Elizabeth Saunders House, founded in Yokohama by Micki Sawada, a member of the Mitsubishi family, after World War II; the son of Mrs. Sawada was present for the service.

The church is at the top of a hill, and under the hill is a tunnel through which babies were brought and left at the orphanage. The bishops were led through this "tunnel of separation" while Fr. Furukawa quietly sang *Silent Night* in memory of all those parentless children, a tearful moment for all.

The new church at the orphanage has a crypt that houses the relics—statues, altars, books—from the earliest Christians in Japan, who were persecuted and forced into hiding.

The next day, the meeting gathered at the Yokohama International Seaman's Hall near the harbor. In the midst of the Eucharist, Archbishop Falk licensed the founding priests of the new NKSJK—Frs. Furukawa, Ambrose Furutake, and Wheeler, who runs the Japanese mission in Hawaii.

Falk appointed Bishop Hepworth as episcopal visitor. The former Anglican Bishop of Yokohama, Raphael Kajiwara, is to come out of early retirement to serve as Suffragan Bishop in

the new TAC province. Kajiwara's former diocese was the only one in the "official" province which did not admit female priests.

For the fledgling NKSJK, Bishop Kajiwara provides "an essential element of continuity" from the NSKK, said *The Messenger*. "Japanese clergy and laity joining the [Continuing Church body] will have a Father in God well respected and familiar to them."

The NKSJK joins 13 other TAC provinces around the world, encompassing an estimated 120,000 Anglican faithful.

"For Such A Time As This" Some Surprises At REC Council

By Dss. Annette Johnson

Conservative Pittsburgh Episcopal Bishop Robert Duncan stunned an international gathering of clergy and laity at the 50th General Council of the Reformed Episcopal Church (REC) in Houston by apologizing for his church's treatment of the longstanding "separated" Anglican body.

In an unexpected gesture of humility preceding his sermon at the Council's opening Eucharist June 19, Duncan acknowledged that behavior and attitudes of the Episcopal Church (ECUSA) over the past 129 years had prompted and exacerbated the divisions between the two denominations.

"This is an historic moment," Duncan told his some 300 listeners at the Hyatt Regency Hotel near the Bush Intercontinental Airport. "You—you bishops, and presbyters and deacons of the [REC]—have a sense of it yourselves. Your theme recalls Mordecai's words to his foster-daughter Esther: perhaps your whole history has been to position you for a crucial work 'in such a time as this'..."

"I am aware—as an outsider—that this is an historic moment for quite another reason," Duncan continued. "I stand here as the first bishop of [ECUSA] to address a General Council since our split—and your foundation—129 years ago. It is, therefore, well for me to begin this sermon by asking your forgiveness for the arrogance and opportunism with which [ECUSA] has dismissed the Evangelical—and dare I add, ecumenical—witness of the [REC] through the 13 decades of our separation from the time of Bishop George Cummins until the present.

"It is also well," he said, "for me to begin this sermon by saying how deeply honored I am to be the one who has been asked to stand here now before you—in this historic moment—when this old wound in the Body of Christ may finally be re-



SOME PARTICIPANTS in the recent REC General Council listen intently during one of the meeting's sessions.

Anglo-Catholics Rally In South

"Depressed Anglo-Catholics and whining Evangelicals" do not further the mission of the Church, Fort Worth Episcopal Bishop Jack Iker declared at the recent Festival of Faith in South Carolina.

Nor would you have found either at the first Eucharistic rally ever held at the Cathedral Church of St. Peter in downtown Charleston.

June 29, the Feast of St. Peter & Paul, saw 200 people fill the nave of Charleston Cathedral for a Pontifical High Mass in the presence of South Carolina Suffragan Bishop William Skilton and celebrated by Bishop Iker.

The day-long event was remarkable for several reasons, not least the liturgy; set to Schubert's Mass No. 2 in G major, the morning Mass was a stately and beautiful witness to the best in Catholic worship.

The sermon, preached by Nashotah House Dean, Fr. Robert Munday, called the congregation to follow our Lord and the example of the saints by walking in the way of the Cross.

After that, Bishop Skilton, and the cathedral's Dean, William McKeachie, gave a heartwarming welcome to the Festival.

Spirits were high after the Mass. A vestry member of the Church of the Holy Communion, Charleston, was heard to say, "I feel as though I'm walking on air; when can we do this again?"

In the first of the afternoon's three addresses, Bishop Iker held up the experience of the Apostles meeting with the risen Lord on the road to Emmaus as a model for Christian living;

ceiving some divine healing. To your Presiding Bishop, Leonard Riches—who has become for me a friend, an ally, and a hero—I want to express my sincerest gratitude and respect for the invitation that brings me before you today."

In a similar gesture following the sermon, Presiding Bishop Riches responded with an apology on behalf of the REC for whatever part its members have played in compounding tensions between the two Anglican groups.

"Prayer Book Catholics"

While focused on denominational divisions, the prelates' apologies also reflected growing friendships between REC and conservative ECUSA leaders.

Created largely in reaction to the Tractarian Movement in ECUSA, the REC spent over a century as an isolated Anglican body. But in recent years, when much of "official" Anglicanism has experienced divisions between supporters of revealed Truth and advocates of "continuing revelation," the REC and its orthodox seminaries have found and attracted many friends across Anglican jurisdictional lines. Meanwhile, the REC, long known for its Evangelicalism (though it retained an all-male ordained ministry), has made and is making some significant changes which are bringing it back into the Anglican mainstream.

In a second sign of growing relationships with conservative ECUSA dioceses, an unprecedented *Declaration of Common Faith and Order* between the Episcopal Diocese of Fort Worth and the REC Diocese of Mid-America was announced by the Bishop of Mid-America, Royal U. Grote, Jr., and Suffragan Bishop Ray R. Sutton.

Approved just prior to the General Council, the declaration committing the parties to common mission also has the support of Fort Worth Bishop Jack Iker and the Standing Committees of both dioceses.

through reverence for Scripture, sacrament and mission we encounter the risen Christ and take the new life of the resurrection into the world.

Fr. David Moyer, president of Forward in Faith, North America, gave a moving second talk, detailing his ministry in the face of persecution in the Diocese of Pennsylvania. This address was notable for its lack of bitterness or rancor, and closed with a call to faith.

The final talk of the day was given by Fr. Michael Heidt, rector of St. Luke's, Bladensburg, Maryland, and coordinator of the Festivals of Faith, which have been and are being held at several venues around the U.S. since the success of the first such Festival at St. Luke's in 2001. Fr. Heidt spoke on "The Challenge Ahead," which he identified as rebuilding the Catholic Movement through surrender to God's grace. Many who have attended the Festivals believe they are helping to inspire that renewal.

After a lively question and answer session, the Festival reconvened at the Church of the Holy Communion, for Solemn Evensong and Benediction of the Blessed Sacrament. Again, the liturgy was of the highest standard, underscoring that the Festivals are primarily a spiritual movement, centered on the worship of God.

Following the success of the day, the Church of the Holy Communion will host another Festival in 2003. Fr. Heidt said that this will be held over the Feast of Corpus Christi and "promises to be a powerful witness to the Real Presence of our Lord in the Sacrament of the Altar and to the Faith once delivered." ■

"We saw no objections," said Canon Charles Hough, spokesman for Iker. The REC "is going through a Catholic revival," he said. "They consider themselves Prayer Book Catholics. They are moving away from the old low church wing."

Bishop Riches announced that similar documents, linking REC dioceses to conservative Episcopal ones, are being discussed, with one them likely to involve Duncan's diocese.

The Fort Worth/Mid-Atlantic declaration states that each jurisdiction "recognizes in the other the essentials of the one catholic and apostolic faith as embodied in *The Book of Common Prayer* and as summarized in the Chicago-Lambeth Quadrilateral"; and acknowledges the other as a "sister" church with which it seeks to work "in common mission and witness for the sake of the Gospel of Jesus Christ."

The pact states that, while the Fort Worth diocese "is more representative of the high church/Anglo-Catholic tradition of Anglicanism, and the [REC], until recent years, has historically been more representative of the low church/Evangelical tradition, we acknowledge our unity in Christ as Prayer Book Catholics, we affirm our appreciation of these two streams of spirituality in our Anglican heritage, and we commit ourselves to a deeper understanding of one another's perspectives."

The declaration concludes: "We believe that members of one church body should be encouraged to receive the sacraments when worshipping in the other church, and we commit ourselves to working for a relationship of full communion between our two churches."

In another significant action, *A Joint Affirmation of Anglican Belief and Practice*, prepared by representatives of the REC and the Anglican Province of America (APA), a Continuing Church body, was unanimously received by the Council. This moves the REC and APA, already in formal intercommunion, closer to full merger within the next five years. APA Presiding

Bishop Walter Grundorf was present at the Houston meeting. During the second day of Council business, the extensively revised REC Constitution and Canons were presented. The REC's original governing documents had remained basically unchanged since the denomination's founding in 1873. The new documents were formulated to bring the REC more in line with other orthodox Anglican bodies and to guard the church against changing social and legal developments in the U.S.

Among new canons were those recognizing the ancient and historic office of deaconess within the church, and stating specific considerations regarding Holy Matrimony. Other changes in the canons provide for parishes to officially own their property and reinforce a male-only ordained ministry.

The new Constitutions and Canons were approved on first reading without debate.

A resolution was then passed to designate the new canons as the operating legal document for the REC until they are submitted again for final approval at the next General Council in three years. It is thought that the new canons will help pave the way for further cooperation and realignment among orthodox Anglican jurisdictions across the country.

Lively debate ensued over continuing revisions of the REC Book of Common Prayer (BCP), specifically in regard to the reintroduction of the word "regeneration" in the baptismal service. The term was excluded from the rite in the original REC BCP because it was equated with conversion, which is not the Biblical and English Reformation understanding of the term. (This issue is thoroughly examined in Bishop Sutton's book, *Signed, Sealed, and Delivered, A Study of Holy Baptism*, published by Classical Anglican Press, Houston.)

Also, proposed modern language rites for Morning and



Deja Vu?

THAT'S THE WAY IT SEEMED when the Episcopal Diocese of Massachusetts recently elected another black female suffragan bishop with the name of Harris—echoing the groundbreaking election of Barbara Harris (pictured), Anglicanism's woman bishop, as a suffragan in 1988. The Rev. Gayle Harris, had been serving as rector of St. Luke and St. Simon Cyrene Church in Rochester, New York, elected on the second ballot at a special diocesan convention

held in Boston's Cathedral Church of St. Paul. Unlike the first Bishop Harris, Gayle Harris, 52, has a seminary degree from Church Divinity School of the Pacific. She has been an adjunct professor at Colgate Rochester Seminary, and was formerly priest-in-charge of Holy Communion Church in Washington, D.C., where she served on the diocesan standing committee. She has been a deputy on the last two General Conventions. Harris and her husband, the Rev. Peter Peters, have three adult children and one grandchild. After receiving sufficient consents from the wider church, she will be consecrated on January 18, 2003. Harris will serve with Massachusetts Bishop M. Thomas Shaw SSJE and Suffragan Bishop (Bud) Cedarholm. (Episcopal News Service)

Evening Prayer and Holy Communion, submitted for first reading, were soundly defeated.

Models being used for the revisions are the 1662 English and 1928 American Books of Common Prayer.

The gathering had the chance to greet and hear from missionaries, and representatives of various churches and missionary projects around the world, including clergy and

Anglican Congress Will Aim To Link Mission Efforts

Orthodox and conservative American Anglicans in and out of the Episcopal Church (ECUSA) are preparing to come together for the U.S. Anglican Congress December 4-7 at the Cathedral of St. Philip in Atlanta, Georgia.

With the theme "Anglicans Uniting For The Coming King," the trans-jurisdictional convergence of U.S. Anglicans hopes to chart a fresh course, seeking a vision that is "biblical, far-sighted, reconciliatory, and transformational," according to a release from the Congress' convenor, the Rev. Richard Kew. The Congress hopes to find "new ways of going forward in mission together."

Speaking for the organizers, Pittsburgh Episcopal Bishop Robert W. Duncan said, "We passionately believe Jesus Christ is the way, the truth, and the life. We as orthodox and traditional Anglicans are determined to play our part rebuilding and reconciling American Anglicanism, so that together we can meet the mission challenges this new century is presenting."

It took several years to put the Congress together, with the help of a large number of people, prominent laypersons as well as clergy, from all across the U.S., from Canada, and from more than a dozen different jurisdictions. The gathering is being held at the Cathedral of St. Philip at the invitation of the Dean, the Very Rev. Samuel G. Candler, and the Bishop of Atlanta, the Rt. Rev. J. Neil Alexander.

"There has been an extraordinary coming together among American Anglicans since 2000, and the Congress is the first fruits of renewed fellowship," said Fr. Kew. "It is a springboard

into the future, the beginning of a new spirit of cooperation, reconciliation and effective mission go hand-in-hand."

Among the keynote speakers will be Central African Archbishop Bernard Malango, and Joni Eareckson-Tada, the quadriplegic whose ministry among the disabled and disadvantaged is highly acclaimed. Also speaking will be Philip Jenkins, Professor of Religious Studies at Penn State, and author of the highly praised book, *The Next Christendom*. Jenkins will explore opportunities of the changing balance of world Christianity, while David Aikman, former senior editor of *Time* magazine, will address the issue of a rapidly changing world. The Congress will be closed by veteran Anglican evangelist, theologian, and prolific writer, Canon Michael Green, who teaches at Oxford.

Leaders of various Anglican and Episcopal jurisdictions will be involved in different aspects of the Congress, including a wide array of mini-conferences. Preachers include Reform Episcopal Church (REC) Presiding Bishop Leonard W. Rice and the Very Rev. Paul Zahl, Dean, Cathedral of the Advent in Birmingham, Alabama.

"Our whole family of churches yearns to be revitalized, this is what the Congress is about," commented Bishop Sutton of the REC. "We are breaking fresh ground, but we have a rich heritage to draw on if we are to be faithful disciples and disciple-makers."

Further information can be obtained from: <http://www.anglicancongress.org> or e-mail: anglicancongress@aol.com; 770/924-0814, or 615-849-1354 ■

workers from Brazil, Liberia, Germany, and India. The Rt. Rev. Kenneth Powell, Bishop of the Free Church of England, which has had a longstanding relationship with the REC, was present and delivered the sermon at Morning Prayer on Friday.

Maryland Ruling Aids Parish Property Rights

Maryland Episcopal parishes received a boost from a July state Court of Appeals ruling that a church property dispute should be decided on "neutral principles of law."

The Rev. Charles Nalls, Executive Director of the Canon Law Institute, praised the ruling involving the 24,000-member From the Heart Church Ministries of Clinton, which sought to leave the African Methodist Episcopal Zion Church with its \$40 million in real estate and other property.

The Court of Appeals ruled that the Circuit Court should decide the dispute on "neutral principles of law, developed for use in all property disputes" and without considering ecclesiastical questions.

Nalls noted that the AME Zion Church lost the case despite having a rule comparable to the Episcopal Church's 1979 "Dennis Canon," which declared that all parish property is held in trust for the diocese and wider church. The court, he said, appeared to take the view that a determination of parish property ownership cannot be based just on whether or not a church body is "hierarchical," but must also consider whether there is sufficient evidence that the parish has acceded to have its property held in trust.

Nalls drew attention to the headline to the court's opinion, which states:

"[W]hen a local church withdraws from a national denomination, and the national denomination has not availed itself of the two express methods of retaining local property, the determination of whether the property belongs to the local church or the national denomination must, by clear and convincing evidence, evidence the intent of the settlor to

create a trust in favor of the national denomination. This determination requires the examination of not only church doctrine and polity but all relevant documents, including the corporate charter and by-laws, that evidence of consent by the settlor to any and all doctrinal provisions requiring a trust in favor of the national denomination."

Not surprisingly, the Episcopal Diocese of Washington had entered an *amicus* brief supporting the AME Zion denomination against the local church.

While the ruling, reversing a lower court decision, appears to benefit all Diocese of Washington parishes, possibly even those created after 1979, Nalls thought it would especially advantage parishes which predate the diocese's formation.

Dozens of parishes in Maryland, including Christ Church, Accokeek, and a few within the District of Columbia, precede the creation of the diocese, which was carved out of the Diocese of Maryland.

"In the case of these 'colonial churches,' property ownership may well be claimed by the vestry absent a clear intention in the chain of title to permit a trust or other encumbrance to the national church," Nalls said in a report to friends of the Canon Law Institute.



Fr. Charles Nalls

Nalls had helped defend Christ Church's vestry and sometime rector, Fr. Samuel Edwards, against a successful lawsuit brought by former Washington Acting Bishop Jane Dixon. While the suit was focused chiefly on the bishop's authority in the parish's rector call, it also sought to make clear the diocese's claim to the colonial church's property. Although it appears that Christ Church will remain in ECUSA for now, the Maryland appeals court decision, which came a week before Dixon retired, was seen as an important victory for parishes on the property issue.

From the Heart Church Ministries voted to leave the AME Zion Church in 1999 at the urging of its minister, the Rev. John A. Cherry. The disputed property includes two sanctuaries, a school building, and a Learjet.

From the Heart Ministries' attorney Gloria Harris said the congregation "wholeheartedly" welcomed the court's decision.

The AME Zion Church still maintains the properties belong to it based on the church's Book of Discipline, and is considering appealing the decision to the U.S. Supreme Court.

Sources included a report by Robert Stowe England and *The Washington Post*

Battle Over Gay Unions, "Marriage," Heats Up

Episcopal Clerics File Suit In NJ

Advocates for religious and legal "marriage" for homosexual couples have stepped up their efforts, which some opponents hope to forfend through a constitutional amendment defining marriage in traditional terms.

As support gathers for the Federal Marriage Amendment (FMA), lawyers for homosexual couples have in recent months sued Massachusetts and New Jersey for denying them marriage licenses.

The lead plaintiffs in the New Jersey class action lawsuit are two Episcopal clerics who say they have been together for ten years. The Rev. Mark A. Lewis, 42, vicar of Our Saviour parish in Secaucus, New Jersey, and the Rev. Dennis Winslow, 52, rector of St. Peter's, Manhattan, say they would marry were it not for what they view as an arbitrary and discriminatory law. Gay activists hope the New Jersey Supreme Court—one of the most liberal in the nation—will rule that their relationship is protected by the state constitution.

Meanwhile, the Episcopal Bishop of Kansas recently said he would approve blessing rites for homosexual partnerships (while insisting that they not resemble marriage ceremonies). His public announcement echoes an earlier one by the bishop and Diocese of Delaware, though gay blessing rites have long been quietly performed with impunity in various dioceses across the Episcopal Church.

"The message to the courts is that this is a civil right like those given to blacks in the South, and that message is being mirrored in some of the mainline denominations," said Matt Daniels, executive director of the Alliance for Marriage.

As Daniels reads it, gays are "trying to get footholds at the state level from which to launch a national attack on marriage." Glenn Stanton, a marriage research expert with Focus on the Family, agreed that gays are "just going to keep gambling in the courts until they get what they're looking for. Rather than just rights for individuals, they are seeking societal change. They're looking to overthrow the way things have been."

"They will win in the courts and have support from the elite in some churches," Daniels said. "But when you take it to the

The Dark Side Of Hatred Sudan's "Ugly" War At Close Range

By Peter Jardine

public, even in the liberal churches, the vast majority rejects the idea of homosexual "marriage," he said.

Daniels' claim is backed up by states' legislative actions in recent years. After courts in Hawaii and Alaska ruled during the latter 1990s that the state must provide marriage licenses to homosexuals, those states and a number of others passed new laws blocking such moves by defining marriage as between a man and a woman.

Then in 2000, Vermont was forced by a decision of its supreme court to create a "civil union" status that gave homosexual partners the same rights and responsibilities as a married couple. So far, the state has awarded "civil union" certificates to over 4,100 couples, more than eight in ten coming from other states.

Federal Marriage Amendment

Vermont currently remains the only state to legislate for gay partnerships, but "civil union" status is likely to be used in homosexual rights lawsuits in other states. A greater precedent would be set if any state is forced by its courts to legalize homosexual marriage.

Worried that such an eventuality may make federal laws like the Defense of Marriage Act (DOMA) vulnerable to challenge, the Alliance for Marriage and other family and church groups, including the American Anglican Council, are advocating a constitutional amendment. The Federal Marriage Amendment was recently introduced in the House with bipartisan backing.

The FMA would amend the U.S. Constitution to define marriage as the union of one man and one woman, and allow state legislatures to decide on marriage benefits.

"Gays and lesbians have a right to live as they choose," said Daniels. "But they don't have a right to re-define marriage for our entire society.

"Our laws defining marriage as a union of male and female were not invented to be mean to gays. They were invented to be a blessing to children, because children need a mom and a dad."

The American Civil Liberties Union has put out an alert against the amendment, though, claiming it would "wipe out every single law protecting non-traditional families," as Angela Colaiuta, field organizer of the ACLU Action Network, put it.

Daniels said this is a "straw-man argument" against the measure, because although it limits rights on benefits and sends a cultural signal, it denies no protections.

Two of the nation's black denominations, the African Methodist Episcopal Church and the Church of God in Christ, have endorsed the amendment.

"They reject the analogy that the homosexual marriage movement is like the civil rights movement," Daniels said. "Calling it a civil right is a relentless effort to overcome public opinion."

The FMA is a longshot: Two-thirds of both houses of Congress must vote to propose an amendment and it must be ratified by 38 state legislatures. On the other hand, at least 35 states have acted to bar same-sex marriage. ■

Sources: *The Washington Times*, *Catholic News Service*, *Fox News*



Fr. Lewis

Fr. Winslow

Sudan. A name which conjures up the memory of Dr. Livingstone. A remote, mysterious nation which many people have trouble placing, though it is the biggest country in Africa. A place which infrequently makes it into the news, but which deserves much more attention because of the dreadful tragedy being played out there.

Since passing from joint British and Egyptian rule into independence in 1956, the Sudan has had a turbulent history, degenerating into a civil war of unsurpassed ugliness which has raged for the last 18 years. This war straddles both a racial and a religious divide. The northerners who form the official government, the GOS, are Arabs and Muslim. The southerners are black Africans of various tribes and are predominantly Christian, with a large animist minority in some areas.

The GOS funds its brutal, merciless campaign with revenues from oil extracted from land stolen from the southerners. The mostly Christian, Sudan Peoples Liberation Army (SPLA) is not funded by anyone, but fights with weaponry captured from GOS forces. Its warriors are highly skilled at the business of such capture, to the point that their armory now includes heavy guns and tanks.

I returned recently from a mission to the Upper Nile region of the Sudan, which placed me in a remote location considered by all the major non-governmental organizations (NGOs) to be "no-go" area. God, of course, does not recognize a no-go area and neither should those called by Him to serve in the mission field. We go where we are needed and trust in Almighty God that our service is fulfilling His will. That is, or should be, a far cry from taking unnecessary risks or indulging in acts of stupidity. Voice of the Martyrs, with whom I was delighted to serve, does not entertain such risks or acts, facts which were unchanged by my secondment to a much smaller NGO called Servant's Heart.

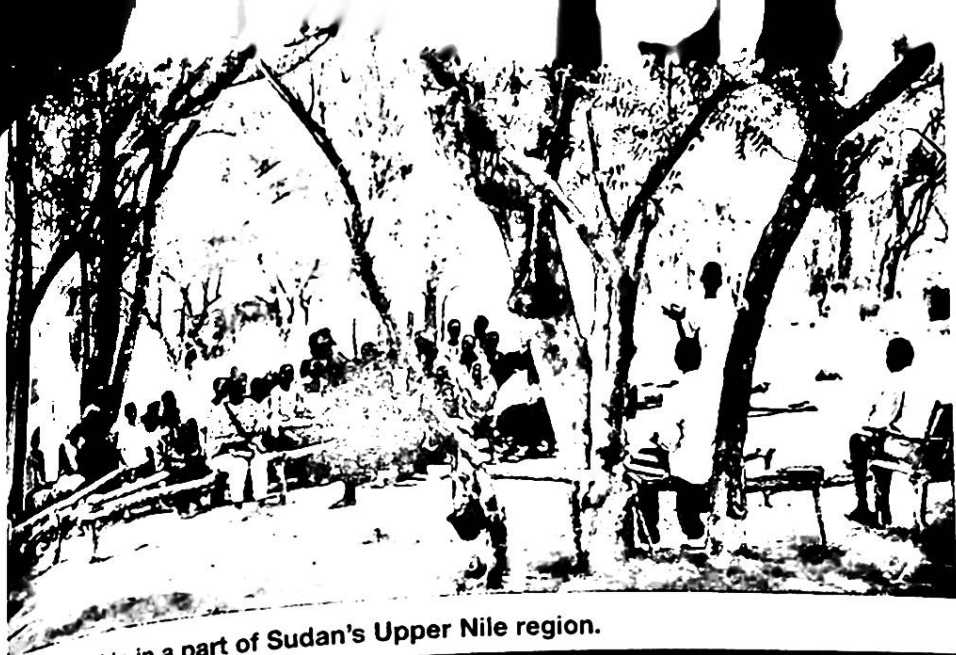
ON MARCH 13, I was dropped off, with two companions, at a long airstrip carved 70 years ago from the forest, and for the next ten weeks I was face-to-face with the consequences of GOS brutality.

For a start, the SPLA was gathering forces for a major drive to take territory to the south of our mission station. Soldiers came to ask for prayer before leaving, and some asked for Bibles.

I was struck by how few of the troops had boots, the majority of them marching off to battle in flip-flops. Their captured vehicles were similarly ill-shod, sporting some of the baldest tires I have ever seen. Equally striking was the manifest confidence in eventual victory. This was especially the case with the senior commanders I had occasion to meet.

For us, one swift result of the troop movements was visits by the GOS Antonov bombers. One had circled the village on March 12, as we were en route from Nairobi. They came again, and after a particularly disturbing visit on March 21, we were instructed to build a bomb shelter. The nervous tension of our hosts was palpably greater and it was clear that the instructions had come from high up in the chain of command.

We dug the shelter and quietly prepared contingency plans for a possible emergency departure. Later, while evacuating a seriously-ill woman to the nearest hospital, 225 kilometers to the north, I saw ample evidence of what the Antonov crews do. The bombing is indiscriminate, which is a feature of terror tactics, the weapons being simply rolled out of the open cargo door of the



Sunday worship in a part of Sudan's Upper Nile region.

aircraft. The bombs themselves can be particularly nasty, I was told. They contain metal fragments doused in contact poison, which are designed to blast out horizontally as far as possible. Anyone touched by these fragments dies from the poison.

I visited one bomb site where an area commander had been killed in late 2001. In the town where the hospital is located, many of the fine brick buildings are bomb blasted and people were so nervous that a roll of thunder would send them diving for cover.

Driving along the last 80km of that road to Kurmuk, but a considerable distance from any habitation, we came upon a beautiful grove of mango trees. In front of them, standing like a giant question mark, was a hand pump on a water well. I asked the obvious question about such an incongruity in the middle of nowhere. The community, I was told, had been destroyed by the GOS and the people driven away. They were Christians.

People Left With "Nothing"

The people I lived amongst, almost all of the Buldeet tribe, were liberated from the GOS in 2000. We often hear of people who have "nothing," but in my experience, the Buldeet come closest to this being true. They were left with few tools or implements of any kind, with no infrastructure, schools or clinics. They are the only tribe in Sudan without a written language. Their children are receiving not one hour of education.

I found very quickly that the people were extremely short of food. This resulted partly from the war, but mostly from the destruction of the second grain crop by unusual river flooding of the growing areas. The situation worsened to the point that we had to arrange for emergency food deliveries from a town 80km to the north, the nearest substantial supply.

By the time food arrived, some of the adults had not eaten for days. The children are given full food rations for as long as it is available, which I found very moving and noble. Some families were walking about 20km to parts of the river in which there remained water in order to catch fish to eat. Mothers were walking up to 80km to obtain sorghum and then carrying the heavy sacks of grain on their heads back to their families. Others were digging for roots or eating tree leaves.

Within a week of arriving, we were brought news of a large group of refugees which had moved into the area from temporary refuge in Ethiopia. These were Koma people from the Blue Nile, who had fled the GOS years earlier. They were reported to be starving and in seriously bad condition. I asked to be taken to them to see how bad things were, which took several days to arrange because of security concerns. In the end the SPLA split the Koma and kept some quarantined close to the Ethiopian border. They had doubts about the loyalty of this group.

We visited the rest, a 34km round trip, on foot. They were in bad shape. They had no staple food at all and were living almost entirely on fish and leaves. Occasionally they would manage to kill a wild boar or other game to supplement their diet. They became primary beneficiaries of the emergency food delivery we later arranged. Unfortunately the food did little for the malaria, meningitis, Leishmaniasis and other diseases suffered by the Koma. Nor could we clothe or educate their children.

Later in the trip I found another group of displaced people. These were mostly Dinka from the area of Melut in the Blue Nile. Their problem had been that they were living too close to an oil field and they were Christian. The GOS was subjecting them to extreme persecution, such that a rescue operation was mounted by the SPLA. An SPLA commander I met had marched a troop from Kurmuk to Melut, rescued 340 souls and led them back through GOS territory to Kurmuk. The distance was over 300km and the trek to safety took 24 days. The group was detected and had to fight their way out.

The oil field was one operated by the Canadian company Talisman Energy. Talisman apparently denies this, but the troop commander, with whom I spent some time, insisted that they are the operators. He was supported by the most senior civilian official in the Upper Nile. If they are right, it is to the shame of Canadians, especially the Canadian government, which allows the Canada Pension Plan to invest heavily in Talisman, implicating us all in the company's disgusting activities.

The Dinka group was down to 217 when I met them, of which 160 were children, many of them orphans. Sadly, visceral Leishmaniasis (Kalaazar) was killing around five of them every month. In their temporary settlement, they had built a fine church and they were strong in their faith. When I asked what they needed, they said they were terribly hungry, but the most important things were a supply of Bibles and education for the children. These people had no material possessions, but they did have very strong Christian values. We were able to supply emergency food to the group. Hopefully we can address their educational and spiritual needs later.

In my travels, in the process of evacuating a seriously ill woman to the hospital in Kurmuk, 225km to the north, I drove along dirt roads which were so bad I was tempted to drive off the road in the bush. I was discouraged from doing so by my SPLA protectors, the bush beside the road being sown with landmines. These terrible weapons are another legacy of the conflict, and I saw numerous examples of what they had done to vehicles. I also met some human victims of mines.

Perhaps my most frustrating experience was with an 11-year-old girl who had been shot in the leg on December 26. The wound had healed when I met her, but little Nyatuk Bul had not walked since the bullet broke her shin bone. I tried everything I could to arrange an evacuation to a hospital in Kenya, where X-ray equipment is available.

Unfortunately, evacuations have to be arranged through the Red Cross and they never gave us the approval which would have allowed us to go ahead. The Red Cross is working flat out dealing with seriously wounded soldiers.

In Kurmuk (and many other places) I found large numbers of orphans. Orphaned children are always tragic, but there was an uplifting side to their situation in Kurmuk. The headmaster of the

A day's rations: one tin of millet or sorghum meal.

local Christian school took me to see where some of the children lived. There were no NGOs looking after them. Instead, I found small groups of women, themselves widows, who had taken in the children. Amazingly, if a bit sadly, the women were supporting their efforts by making and selling alcohol. But I marveled at the generosity of such people, who are themselves impoverished.

In the Upper Nile and other parts of southern Sudan, Christian women and children are especially at risk. Women who confess Christianity and refuse to renounce Jesus are brutally raped by gangs of GOS soldiers, who then mutilate them and leave them to die. The children are taken into slavery, the boys to be brainwashed into hating southerners before being put into the GOS army. The girls become domestic "servants" or worse.

Hatred never has a light side. It is devoid of love. But surely when the innocent become the prime targets as they have in the Sudan, we are seeing the darkest possible side of this evil force. There are no "geopolitical considerations" which can possibly justify the enslavement and brutalizing of children. No political weasel words can give reason to the unspeakable horror of the multiple rape, mutilation and murder of women. No cloak of misinformation, obfuscation and lying can keep covered the murder of 10,000 people every month, just because they are Christian.

Eventually, of course, we all run out of hiding places and those who indulge in these things, along with those who turn their backs and who close their eyes, will answer to the final Judge.

***A FRAGILE HOPE FOR PEACE IN THE SUDAN** has resulted from an agreement signed July 20 by the government of Sudan and the Sudan People's Liberation Movement, reports *Episcopal News Service*. "The Machakos Protocol" tackles such thorny issues as the separation of religion and the state, and includes the right to self-determination by the people in the south. But there was no agreement on how to share income from the oil fields, many of them in the south. A second round of talks in Kenya will address continuing issues. The agreement calls for a referendum within six years. Since the protocol is not a comprehensive cease-fire, though, the fighting continues.

PETER JARDINE was ordained a deacon in July in the Anglican Catholic Church of Canada, a Continuing Church body. Jardine lives in Ottawa, where ACCC Bishop Robert Mercer notes that there are "several hundred" Christian refugees from southern Sudan. "Through the diocese's support for Voice of the Martyrs, Peter learned more about the plight of Sudanese Christians and became friendly with refugees in Ottawa," Mercer said. "He then felt called to offer his services. He expects to return to that country again." Jardine can be e-mailed at pjardine@magma.ca. Donations towards the expenses of his next trip can be sent to Voice of the Martyrs, Project No. 2002-006, Box 117, Port Credit, Mississauga, Ontario L5G 4L5, Canada.



LCMS Leader Suspended For Praying With "Pagans"

If Archbishop of Canterbury-designate Rowan Williams thinks the media and church critics have given him a rough time for taking part in a Druid ceremony, he should consider the case of the Rev. David Benke.

This high-ranking Lutheran pastor was suspended from his duties in early July, and ordered to apologize to all Christians for participating with Muslims, Jews, Sikhs and Hindus in an interfaith prayer service in New York's Yankee Stadium after September 11.

Supporters of Benke said he would appeal his suspension as New York's district president (comparable to a bishop) in the Lutheran Church-Missouri Synod (LCMS). With 2.6 million members, LCMS is larger than the Episcopal Church and the second largest U.S. Lutheran body after the 5.1 million-member Evangelical Lutheran Church in America.

The ruling against Benke illustrates the tensions which have emerged in some quarters of American religion over ecumenical or interfaith efforts, bolstered by President Bush's calls for tolerance since the September 11 terrorist attacks.

While interfaith efforts stress common values, some conservative bodies such as LCMS, or "renewal" movements within more liberal churches, point to theological differences. Sometimes, there can be cooperation, as when religious conservatives of many faiths stand together in defense of the words "under God" in the Pledge of Allegiance. But sometimes there is conflict, particularly over exclusive claims, e.g. the Christian claim that Jesus is the only Savior.

"By President Benke's joining with other pagan clerics in an interfaith service [no matter what the intent might have been], a crystal clear signal was given to others at the event and to thousands more watching by C-Span. The signal was: While there may be differences as to how people worship or pray, in the end, all religions pray to the same God," the Rev. Wallace Schulz, LCMS national second vice president, wrote in the suspension letter.

"To participate with pagans in an interfaith service and, additionally, to give the impression that there might be more than one God, is an extremely serious offense against the God of the Bible," Schulz added.

Twenty-one Missouri Synod pastors and congregations filed charges against Benke because of his participation in the September 23 *Prayer for America*. The televised service, hosted by Oprah Winfrey, brought together New York's Cardinal Edward M. Egan and other Christian ministers, along with representatives of other faiths, and civic leaders.

The charges against Benke included "unionism"—mixing the beliefs of various Christian denominations—as well as "syncretism"—mixing Christian and non-Christian views. Both are forbidden by the 1847 constitution of the St. Louis-based Missouri Synod.

"The principle is, you don't want to do anything that would compromise the gospel of Jesus Christ," said the Rev. David H. Mahsman, editor of the LCMS newspaper, *Lutheran Witness*. "The question is, does participating in an interfaith service after September 11 do that? Benke would say no. In fact, it honors Christ and shows that Lutherans are concerned about the well-being of the entire community. Others would say it placed Christ on an equal footing with Allah and Vishnu and whatever gods are involved."

Formal accusations of syncretism also have been filed against LCMS National President, the Rev. Gerald M. Kieschnick, who

said he gave Benke permission to attend the interfaith service. He said this was based on a 2001 church decision allowing pastors to participate in civic events if they are free to express their religious views. But a church panel ruled that Kieschnick only answers to the full Synod, which convenes every three years. In the meantime, both Kieschnick and his first vice president recused themselves from ruling on Benke, which is why the case fell to Schulz.

In his letter suspending Benke as a district president, Schulz said that, despite the permission he had received, Benke was "still accountable" for his own actions. He called on the leader to "make a sincere apology" to the Lord, fellow Lutherans and Christians. "Joining in prayer with pagan clerics in Yankee Stadium was an offense both to God and to all Christians," he wrote.

Benke's deputy and interim substitute, the Rev. Charles W. Froehlich, expressed confidence that Benke would win his appeal, a process that could take six months or more.

Source: *The Washington Post*

Lutheran Bishop Okays Exception To ELCA-ECUSA Pact

A bishop of the Evangelical Lutheran Church in America (ELCA) has granted the first exception to rules governing the ELCA's full communion agreement with the Episcopal Church (ECUSA).

Daniel D. Shaw, a 2002 graduate of Luther Seminary, St. Paul, Minnesota, was ordained July 20 by his pastor rather than by his bishop, thus reverting to a practice previously allowed in the ELCA.

The Rev. William Chris Boerger, bishop of ELCA's Northwest Washington Synod, Seattle, granted the exception for Shaw, who was ordained at Emmanuel Lutheran Church, Tacoma, Washington.

The full communion agreement between the ELCA and ECUSA, *Called to Common Mission* (CCM), directs that "a bishop shall regularly preside and participate in the laying-on-of-hands at the ordination of all clergy."

Transsexual Pastor Leaves UM Church

The Methodist pastor who created a stir in the Baltimore-Washington Conference when she sought to return to active ministry after a sex change has left the denomination.

As a hearing began on June 28 to determine whether or not the Rev. Rebecca A. Steen would be put on involuntary leave by the regional unit of the UM Church, the cleric surrendered her clergy credentials and withdrew her membership in the denomination.

"There has been a parting of the ways because I don't think the church is ready for me, and I'm sad to say that," said Steen, the former Richard A. Zamostny.

"I've been a United Methodist all of my life," Steen said just a few days after leaving the UM Church. "To step away has been an extremely painful thing." But she said that "I will continue to seek to do the will of the Lord and to be active in ministry wherever God leads me."

Steen had sought voluntary leave from the Baltimore-Washington Conference in 1999 and subsequently underwent gender reassignment. Prior to that process, Steen, then Rev. Zamostny, had served churches in three Maryland communities during a 17-year career. ■

Source: *Presbyterians Week*

Though ELCA already had bishops (appointed from among unapostolically-ordained pastors) who often performed ordinations, this requirement—that ELCA accept the Anglican standard of episcopal ordination—evoked vigorous opposition in ELCA to the pact with ECUSA. Despite this, CCM was approved by both bodies and formally inaugurated in January, 2001.

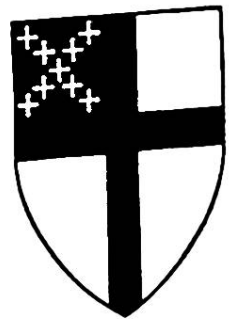
Subsequently, to the chagrin of ECUSA officials, the ELCA's 2001 Churchwide Assembly adopted a bylaw amendment on ordination in "unusual circumstances," which allows a synod bishop, under certain conditions, to authorize a pastor of the church to preside at an ordination.

ECUSA bishops had made it clear that no ELCA clergy ordained by someone other than a bishop since CCM's inauguration could be part of the interchangeable ministry which now exists between the two churches.

But ELCA Presiding Bishop Mark S. Hanson maintained that: "In adopting the bylaw on exceptions, the Churchwide Assembly recognized the desire for unity within the ELCA without diminishing our commitment to full communion with [ECUSA]."

The possibility of perhaps-frequent ordination exceptions have caused some ECUSA officials to worry whether the ELCA-ECUSA pact would hold up, and it is possible that the matter will be addressed by the Episcopal General Convention next summer.

But the Rev. Dr. Christopher Hershman, a vocal opponent of CCM, believes that the fact that there has been only one ordination exception granted (or even sought, apparently) in the last year indicates that the strong opposition to CCM has been effectively "defused."



"One exception just one year later seems pretty much like a total victory for those wishing to dismantle orthodox confessional Lutheranism," Hershman said.

That, indeed, is the larger worry of some CCM opponents in ELCA, who see the concordat as only one aspect of a growing breakdown of belief in their church. Among other things, the ELCA appears poised to follow behind ECUSA on the path to full acceptance of homosexual practice.

Initially part of the WordAlone Network, formed in opposition to CCM, Hershman, a pastor and psychologist from Allentown, Pennsylvania, recently was elected president of the new Evangelical Lutheran Confessing Fellowship (ELCF). The fledgling group parallels "confessing" movements supporting orthodox Christian teachings which have grown rapidly among Methodists, Presbyterians, and other Protestants.

Among other things, the ELCF has already sent a letter to all 66 ELCA bishops and members of the ELCA sexuality task force, asking for the church to dissolve the "illegitimate" sexuality "study" now underway.

"Widespread allegations have surfaced within the ELCA that the sexuality task force was intentionally biased to ensure the approval" of the blessing and ordination of those in same-sex relationships, ELCF said. The group insists, however, that the ELCA does not have the authority to change biblical teachings.

ANGLICAN WORLD BRIEFS:

***THE ANGLICAN PRIMATE OF CANADA** and the Bishop of Toronto refused to criticize an Anglican parish for hosting an anti-Catholic event during the recent, massively-attended World Youth Day celebrations in Toronto, headlined by the Pope. Catholics for a Free Choice—an organization which supports abortion, contraception, women priests, and homosexuality—held a week-long event at Holy Trinity Anglican Church in downtown Toronto. The presentations included a speaker who advocates violence and had taken part in a desecration of a Montreal Catholic cathedral. - *Lifesite*

***THE COUNCIL OF THE ANGLICAN CHURCH OF CANADA'S** General Synod has endorsed a new fundraising initiative to help inject fresh life into the church's work nationally and internationally, and to nail down an amount to settle lawsuits over alleged abuse in residential schools run by the church for the government. Government and church officials seem closer to a final agreement over residential schools, which church leaders stressed was crucial. Archbishop David Crawley of British Columbia, a member of the church's negotiating team, said that the team "needs some kind of indication of what figure we can [present to] the government." - *Anglican Journal*

***JOHN C. POLKINGHORNE**, a mathematical physicist who amazed his scientific colleagues more than 20 years ago by becoming an Anglican priest, won the 2002 Templeton Prize, one of the world's most prestigious awards in the field of religion. Long associated with the University of Cambridge, Polkinghorne, 71, has established himself as a scientist-theologian who is comfortable with traditional interpretations of Christian Scripture and doctrine but who has defended the role of science in advancing understanding of the universe. He has written, for example, that a belief in the Big Bang theory of the universe's creation is compatible with a belief in God as the Creator. "He has not only destroyed the idea that the worldviews of science and theology are opposed to one another, but he has opened up the road ahead for a new stage in conceptual integration which cannot but make for immense progress in religion all over the world," said Prof. Thomas Torrance, former moderator of the Church of Scotland and teacher of dogmatics at the University of Edinburgh. Torrance himself won the Templeton Prize in 1978 for his pioneering insights into the rationality of the universe that offers evidence of God through scientific reasoning. Polkinghorne said he sees science and religion as "complementary to each other and not as rivals. The most important thing they have in common is that both believe that there is a truth to be sought and found..." - *Ecumenical News International*

ANGLICAN USA BRIEFS:

***THE SOUTH CAROLINA-BASED ANGLICAN MISSION IN AMERICA (AMiA)** has a new executive officer. The Rev. Tim Smith, former rector of Christ Anglican

URI Gains RC Support, Despite Vatican Opposition

By Lee Penn

While most U.S. Roman Catholics are occupied with church's clergy sex abuse crisis, it seems that top Catholic officials may have another cause for concern about the American Church.

The Vatican has firmly opposed the "syncretism" of the U.S. Religions Initiative (URI) founded by California Episcopal Bishop William Swing, but it seems that that has not stopped some U.S. Roman Catholic leaders from supporting the controversial interfaith venture anyhow.

In fact, the worldview of the URI, which some believe can only to a one-world religion, now appears to be gaining ground among local Catholic leaders as well as Catholic religious.

The URI's list of donors in 2000 included the Roman Catholic Diocese of Oakland, California—the first Catholic diocese in the U.S. to give official support to the URI—plus women religious from six orders, and male religious from two orders.

Newer URI backers within the U.S. Catholic Church include the Archdiocese of San Francisco. Interfaith forums and services last January show that the Archdiocese, while not officially endorsing the URI, is cooperating closely with it. Moreover, several prominent Catholics in the Archdiocese, including the director of the Office of Ecumenical and Interreligious Affairs, serve on the URI board of directors.

The interfaith forum and prayer services held in San Francisco on January 24, to coincide with the papal interfaith prayers for peace at Assisi on the same day, show the extent to which URI beliefs and practices now influence this local Catholic Church.

At those events, at least one of which was attended by Archbishop William Levada, participants heard calls to and claims of the interfaith movement from various speakers, some of them Catholics.

One appealed, for example, for uniting in prayer and action with adherents of the major religions "in a search for true peace and true community." A second asserted that "a respect for God urges us to 'take into our...hearts' the 'truth and value' contained in all human religious traditions; hence Catholic universities should try to make Jewish students better Jews, Muslims better Muslims, etc. A third proposed that would-be converts to Christianity be sent back to their native faiths.

Bishop Swing, who was present, said that people now see interfaith work as "essential" after September 11. He said, "We have to come to grips with the violence in our own scriptures, with all the times that we call people heathens, pagans, and infidels, and with how much of the religious market we wish to corner."

On the evening of January 24, there was an "Interreligious Prayer Service" at the Catholic Cathedral of St. Mary of the Assumption in San Francisco. The bulletin for this service listed eight URI board members as prayer leaders or participants in the ceremonial lighting of candles for peace; they included Swing and one other Episcopal cleric, a Hindu nun, and a Muslim.

During the service, also attended by Levada, there were prayers and scripture readings from Hindus, Buddhists, Muslims, Sufis, and Bah'ais, along with prayers and scriptures offered by Jews and Christians.

This—the sequential offering of prayers and holy texts from representatives of many religions during a single service—gave the archdiocesan prayer service an appearance of syncretism that the papal service in Assisi avoided.



Defending The Sanctity Of Life

THE BISHOP OF LONDON, Richard Chartres, became a priest because of the witness of his dying brother, he said not long ago in an impassioned defense of the sanctity of life. In a candid speech, Chartres, the third most senior bishop in the Church of England, talked about the impact that

the loss of his brother had on his worldview, and expressed dismay at society's lack of respect for life. He was delivering a speech to a special luncheon at Hatfield House in aid of pro-life charities. Chartres' brother, who died of cancer in his 20s, "was so mentally handicapped that he could never lead an independent life," the bishop said. He might have been a candidate for euthanasia today, he noted. But "his love and the [assent] he gave to what would seem to some as a very restricted form of life transformed the relationships and the attitudes of those who knew him. I am a priest because of his witness," Chartres said. (*The Church of England Newspaper*)

In Assisi, the members of each religion prayed and held services in separate rooms, before gathering for speeches and non-religious ceremonies in common. Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, wrote that Christians and followers of other religions "cannot pray together" because their prayers are expressions of different faiths.

ANGLICAN BISHOPS who have expressed or demonstrated support for the URI include former South African Archbishop Desmond Tutu, and Episcopal Presiding Bishop Frank Griswold. The URI also has attracted support from, among others, New Age/pagan quarters, including from adherents of Wicca and theosophy, a Gnostic movement that arose in 1875 and which has had significant influence on New Age and occult movements worldwide since then.

Vatican Excommunicates Rebel Female Priests

The Vatican has excommunicated seven women who refused to withdraw their claim to be priests by a July 22 deadline.

The women—from the U.S., Austria, and Germany—participated in a June 29 ordination ceremony led by Romulo Braschi, an Argentine archbishop unrecognized by the Vatican. The service was held on a boat in Austria, before a congregation of some 300.

The Roman Catholic Church believes that the male-only apostolic order established by Christ is part of the deposit of faith, and therefore that it has no authority to ordain women.

Source: *The Washington Times, Reuters*

Daughter In Pledge Case Unfazed By Saying "Under God"

The California schoolgirl whose atheist father successfully sued to have the Pledge of Allegiance declared unconstitutional has no problem with reciting the pledge, her mother said in July. "I was concerned that the American public would be led to believe that my daughter is an atheist or that she has been harmed by reciting the Pledge of Allegiance, including the words 'one nation under God,'" said the mother, Sandra Banning, in a statement. "In our home we are practicing

Church, Mobile, Alabama, has succeeded Harry Griffith, who, after two years, is returning to Florida to be closer to family and friends, though he will continue development efforts for AMiA. Dr. Smith was rector of Christ Episcopal Church from 1992, leading that group into the controversial, foreign-sponsored AMiA last year. Lay leaders of what is now Christ Anglican Church say the parish is stable, and that they have begun seeking its next rector. Smith attended the University of Mississippi for his undergraduate and law degrees, and Seabury-Western and Fuller Theological Seminaries; he holds a D.Min from Fuller.

***ST. JOHN THE EVANGELIST CHURCH**, a congregation which was forced by liberal Pennsylvania Bishop Charles Bennison to leave its building in Huntingdon Valley after it affiliated with the AMiA, has reached an agreement to use the facilities of the Jesus Focus Ministry in Churchville, Pennsylvania. "This will enable our congregation to return to our former Sunday schedule of worship at 8 a.m. and 9:30 a.m., with regular Sunday evening services, said the Rev. Philip D. Lyman, rector. The church has been a guest of Huntingdon Valley Methodist Church for the past year. - *Virtuosity*

***THE EPISCOPAL CHURCH** and the United Methodist Church began their first official dialogue in Atlanta over the summer, hoping to find common ground on sharing communion, clergy, and ministries. The Methodist movement began in the early 1700s in England, led by John Wesley, an Anglican clergyman. "In many ways, the United Methodist Church is the church closest to Anglicanism in terms of history and liturgy," said Episcopal Associate Ecumenical Director Thomas Ferguson. A preliminary report will be presented to the Episcopal General Convention next year and to the Methodist General Conference in 2004. - *The Washington Post/Religion News Service*

***A RETIRED EPISCOPAL PRIEST** in the Diocese of Southwest Florida has renounced his orders and been deposed from the priesthood following allegations of sexual misconduct. The Rev. Richard Arthur Pollard, former rector of All Saints' Episcopal Church in Tarpon Springs, renounced his orders June 8. Pollard was formally deposed as a priest on June 10 by Bishop John Lipscomb. Pollard was rector of the 500-member, 110-year-old All Saints' from 1974-92. Lipscomb's office had received verbal and written statements from two men, now adults, alleging that Pollard sexually abused them in the 1970s, when they were minors. Diocesan spokesman Jim DeLa said Pollard did not admit to wrongdoing when he renounced his orders. - *Episcopal News Service*

***A PROMINENT EPISCOPAL MINISTER** and AIDS counselor in Manhattan has been accused in a lawsuit of propositioning an HIV-positive man who had come to him with thoughts of suicide. Gregory Harris, 43, a former stockbroker and playwright, said the Rev. Robert Stafford, the executive director of the Manhattan Plaza AIDS Project, e-mailed him last February to ask if he would be interested in a "sleep-over" and starting a sexual relationship with him. Harris said the proposition came hours after he confided to Stafford that he was feeling suicidal. "I was shocked and horrified," Harris said. "It came out of nowhere. I was at my lowest point, and he took advantage of me."

Banning, of Elk Grove, has never been married to Michael Newdow, the third-grader's father, a Sacramento physician and attorney who is representing himself.

It was her first public comment since the 9th U.S. Circuit Court of Appeals agreed with Newdow that the words "under God," inserted by Congress in 1954, make the pledge an unconstitutional endorsement of religion. The court put its decision on hold to allow for appeals.

The San Francisco court based its June 26 ruling in part on Newdow's claim that the girl was "injured" by being forced to listen to others recite the pledge at the Elk Grove Unified School District.

Banning has full custody of the child, which Newdow is also challenging in court.

But in response to Banning's assertions, Newdow said that he also has the right to determine how she's brought up.

"This is *my* issue. I have a right to send my child to a public school without the government inculcating any religious beliefs. I'm saying *I'm* injured," he said.

But legal experts indicated that this late claim, and the mother's revelation that the girl herself willingly recites the pledge in class, is likely to cast doubts on the injury Newdow contends the girl suffered, giving the court grounds to review the case or send it to a lower court to weigh the allegations.

Paul Sullivan, the wife's attorney, planned to file papers saying Newdow misled the judges.

***ATHEISTS, SECULARISTS AND HUMANISTS** from across the U.S. are planning a first-ever "Godless Americans March on Washington" November 22 to protest what they see as the growth of religion in U.S. culture and government, especially since the September 11 terrorist attacks. "We are participating in this march to reclaim the American nation as a secular nation because we feel it's being moved more and more to a religious

tage of that." Stafford, who also serves as an assistant priest at St. Thomas Church on Fifth Avenue, said he "cannot comment on any of this." - *The New York Post*

***AFTER TWO DAYS OF TESTIMONY**, a county judge took less than a minute in June to deny a new trial to Fr. Robert K. Orr, 55, a Pennsylvania Episcopal priest convicted of possessing child pornography and distributing it on the Internet. Orr claims he was framed for the offense. The court ruling could be appealed. For now, the former pastor from Wyncote still faces an 11- to 23-month prison sentence, handed down by the judge April 27. - *Reformation*

***TWO VESTRY MEMBERS** of the Church of the Good Shepherd at East 31st Street and Second Avenue in Manhattan say they were forced off the panel because they raised questions about their priest's decade-old conviction on charges of possessing child pornography, after stumbling on to information about it. The case involves the former dean of St. Paul's Cathedral in Peoria, Illinois, Canon John H. Backus, who served 45 days in the Peoria jail's work release program after pleading guilty to a misdemeanor charge of attempting to possess child pornography. Backus said that two priests he had been counseling had sent him the pornographic photographs and videos of young boys, which he said he kept for fear of someone finding them if he threw them out. Backus now says he realizes and regrets this "grave error." New York diocesan officials initially said the two Good Shep-

herd vestry members were made to resign because they had "cruelly and unfairly" maligned Backus. They said the vestry was informed about the cleric's background before he came to Good Shepherd in 1991 and they had no need to share his record with members who joined the vestry subsequently or with the church's 100 parishioners. Backus also said there had been no cover-up and that he had told the story to anyone who asked. Diocesan officials subsequently required Backus to disclose what he had refused to do up to that point: name the clerics who had sent him the pornographic material which he was in Peoria, so they could notify the bishop or bishops concerned. Backus identified a now-deceased Episcopal cleric from Washington state, but did not reveal the name of a second man, an Eastern Orthodox cleric.

Sources: *Fox News, Catholic News Service*

Bush Hails Historic School Choice Decision

President Bush has hailed July's 5-4 U.S. Supreme Court decision affirming the constitutionality of public funding of low income children to attend private schools.

"The Supreme Court...gave a great victory to parents and students throughout the nation, by upholding the decisions by [citizens of] Cleveland," he told a crowd in the Ohio

"The Supreme Court in 1954 declared that our nation can have two educational systems...one for African-Americans, one for whites... And that was the right decision," Bush "[Now, the high court has] declared that our nation will accept one education system for those who can afford to send their children to a school of their choice and for those who cannot. And that is just as historic."

Opponents argued that the Cleveland vouchers violated the First Amendment's bar against the establishment of religion, noting that 96 percent of scholarship students attended religious schools.

Justice Rehnquist countered, "The Establishment Clause question is whether Ohio is coercing parents into sending their children to religious schools." Given the wide choice offered Cleveland parents, he concluded it was not.

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- *The New York Times*

OF GENERAL INTEREST:

***A STEP TOWARD UNITY** between Roman Catholicism and the Orthodox was taken when—for the first time since the schism of 1054—a Patriarch of Constantinople celebrated the Divine Liturgy in the 6th century Byzantine Basilica of *Sant Apollinare in Classe* in the northern Italian city of Ravenna. Pope John Paul II, at the Vatican, applauded the June event, which he said helps "encour-

Psychology Journal Article Says Gays Can Change

An article in a journal for professional psychologists has created a flap by finding what orthodox Christians have long maintained: that sexual orientation can be changed.

In the June issue of the American Psychological Association *Journal of Professional Psychology: Research and Practice*, Dr. Warren Throckmorton writes about the "Initial Empirical and Clinical Findings Concerning the Change Process for Ex-Gays."

"[The research] suggests that sexual orientation, once thought to be an unchanging sexual trait, is actually quite flexible for many people, changing as a result of therapy for some, ministry for others and spontaneously for still others," Dr. Throckmorton writes in the article.

The report went on to say that the change from homosexuality to heterosexuality is very helpful and positive to the majority of those who experience the change.

Source: WorldNetDaily

Religion and ethics columnist Michael McManus said the decision removed "the dysfunctional hand of monopoly in inner city schools.

"Cleveland's [public] schools are so bad," he wrote, "that only one student in 14 graduates from high school on time. In 1995 a Federal Court declared a 'crisis of magnitude' and placed the entire Cleveland school system under state control.

"Ohio responded by creating a Pilot Project Scholarship Program which pays up to \$2,250 of tuition for students to attend any private school. As a practical matter, 3,700 students attended 56 private schools, 46 of which were religious. Other students

urge us to continue on the road toward full unity between the Christian East and West." In his homily, Patriarch Bartholomew I did not hide the difficulties felt in theological dialogue, but urged confidence in God. In related news, the Ecumenical Patriarch and the Pope used a video hook-up to sign a June 10 statement urging increased efforts to protect the environment. - *Zenit/Ecumenical News International*

***THE RUSSIAN ORTHODOX CHURCH** in July rejected the Roman Catholic Church's right "to preach the Gospel to all people," particularly in territories under the Moscow Patriarchate. After the Catholic Church responded to accusations of "proselytism," the Orthodox Patriarchate maintained that, based on past experience, Catholic intentions to preach the Gospel to all really mean "missionary work aiming to convert to Catholicism as many people as possible, including those who belong to Orthodoxy both by baptism and national and cultural tradition." These facts, it said, complicate and doom to failure dialogue with the Vatican and its church structures in Russia. Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, said that: "The Holy See's policy with the Russian Orthodox Church is clear: We want dialogue, we want collaboration, we reject proselytism, we want ecumenism, we want to promote the pastoral care of our Catholics." - *Zenit*

***BRAZILIAN CATHOLICS** who had followed the late, ultra-traditionalist French

enrolled in 23 magnet public schools, which attracted 13,000 out of 75,000 students. And a third group of 1,900 students enrolled in start-up community schools."

While opposition to vouchers remains intense, McManus believes the high court's resolution of the constitutional question portends the initiation of voucher programs in other states, lawsuits in states which bar vouchers, and a larger voice for private schools in legislatures.

—LATE NEWS—

Vatican May Not Approve U.S. Church Sex Offender Policy

It appears that the Vatican may not approve the norms adopted by the U.S. bishops' conference for the discipline of clerical sexual offenders, reports *Catholic World News*.

The U.S. bishops' "zero tolerance" policy, adopted during a June meeting in Dallas, will require substantial changes before it can win the necessary approval from Rome, sources say.

Objections appear to surround certain imprecisions and omissions in the policy, as well as the failure to address the root causes of clergy sexual abuse. ■



were recently welcomed back into the Roman Catholic Church after 20 years of separation. Centered in the state of Rio de Janeiro, the group, which had been the only schism from Rome in South America, is led by Bishop Licinio Rangel and 26 priests; the entire flock numbers around 28,000. They were among an international following of Lefebvre who had rejected the liberalizing reforms of the 1962-65 second Vatican Council. During their separation from Rome the Brazilian group, known as "The Traditionalists," had built churches and chapels, opened a seminary, a school, social centers and monasteries. The group's request for reintegration was granted by Pope John Paul II. The group agreed to recognize the authority of the Pope as Vicar of Christ and Shepherd of the Church; the legitimacy of the Second Vatican Council; and the validity of the Mass approved by Pope Paul VI. However, the traditionalists have permission to celebrate Mass in Latin (St. Pius V rite), using the Pope John XXIII Missal. - *Fides News*

***CENSUS FIGURES** showing a decline in Australians' commitment to Christianity confirm that churches must reassess their structures and operations to meet the challenge of modern times, says the general secretary of Australia's National Council of Churches, the Rev. John Henderson. The figures, released recently but drawn from a national census conducted in 2001, show a decline in marriage, falling fertility and a rise in the

Signposts

A Movement Yet Moving

Our good friend, Fr. David Chislett, in Brisbane, Australia, helpfully reminded us of a date important to all Anglo-Catholics in his pew bulletin of July 14. We suspect that many readers will want to join in the prayers that Fr. David offers here. - Ed.

JULY 14, 1833—nearly 170 years ago—has always been taken as the beginning of the “Catholic Revival” or “Oxford Movement” in the Church of England. On that day the saintly John Keble preached his famous sermon at St. Mary’s Oxford on “National Apostasy.” His main point was that the Church of England, far from being a mere department of state or creation of man, is part of the One Holy Catholic Church of Jesus.

Keble said that because the Church is God’s, it has its own divine, supernatural life, and cannot be treated as just another human organization.

Some historians describe the opening of the 19th century as the Church of England’s darkest hour. It was certainly an era of decay and decline. The [C of E’s] Catholic heritage...had been largely forgotten.

As a result of the spiritual movement sparked...by Keble and his friends (including Newman, Pusey and Froude), this decline was arrested, and a unique revival of Catholic and Apostolic Christianity took place—a revival to which our Parish of All

Saints’ Wickham Terrace has borne costly witness since founding in 1861.

The Catholic Revival meant a fresh devotion to Jesus and Savior, a renewed understanding of the [Apostolic] mission; a spiritually reformed sacramental life; the clergy being redefined in priestly and pastoral terms; restoration of public worship in the breathtaking “beauty of holiness”; an emphasis on evangelism; the establishment of theological colleges; founding of the Religious Life; establishment of mission dioceses around the world; prayer and work for Christian unity, especially with Rome and the Orthodox.

Our Mass this morning is a thanksgiving to God for the Catholic Revival to which we are heirs. We ask Him for us to remain loyal to the “Faith once delivered to the saints,” whatever the cost; and we pray that the Holy Spirit will draw us more fully into the risen life of Jesus so that we can reach others with his love.

In the troubled aftermath of the 1992 women’s ordination crisis [in Australia as well as England and South Africa], the rush of whole Anglican dioceses into liberal protestantism we pray for the growth of Forward in Faith so that all we celebrate today about the Catholic Revival may flourish in the orthodox parishes and dioceses of “official” Anglicanism.

We pray for God’s blessing on the vital witness of the continuing Anglican Churches and their Australian Bishops Hepworth and Hankin. We pray, too, for those Anglican and Roman Catholic parishes in the USA who bear witness with us to the work of God’s Spirit in the Oxford Movement.

We are undoubtedly witnessing the start of a realignment of English speaking Christianity. May God give us discernment and courage as we seek his will for our...future ministry...

See more about All Saints’ Wickham Terrace at <http://www.allsaintsbrisbane.com> ■

number of people declaring they have no religion. Christianity remains the dominant faith in Australia, but continues to lose followers as other religions gain in popularity. - *Ecumenical News International*

***PERHAPS SURPRISINGLY, GOD IS DOING WELL IN THE POLLS** in Canada. A recent survey by Canada’s foremost religion pollster suggests that the country may be experiencing a period of spiritual renewal—one not limited to churchgoers. A survey of 3,500 Canadians revealed that weekly church attendance had increased, core membership had stabilized, and that those who attend church infrequently were not “deserting the ship.” The trend includes the Anglican Church, which has faced a financial crisis over the residential schools litigation (though it remains to be seen how that trend is affected by the church’s new crisis over same-sex blessings). It was also obvious among mainline Lutheran, Presbyterian, United Church of Canada, and Roman Catholic Churches. “If we use cold marketing language, there has been a demand for religion,” said Reginald Bibby, who teaches sociology at the University of Lethbridge in Alberta. He has monitored religious trends in Canada every five years since the 1970s. His most recent survey suggests that a 30-year downward trend in church attendance has been halted and that attendance of youth has rebounded, apparently due to a greater focus on outreach to youth. More than 80 percent of those polled

said that they believe in God, 75 percent prayed at least occasionally, 73 percent admitted to having spiritual needs, 68 percent believe in life after death, and 65 percent believe in heaven. Earlier surveys had pointed to a waning religious influence in Canada. - *Ecumenical News International*

***DESPITE ALERTS FROM MANY QUARTERS** that the land reform program threatens the lives of millions of Zimbabweans, President Robert Mugabe has repeated his warning to white farmers that his government will stick to its policy of removing them from their land. Food production has been sabotaged by the policy, as well as by drought in the nation. The government has also applied pressure to church workers seen as undermining its plan, with the latest action coming in the questioning by police of Rev. Tim Neill, the outspoken former vicar-general of the Anglican Church in Harare, now working with farm workers displaced under the land program. The Zimbabwean government recently branded white farmers resisting the controversial land seizure program as “unrepentant racists and fascists.” In related news, former South African Archbishop Desmond Tutu is urging a rerun of Zimbabwe’s controversial March presidential election. The election, which extended President Mugabe’s rule for a sixth term, was characterized by international observers as “fundamentally flawed” and fraught with violence and intimidation.

Continued on Back Cover

CHURCH DIRECTORY

CALIFORNIA

Alpine
Church of Christ The King
(ECUSA/FIF-NA)
 1500 Highway Dr.; Sun (Sept-May) 7:30a MP, 8:30a HC; Sun (June-Aug) 8:30a MP, 9a HC; Fri & Sat 9a HC; Sun (June-Aug) 8:30a MP, 9a HC; Fri & Sat 9a HC; Thurs 6:15p EP, 6:30p HC; Fri 8:15a MP, 9:30a HC; The Rev. Keith J. Acker, Pastor; The Rev. Frank Pannitti, Associate; 619/425-3119, fax 619/445-7409; xtk@home.com; www.ChristTheKingAlpine.org

Carlsbad
St. Michael's-by-the-sea
(Episcopal Church)
 275 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 8:45a MP, 7a HC, 5:15p EP; Thurs 8:30a MP, 8:45a HC, 5:15p EP; Fri 8:30a MP, 5:15p EP; Sat 8:30a MP, 5:15p EP, 5:30p HC. The Rev. W. Neal Moquin SSC, rector; 760/729-8901, fax 760/720-0737

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

Orange County (Newport Beach)
St. Matthew's Church
(Anglican Catholic Church)
 2300 Ford Rd.; Sun HC 8a, 10:15a, SS (except summer) 9a; Tues Bible Study 7:30p; Wed Bible Study noon and Choral Evensong 6p; Thurs HC 9:30a and Bible Study; Fri Men's Morning Prayer 6a; The Rev. Stephen C. Scarlett; 949/646-1152, fax 949/650-9541; service information (24 hrs) 949/650-2340

San Diego
Holy Trinity Episcopal Parish
(ECUSA/FIF-NA)
 2083 Sunset Cliffs Blvd.; Sun Said Mass 8a, Sung Mass 10:30a; Wed Mass 9:30a; Thurs Mass 5:30p; Fri Mass 7a; All Masses '79 Rite I; The Rev. Lawrence D. Bausch, Rector, The Rev. Canon C. Boone Sadler Jr., Asst.; The Rev. Victor H. Krulak Jr., Asst.; 619/222-0365, fax 619/223-3867; e-mail: hitec@sbcglobal.net; website: homepage.mac.com/cassius/

COLORADO

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

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

FLORIDA

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

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

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

GEORGIA

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

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: oldsaintpauls@webmail.catholic.org; www.augustinian.net/stpls.htm

MARYLAND

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

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

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

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. Robert Scheibhofer, rector, the Rev. Dr. George Barger, priest associate; 402/558-4633

NEW HAMPSHIRE

Amherst
St. Luke Anglican Church
(Anglican Church in America)
 3 Limbo Lane, next to junction of Routes 101 and 122, across from Police Complex; Sun 10a; The Rev. Dean Steward; 603/673-1445

OKLAHOMA

Tulsa
St. Augustine of Canterbury
Anglican Church
(Anglican Church in America)
 Stanley's Chapel at Stanley's Funeral Home, 3539 E. 31st St.; Sun MP 9:30a, 1st & 3rd Sun only HC 10a; Wed Bible Study 7:30p, 2:45p, Evanston Ave., Tulsa; The Rev. Glen Lightfoot, Interim Priest-in-Charge; 918/743-4536; e-mail: Glen.Lightfoot@okahs.org; Richard L. Hargrave III, Sr. Warden, 918/743-8051, Fax 912/743-4871, e-mail: richardhargrave@earthlink.net; Web Page at: http://home.webzone.net/sej/taug/staug.html

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 Oustley; 215/229-5767

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

SOUTH CAROLINA

Florence
Anglican Church of Our Saviour
(Anglican Catholic Church)
 Parkwood Presbyterian Church, Pamphico 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: fjheidt@aol.com

Midland

St. Paul's Anglican Church
(Anglican Church in America)
 2900 Princeton Ave., Sun HC 10:30a, SS 9:30a; 1928 BCP; 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 Petrica; 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, EP 3rd Sun 6p; the Rev. Elijah White; 540/338-4357

Marshall

Church of St. John the Baptist
(Anglican Province of Christ the King)
 Corner of Rt. 17 and Rt. 55 at the traffic light; Sun HC 8a and 10:30a; Wed HC 7:30a, MP 11a; 1928 BCP; The Rev. Larry C. Morrison, 540/364-3307; e-mail: stjohnbaptist@erols.com

WASHINGTON

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

BRITISH COLUMBIA

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