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***A HOMOSEXUAL TEEN** has been charged with stabbing a middle-aged devout Roman Catholic woman to death, apparently after she suggested that he try to change his sexual orientation. Chicago police arrested Nicholas Gutierrez, 19, in November, after he confessed on video and the body of fellow Sikorski Funeral Home employee, Mary Stachowicz, a 51-year-old Polish trans-

lator, was found in a crawl space beneath his apartment. He was charged with first-degree murder, attempting to conceal a homicide, and burglary. Critics of the gay movement said the case should be treated as a hate crime against Christians, and blasted the media for not giving it the same amount of coverage as the 1998 slaying of homosexual University of Wyoming student (and Episcopalian) Matthew Shepard. - *The Washington Times/LifeSiteNews.com*

***PRESIDENT BUSH**, seeking to revive his "faith-based initiative" after its legislative version failed in Congress, announced in mid-December a series of regulatory changes to allow religious social service organizations to receive more government grants and contracts. In executive orders, Bush directed federal agencies to treat religions and secular charities equally when awarding money, removing regulations that had barred church organizations from competing for various federal grants and contracts. The order will continue to ban overt proselytizing in government-funded programs but allows grant recipients to maintain a religious tone and iconography. Though swiftly scored by liberals, Bush's order closely follows the provisions of a compromise reached earlier in the year between Sens. Rick Santorum (R-PA) and Joseph Lieberman (D-CT) but never enacted. - *The Washington Post*

***IN A HIGHLY PRINCIPLED MOVE** rarely seen these days, the Salvation Army has said it will not accept a \$100,000 donation from a Florida lottery winner because the organization's local leader did not want to take money associated with gambling. David L. Rush, 71, announced the gift in late December. He held one of four winning tickets in the \$100 million Florida Lotto jackpot drawing of December 14 and took a \$14.3 million lump sum payment. Maj. Cleo Damon, head of the Salvation Army office in Naples, told Rush that he could not take his money and returned the check, which another official had accepted. "There are times where Major Damon is counseling families who are about to become homeless because of gambling," said spokeswoman Maribeth Shanahan. "He really believes that if he had accepted the money, he would be talking out of both sides of his mouth." - *AOL News* ■

THE Christian Challenge.

A PUBLICATION OF
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THE Christian Challenge



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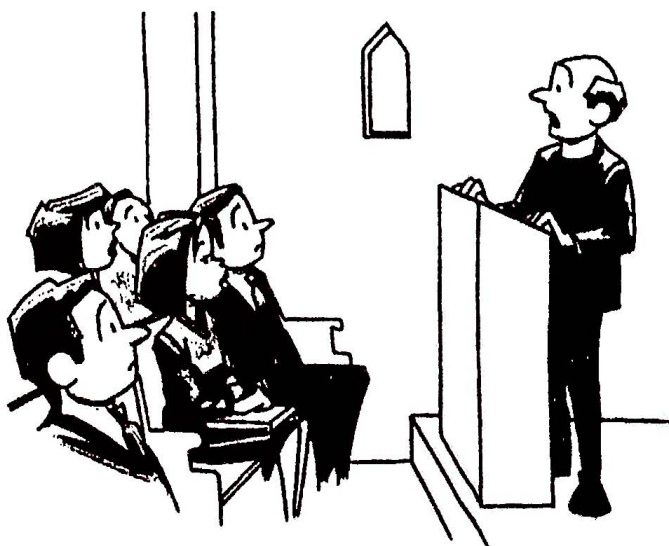
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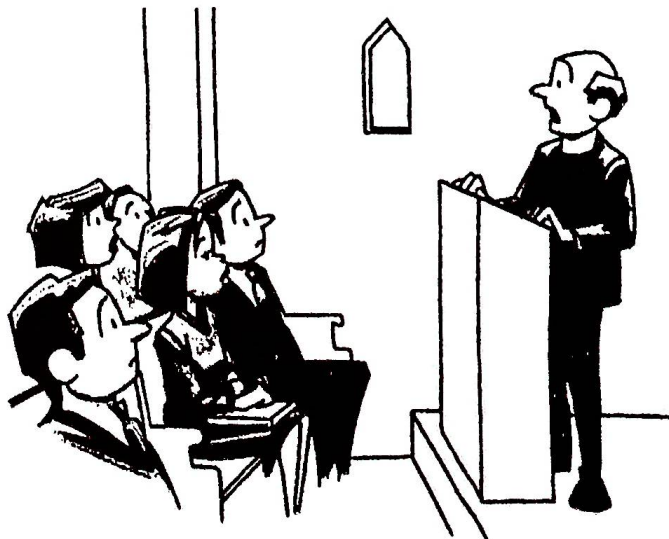
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much and thus [have] a basic indisposition to question whether it is on the right track. The orthodox are concerned about whether the track is going to end up at Perdition Union Station (to which there are many tracks, as their revisionist fellow-travellers tell them). It may be an over-simplification, but generally the religious conservative objects, not to change, but to its pace, while the orthodox object not to change (as such), but to its purpose and end.

The Rev. Samuel L. Edwards
Theodoulos@safebrowse.com

ANOTHER RUDE AWAKENING

I'm 25 and am currently working in Boston as a software engineer. I grew up in Hong Kong studying in an Episcopalian school, so when I came to Boston three years ago, the Episcopal Church seemed like a natural place to go back to.

In the Episcopal Diocese of Massachusetts, there's a small Chinese congregation. I have joined since then, and became a true reborn Christian, got baptized and have been happily serving in the youth fellowship.

Since the Chinese ministry is sort of separate from the English congregation, I seldom bother [to find out] what's going on with the diocese and the cathedral. We have a very nice Chinese [cleric] pastoring us. I have always been proud of our denomination and always stressed to others that we are an apostolic and reformed church, fully following the teachings of the Bible and obedient to Christ our Lord...

Now all of a sudden—how clueless I have been—I discovered [that ours] is a pro-gay/lesbian church, not just accepting, but actively advertising and promoting these heretical ideas. I'm devastatingly disappointed...It is shocking to me that our bishop is a liberal, and our church performs same-sex... blessings and gay/lesbian ordination...[Massachusetts Episcopal Bishop Thomas] Shaw even performed my baptism, which now [makes me] feel...so ashamed and embarrassed...

What's more shocking is that...when I went to the Christmas Eve service [one of the clerics] announced an interfaith celebration on New Year's Eve in our church, along with leaders of: The First Church of Christ, Scientist; Church of Scientology; Boston Baha'i Community; Islamic Community; Community Church of Boston (Non-Sectarian UUA); Hare Krishna Temple; Church of the Sacred Earth; World Peace Society; Massachusetts Interfaith Alliance; Minyan Shaleyim (Jewish); and us...St. Paul's [Episcopal] Cathedral.

I couldn't believe [it]...When did we start to walk with these heresies and other religions? I'm afraid our church is about to declare that Jesus is *not* the only way to God.

Well, our Chinese congregation is still a conservative crowd, and I believe our pastor is faithful to the Bible on these controversial issues. I believe very, very few in our congregation know about [the position of] the diocese...and our pastor has never [said] anything about it.

Since I just learned about this, I'm eager to talk to my pastor about it. I wanted to protest...straight to the bishop. However, after reading [about all this], it seems that...a layperson like me...will most likely be ignored...The politics and authority of the diocese are just too powerful to challenge. What can I do?...

I don't think I can stay in such a place that abandons the teachings of the Bible...but at the same time I love my fellow brothers and sisters in my fellowship and congregation, and I would not...abandon them easily. Neither could I ask my other fellows to join in seceding, and leave our pastor in an embar-

assing position. My gut feeling after prayers is that I need to stay...I cannot deny that God is with us and blessing the youth fellowship, since it grew a few times in size within the last year...

I really admire the bravery of the Vancouver parishes who walked out of the synod and disassociated themselves with the diocese. I really wish my congregation [could] do that too, but I'm afraid we are not...financially capable of [doing so]...

Should I just sit silently and accept the fact that this is the way the church is? [Is] protesting [against] such a gigantic hierarchy useless? Do you have any guidelines for a layperson like me on how to face these issues and challenges?

Anson Ann
ansonann@yahoo.com

We suspect some of our readers will want to offer some advice in response to the writer's queries. From our perspective, though, Mr. Ann has made a good start by allowing his comments (originally circulated electronically) to be published. The CHALLENGE's very existence testifies against the idea that one must just "sit silently and accept that this is the way the church is"! Reading this magazine also may help the writer become more informed about the issues and his options, and direct him toward groups which feel as he does and are doing (or have done) something about it. Meanwhile, see the latest from Massachusetts' bishops in the Focus section. - Ed.

"DISTRESSING"

How distressing to read that the [Reformed Episcopal Church] is "undergoing changes which have brought it more firmly into the Anglican mainstream" (TCC, September/October 2002). All of which means that the Anglo-Catholics are winning the war...

All of these years of apostasy in the Episcopal Church we had thought that the REC were churches that practiced what they professed in the creeds...the apostolic "Holy Catholic Church." We started driving 30 miles in hopes of finding what had been, ten years ago, a truly Anglican parish, only to find that the Anglo-Catholics had moved in and were pushing constantly to have things their way...

My parish is of the [Anglican Province of America] and with all of the talk of its apostolic faith, the majority of parishes are actually not Anglican at all. The very things that the Reformation martyrs were burned at the stake for refusing to accept is becoming the only "way to go" and I'm afraid of just where that way is leading. If I wanted to be Roman, there is a delightful Roman parish just one-half mile from our house. Why drive 30 miles?

Where, oh where is there a "Holy Catholic Church" of the creeds that we profess in each service?

Mrs. A. Warren Jones
119 Woodland Drive
Swannanoa, North Carolina

WHERE IS OUR APOLOGY?

It is quite magnanimous of Bishop Duncan to apologize to the General Council of the Reformed Episcopal Church (TCC, September/October) for "behavior and attitudes of the Episcopal Church over the past 129 years" toward the REC and the Evangelical party in Anglicanism in general. It's also thoroughly one-sided, and shows a...revisionist view of history.

First of all, I don't believe that [ECUSA] has anything for

which to apologize; in disciplining presbyters for omitting parts of the Prayer Book liturgy with which they personally don't agree, or for co-officiating in a Protestant liturgy of the Lord's Supper. Neither of these actions—committed by Mr. Tyng of Chicago and Bishop Cummins of Kentucky—would earn any more approval among traditionalists today than they did in the 1870s when they occurred. That the original REC separated from the main body because they could not abide doctrinal and disciplinary positions adopted or practiced by that body is similar *only on the surface* to the Continuing Church actions of the 1970s; the sources of the disagreement make all the difference!

More importantly, I am wondering where is the apology due from the Evangelicals and Rational Orthodox for their deplorable treatment of Anglo-Catholics in the 19th century? Shouldn't someone apologize to us for the persecution of Arthur Carey, a General Seminary graduate, for his stalwart Catholic beliefs? What about the fabrication of charges against the Bishops Onderdonk of New York because they had ordained Carey and tolerated all forms of Anglican expression in their diocese? What about the inquisition conducted at General Seminary by those opposed to Tractarian theology, which resulted in the dismissal of John David Ogilby from their faculty? The arbitrary and capricious actions of Bishop Charles McIlvane of Ohio, who deprived and deposed clergy for having Tractarian books on their bookshelves? The well-documented persecution of Church of the Advent by Bishop Manton Eastburn, whose dereliction of pastoral duty was so blatant that the General Convention had to pass a "visitation canon" to require him to fulfill his episcopal obligations? The refusal to ratify the Anglo-Catholic Fr. James DeKoven after he had *twice* been elected to the episcopate by Midwest dioceses? *Where is our apology?*

Ecumenism and humility [are] fine; both are rather highly valued by Holy Scripture. But honesty and even-handed fairness are likewise necessary. "The hour cometh, and now is..." for us to *grow up* beyond the mentality that considers "traditional" anyone who uses a 16th century language Prayer Book, ordains only men, and has a grudge against ECUSA. Expediency and ecumenicity can't dictate our approach to theology, nor can it rewrite the history of our "dangerous and unhappy divisions." Forgiveness is the greatest of Christian virtues, but it only works if there is recognition of wrongdoing on *both sides* of a dispute. I'll be waiting for an apology to Anglo-Catholics from Bishop Duncan. Any guesses on how long I'll wait?

Fr. Stephen W. Heimann
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WE WISH TO THANK ALL OF YOU who responded to our recent appeals for funds to continue the work of *THE CHRISTIAN CHALLENGE*. We were truly moved and humbled by your generosity! It was obvious from the donation amounts that many of you went the extra mile to help.

The two-year market sag has seriously affected giving to this already-austere ministry of information, as well as to other nonprofits, but this time readers seemed to give as if that slump didn't exist, and we are so grateful.

It was not until the end of last year, however, that receipts had accumulated to the point that we felt we could cover publication of the first issue of 2003 (and it takes some six weeks from the start of copy preparation to mailing to get out one issue of *TCC*). And as some readers may recall, there were already delays in the magazine's publication schedule due to the illness and death last fall of the editor's young nephew.

So we regret that this issue also is going out later than usual, and covers a longer-than-normal period. We will do our best to get the magazine back on schedule as soon as we can.

Unfortunately, our ability to do that does depend on your continued generosity. We took in enough from recent appeals to get current on bills (including one significant, two-year-old debt!) and ensure that we could publish another edition of *TCC*. We have one pledge for an amount that by itself should cover the production costs for two more issues (not including other overhead). Significant support beyond that will be needed, however, to assure the *CHALLENGE's* continuance through this year.

Now 41 years old, the *TCC* has long provided the most comprehensive news of "official" and "separated" Anglicanism available in hardcopy to faithful Anglicans. And, with the cessation of *Forward in Faith's*, *Foundations*, the sources of published information for orthodox Anglicans have further narrowed. *TCC* remains the *only* full-fledged magazine providing such a broad range of church news for orthodox Anglicans, and continues as the *only independent* publication of such scope in the world.

If you think this unique service is important, please guard against its loss by sending a donation today by check or money order, or Visa or Mastercard, to: **THE CHRISTIAN CHALLENGE, 1215 Independence Ave. SE, Washington, DC 20003.** (Checks accepted in U.S., British, Canadian or Australian currency.) ■

Signposts

An "Our Gang" Comedy For Us The Cottage People

By John Omwake

(X libris, 888/795-4274, www.Xlibris.com)

Reviewed By The Rev. Canon Kenneth W. Gunn-Walberg, Ph.D.

INTERWOVEN IN THE PLOT of this novel is the internecine conflict for the heart, mind and soul of the Episcopal Church (ECUSA) in the mid-1970s, with the ultimate victory of post-Christian liberalism resulting in that body becoming a new American sect—as if another was needed to join the ranks of Mormonism, the Jehovah's Witnesses and numerous others.

As ECUSA slouched off to Sodom and Gomorrah, there arose the "Continuing Church" movement with its own sect-like and feuding proclivities. Emerging as well were related various Anglican oddments that came before and after the rather bitter divorce with ECUSA involving legal battles over assets and the Deposit of the Faith. Humor is not a hallmark of divorce, especially when the aggrieved party receives none of the assets, but most meaningfully the intangibles—the faith and order of the undivided Catholic Church.

Now, however, a glimmer of gentle wit and occasional ribaldry has arrived and is contained in this first novel by John Omwake, the editor of the "Official Gazette" of the Anglican Catholic Church, *The Trinitarian*. The author, perhaps desirous of not committing vocational suicide, does not take his gloves off, but maybe under his sardonic veneer there is a gentle spirit within. Yet, while one would have hoped this novel bore more of the bite of Auberon Waugh and less of the early Robertson Davies, what emerges in *The Cottage People* is a refined work not without a satiric edge.

The subject matter is the milieu of the cottage people, a self-constituted insular colony of what might be styled "bedint" folk, to use the word coined by Dame Edith Sitwell to describe the rather self-satisfied, obtuse upper middle class. For over a century, their several generations had summered in their *faux* Newport "cottages" in the environs of the Southern Virginia resort of "Mountain Mist."

The years have somewhat eroded the certitudes and position of this sub-culture, and those who remain are now "year-rounders" living rather shabby, boring lives, but attempting to keep up appearances. Their enemies are advancing age, and the alien corporate and globalist convention culture descending upon the hotel in all seasons, demanding computer ports in their rooms and subsisting on Brie and Chardonnay. Even within their own circle there are intruders, principally the insidious detritus of the upwardly-mobile represented by a real-estate agent with pretensions to gentility.

So, too, there is a life-force in the person of Aleksandra, known as "Lexie," an elegant and discerning young woman from soulful Russia. But she is to be at the center of danger, death and the ultimate disintegration of the microcosm she has entered.

Classical Anglicanism and its dearest and direst enemy with which (despite its protestations to the contrary) it is inextricably

linked, that being the Episcopal Church, are always etched on the surface of this novel. On occasion they loom to the fore and it is in this sphere that Mr. Omwake is most trenchantly and deliciously wicked.

His portrait of the Episcopal bishop and his dismal coadjutor liturgy is a sheer delight. So too is the author's sketch of a small Continuing Church *mélange*, especially the more slightly dotty, antediluvian retired Admiral, the odiferous absent-minded Abbot, and the dipsomaniacal visiting priest, seldom visits due to his overriding avocational interest.

Neither the modernist, deconstructionist Episcopalian nor the rock-ribbed Anglican traditionalist is apt to be much amused by this small gem by a gifted wordsmith, and therein is more the pity. For others, it will leave them wanting more. Mr. Omwake has a fine satirical gift, and both the androgynous, spirit-of-the-age agism of ECUSA—no longer, holy, catholic, and apostolic, certainly episcopal and monistic—and the prancing prelates, the burgeoning hierarchies of the 30-50 Continuing bodies of their ilk, deserve all that the author might hand out in the future. Whether your preference is Earl Grey or single malt, this book to be savored on a quiet evening before a glowing fire. ■

Canon Gunn-Walberg is the rector of St. Mary's, Wilmington, Delaware, a parish of the Anglican Catholic Church.

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abducting people and dressing them incorrectly, God came down and dressed Himself in our humanity." The Incarnation, he asserts, was the "definitive cosmic intervention in human affairs." ■

NEW 2003/04 FCC DIRECTORY OF TRADITIONALIST PARISHES

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News Of The Weird

HUH? Questioned under oath in December about his church's clergy abuse scandal, New Hampshire Roman Catholic Bishop John B. McCormack suggested that it is less serious for a priest to have sex with someone from outside the parish than with a parishioner.

In depositions last fall, McCormack said he knew that the Rev. Roland Cote, a now-resigned priest he assigned to a parish as recently as last June, had had sex with a teenage boy, but noted that the 18-year-old lad was not a parishioner.

"You know, one is an activity where you have a trusted relationship with a parishioner. The other is an activity where you're away from the parish and you're off on your own," McCormack said in depositions obtained by *The Associated Press*. "I'm very concerned about that; he was a young person. But it's quite different from being with a parishioner."

"Words escape me," a *TCC* reader said of the story.

WHO WAS THAT MASKED MAN? Our last edition of this column featured a bishop in all his episcopal finery, whose face, however, was masked by a smiling "happy face." This is the "poster boy" for the web site "Bishops R Us," which offers convenient, electronic episcopal ordination to those who otherwise shouldn't and can't "cope," (pun intended). "You too can dress like this and have fantastic titles," it tells wannabe bishops.

But who is the prelate behind the "happy face"? A Scottish Episcopal laywoman is convinced that it's the Bishop of Glasgow and Galloway, Idris Jones. The critical clue? "What you probably don't know," she wrote *TCC*, "is that the 'smiley face' has been used as a logo for Glasgow for some time," with the slogan "Glasgow smiles better!" Case closed.

NOT TO WORRY, OSAMA: Last fall, Pennsylvania Episcopal Bishop Charles Bennisson evidently took time out of his campaign to crush orthodox parishes and clergy in his diocese to think deep thoughts about the September 2001 terror attacks. According to religion cyber-journalist David Virtue, this led to an editorial in which Bennisson opined that human rage over the September 11 attacks should be directed, not at "supposed enemies," but against God.

Bennisson wrote in part that the Bible "dares to assert that now and then we experience a 'dark' side to our God..." Likewise, he said that the Bible "raises the possibility that a faithful people can respond to tragedies such as September 11, not through vengeance on supposed enemies"—though "vengeance" is not a part of U.S. policy anyway—"but through rage directed at God."

Said Bennisson: "We tend to focus blame for this threat on outsiders: bin Laden, al-Qaeda, Saddam Hussein, Arafat, Sharon. As was the case in the Oklahoma City bombing, our first reaction is to assume that foreigners, not we, are responsible for the fear we feel. But, of course, it was Timothy McVeigh, one of our own, who caused 169 innocent deaths on April 10, 1995."

"So," wrote Virtue, "because the U.S. government thought initially that...an outsider [caused] the Oklahoma City bombing but

quickly reversed itself, we should now not blame Osama Bin Laden *et al* for the tragic events of 9/11 and blame God instead?"

Strange, under the circumstances, that no one's thought to blame Bennisson for them.

YOU READ IT HERE FIRST: It's always a good feeling when we here at *TCC* can alert readers to weirdness even *before* it happens.

It was the September/October 2002 edition of this column that noted the claim of the "Raelians" cult—which believes humans originated from cloning by extra-terrestrials—that it was about to clone humans as well. And sure enough, a firm linked to the cult, Clonaid, recently announced that it had brought the first cloned baby into the world (followed by a second and third shortly thereafter). The claim sparked widespread moral condemnation and calls for a global ban on human cloning, as well as a lot of skepticism, since Clonaid had at this writing offered no scientific proof of the clonings—a minor detail.

ALIEN PAJAMA PARTY "SPIRITUALITY": While extra-terrestrials once cloned humans, according to the Raelians, nowadays they may just want to abduct us and bring us back improperly dressed—which, for any Anglican, might be the worst part of the ordeal.

"If you wake up and discover that your pajamas are on backwards, it's possible, says one writer, that aliens abducted you during the night," noted Charles Colson in a recent *Breakpoint* column.

"The author, John Mack, doesn't write for some supermarket tabloid. He's a professor of psychiatry at Harvard Medical School, and he won a Pulitzer Prize for his 1977 biography of Lawrence of Arabia.

"These credentials make his conclusions in **Abduction: Human Encounters With Aliens** all the more remarkable," Colson said. "The book is based on interviews with patients who believe they were kidnapped by aliens. Under hypnosis, these people supposedly recovered 'repressed memories' of those past experiences."

What's interesting about Mack's findings is that he concludes that these aliens—short gray creatures with spindly legs and large, triangular heads—are not only more technologically advanced than we humans, but spiritually superior to us.

Mack concludes that the patient accounts are authentic and that "some powerful intelligence is trying to intervene in human affairs."

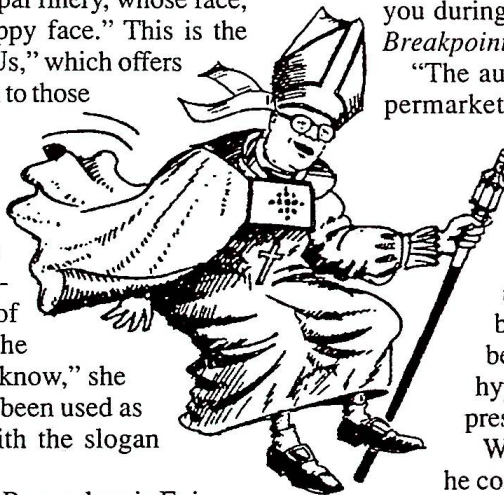
When Harvard conducted a probe of Mack's scholarship, though, it concluded that the author should "'widen his professional circle of research associates and adopt a more detached attitude toward his subjects"—that is, he should get outside Harvard more often," Colson said.

"Yet Mack still believes that these people were in contact with another kind of intelligence. He compares them to 'shamans' and 'mystics' and calls their experiences an 'outreach program from the cosmos.'"

Colson thinks Mack's use of religious language encourages conclusions that lack the kind of evidence scientific researchers generally demand. He sees it as another attempt to replace traditional religious belief with a personal and subjective "spirituality" divorced from reason and objectivity.

Colson concluded that "Dr. Mack is certainly right about one thing: There is a cosmic outreach program. But instead of

Continued on Page 6



Timothy Leary, call your office. As struggle continues on the ECUSA's familiar sexuality and gender battlefronts, TCC recently learned that some adherents of a party-hearty San Francisco parish society were said to be using drugs to "reach for God"—and maybe even dreaming of legalized "religious" drug use—with a wink and nod from the rector and a retired Episcopal bishop.

IT ALL BEGAN when a California reader called to ask if we knew about the "All Night Dance Celebrations" (ANDCs) held at St. John the Evangelist, San Francisco, by a parish group called the Divine Rhythm Society (DRS).

Well, yes, as a matter of fact, *CHALLENGE's* "News of the Weird" has in the past noted the sort of "rave" dances held by the DRS (even during Lent) in the nave of St. John's.

But were we aware, he asked, of new claims that some ANDC revelers were using "entheogens" (drugs used to achieve or enhance religious experience)? Or that such activity allegedly had the support of St. John's rector, Kevin Pearson, and retired Episcopal "bishop in residence," Otis Charles—who was said to have admitted trying entheogens himself?

Well, no, we couldn't say that—in the editor's 16 years of tracking rampant liberal revisionism in the Episcopal Church (ECUSA)—we'd ever heard anything quite so, uh, "far out." But we assured the reader we would look into the matter.

When we did, we found a parish that—after a six-year association with the DRS—had collided over questions of illegal drug use and DRS' "de-Christianizing" influence at St. John's, Pearson's apparent support for the same and how that affected his performance as rector.

Even so, it appeared possible upon first inspection that only half-measures might be applied to the serious problems facing St. John's—an outcome that could conceivably free notions of drugs as "sacramental" to gain wider currency in already-pluralistic ECUSA.

Events began to take a more decided and swift turn, however, after *TCC* initially broke the St. John's story on conservative Anglican listserves in mid-January, and the *San Francisco Chronicle* followed up with its own report.

By deadline, both Pearson and the DRS had agreed to leave the parish. Though some questions still remained, it seems that the party is over at St. John's. But the story behind it still is like nothing we've ever heard.

Chronology Of Conflict

St. John's was described by the *Chronicle* as a "little gem of a church in a tough corner of the Mission District," an inclusive but "predominantly gay congregation."

The DRS (also called simply the Rhythm Society) is "a group of mostly young and straight seekers with roots in the Ecstasy-fueled rave scene in the late 1980s and early 1990s." The Society itself says it "celebrates spirit through music, dance, meditation and play."

Though evidently syncretistic rather than Christian, the DRS events have been touted as ideal ways to bring in young men



St. John the Evangelist, San Francisco

Special Report

Getting High For God?

By Auburn V.F. Traycik and Charles H. Nalls

and women who might never come inside a church otherwise. First formed outside the parish in 1992, the DRS is said to have aimed at providing community and continuity to those who sought good experiences at raves, only to find that fellow revelers were dispersed when they were over.

For those not familiar with them, "raves" typically are large, untraced multi-media dance events. They tend to be accompanied by party-goers' use of "club drugs" such as MDMA (ecstasy), GHB, Rohypnol, ketamine, methamphetamine, and LSD. The illegal substances, which are used to enhance the rave experience, have been linked to a variety of adverse physical effects and psychological disorders, as well as sexual assaults.

However, not all entheogens are classified as illegal controlled substances by the U.S. Drug Enforcement Agency.

According to the Council on Spiritual Practices (CSP) website, entheogens are "a psychoactive sacramental; a plant or chemical substance taken to occasion primary religious experience."

About 20 adherents of the DRS (which also held more secular gatherings at the parish) were also members of the c. 85-member St. John's. However, the DRS dwarfed the parish, with a total of some 280 members or "friends." Fr. Pearson was said to have insisted, though, that St. John's and DRS—part of the parish since 1996—were legally "one."

CONFLICT OVER THE SOCIETY finally broke out at the parish last year, however, after one reveler suffered (fortunately survived) an overdose of the illegal "date rape" drug (GHB) at a June ANDC.

Known at first by Bishop Charles (Pearson was away at the time), St. John's leaders reportedly did not learn of the incident

until a few weeks later; it evidently was late last year before word of it reached much of the parish or the liberal Bishop of California, William Swing, founder of the controversial United Religions Initiative (URI).

(Law enforcement officials do not seem to have tumbled to drug use at St. John's, perhaps in part because the ANDCs are by invitation only, and because those who discovered the overdose victim in a church restroom reportedly took care to move him to a sidewalk outside before emergency personnel arrived.)

A recent probe initiated by a lawyer serving on St. John's vestry concluded that—despite a DRS and parish policy against it—illegal drugs were used on church property “by a significant number of the participants at ANDCs,” and that the DRS and Pearson “tolerate if not promote their use” for spiritual purposes.

Supported by extensive exhibits and witness statements, the lengthy January 2 brief compiled by Nico van Aelstyn (and leaked to *TCC* without his knowledge) detailed the significant risk to St. John's of lawsuit and criminal action relating to drug use in the parish, including the possible provision of drugs to minors; van Aelstyn said he knew of some underage youth who had attended the ANDCs.

So, as reports of this dangerous activity and its potentially ruinous effects accumulated, was there a swift, definitive suspension of the DRS raves, or of the rector? Not quite.

Despite the June overdose, two more mini-ANDCs were subsequently held at St. John's. Parish leaders did begin attempts after the incident to “clarify” St. John's relationship with the DRS, with what some saw as spotty cooperation from the Society. The situation was complicated, critics said, by the secretive as well as loose structure of the DRS, which (*inter alia*) has a policy of never using the “D” word.

Bishop Swing also took no immediate action to suspend the ANDCs or Pearson after reportedly learning of the overdose in November. The Rev. Canon Michael Hansen, canon to the ordinary in the California diocese, said that Swing was “trying to ascertain what's true about the situation” in meetings with parish and DRS leaders during December and January. The bishop also sent in a four-person “listening team” to speak with parishioners.

And by this time, the congregation was “clearly divided,” said one San Francisco source.

Use of illegal drugs in Episcopal parishes is, of course, barred by diocesan policy, Hansen told *TCC*.



An exterior view of St. John the Evangelist

However, he asserted in January that, “We don't have any hard proof that it's happening” at St. John's. “The Society is saying that they don't allow that,” and that the overdose was “an isolated incident.” Hansen pointed out that the DRS said that those attending its ANDCs must initial an agreement forbidding drug use.

No further ANDCs were held at St. John's once Swing began attempts to resolve the situation there. However, one was held in December at another parish in the diocese, St. Aidan's. Two St. John's vestry members who went there to witness an ANDC for themselves were denied entrance, though Pearson reportedly was in attendance.

Rector On The Hot Seat

Meanwhile, the DRS dispute helped crystallize a pre-existing concern at the parish about the overall performance of Pearson.

The 41-year-old actively gay cleric came to St. John's in 2001 from Presiding Bishop Frank Griswold's former diocese of Chicago. (At Pearson's installation as rector on the Feast of St. Michael in 2001, one parishioner notes, the liturgy included a “fire dancer” from the DRS.)

By late last year, the priest was facing accusations relating to what van Aelstyn termed “a pattern of pastoral neglect and abuse.” Pearson was “more concerned about protecting the [DRS] than caring for the parish,” in the view of Junior Warden Jacqueline Cherry.

The lawyer said that past efforts to resolve problems with the rector had failed, and that the cleric had dodged even his contractually-required evaluation. Van Aelstyn's 80-page brief covering the DRS matter also detailed alleged poor performance by the rector, including pastoral and communications failures, manipulative and deceptive practices favoring the DRS, and the losses of members and funding Pearson was seen as causing. The parish went from a surplus to a deficit situation in one year, van Aelstyn said.

The incident which received the most vestry attention was one in which Pearson held Junior Warden Cherry by the wrists and threatened to make her his “whipping bitch” if she told the vestry about the drug overdose. When Cherry protested his comment, the rector agreed he had misbehaved and “leaned over in a manner that suggested I should spank him,” she wrote. In another exchange, Pearson reportedly told Cherry that “you know you'd be taking drugs, too, if you didn't have a bad kidney.”

BUT PEARSON plainly was not without supporters at St. John's. On December 18, the vestry voted narrowly (5-4) to pursue “reconciliation” instead of dissolution of the pastoral relationship. That, too, was part of the dispute that it fell to Bishop Swing to help mediate and resolve.

Written accounts of ensuing meetings with the bishop indicated that Pearson began answering the claims against him, accepting blame in a few cases, while denying other allegations, adding facts which helped explain them, or saying that there had been a misunderstanding.

Regarding the encounter with Cherry, he said that he only meant for the junior warden to wait to speak about the overdose until the vestry went into executive session, when he had told her he would report the incident. He said he felt “deeply embarrassed” by his statement to Cherry, and “thought we had accepted each other's apologies.”

Pearson also contended, for example, that there was a mistaken perception about an October exchange in which he was

asked if his vision for St. John's included tolerance for the use of illegal drugs asentheogens on church property, and he replied, "Well, we can't say that." Pearson indicated that this meant that he could not assure that there would be no drug use at ANDCs.

He asked forgiveness for his failures, and assured St. John's members of his love for them. "If I didn't love you," he said, "it would be easy for me to leave you in this time of trial," which he hoped would lead to "healing and new life."

"Reaching for God"

According to the 80-page brief, Bishop Charles, the openly homosexual retired bishop of Utah, affirmed the value of entheogens and alluded to how they had benefited him personally at a September 8, 2002 workshop on Christian Mystical Practice. (Bishop Charles did not respond to TCC's query about this claim or other related matters.)

DRS' Robert Jesse also was said to have expressed support for the spiritual use of drugs, a fact confirmed by the website of CSP, which Jesse founded.

Following the workshop, Fr. Pearson, confronted by a parishioner on the issue, was quoted as replying that: "We use entheogens to reach for God...not to get high"—possibly implicating himself in the drug use. He further advised that when enough DRS members were members of St. John's, entheogens could be used alongside traditional sacraments, as some Native Americans use peyote or mushrooms.



A witness heard gay Bishop Otis Charles (shown) speak favorably about entheogens at a meeting last September.

Pearson reportedly told another parishioner last October 3 that drugs were used at ANDCs, but that these were not "immoral" drugs.

Assertions of drug use at ANDCs came in reported exchanges with at least two other DRS members and from a priest of the diocese.

Pearson did not respond to TCC's invitation to comment further on the drug or pastoral matters in question.

But he told the *Chronicle* that they were eclipsed by a bigger issue, that being "a conservative/liberal split" in St. John's (though by orthodox standards St. John's is liberal, e.g., because of its support for homosexual practice).

Better Religion Through Chemistry

In meetings at the parish, Swing raised some important questions about the risks posed by the raves. When challenged by Perry as to why he allowed an ANDC to be held at St. Aidan's in December, however, Swing said, "It's all part of the mix" and he would "hash this out" with her later.

Indeed, some of his comments in January meetings with the parish and Society raised questions about what he really thought about the DRS and the *avant-garde* ambitions of some members.

Though DRS principals discounted the idea, van Aelstyn's circumstantial evidence suggesting that they had resisted earlier attempts for their group to obtain separate legal status for a

specific, if astonishing, reason: They hoped to win legal protection for their use of drugs by claiming that they are sacraments within an established religion, ECUSA.

To do this, the DRS members apparently hoped to take advantage of a recent federal court decision allowing religious use of hallucinogenic drugs by indigenous faith groups. The case, *UDV v. Ashcroft*, involved U.S. affiliates of a Brazilian church which use tea laden with ayahuasca, a category of natural substances containing the illegal drug dimethyltryptamine, or DMT. The decision follows upon a 1990 U.S. Supreme Court ruling that allowed Native Americans religious use of peyote, according to their traditional practices. The use of such entheogens are permitted under certain circumstances, although the loophole may be closed by appeals and legislation.

Despite warnings that the issue is complex and that the DRS might not meet the test of being a "Native American religion," some DRS members had discussed making the Society officially part of the "greater St. John's community," to try to bring their use of hallucinogens under the court protections. (At the same time, some of them worried that they would be "identified with Christianity" if they formally joined St. John's.)

Some parishioners expressed concern that Fr. Pearson, Bishop Charles, and music director Charles Rus, all DRS members, appeared to be making liturgical and musical changes to accommodate DRS' aims of being "legitimized" under cover of St. John's. Dual-meaning "mantras" related to the Society, including one modifying the Eucharistic prayer, were incorporated into parish services. Even though St. John's is noted for "inclusiveness," members questioned these liturgical novelties.

According to an unofficial written account of a January 11 meeting, Swing admitted having attended one of the "rave Masses" in Sheffield, England. (Those services were later shut down after revelations of misconduct by the raves' cultish clerical leader. The pop services were inspired by the work of Matthew Fox, a "creation spiritualist" Swing received as an Episcopal priest from the Roman Catholic Church several years ago; Fox has held raves at Grace Cathedral, San Francisco).

The bishop noted that at such events "there is often an ecstatic experience that for some people is sheer delight and for other people an opening to God, and therefore has great spiritual quality for some people...."

DRS ADHERENTS present at the same meeting also stressed the positive spiritual impact they experienced from the openness, warmth, energy and uniqueness of the Society and ANDCs, which welcome "anyone of any faith or no faith at all," as one supporter put it. In some cases, though, he said, the effect is to help persons reconnect with Christianity.

And DRS commentators saw a much smaller drug problem than had been described. While drug use is officially barred at ANDCs, it was noted, for example, that the Society has no control over those who take drugs before coming to the parties.

"My understanding is that people coming to these events do not have to encounter [drug use]," said Jim Borrazas, a member of both the parish and the Society. There are "no house dealers" at ANDCs as there are at "commercial raves," he noted.

Still, other DRS adherents' earlier statements about drug use at ANDCs seemed to remain undenied.

On one hand, "we have a lot of people who know an awful lot about entheogens; on the other hand, they have these spiritual practices that look like raves," van Aelstyn said. "I think the evidence is overwhelming that drugs are used [at ANDCs]."

All I get back are categorical denials that are not...credible."

If the Society were "to organize themselves in such a way that they took all legal and financial responsibility for their activities," Swing asked van Aelstyn, "would that, in your view...open the door to a longstanding relationship?"

The lawyer reportedly said he did not see how it could work. He contended that, if some actionable event occurred, "a plaintiff would go after both entities," and that trust between the two had already broken down. He noted that the Society did not provide the parish with its own first account of the June 2002 overdose until six months later.

This provoked DRS supporter Derek Draper, whom other meeting participants rushed to quell after he reportedly began complaining about "lies" and "character assassination."

EVEN SO, THE BISHOP was quoted as saying a few minutes later that: "In terms of peyote use in sacramental services, we have to talk about the question." Swing then asked whether any DRS adherents desired "to be part of [St. John's] so that, in a legal way, you would be under the radar screen of legality, so you could do things at [the parish] that you couldn't do if you were out there on your own?"

The DRS' Gunther Jones said no. Society co-founder Bob Jesse, another "dual member," conceded that he is interested in "religious liberty" and related cases concerning entheogens. But he indicated that van Aelstyn's brief wrongly portrayed him as intending "to drag [ECUSA] into...court...on a religious liberty case," a move he doubted would be successful or that other DRS members would support. He said: "I'm feeling anger now that this thing is in the world, a false representation of who I am..."

There is no doubt that Jesse is serious about entheogens, however. The CSP website states that he "left his position as vice president of business development at Oracle, the world's second-largest software company after Microsoft, to head the [CSP], a nonprofit organization that advocates (among other things) the responsible use of entheogens...for religious purposes."

Some elaboration is provided by a website with the memorable name of *666.com*, which identifies Jesse as "gay, and extremely reserved," but also "a raver who had discovered the magic of Ecstasy—and...devoted his life's work to the religious uses of this drug." He not only founded the CSP but has worked "behind the scenes to convince academics, Catholic priests, psychiatrists, etc. of the benefits of Ecstasy in generating 'direct experience of the sacred.'" In 2001, it was noted, Jesse's CSP published **Psychoactive Sacramentals: Essays on Entheogens and Religion**, containing an essay by religion writer Huston Smith.

Smith is (*inter alia*) a scholar and former colleague of Timothy Leary at Harvard, author of **The World's Religions** (a standard text on comparative religion), and a supporter of Swing's URI. Pearson was quoted as terming Smith—said to have addressed the DRS at St. John's last May 17—as the "greatest theologian of our time."

Interestingly, Smith has recommended investigating whether drug authorities would allow a "duly monitored experiment" in a willing small church or synagogue, that would scientifically test the effects of "a psychoactive as sacramental, perhaps once a month in [the parish's] Eucharist." The suggestion appears in Smith's essay in the aforementioned **Psychoactive Sacramentals**.

Stranger, though, is that Smith advocates entheogens (to which he was first introduced at Leary's home in 1961) despite his own finding that they yield diminishing spiritual returns, are "capri-



California Bishop William Swing

cious" and may open doors to the "demonic." In **Cleansing the Doors of Perception** (a book reportedly noted by Bishop Charles in the past), Smith admits "it has been decades since I have taken an entheogen," with the exception of peyote, "which I took in the line of duty while working with the Native Americans."

A Usenet search revealed that Leary himself appeared at "An Evening of Alternate Realities," one of the DRS' first events in 1992, when they were still held in a club. Leary's talk preceded a dance-till-dawn celebration.

A history of ANDCs on the Society website cites these "distinctive elements" of some of the parties: a "womb room"; "trance event"; "neckid invites" (?); "re-emergence"; and "alchemical transformation."

The Final Chapter?

As January drew to a close and the St. John's dispute attracted more publicity, the chance of "reconciliation" between the parties seemed to be dimming.

At the last of Swing's meetings January 30, he announced that the DRS had decided to leave St. John's. He also announced that Fr. Pearson had agreed to resign, and so had the entire vestry; the parish elected a new vestry February 9, with seven of nine members opposed to Pearson's continued rectorship.

Bishop Swing said he had "no objection to people dancing the night away" at churches in his diocese, noting that some dance to "commune with God." But to have that "drug-enhanced" is to risk the "agony of drug abuse" or death, he said.

His co-religionist, Bishop Charles—who seemed to escape scrutiny in the dispute—was nonetheless upset by the loss of "diversity" at St. John's, sources said.

Pearson later balked, but then agreed again to resign shortly after the vestry election. He joined parish principals in signing a non-litigation pledge, and left as a priest in good standing with a severance package of unannounced value. When he departed St. John's for an unknown future February 12, he wrote a warm farewell to parishioners, ending with: "God has smiled on you; she (sic) has set you free."

The DRS also penned a gracious farewell, noting that the Society's separation from St. John's "does not impact the status" of DRS members who are also parishioners. "We expect these people will remain members of both groups and may serve as informal points of contact in the future."

Van Aelstyn, however, said it was not yet clear how many "dual" members would remain. The lawyer, who—despite his criticisms—plainly agonized over the parish conflict, told *TCC* that the "vast majority" of St. John's is "confident we've done the right thing," and is starting to heal and rebuild, but that members are grappling with a "painful divorce." St. John's also has some serious financial problems to overcome, he indicated.

"It is going to be difficult for this small, poor parish to rise again," he told *TCC*. Even so, he believes that St. John's—which he said has survived much adversity during its 145-year history—will yet endure. ■

Sources also included *The Living Church*, *Pacific Church News*, www.rhythm.org

Rough Road To Canterbury

DR. ROWAN WILLIAMS was, at this writing, hard on the road to his enthronement as Archbishop of Canterbury on February 27—a road which, however, has a number of large potholes.

The most frequent of those so far—Williams' liberal views on homosexuality—have caused disquiet among conservative Anglican leaders around the world, and unprecedented calls from some English Evangelicals for Williams to step down before even taking up the Canterbury post.

The Archbishop has tried to create calm on the issue, saying that, as *Cantuar*, he would uphold the 1998 Lambeth Conference resolution deeming homosexual practice unscriptural, and would not now ordain an active gay, as he had while serving in Wales. But conservative Evangelicals in the Church of England will not drop the matter, mainly, it seems, because Williams cannot seem to drop his personal views on it.

In a televised interview on the eve of his formal confirmation as the 104th Archbishop of Canterbury December 2, Williams seemed to assert that the Bible speaks against *heterosexuals* engaging in homosexual behavior, but is unclear about same-sex activity by those who most practice it.

"If the Bible is very clear—as I think it is—that a heterosexual indulging in homosexual activity for the sake of variety and gratification is not following the will of God," Williams told the TV audience, "does that automatically say that that is the only sort of homo-

sexual activity there could ever be?" He said that he "can see a case for acknowledging faithful same-sex relationships."

Dispatches From The Front Lines

Special Updates On Canterbury,
Pennsylvania & New Westminster

"Presumably, any day now [Williams] will promulgate the analogous dogma that adultery is a sin only when committed between bachelors and spinsters," *Spectator* writer Gerald Warner commented. "The agenda lurking behind this inanity is effectively to abolish sin by redefining it so that it can be committed only in the most improbable circumstances." Other critics also assert that Williams' pro-gay views are but one aspect of a flaw in his approach to scriptural authority.

Yet Williams conceded that—as his predecessor warned—the Anglican Communion could fragment over the issue of practicing homosexuals, as well as women's ordination (which he also supports). Indeed, the push for formal same-sex blessings in the American Church and Canada's New Westminster are poised to test the mettle of both the Communion and Williams.

IN THE CONTINUED BARRAGE against the new Archbishop—so intense that even Williams' Evangelical predecessor pled last fall for an end to infighting—an international contingent of conservative leaders issued a statement late last year which looked to Anglican bishops to uphold the teaching that sex is licit only within lifelong heterosexual marriage. The statement did not mention Williams by name, but was a warning to him and likeminded bishops in Canada and America.

The call came from the All Souls' Group—so-called because it was issued at London's Evangelical flagship of All Souls, Langham Place, just days after Williams asserted a case for rec-

tween Williams and some overseas primates and bishops, in which the former tried to ease the latter's anxiety about his views on homosexuality.

The Evangelical statement was coordinated by Andrew Carey, the journalist son of former Archbishop of Canterbury George Carey, and its signers or backers included leaders of such groups as the Church Society, Reform, and the Oxford Centre for Mission Studies, and at least 11 prelates. Among the latter were Wallace Benn of Lewes, and Graham Dow of Carlisle, in England; Bishops James Stanton of Dallas and John Howe of Central Florida; South East Asian Archbishop Yong Ping Chung; and Nigerian Archbishop Peter Akinola, whose burgeoning province encompasses nearly a third of the Communion's total membership.

The signers said that Biblical norms on sexuality are "first order issues" tested over 2,000 years of Christian history. They must be upheld, they said, in order to avert the unraveling of social cohesion and consequent threats to children, health, and community.

Among those who, perhaps surprisingly, refused to give any assurances in response to the statement were Diocese of London bishops, whose top prelate, Richard Chartres, has said he would not abide actively gay priests in his diocese. The London bishops said that their Declaration of Assent and ordination vows should be sufficient proof of their orthodoxy on sexual morality.

At year's end, Williams tried again to cool things down, saying that he had no plans to push for gay priests, but hoped the church could think about the issue without too much rancor. He admitted that, for many, the issue is not really sex but scriptural authority.

Jensen For Flying Bishop?

English Evangelicals kept the heat on, though, with talk of seeking alternative episcopal oversight from an overseas bishop—quite possibly Sydney Archbishop Peter Jensen—just as Jensen arrived in England for a January speaking tour that had been planned long before Williams was named to Canterbury.

Evangelical leaders indicated that Williams' "false" teachings drove them to consider the anomalous option, pioneered a few years ago by U.S. conservatives now aligned with the Anglican Mission in America. They have sought the guidance of a number of bishops about the matter.

Current divisions could lead to a "breaking point," explained Church Society Chairman, the Rev. George Curry. "When you have leaders teaching error you must do something about it."

Reform Chairman, the Rev. David Banting, said arguments over homosexuality were part of a much wider split in the Communion that is fomenting a realignment between orthodox Christians and those who want a much more culturally-based Christianity.

Jensen—who is rapidly becoming an Evangelical Anglican leader of global stature—did not say he would serve as "flying bishop" for what was said to be up to 150 conservative C of E parishes, and gave several reasons why a "breakaway" would be inadvisable. The idea was also scored by his Australian peers as illegal and divisive. But Jensen did not completely rule out the notion.

"This is not something I'd be looking for," he said, but added that dissenting orthodox Christians "need to be looked after." Just before his visit, he also expressed concern that Williams still seemed to be "hoping that the church will moderate its views toward him."

Jensen was thought more likely, though, to try to help bro-

another episcopal visitor for C of E Evangelicals before agreeing to serve as such himself.

While in England—where he shared Sydney's strategies for converting a tenth of the population to Biblical Christianity—Jensen urged Williams to "espouse the teaching of scripture" so as not to hinder the church's mission.



Archbishop of Canterbury Rowan Williams

But, while noting the importance of the Archbishop of Canterbury, he also asserted that recognition and unity in the future Communion must rely on more than the person filling that role. It will have to be a shared responsibility, to make sure orthodox Anglicans are not abandoned, he said. He also backed the concept of non-territorial episcopal oversight within official Anglicanism.

Dissenting parishes such as those in New Westminster should receive equal recognition and rights as loyal Anglicans, Jensen asserted, and must be included in "our very significant network of Anglican Evangelicals in [England], and in the huge and very important churches of the global South." Indeed, it is this—the rising impact of conservative developing world provinces—that makes western liberal Anglicans increasingly anxious.

Global South primates are expected to once again bring pressure against western-imposed liberalism at May's Primates' Meeting in Brazil—Williams' first as Archbishop of Canterbury. One report asserted that some of those leaders are prepared to "declare themselves 'out of communion' with anyone who violates biblical standards..."

"Politician Or Theologian"?

Williams, of course, has proven controversial on more than just the gay issue. He has, for example, rapped the west's anti-terrorism initiatives, notably on Iraq.

Actually, the erudite and cerebral Williams holds such an unusual blend of theological, social and political views that he offers a little something to offend, as well as please, everyone in the church. He also raises issues less often addressed by other Anglican leaders, *e.g.*, he recently expressed doubts about the compatibility of Christianity and Freemasonry, this time garnering support from the Evangelical Alliance.

What all this seems to mean is that Williams can be refreshing or maddening—and that sometimes he is both simultaneously.

That seems to account for some of the reaction to his Dimpleby Lecture, a prestigious annual talk Williams was chosen to give in mid-December. Delivered to an audience of politicians, academics, church leaders, newspaper editors and other opinion formers in central London, it was termed by one religion writer "one of the most intellectually ambitious and far-reaching speeches from an Archbishop of Canterbury for 30 years."

In the televised lecture, Williams argued that governments as they are evolving today can no longer offer any moral or ethical

vision, and pled for a role in public life. Religion is needed to guide economics and politics which have lost their moral way, he contended.

It is an appeal that garnered positive attention from several church sources. And were it made in the U.S., it would be cheered by many conservative Christians faced with forces seeking to turn America's freedom of religion into freedom *from* religion.

However, Williams couched these assertions in a complex, closely-argued address based on **The Shield of Achilles** by former White House advisor Phillip Bobbit—a seminal work contending that the traditional model of the nation-state is being replaced by the market-state, more focused on economic prosperity and consumerism.

His "highly political" speech was scored by the British government's Home Secretary for its "many contradictions"; it also sparked a divide among business leaders, some of whom also are people of faith. While some in the business community, joined by left-wing policy analysts, were supportive, many others condemned Williams' analysis, and/or his preaching on subjects outside Canterbury's traditional purview.

"Does this man want to be a politician or a theologian?" asked Ruth Lea of the Institute of Directors, an Anglican. "I see a lot of this as a political tract of a left-wing cleric..."

The lecture also seemed to some a fruitless way to "recapture the imagination of our culture for Christianity," one of Williams' stated goals.

In the Dimpleby Lecture, Williams was given an "extraordinary opportunity" to speak to the whole nation "in vivid contemporary language of the most important reality of all, of One who came into the world who was greater than the world itself," said one U.K. writer, Geoff Thomas. But he chose instead "to speak on sociology and economics, and the contemporary relation of people and government in a wearying and unpersuasive manner."

Even *Sunday Telegraph* TV critic John Preston—a self-confessed atheist—noted that it "wasn't until 30 minutes of a 40-minute lecture had gone by that God even got a mention."

The "suspicion grew that...Dr. Williams has spent far too long in focus groups learning to speak like a vending machine," Preston wrote. "By the end, as well as making Douglas Hurd look as if he was about to pass out with boredom, he had managed to say both too much and not enough. What meat there was came swaddled in fluff and jargon, amounting to little more than a ragbag of abstractions devoid of any thrust or resolution."

"The unbelieving liberal agenda which the Anglican bishops have made their very own religion results in this tragedy," Thomas wrote. "How irrelevant the gospel message must seem to the world if the Archbishop of Canterbury thinks it is irrelevant to him."

On The "Road To Peace," After All?

Williams, however, is still capable of being surprisingly liberal.

The most dazzling case in point was when he recently that the C of E should seriously consider creating a third "free") province for English traditionalists, should the church admit women bishops, a topic now under discussion.

"To the liberal establishment...the very idea is institutive blasphemy," wrote England's *New Directions*. "To the less confident orthodox it has sometimes seemed an impossible dream. To Forward in Faith and its allies it has long appeared the possible solution to almost everyone's difficulties."

In explaining his interest in the third province idea, Williams noted that both those for and against women's ordination have said that one cannot "perpetuate a situation in which, in one body, the ministry of some is regarded wholly negatively."

William doubtless also recalls that the upheaval and losses the C of E suffered after the '92 vote for women priests were not slowed until the General Synod approved special provisions, most notably "flying bishops," for opponents the following year.

There are "large questions about what happens to a substantial minority for whom [women bishops] would be the last straw—people for whom the Act of Synod would no longer be...adequate," Williams said.

What, in that case, is "the least evangelistically and spiritually damaging form of separation?" asked Williams.

He said that the separate province notion and linked questions of property and finance need to be thought through now, and "not just in haste" after women bishops are approved, if only to clarify for traditionalists "what their options are."

Hailing Williams' courage in opening this debate, *New Directions* observed that: "A Third Province, or whatever it may be called, would enable fellow Christians to [free] one another...to serve the Gospel and enjoy a relationship of mutual respect and renewed affection."

There is still "much work to do," the magazine said, "but only the most mean-spirited would refrain from welcoming an honorable man's apparent intention to find the road to peace."

Moyer: Back To Africa— But Still In Rosemont

By Charles H. Nalls And The Editor

TRY AS HE MIGHT—and boy, has he tried—liberal Pennsylvania Episcopal Bishop Charles Bennison has not yet managed to uproot a priest he defrocked last September from his thriving parish.

Bennison's treatment of prominent orthodox rector, Fr. David Moyer, has been so unpopular around the Anglican world that few are complaining very loudly about the unprecedented, anomalous maneuvers which have kept Moyer in place and functioning at Good Shepherd, Rosemont.

In the latest of these moves—which have confounded Anglican corporatists—Moyer seems to have been placed further out of the reach of Bennison, while still serving in his diocese.

The bishop apparently thought he was rid of Moyer when he deposed him last fall for alleged "abandonment of communion," though the cleric had not left his Episcopal ministry.

Within minutes of the deposition, though, Moyer was made a priest in the Central African province, and then was transferred to the Diocese of Pittsburgh. That diocese's conservative bishop, Robert Duncan, named Moyer to some Pittsburgh posts but also told him to continue serving Good Shepherd—which he did, with the full support of its vestry and parish.

Duncan, who had earlier tried to help resolve the dispute, declared Bennison's unilateral action in deposing Moyer "utterly null and void, both legally and morally." He cited among several reasons for reinstating the priest his desire to open a discussion about "limiting episcopal power" (which had earlier gotten a big boost in a successful federal lawsuit, *Dixon v. Edwards*, brought in the Accokeek case by Washington's former acting bishop).



Bishops Bennison (left) and Duncan (center), and Fr. David Moyer.

"This church is disintegrating right before our eyes because the bishops refuse to talk about the problem," Duncan said in part. Moyer, who also leads the orthodox Forward in Faith, North America (FIF-NA), "represents what Episcopalians believed 30 years ago. I'm sure [the issue is] not about putting out those who believe what the church has always believed."

Duncan was joined by an array of bishops at home and abroad—including the outgoing and incoming Archbishop of Canterbury—who refused to acknowledge the validity of Moyer's deposition.

Bennison thought he was vindicated, though, at last fall's Episcopal House of Bishops meeting. A proposed resolution would have scored (*inter alia*) Bennison's failure to resolve a conflict with Moyer, and Duncan for his "extra-canonical" actions. But the House instead asked a committee to come back with other ways to deal with "breaches of collegiality" among the bishops—at the same time asserting, though, that depositions should be recognized by all Anglican bishops in the world.

Bennison thus expected universal acceptance of his deposition of Moyer for defying his authority—though theology actually what divides the two. The Pennsylvania prelate's revisionist positions and actions with regard to scripture, homosexuality and women's ordination have long prompted Moyer to resist the bishop's formal episcopal visitations to Good Shepherd. Bennison also termed Moyer "schismatic" due to FIF-NA's nomination of him to be an anomalous "flying bishop" for U.S. traditionalists. The bishop and his standing committee concluded on these bases that the priest had already "abandoned his ECUSA ministry—an offense for which canons allow deposition without trial.

BENNISON'S LATEST ATTEMPT to oust Moyer came in a December 2002 letter, in which he asked Duncan to move the cleric he had not licensed from Good Shepherd. That put Duncan on a spot, since, if an ECUSA diocese in which a priest is canonically resident fails to discipline him, the right to do so falls to the diocese in which he is serving.

But Duncan again pulled off an end-run, though one that caused murmurs among conservatives: He transferred oversight of Moyer back to the Diocese of the Upper Shire in the province of Central Africa and its prelate, Archbishop Bernard Malango.

Pittsburgh diocesan spokeswoman, Ronda Carman, said Duncan took that action because he did not want to defy canons by refusing Bennison's request, or to remove Moyer. Some reports suggested that Duncan also was acting to avoid possible presentment charges.

Fr. Moyer "is still welcome to function in Pittsburgh," Duncan said. "He's just no longer (canonically) under me."

His thoughts were more fully explicated when portions of his response to Bennison were revealed in January.

"Your desire is for me to cooperate in removing the priest over whose status the peace of a vibrant congregation, the health of a diocese, the welfare of a province and, in fact, the bonds of

"Far too many have entered the local, national and global battle over the Rev. Dr. David Moyer, SSC, including the present and immediate past Archbishops of Canterbury, for me to simply agree to what you ask, in the form in which you ask it.

"So now you have made a request according to the canons, and I must answer according to the canons," Duncan wrote. "I have made my case and done what I could to focus the issues between us. No part of what I have done have I done joyfully; in fact, all of it has been with the deepest reluctance, sadness and regret. It is obvious that there is a rising international tide of disdain for the handling of this entire matter. In the face of abuses and apostolic embarrassment the criticism will only increase. At some stage it will be addressed.

"In the meantime, since you want me to take responsibility, I will do the only thing left other than that for which you ask directly, a complicity in which I cannot engage..."

"The parish is technically within the Diocese of Pennsylvania," Moyer said at the time, "but you could say that because I'm a priest of Bernard Malango's, he is indeed the functioning bishop of Good Shepherd. I regard it that way, and the vestry would, too."

So again, Fr. Moyer remained at Good Shepherd. And Bennison appears unable to bring new church proceedings against the cleric in his own diocese without admitting that his previous "deposition" of Moyer was invalid.

Neither did Bennison succeed in his bid to intimidate parishioners in meetings last fall with threats that—unless Moyer left—he and the diocese would go to court to seize Good Shepherd's property.

But even that possibility may be dimming, since any proper move on the property would require proof that the bishop's deposition of the orthodox priest was valid.

And for the moment, Bennison is already entangled in lawsuits earlier brought by Moyer, accusing him of fraud, misrep-

the bishop had filed a motion to dismiss the suits, based on the episcopal power granted in *Dixon v. Edwards* (which could prove to be his strongest weapon in the long run). Moyer's attorneys countered that fraud and collusion charges against the bishop are an exception to the court's usual non-interference with internal church discipline, and bring the case within the state trial court's purview. A decision on the motion was expected shortly.

As a result of his efforts to break up what had been a traditionalist bastion in his diocese, Bennison has also sued for the property of St. James the Less, Philadelphia—a ruling on which was expected at any time—and was himself sued by All Saints', Wynnewood, as a result of a dispute similar to that involving Good Shepherd.

INDEED, BENNISON ALSO recently tried to get All Saints' Canadian-born priest-in-charge, Fr. Eddie Rix, removed by what was already his home province, Central Africa. (The orthodox cleric was ordained there after being turned away by the liberal Canadian province.) Rix had continued serving All Saints' after Bennison refused to renew his license, and canons say that unlicensed clergy may not serve more than 60 days in a diocese not their own.

Rix pled guilty to that offense at a December 30 court hearing in Zambia, after which he was allowed to cite mitigating circumstances. In light of those, he was sentenced to a verbal reprimand privately issued by Lusaka Bishop Leonard Mwenda—who then told Rix to return to All Saints'.

Bennison failed yet again, and this defeat made any bid to get Moyer disciplined in Central Africa unlikely.

Some now believe that the bishop has boxed himself into a corner, becoming, as one parishioner put it, a "prisoner of his own wrongful actions."

Meanwhile, the Pennsylvania dispute continues to have great import for the Anglican Communion. That was the assertion of a "Manifesto for a New Anglican Reformation" recently issued by several scholars who are members and friends of Good Shepherd, who said they are "at the epicenter of a crisis that is spreading" to the wider Communion. Stressing that heresy must be confronted, they called for repentance, reform, renewal, and increased accountability within Anglicanism.

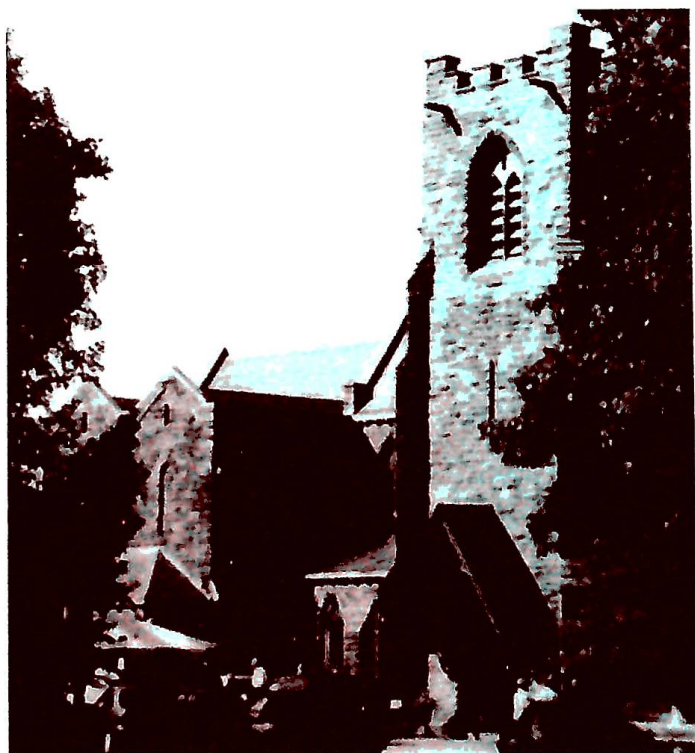
And if—as the Pennsylvania case suggests—transnational licensing and assignment is possible in the Communion without the local bishop's okay, then some observers conclude that provincial territorial sovereignty is a thing of the past. As such a change could encourage jurisdictional line-crossing by revisionists and conservatives alike, it could hasten theological realignment across the Communion.

Talks End In NewWest; ACiNW Eyes Separation

MEDIATED TALKS, earlier urged by Canada's Anglican House of Bishops, have ended between New Westminster (Vancouver) Bishop Michael Ingham and eight parishes opposed to the blessing of same-sex couples.

The blessings, approved by the diocesan synod and Ingham last June, were not implemented—but not shelved—by Ingham in light of the talks.

Now, though, the eight parishes—who say that gay unions are unsupported by scripture or Anglican Communion policy—reportedly have indicated that they no longer wish to discuss



Good Shepherd, Rosemont, PA

out
for ACiNW's Feb-
ruary 9 celebration
of faithful Chris-
tian witness in the
Vancouver area.



reconciliation, but separation. Ingham said no further talks are scheduled, however.

The "simple reconciliation the bishop has been talking about is not enough for us," said the Rev. Paul Carter, a spokesman for the eight parishes—collectively known as the Anglican Communion in New Westminster (ACiNW).

Ingham himself seemed to realize that proceeding with homosexual blessing rites—which he always planned to pioneer in Canada—would bar or vitiate any settlement with ACiNW.

The ACC House of Bishops called for mediation between the parties in October, after ignoring a call for a "flying bishop" outside Ingham's control from ACiNW parishes seeking to support the House's own current policy against same-sex blessings.

The world's 38 Anglican primates (provincial leaders) have urged such alternate care for parishes alienated from their bishop for theological reasons. But Canadian bishops opted instead for the improbable "reconciliation" effort. ACiNW was now said to be approaching non-Canadian bishops for help.

THE END OF TALKS could move Ingham to proceed with the gay rites. However, he still faces strong opposition internationally. Moreover, his diocese has serious financial problems caused by a backlash to the blessings decision.

For its part, the diocesan synod decided recently that, if New Westminster is not getting financial support from parishes opposed to gay blessings, neither would the national church.

The special diocesan synod was convened January 18 to deal with the diocese's substantial drop in revenue. While just eight parishes are completely withholding their assessments, they include some of the diocese's largest congregations; giving also is said to be down at a number of other churches.

At the January meeting, the parishes at odds with Ingham and the synod made a motion to contribute their assessment to the Anglican Church of Canada (ACC), in trust to the diocese if need be. But this was defeated as "unAnglican," since it would bypass the diocese and bishop (which usually send a portion of income they receive to the national church). Such a move was also deemed "a vindictive theological weapon" (as one observer put it).

The protesting parishes were already sending proportional monthly payments directly to the national church, which was not involved in NewWest's gay blessings decision. However, despite the ACC's dire need for money—it has a huge financial obligation toward a settlement fund for residential school abuse victims—Bishop Ingham "has requested that the ACiNW checks not be cashed," said the synod witness.

But wait: the diocese decided that it will accept funds sent directly by members within ACiNW parishes. "The illogic of a patent double standard was pointed out, but dismissed," said the eyewitness.

The synod also agreed to put up several diocesan properties collateral for the \$1.6 million diocesan contribution to the residential schools settlement.

the income shortfall. These included reducing staff, virtually liquidating a \$400,000 parish-growth and -planting fund, and cutting the assessment to the national church office by roughly \$220,000 a year for five years.

THOUGH INGHAM COMPLAINED about having to make the cuts, he seems undeterred from his agenda. In January, while talks with ACiNW parishes were continuing, he also warned that: "There is a limit to all human patience. You cannot hold the church to ransom." Four of the diocese's 80 parishes want to proceed with rites for same-sex unions, and more are expected to follow suit, he said.

Yet implementing the homosexual rites would cement a costly split. It would also encourage outside interference in New Westminster.

ACiNW parishes might now look for help, or for a model to emulate, to the Anglican Mission in America (AMiA), overseen by the Anglican archbishops of Rwanda and South East Asia.

Five ACiNW members attended AMiA's recent winter conference in South Carolina, and AMiA Bishop Charles Murphy spoke at another Vancouver-area ACiNW celebration of faithful Christian witness, attended by some 1,000 persons on February 9.

Other conservative foreign Anglican primates or bishops also may be moved to extraordinary action if Ingham proceeds with same-sex blessings.

Indeed, some overseas leaders seemed particularly stunned last June when the strain of liberalism they thought was mainly confined to the U.S. showed up "officially" in Canada—lending credence to warnings by a few primates that the American virus would infect other parts of the Communion.

Despite his own pro-gay views, new Archbishop of Canterbury Rowan Williams has pledged to maintain Communion policy on the matter, including when Ingham issues his rite of same-sex blessing.

"I don't think this...is something that any diocese can declare on its own," Williams recently said, adding that it raises serious questions about doctrine and marriage. He said the ACC would first have to deal with NewWest's move, after which Anglican primates would have to tackle the matter.

And the primates will hit hard, if Central African Archbishop Bernard Malango has his way. The outspoken Malango recently warned Ingham that "many primates have been communicating" on the divisive gay issue, and that Ingham will put himself outside the Communion if he goes ahead with his agenda.

While talk of homosexuality offends the African culture, he said that this is also "a salvation issue. We cannot stand by while people are being led away from the redeeming love of Jesus Christ. It is not loving to be silent" in such a case, he told the U.S. Anglican Congress in December.

"Anyone who thinks we will never speak out or act because Canada and ECUSA have so much money does not understand what it means to be poor and faithful," Archbishop Malango said. "We would rather do without in this life than have it easy now and miss out in eternity. We know what it means to do without. We will choose the right course, even if it is costly. Faithfulness cost Jesus everything." ■

Sources for stories in this section also included *The Living Church*, *The Times* (London), *The Daily Telegraph*, *The Guardian*, *Church Times*, *The Church of England Newspaper*, *Episcopal News Service*, *Associated Press*, *Sydney Morning Herald*, *Australian Broadcasting Corporation*, *The Age*, *Pittsburgh Post-Gazette*, *Philadelphia Inquirer*, *Virtuosity*, *Vancouver Sun*, *National Post*

Festivals of Faith, 2003

Proclaiming One, Holy, Catholic & Apostolic Church

Bringing loyal Anglicans together for worship, teaching and fellowship.

Festivals Are Planned For:

May 3rd, Atlanta, The Church of Our Savior
Fr. Tanghe, Rector. Tel: 404 872-4169
wtanghe@america.net

May 3rd, Detroit, St. John's Church
Fr. Kelly, Rector. Tel: 313 962-7358
rector@stjohnsdetroit.org

May 31st, Chicago, St. Paul's by the Lake
Fr. Heschle, Rector. Tel: 773 764-6514,
frjhh@stpaulsbylake.org

June 14th, Bladensburg, St. Luke's Parish
Fr. Heidt, Rector. Tel: 301 927-6466,
michael_heidt@hotmail.com

June 21st, Charleston, The Church of the Holy Communion
Fr. Sanderson, Rector. Tel: 843 722-7345
fr.dow@juno.com

July 12th, Fort Worth, The Cathedral Church of St. Vincent
Fr. Cantrell, Tel: 817 267-8869
rcantrell@sves.org

October 18th, Fresno, St. James Episcopal Cathedral
Fr. Raines, Tel: 559 222-3721

November, Dallas (Hispanic Festival, to be confirmed)
Fr. John Heidt, Tel: 214 941-0339
fjheidt@netzero.net

November 8th, Carlsbad (CA), St. Michael's by the Sea (date to be confirmed)
Fr. Moquin, Rector. Tel: 760 729-8901

Speakers To Include:

***The Rt. Rev. J. Iker, The Rt. Rev. K. Ackerman,
The Rt. Rev. W. Wantland, The Rt. Rev. E. MacBurney,
The Rt. Rev. J. Schofield, Br. Kirt, OSB, The Sr. Elaine, ASSP,
Fr. D. Kennedy, SSC, Fr. J. Heidt, SSC, Fr. G. Kirk, FIFUK,
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Focus

P.B.'s Anti-Americanism Gains High-Level Attention

A number of western Anglican bishops were still contending at deadline that no conclusive case had yet been made for a U.S.-led attack to disarm Iraq, but the Episcopal Church's leader took criticisms of the U.S. a step further, gaining some national attention in the process.

In a stinging rebuke of American foreign policy, Presiding Bishop Frank Griswold told *Religion News Service* in January that the United States is rightly "hated and loathed" around the world for its "reprehensible" rhetoric and blind eye toward poverty and suffering.

He evidently made no mention of the unparalleled amounts of foreign aid and other assistance the U.S. government and many U.S.-based groups have provided toward alleviating both.

Griswold said: "I'd like to be able to go somewhere in the world and not have to apologize for being from the United States."

The head of the 2.2 million-member Episcopal Church (ECUSA) blasted the Bush Administration for its wartime rhetoric, especially labeling Iran, Iraq and North Korea an "axis of evil."

"Quite apart from the bombs we drop, words are weapons and we have used our language so unwisely, so intemperately, so thoughtlessly...that I'm not surprised we are hated and loathed everywhere I go," he said.

Griswold's comments were brought up in a January 27 White House press briefing by feisty veteran newsman Les Kinsolving, a Baltimore-based radio commentator and reporter for *WorldNetDaily*.

Repeating Griswold's remarks to presidential press secretary Ari Fleischer, Kinsolving asked if the president took such comments seriously, "or does he categorize [them] with Sen. Patty Murray, who is now becoming known as Osama Mama?"

"Lester," Fleischer replied, "I think the president has repeatedly said that—and you'll hear this in the State of the Union from the president—that he believes that it's important...that [the] caring and compassionate record of the American people and of our...government be shown and shared to the world. Some will see it that way; others may not. The president will continue to focus on what he knows the [U.S.] represents, which is a wonderful beacon of caring and compassion around the world."

GRISWOLD'S REMARKS also drew critical comment from former President George H.W. Bush while he was in Stamford, Connecticut, January 27 to receive the World Affairs Forum's Altschul Award from UN Ambassador John Negroponte.

With Fox TV personnel recording the incident, the 41st president—an Episcopalian himself—quoted once more Griswold's complaint about having to apologize for America, which is "hated and loathed...for indifference to human suffering."

The retired president described this "rhetoric" as "highly offensive...Knowing the president as I do, [the comments] were uncalled for and hurt this proud father very much.

"We are the most generous, fairest nation in the world," Bush was quoted as saying by Kinsolving's January 28 *WorldNetDaily* report. "How can this man of God think so little of the United States providing food and other aid?" (Another report quoted



Bishop Griswold

Bush as noting that the U.S. provides 60 percent of world food aid, and does more for AIDS than any other country.)

"What we do is generous, kind and compelling as a peace-loving nation. Unlike the bishop, I never will feel the need to apologize for this great country, the United States," Bush said to strong applause.

"Should we be loathed for freeing Afghanistan? Or for taking action against a ruthless dictator who has gassed his own people and wants to acquire more

deadly weapons?" he asked. "I know this president better than the bishop. He is a man of faith himself."

Bush noted that former Episcopal Presiding Bishop Edmond Browning was a "pacifist while I was working up to do battle to liberate Kuwait." But he said he does not know Griswold—whose office in New York he had telephoned to verify news reports of the P.B.'s statements; but, Bush said, he never received an answer.

IN A WAVE of online reaction to Griswold's comments (on which more in a minute), one Episcopalian who said he had worked with the former president termed him "one of the most...gracious people" he had ever encountered. He is "genuine and sincere" and "not given to...rough and tumble political rhetoric...This makes his critical comments particularly significant."

Kinsolving noted that the Fox News television crew was on hand in Stamford at the request of the TV program *Hannity and Colmes*, which aired Bush's reaction to Griswold's remarks.

When Kinsolving phoned ECUSA's national headquarters in Manhattan to ask about Bush's statements concerning Griswold, Deputy News Director Jan Nunley reportedly replied: "No comment. The presiding bishop and the Executive Council are having a meeting in Santo Domingo in the Dominican Republic."

Shortly thereafter, Nunley reportedly compared Kinsolving with Linda Tripp (whistleblower in the Clinton/Lewinsky saga), accusing him of secretly tape-recording her words in a telephone call from Maryland.

"Didn't you learn anything from Linda Tripp? Tape-recording telephone conversations without consent is a felony offense in Maryland," Nunley told the reporter in an e-mail, in which she quoted at length from Maryland's wiretapping law.

Kinsolving replied that he had not tape-recorded Nunley's "no comment" response, nor had he telephoned her from Maryland. He also noted that, at the request of prosecutors, the case against Tripp was dismissed for insufficient evidence by a Howard County (MD) judge in June 2000.

"Ton Of Wrath"

Meanwhile, Griswold's anti-American statements evoked a "ton of wrath" online, as one writer put it, with a few commentators calling for the P.B. to apologize or resign—or perhaps to stay in the Dominican Republic.

Griswold, of course, had a fair amount of company at this writing in his opposition to military force in Iraq, especially if

it involved a pre-emptive strike. Evidence for going to war seemed insufficient to many, and there are some serious known threats in other countries.

HOWEVER, GRISWOLD'S ANTI-AMERICAN REMARKS struck many as going too far. Here's a sampling of reactions from online observers:

"Dear Mr. Griswold: I'd like to be able to go somewhere in the world, and not have to apologize for being an Episcopalian. It's been an embarrassment since before you were 'made' P.B., but your tenure hasn't in the least helped."

"Fine, Frank—give up your hateful Western power and privilege and heritage, and move to Saudi Arabia, and see how far your delicate conscience gets you..."

"No one should be fueling this 1.2 million-member (sic) church (counting the deceased still on parish rolls) with their money. Close the wallets and purses."

"I'd like to be able to go somewhere in the world and not have to be my liberal, relativist, Western-hating, Christian-whacking, smooth and smarmy self—which I could only become in the first place because I grew up in a liberal democracy founded on classical Christianity, and not a communist dictatorship or Islamic republic. I want to have my cake and eat it too."

"Bishop Griswold...fits in nicely with the 'atheist left'—the 'Blame America First' crowd. [He] thinks the world is right to loathe us and that we do almost nothing about poverty, disease, and suffering. His denial of America's record of charity and humanitarian aid has blinded him to reality. The left is never satisfied."

"Any decent, intelligent, patriotic American would...know from the outset that such an apology would not only be totally unpatriotic, but in great conflict with truth and fact."

"No wonder folks are leaving [ECUSA]! The left typically thinks that money and education are the answers to all the world's ills. If Griswold would read his Bible and believe its truths he would learn that sin, in ourselves and in the world, is the cause of every evil, and I am not speaking about smoking, driving an SUV and 'intolerance.' President Reagan drove the left nuts with his 'Evil Empire' speech, but he was proved right. Griswold is more like the gutless appeasers who would rather give evil a chance than stand up to it. The communists used to call these people 'useful idiots.' To Bishop Griswold I say 'spare me the sermon and clean up the mess in your own denomination.'"

"I am a veteran of a number of years of U.S. military service and a proud American citizen who recognizes both the heroism and the ugliness of our great country's history. I would never apologize to anyone for being from the [U.S.]. Perhaps Griswold didn't catch the comments by [Prime Minister] Tony Blair...in the U.K. the other day. Slightly paraphrased, he said that the [U.S.] is always having to clean up Europe's dirty laundry and he believes that it is England's duty to get its hands dirty, too, alongside the U.S. If Griswold is so damn unhappy being an American let him get the hell out!"

Diane Knippers, an Episcopalian and the president of the conservative Institute on Religion and Democracy in Washington, called Griswold's remarks "extremist" and unhelpful. She said she has found both positive and negative views of the U.S. in other parts of the world, but noted that: "We are still the nation where people are constantly knocking at the door to get in."

GRISWOLD REPEATED some of his sentiments in Washington National Cathedral January 26, also scoring American reluctance to spend more to combat the AIDS pandemic in Africa—though President Bush said he would do just that in his State of the Union address two days later.

Stalwart ACA Bishop Called Home

The Rt. Rev. Bruce Stewart Chamberlain, a hardworking, devoted Continuing Church prelate, died January 29 in Conway, New Hampshire.

Chamberlain, of Madison, New Hampshire, was Bishop Emeritus of the Anglican Church in America's Diocese of the Northeast.

He was a graduate of Springfield College in Springfield, Massachusetts, and General Theological Seminary in New York. While still in the Episcopal Church, he served as rector at two parishes in Massachusetts, Christ Church, Rochdale, and St. Peter's, Springfield, and one in Connecticut, Grace Church in Hartford. In the ACA he was rector of St. Margaret's Church in Conway, whose parish home he helped to build.

He was bishop of the Missionary Diocese of New England, an Anglican Catholic Church (ACC) diocese which voted over ten years ago to join the ACA, a merger combining the American Episcopal Church and a part of the ACC. He served as bishop of the restructured and renamed Diocese of the Northeast until his retirement in 2002. He was succeeded by Bishop George Langberg of New York.

Chamberlain also was director at Bement Center Camp in Charlton, Massachusetts, and on the faculty of St. Michael's Conference. He founded St. Luke's Anglican Church Camp.

"He was totally apolitical and totally pastoral in his approach, which made him a good bishop and a good man," ACA Archbishop Louis Falk said of Chamberlain. "He was the kind of man who, when you went to a meeting and saw him there, you thought, 'Good, there's one really good guy here'... We'll miss him really badly."

Indeed, we here at TCC recall the crusty but soft-hearted Chamberlain as an exemplar of the true apostolic character. He helped provide, and was himself, a firm foundation for the



Bishop Chamberlain

Continuum in the northeast and beyond.

Bishop Chamberlain is survived by his wife of 52 years, Lois Clark Chamberlain; two sons, three daughters, ten grandchildren and a brother.

A funeral Mass was held February 3 at St. Paul's, Portland, Maine, with Archbishop Falk, Bishop Langberg, and other clergy and laity in attendance.

In lieu of flowers, donations may be made to the Camp Endowment Fund of the Diocese of the Northeast, c/o Katherine Lippman, Treasurer, 189 Shearer Street, Palmer, MA 01069.

Sources included Peg Downing of *The Anglican Herald*

White House spokeswoman Mercy Viana said the president is committed to humanitarian aid in Afghanistan and North Korea and working with the UN to disarm Iraq.

"Our national security depends on success in the war on terrorism," which, while it may include military action, will also involve "judicial, diplomatic, financial and humanitarian actions, both at home and abroad. Our goal is to protect the American people and shape a future of peace."

Clean-Up

In a January 30 public letter to former President Bush, Griswold maintained that his comments "were taken out of a larger context" relating to his travels as presiding bishop to many countries "overwhelmed by poverty and disease."

However, he asserted that: "It is only when I apologize for or explain what they perceive as our unilateralist and self-serving ways which ignore the needs and suffering of their nations that we are able to enter into a relationship of mutual care and understanding."

Yet he conceded that "we in the [U.S.] have open and generous hearts, and are ready to respond to suffering in other parts of the world. Our national policies need to be grounded in that generous spirit," he told Bush. "Our leaders need to appeal to our better natures, and not simply to our fears about our own welfare."

Also on January 30, Griswold released a response to President Bush's State of the Union message. This more warmly-toned statement, "The Challenges of Global Citizenship," echoed previous ones on the Iraq situation issued by Griswold and other church leaders.

The statement called on the administration to "exhaust all diplomatic and multilateral initiatives as the alternative to waging war" on Iraq, warning that "unilateral" actions would strain tenuous relationships with other nations, and undermine the goal of stopping terrorism and the proliferation of weapons of mass destruction.

Griswold also praised Bush for his decision to commit \$15 billion over the next five years for the global fight against HIV/AIDS.

He said this initiative is a good response to the "opportunity and responsibility" America has to put its values to work in the world. "A nation that is a super-power, and declares itself to be 'under God,' must exercise the role of a super-servant," he said.

Politicians And Wise Men

Across the pond, the possibility of military conflict with Iraq was the backdrop for startling comments by new Archbishop of Canterbury Rowan Williams, who likened politicians to the Three Wise Men of the Bible.

In his Christmas message, Williams said that, in telling Herod about the Christ Child before making their way to Him, the wise men unwittingly touched off the massacre of Bethlehem's children.

"It is as if the wise, the devious and the resourced can't help but make the most immense mistakes of all," he said. "The strategists who know the possible ramifications of politics miss the huge and obvious things and wreak yet more havoc and suffering. Despite better communications, intelligence and surveillance than ever before, the innocent continue to be killed. Here we all are, tangled in the same net...stepping deeper and deeper into tragedy."

Sounding a somewhat different note, the Archbishop of York, Dr. David Hope, spoke in his Christmas Day sermon of his antipathy toward war, but said that military conflict might be necessary as a last resort, in light of Iraq's "disregard...of successive UN resolutions."

But Hope's greater emphasis was on praying for peace. He wrote a cover letter for a recently-published collection of Epiphany season prayers for peace requested by the C of E's General Synod.

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

Coalition Aims To "Claim" Same-Sex Blessings

Nearly 200 gay Episcopalians seeking approval for a rite to bless same-sex couples at this summer's General Convention gathered at Christ Church Cathedral in St. Louis recently to prepare for a major convention battle over the issue.

The November gathering of "Claiming the Blessing" (CTB)—which was part pep rally, part prayer meeting, part strategy session—included representatives of 38 states, with almost a quarter of participants due to serve as deputies to the convention in Minneapolis—the same place where, in 1976, ECUSA broke from apostolic order to approve women priests and bishops.

Though General Convention has never expressly approved the blessings or ordinations of active homosexuals, both have occurred with impunity in many Episcopal Church (ECUSA) dioceses, and two dioceses, Kansas and Delaware, have publicly announced plans to offer same-sex blessings. The 2000 General Convention gave unprecedented support—but not liturgies—to "committed" homosexual and unwed heterosexual couples.

Now, gay Episcopalians will ask the 2003 General Convention for the same thing they sought in 2000: the development of a **Book of Occasional Services** rite for blessing homosexual couples.

This year, however, Integrity President, Fr. Michael Hopkins of the Diocese of Washington, described the renewed request as a principled compromise and an act of humility.

"We are quite deliberately advocating for a rite whose use would be optional, for the sake of the



NOTING THAT nothing much happened when ECUSA pioneered the Anglican Communion's first woman bishop, former Presiding Bishop Edmond Browning (pictured) sought to allay any worries among gay activists about serious repercussions in the Communion if ECUSA approves gay blessing rite.

unity of the church we love," he said.

"We believe...that our relationships are equal to heterosexual relationships, whether or not the term 'marriage' is appropriate for them, and so...we believe the rite used to publicly celebrate them should be equal. But that is not what we are asking for. We are compromising, moderating our position...in the spirit of a resolution from the 1920 Lambeth Conference (Resolution 9: VII) 'We believe that for all, the truly equitable approach to union by way of mutual deference to one another's consciences.'"

Hopkins said that gay and lesbian Christians "make up a significant portion of [ECUSA]," and that, whatever happens at the convention, homosexuals "will not attempt to get our way threatening to leave. I ask those on all sides of this debate to make this commitment as well."

He said he and fellow homosexuals do not want to force same-sex blessings on conservative Episcopalians, nor do they want such church members to "go away."

But he challenged conservatives to stop "scapegoating" lesbian and gay Christians for every contemporary ill in the church, particularly for our current state of disunity or the potential unraveling of the Anglican Communion.

He maintained that "scriptural interpretation and authentic traditions including the very different polities that exist in different provinces of the Communion and whether or not local autonomy

a defining characteristic of Anglicanism," are "just one tip of that very large iceberg" which would still be there if the sexuality issue went away tomorrow.

Indeed, the Communion has been buffeted by internal authority problems and their divisive results for decades. However, conservative ECUSA groups are joined by many Anglican leaders around the world in viewing the current western liberal push for acceptance of homosexual practice as the issue that most threatens the Communion's cohesion at this time. The likelihood is growing, for example, that some foreign bishops could suspend communion with jurisdictions violating the global Anglican consensus on sexual morality. Tensions have been further heightened by the new Archbishop of Canterbury's personal views on the matter.

However, former Episcopal Presiding Bishop Edmond Browning, who received an Integrity award during the meeting, downplayed the possibility of serious repercussions to the Anglican Communion or ECUSA if the latter approved a liturgical rite for gay unions. He reminded that, though troubled by it, the Primates' Meeting in 1986 (as well as the Lambeth Conference in 1988) did not stand in the way of ECUSA's movement toward electing the Communion's first woman bishop.

Browning also observed during a workshop about General Convention strategy that the upcoming convention may be asked to confirm an openly gay bishop, and "that issue could take over convention." He was referring to the fact that the Rev. Gene Robinson, canon to New Hampshire Bishop Douglas Theuner, could be elected to succeed Theuner on June 7—about seven weeks before the convention, which must vote on any bishops elected within the previous 120 days.

Still "Outraged"

Claiming the Blessing is a collaboration between three groups—Integrity, Oasis and Beyond Inclusion—focused primarily on the concerns of and ministry to lesbians, gay men, bisexuals and transgendered (LGBT) persons in ECUSA. The group partners with *The Witness* magazine and other organizations.

The Rev. Elizabeth Kaeton, a member of the CTB steering committee and rector of St. Paul's in Chatham, New Jersey, traced the gathering's origins to the 1998 Lambeth Conference of Anglican bishops, which passed a resolution declaring homosexuality to be "incompatible with Scripture."

"We came away from Lambeth deeply wounded and limping, but still walking," Kaeton said. "We saw what they did... We came away outraged, and remain outraged, that some members of this elite group of people in purple shirts dare to claim that they, and they only, speak the mind of the worldwide Anglican Communion. What arrogance! What cheek! Last time I read the Outline of Faith [in the 1979 prayer book] there were four orders of ministry: bishops, priests, deacons, and the laity.

"At this moment, we are focused and coalesced around a single task: to obtain authorization for the development of a liturgical rite of blessing of the faithful, monogamous relationship between two adults of any gender at General Convention 2003," Kaeton said.

(Kaeton's comment might be taken to reflect a unity among homosexuals in the church which may not exist, however. Other pre-convention gatherings of homosexuals in recent years have failed to agree on whether church-blessed same-sex unions should include the expectation of monogamy.)

HOPKINS PRESENTED the gathering with a draft document addressing the theology of same-sex blessings, asking that participants critique it in small groups.

Integrity-Uganda Member Jailed

A member of Integrity-Uganda, a homosexual group with sister organizations in the U.S. and a few other Anglican provinces, has been jailed for two years by the Masaka Grade II Magistrates Court, after he was found guilty of molesting an underage male.

Erich Kasirye, the gay group's communications director, told *TCC* that Fred Kankaka, 28, was convicted of the offense against his 18-year-old male partner of two years, who is also an Integrity-Uganda member.

Kasirye explained that, according to Ugandan law, an 18-year-old is regarded as a minor, and any relations with him is a severe breach of the penal code. The younger male was to appear before a juvenile court at an undecided date, Kasirye said.

Kankaka's imprisonment added to the troubles of Integrity-Uganda, which—along with its chairman, retired Bishop Christopher Senyonjo—has faced considerable opposition from leaders of the Ugandan Anglican province.

"The Theology Piece," as Hopkins called it, is a compilation of resources designed for use in congregational, diocesan and community settings. It includes a "Theology of Blessings" statement and a Q&A pamphlet, and will eventually include a curriculum exploring the "theological, pastoral and ecclesial implications of full inclusion of LGBT people in the life of the church.

The draft says that: "To bless the relationship between two men or two women is...to declare that this relationship is a blessing from God and that its purpose is to bless God, both within the context of the community of faith."

It denies that the church would be blessing orientation particular sexual behaviors, but rather the "ongoing promise of fidelity and mutuality."

The church must continue to wrestle with whether marriage should be limited to relationships between men and women, the draft document asserts. To delay blessing gay relationships in the interim, though, would be "pastorally irresponsible and theologically unnecessary."

Following "feedback," the draft was to be finalized early next year.

In a session on "LGBT Advocacy at the International Level" Hopkins was joined by Richard Kirker, general secretary of the U.K.-based Lesbian and Gay Christian Movement, who was raised in Nigeria.

Hopkins discussed the controversial establishment of an Integrity chapter in Uganda in 2000—a process he acknowledged as fraught with difficulties, many of them centering around cultural differences with regard to money as well as sexuality. He revealed that Integrity had sent almost \$50,000 to the Uganda chapter (far more than was seemingly anticipated by the group when *TCC* covered this matter in 2001, especially since the group it was claimed was separate from Integrity-U.S.).

"Getting There Soon"

Despite Hopkins' emphasis on compromise and unity, the bishop spoke more confrontationally.

In a stirring banquet address, Washington Bishop JC Chane insisted that gay Episcopalians deserve the blessing of their church, and "we are not going to sell that birthright at the Jordan River because we fear disunity in the Episcopal Church or the larger Anglican Communion.

"Pastoral considerations should take precedence over canonical form as we move toward General Convention in 2003," he said.

"We are getting there very soon," Chane said about winning blessings involving gay, lesbian, bisexual, and transgender Episcopalians. "We will get there in Minneapolis."

Also at the banquet, the Rev. Carter Heyward bemoaned the fact that LGBT Christians "can be ordained or blessed if, and only if, they agree not to rock the boat of marriage."

"We have to struggle for greater sexual diversity among ourselves," she declared, adding that she has more bisexual students than ever before at Episcopal Divinity School in Cambridge, Massachusetts.

(Heyward also mentioned that some of her lesbian friends had fallen in love with men and gotten married. Heyward said this proves that human sexuality is a shifting and widely varied phenomenon—though homosexual activists have consistently claimed that their sexual orientation is immutable.)

And despite the CTB's eagerness for same-sex blessings, Heyward encouraged participants to acknowledge that some LGBT Episcopalians are ambivalent about marriage—which she called a patriarchal institution—and that some would not avail themselves of blessing rites even if they were offered.

"More important than winning at General Convention" she said, "is our integrity...Let us not ask for too little—and I don't know what too little or too much is at this point."

Sources: *Episcopal News Service, The Living Church, Report by Doug LeBlanc*

Convention Unauthorized To Permit Gay Rites, Theologians Contend

Four Episcopal theologians have issued a statement denying the authority of General Convention to approve same-sex blessing rites, an issue set to dominate this summer's convention in Minneapolis.

However, the theologians urged the faithful not to leave the Episcopal Church (ECUSA) even if same-sex rites are approved at the national level.

Their paper—which evoked strong reaction among conservatives—was penned by three academics and a cathedral dean: R.R. Reno, Christopher Seitz, Philip Turner, and Paul Zahl. All are involved with Scholarly Engagement with Anglican Doctrine (SEAD), an organization committed to the "application of creedal faith to the urgent questions of today."

The theologians' widely circulated open letter and position paper conclude that General Convention, the national church's governing body, has no constitutional authority to approve a blessing for same-sex couples and that Episcopalians should not recognize as legitimate any convention that does so.



Former P.B. Candidate To Step Down

EL CAMINO REAL (CA) BISHOP RICHARD L. SHIMPFKY, a liberal who might have led the Episcopal Church—he was a candidate for presiding bishop when Bishop Frank Griswold was elected—has gone on leave until mid-March to be treated for what a doctor says is "significant depression and accompanying anxiety." When Shimpfky returns to his duties he will call for an election to choose his successor.

The only valid source of a decision for gay blessing rites, the authors say, is the worldwide Anglican Communion at gatherings such as the Primates' Meeting or Lambeth Conferences of the world's Anglican bishops (the most recent of which strongly rejected any legitimization of homosexual practice). Why? Because ECUSA is a conciliar church, which means it is bound by the consensus of various councils.

The theologians note that ECUSA's **Book of Common Prayer** declares that decisions made by General Convention cannot "depart from the Church of England in any essential point of doctrine, discipline or worship" and "cannot be contrary to the Word of God or sound doctrine."

A General Convention decision for same-sex unions would violate the "principle of uniformity of doctrine, discipline, and worship" within the Communion, and would therefore be invalid, say the authors. The same would apply to any convention approval of a "local option" for gay blessings in individual dioceses (though the last convention effectively supported the option).

Councils such as General Convention are only legitimate and binding on members insofar as their decisions are congruent with the doctrine of the wider church, the theologians say. Rather than discerning the will of the majority gathered at any one particular time and place, the convention's purpose is to discern the "constraints of a shared, common life with other councils in the present."

The theologians trace this understanding of church councils back to St. Athanasius and late-Middle Age "conciliarist" theologians such as William of Ockham who contend that the purpose of a church council is to "maintain the authority of Scripture and apostolic teaching."

Their paper also points to the recently-adopted Anglican Consultative Council resolution, proposed by former Archbishop of Canterbury George Carey, which asks dioceses and provinces to submit themselves to the decisions of higher councils in the Anglican Communion. Carey's resolution was largely in response to the Canadian Diocese of New Westminster's decision to bless same-sex unions.

ECUSA must turn to "the concurrent opinion of the wider Anglican Communion, through whatever articulate and representative bodies it normally speaks, in addition to looking toward Holy Scripture and the apostolic tradition," the theologians assert.

ECUSA, of course, is virtually certain *not* to do this. Internationally, this could lead some foreign Anglican primates to suspend communion with any diocese that legitimizes same-sex unions.

For Episcopalians, the authors suggest that not recognizing a General Convention nod for homosexual blessing rites would mean (*inter alia*) not giving money to convention programs; appealing to other Anglican leaders to convene a new, legitimate convention; and refusing to accept any related disciplinary action.

But in urging orthodox Episcopalians *not* to leave ECUSA even if it permits the gay rites, the SEAD theologians said: "Above all, God requires a willingness to suffer. Faith should not recognize and affirm those forces that debilitate the Church. But our Lord does call us to suffer the afflictions of falsehood, and to endure a broken church. These are among the means God deploys to unify the broken body of his Son."

As earlier noted, the paper sparked considerable reaction, pro and con, on which TCC will try to provide more information in an upcoming edition.

Sources: Institute on Religion and Democracy, *Charleston Post and Courier*

Congress Pursues Pan-Anglican Alliance For Mission

Special To *THE CHALLENGE*

"They tell us that we're members of different churches," Pittsburgh Bishop Robert Duncan declared at the opening of the U. S. Anglican Congress in Atlanta's Episcopal Cathedral of St. Philip, "but I'm here to tell you we're members of the same church."

It was a message that seemed to resonate with some 20 bishops from "official" and "separated" Anglican jurisdictions who agreed at the December meeting to explore new ways of mutual cooperation and accountability.

The Congress—held in two parts, with a leadership conference preceding the Congress proper—grew out of Duncan's experience at the 2000 Episcopal General Convention in Denver. Although he ordains women, he was invited to celebrate one of Forward in Faith, North America's, daily Eucharists, "an act of the greatest charity," he said.

Conversations afterwards in Starbuck's led him to a new vision for those who confess what the church has always believed: "from competitors to allies...from alphabetized fragments to a confessing, orthodox Anglican whole," working beyond and around jurisdictional structures where we are of one faith.

The Congress drew some 300 persons from a dozen different jurisdictions across North America and four other countries. While official Congress materials did not list the jurisdictions represented, it was possible to identify bishops or official representatives from the Episcopal Church (ECUSA), Reformed Episcopal Church (REC), Anglican Mission in America (AMiA), the Anglican Province of America (APA), the Anglican Church in America (ACA), the American Anglican Church (AAC), and the Communion of Evangelical Episcopal Churches (CEEC). Also present were the primate of Central Africa, Bernard Malango; the retired primate of the Southern Cone (South America), Maurice Sinclair; and the current Bishop of Bolivia in the latter province, Francis R. Lyons.

IN OPENING REMARKS alongside Duncan's, REC Bishop Ray Sutton said that Anglicans today are living in "a time between the times," like the time between Nicea and Chalcedon. The church has articulated the faith that it has received, but vacillation and division precedes reunification. He looks to a godly remnant gathered around a godly leadership and the rebuilding of the church, one bishop, one diocese at a time, as "heterodoxy disintegrates over time—it really does."

The conference schedule included keynote addresses by Prof. Philip Jenkins, author of *The Next Christendom*; Canon Michael Green, the former Archbishop of Canterbury's Advisor on Evangelism; Archbishop Malango; journalist David Aikman; and handicapped Christian Joni Eareckson Tada.

Jenkins' talk focused on the exponential growth of Christianity in the Two-Thirds world, and the difficulty of transplanting it, given the very different culture and assumptions of the West.

Archbishop Malango spoke to the very real danger that the increasing division between those who receive the Faith and those who revise it will split the Anglican Communion.

The crowd roared when Canon Green maintained (among other things) that "we must declare the sees of Pennsylvania and New Westminster vacant," a message that clearly moved persecuted orthodox Pennsylvania priest, Fr. David Moyer, who was present. Green cited the need for a separate, orthodox U.S. jurisdiction to replace ECUSA in the Communion.

The keynote addresses were complemented with panel discussions, workshops, and break-out discussion groups. Worship



BISHOPS AT THE U.S. ANGLICAN CONGRESS pray and lay on hands in a meeting which brought together the faithful from within and outside of "official" Anglicanism. The bishops present agreed to work toward greater cooperation and accountability, with REC Presiding Bishop Leonard Riches (first row, right) chairing a task force to help implement the goal. Photo: Steve Waring

included traditional liturgies (including Evensong sung by the cathedral choirs) and prayer and praise worship which opened each session.

It was clear that many of the participants were uncomfortable with the prayer and praise sessions. After one spilled over into praying and singing in tongues, a substantial group (most of them Continuing Anglicans) sat in the back pews during subsequent sessions and did not participate.

The date and venue of the Congress had been changed after the September 11 attacks. Before it gathered, the convention of the host Episcopal diocese had adopted a resolution welcoming the participants, but signalling clear disagreement with their beliefs. Behind the Congress ran a current of unconfirmed rumor including, for instance, a claim that the diocese was refusing to allow cross-jurisdictional concelebration in the cathedral. A sermon by Dean Sam Candler, who had asked to address the Congress as part of the agreement for it to meet in the cathedral, fell short of his assurance to the convention that he would declare before the Congress what he took to be the core values of the diocese—ongoing liturgical revision, the ordination of women, and inclusiveness. But it affirmed a revelation that is ongoing and developing, and a comprehensiveness that encompasses the whole.

ONE OF THE CENTRAL ISSUES at the Congress, addressed directly in the discussion groups, was the degree to which those who maintain the all-male ministry and those, otherwise orthodox, who have ordained women could work together. It appeared from the groups' reports that, while this divergence is a barrier to communion, it need not prevent common effort and respect.

The various break-out groups urged the creation of a network of orthodox Anglican churches of whatever jurisdictions, which might organically give rise to a parallel structure or structures. They expressed a desire to include the Anglican Province of Christ the King (APCK), the Anglican Catholic Church (ACC), and other Continuing Church bodies which were not represented at the meeting. At the same time, they articulated need to define theological standards for this convergence. Above all, the groups stressed the priority and urgency of going out together to proclaim the one Gospel of Jesus Christ.

The leadership had promised that a declaration or manifesto would be issued at the Congress' end. In the event, that document was not forthcoming. A steering committee headed by REC Presiding Bishop Leonard Riches was formed, and is reported to be working on such a document.

But the bishops present did declare their common commitment to the set of "Kingdom Norms" that had been generated by the Congress' organizing committee, as follows:

The Kingdom Norms (Toward Cooperation And Accountability)

We, the undersigned Bishops in the Church of God in attendance at the U.S. Anglican Congress, convened at St. Philip's Cathedral in Atlanta, Georgia, December 4-7, 2002, hereby declare our unity in common commitment to the following Kingdom norms:

Our common allegiance is to Jesus Christ as Lord and Savior, and to the historic Catholic faith and morals. We are, therefore:

1. Committed to unity among orthodox Anglicans, both within and without the Anglican Communion as presently constituted, respecting one another's callings in different jurisdictions, and respecting our differences regarding the Book of Common Prayer and the ordained ministry of women during this continuing period of reception and discernment. In light of this, we are:

1. committed to honoring one another's ministries in word and deed, even where disagreement exists;
2. committed to consulting personally where malice is alleged or perceived;
3. committed to not speaking ill of one another, and

2. Committed to working together in mission, by:

1. proclaiming the Gospel,
2. challenging false teaching, and
3. working collegially in the development of mission strategy

The "Norms" were signed by Archbishop Malango; Bishops Duncan, Sutton, Riches, Sinclair and Lyons; Bishops Jack Iker (ECUSA-Fort Worth), Keith Ackerman (ECUSA-Quincy), and Alden Hathaway (retired of ECUSA-Pittsburgh); Bishops Daniel Morse and James C. West (REC); Bishops John Rodgers Jr., Charles Murphy and Thaddeus Barnum (AMiA); Bishops Walter Grundorf, Richard Boyce, and Peter Brewer (APA); Bishop Donald Perschall (AAC); Bishop Peter Riola (CEEC); and Bishop Malcolm Harding (retired of the Anglican Church of Canada).

C of E, ECUSA Panels Reach Out To Continuers

Efforts to begin and maintain a dialogue with Continuing Anglicans have been initiated by panels within the Church of England, and the Episcopal Church (ECUSA).

The efforts stem from 1998 Lambeth Conference Resolution IV.11, calling for dialogue with Continuing Church bodies "with a view to the reconciliation of all who own the Anglican tradition."

It was the first time Anglican leaders had endorsed an outreach toward those displaced from "official" Anglican provinces by changes in order and faith over the previous 30 years. Though many of these "separated" traditionalists declared through the 1977 *Affirmation of St. Louis* that they remained in communion with all faithful parts of the Anglican Communion, Continuing Anglican bodies have never been recognized as part of the Communion.

But now, it appears that several of those bodies have been contacted by C of E and/or ECUSA panels.

In its overture, the English working party, noting that "your presence has no doubt been costly," reportedly asks Continuing Anglicans to advise it on any links their churches already share with those in the Anglican Communion.

While TCC was not able to learn which bodies had been contacted, a C of E spokesman confirmed that "a working party of [C of E's] Faith and Order Advisory Group (FOAG) has been looking at the relationship between Continuing Anglican

churches and the Anglican mainstream." He said the panel was due to report its preliminary findings on May 7, at which time more could be learned about the group's work.

However, the Traditional Anglican Communion (TAC), the largest international Continuing Church fellowship, provided (in TAC's newspaper, *The Messenger*) a helpful report of the working party's communication, and of the reply made Archbishop Louis Falk detailing a number of TAC links to the Communion, TAC's stand on women's ordination, and problems in relations with the Communion.

In his response, backed by a TAC College of Bishops meeting in St. Louis last fall, Falk noted that the TAC has a concordat of communion with the all three branches of the Forward in Faith (FIF) organization (U.K., North America and Australia).

He added that two Communion bishops (John Hazlewood of Ballarat, Australia, and Mark Pae of Taejon, Korea) have participated in the consecration of TAC bishops and engaged in other sacramental acts that included Eucharistic concelebration and confirmations of TAC adherents.

The TAC has and would like to deepen contacts with the Anglican Church in Papua New Guinea and Sudan, "where Catholics and Evangelicals continue to practice the Faith as they have always done," Falk wrote.

Interestingly, in light of frequent calls for alternative episcopal oversight, Falk also stated the willingness of TAC's bishops to minister, where needed, to orthodox Anglicans in the Communion who are at theological odds with their bishops.

On women's ordination, Falk wrote that the TAC's understanding is that the international Eames Commission "doctrine"—that the orders of women priests and bishops in the Communion are provisional while they are tested in a "period of reception" (discernment)—"is still in effect." (This was confirmed by Lambeth '98, which also supported Anglicans on both sides of the issue, and repeated the call for visiting bishops where there are differences over the matter.)

"Accordingly," Falk wrote, "we believe it to be entirely acceptable for Anglicans to hold as we do that we cannot recognize such ordinations and to make such arrangements as we in the TAC have...for the practice of our faith..."

"We have done no more than this," Falk pointed out. "We have not anathematized or excommunicated anybody, yet letters have been sent from Canterbury to such places as Guatemala, Colombia, Chile and India, denying [that] TAC clergy and laity [in those places] are 'Anglicans' and even denying...the validity of holy orders in the TAC. Even the Archbishop of Canterbury's episcopal representative at the Vatican has represented there that we in the TAC 'are not Anglicans.'"

Falk said that "we seek from Canterbury a spirit of reconciliation," and recognition that the TAC's position is actually quite parallel to that of FIF within the C of E. TAC's "level of impaired communion with Canterbury," Falk noted, "is not qualifiedly different" from that between FIF-UK parishes which have opted (under an Act of Synod) to bar women clergy and (in some cases) to ask for a "flying bishop."



TAC ARCHBISHOP Louis Falk

ECUSA, REC, APA Reps Meet

In an initiative "concurrent but not coordinated" with the C of E's, ECUSA also has begun efforts to establish dialogue with Continuing or other "separated" Anglican bodies, based on a 2000 General Convention resolution (D047) inspired by and similar to that of Lambeth '98.

While little progress has been made so far with some 25 other Anglican jurisdictions contacted, two bodies have responded to the initiative in a way that surprised some observers.

In an historic meeting "that took important first steps to dispel years of ignorance and suspicion," delegations from the Reformed Episcopal Church (REC), the Anglican Province of America (APA), and ECUSA met at St. Paul's College in Washington, D.C. January 15-16.

The APA is an eight-year-old body which has its roots in the American Episcopal Church (AEC). (The AEC was formed in 1968, largely in response to ECUSA's failure to discipline Bishop James Pike, and merged in 1991 with a part of the Anglican Catholic Church to become the Anglican Church in America, a TAC province.)

The REC is a "separated" Anglican body which—since it was formed by an Episcopal bishop in 1873 over liturgical and ecumenical issues and is historically Evangelical—does not place itself among Continuing Anglican groups formed in recent decades to "continue" the historic faith and order modified by ECUSA and some other Anglican provinces.

However, in recent years the REC has itself undergone changes bringing it more into the Anglican mainstream—one result of that being that the REC and APA are in full communion and on a path toward organic merger.

ECUSA's interest in that process was one reason that the REC and APA were invited to participate together, and apart from other Anglican groups. But another significant reason was that both churches have previously engaged in ecumenical talks with ECUSA—the REC most recently in 1993, the APA most recently in 1987 (when many of its current members were part of the AEC).

REPRESENTING ECUSA in the dialogue were South Carolina Bishop Edward Salmon, chairman; the Rev. Stephen White, chaplain at Princeton University; the Rev. Thomas Rightmyer, retired executive secretary of the General Board of Examining Chaplains; Diane Knippers, member of the Standing Commission on Ecumenical Relations; and staff from ECUSA's Office of Ecumenical and Interfaith Relations.

The Associate Deputy in that office, Thomas Ferguson, said that panelists other than Mrs. Knippers and related church staff were chosen by ECUSA's Deputy for Ecumenical and Interfaith Relations, Bishop C. Christopher Epting, in consultation with the Standing Commission.

"This is the usual procedure for our dialogues; a bishop serves as [chairperson], there is a liaison from the Standing Commission, and other members are appointed in consultation with the...Commission," Ferguson told *TCC*. He noted that ECUSA's aim in ecumenical talks is to achieve communion with the other body, but not to absorb it.

Participants from REC included Presiding Bishop Leonard Riches; Mid-America Bishop Royal Grote, vice-president of the General Council; Mid-America Suffragan Bishop Ray Sutton, chairman of REC's Inter-Church Relations Committee; and the Rev. David Hicks, canon to the ordinary of the Diocese of the Northeast and Mid-Atlantic.

The APA delegation included Presiding Bishop Walter Grundorf; the Rev. Mark Clavier, chairman of APA's Ecumeni-



APA PRESIDING BISHOP Walter Grundorf

cal Committee; and two members of that committee, the Rev. Pau Blankinship and Frank Warren.

The first meeting of this dialogue team was described as warmly cordial.

The dialogue heard a presentation from Sutton on recent developments within the REC. He noted that it had revised its Prayer Book to be more in line with the 1662 **Book of Common Prayer** (which has shaped liturgy throughout much of the Anglican world): adopted the three-year lectionary of the Australian Prayer Book; returned the word "regeneration" to the baptismal rite (thus resolving one of the contentious issues from the 1873 split); and engaged in a vigorous program of church growth.

The team also had an initial discussion of the REC's orders. They noted the 1938 House of Bishops report which determined that, though irregularities existed in the succession of REC bishops, they were not enough to invalidate that church's historic succession. The report was to be put before the Standing Commission on Ecumenical Relations for further study.

Fr. Clavier (the son of a longtime Continuing Church bishop now serving as an ECUSA priest) discussed the development of Continuing Anglican bodies, defined as those churches which emerged from the 1977 Congress of St. Louis. He asserted that the APA is not strictly a Continuing Church, since its precursor body (AEC) predated that Congress and did not officially participate.

While acknowledging disagreement over women's ordination, it was noted that ECUSA remains in communion with other provinces of the Anglican Communion that do not ordain women.

THAT FACT—that ECUSA, though heavily liberal, could be a conduit to a relationship with faithful Anglican provinces—seems to have figured into the reasoning of the APA and REC for engaging in discussions that some observers found startling. How could either traditionalist body not be compromised by any formal relationship with ECUSA?

Grundorf conceded that the dialogue had troubled some members of his flock, and said "it's hard to say" where it will lead, and whether it will be anything more than talk.

"My point is, we're living in isolation, and unrecognized by any legitimate Catholic body. That's always been my concern about the Continuing Church; we've all sought to get that connection," he said.

But why go through a revisionist body like ECUSA?

"They are the ones that made the overture," said Grundorf. And it appears that any official link to the wider Communion may have to be garnered through its U.S. province, even though ECUSA is out of sync with most of worldwide Anglicanism.

Intercommunion, rather than merger, would be the objective, Grundorf confirmed, though he said that this would be the type of "impaired communion" already extant between official Anglican provinces over women's ordination (and increasingly homosexuality). Such impairment exists even *within* revisionist provinces, as evidenced by such groups as Forward in Faith, with which APA and REC would like to be linked as well.

"To be really in communion with people that you agree with that are still in the Anglican Communion—I see this as a possibility of making that a reality," Grundorf said. "Probably more than half the...Communion believes as we do, yet we're not in communion with them. So how do you do that?"

Grundorf thinks the talks also might better position APA and REC for a domestic or international realignment in the Communion.

"Everybody's talking about this separate [orthodox] province. How does that happen? You gotta start somewhere...Nothing's going to happen unless you're willing to break out of the box."

ASKED ABOUT THE TALKS with ECUSA, Archbishop Falk also said it may be the only way for U.S. groups to respond to the Lambeth-based outreach to Continuers. But, he added: "There's no harm in going to find out what you do or don't have in common."

Falk himself was among those asked to join Epting and members of the Standing Commission at another meeting near Dallas in December, but who subsequently had to send his regrets due to a conflict, he said.

The response of other Continuing Church leaders to the liberal denomination's overture has so far been less felicitous, however. Representatives of a dozen Continuing Church bodies reportedly responded favorably to some kind of dialogue. Of those, five (all of them bishops of tiny Continuing groups) agreed to come to the Dallas meeting as well, but failed to appear at the appointed time, or send regrets, Bishop Epting said. (In attempting to check out this seeming incidence of rude behavior, TCC was able to learn that miscommunication was the cause of one no-show; the rest remain a mystery.)

"We have since written to all 26 of the original recipients of our letter reporting our disappointment and asking for any suggestions as to how we might proceed, if at all," Epting said.

THE ECUSA/REC/APA TEAM, meanwhile, seemed to have reached agreement on several points during its first meeting.

According to Fr. Clavier, participants concurred that their goal would be "recognition of each body as an expression of Anglicanism and full communion within the parameters of the doctrine and discipline of each body."

Remember!

THIS YEAR'S SOLEMN PONTIFICAL MASS marking the martyrdom of King Charles I on January 30, 1649, was held at Washington's St. Paul's, K Street, February 1, with Bishop Keith Ackerman of Quincy (IL) (center) presiding, and the Rev. Canon Barry E.B. Swain, SSC (right), of the Church of the Resurrection, New York, as preacher. The two happily stand for photos after the magnificent and musically rich service with Dr. Mark Wuonola of the Society of King Charles the Martyr, which sponsors the service honoring the slain king at a different place each year. St. Charles sacrificed his life rather than accede to a demand that he abandon episcopacy, which would have taken the Church of England out of the "One, Holy, Catholic and Apostolic Church" and made it a sect. St. Paul's rector, the Rev. Andrew L. Sloane, was celebrant for the service, which featured St. Paul's excellent choir and the Sunrise string quartet, led by St. Paul's Music Director, Dr. Jeffrey Smith. The service music was from Franz Shubert's *Mass in G*, and the anthem was from *Coronation Ode*, Opus 44, 1902 by Sir Edward Elgar. Some 165 congregants joined in singing *Jerusalem* and hymns commemorating St. Charles to the tunes of *Ellacombe*, *Diademata*, and *Dix*.



To that end, he said it was decided (*inter alia*) that "as soon as possible, both REC and APA military chaplains will be permitted to conduct services for Episcopalians in the Armed Forces"—a probably-unprecedented step.

Further, delegates from the three bodies are to attend major meetings in each other's churches, and provide more information about their churches in published articles.

Also, Clavier said, the Standing Committee and Bishop Salmon will encourage Archbishop of Canterbury Rowan Williams to start a dialogue with APA/REC.

He stressed, however, that this process will not lead to any changes in APA's worship, practices or beliefs.

The next meeting of the dialogue team, set in July, will focus on the implications of holding divergent opinions on women's ordination. In addition, the three churches agreed that ECUSA would add an ordained woman to the dialogue.

***TALKS ALSO RECENTLY GOT UNDERWAY** in Dallas between TAC, APA and REC leaders, in an apparent response to the recent 25th anniversary celebration of the '77 St. Louis Congress. The talks represent a particularly hopeful step toward healing a breach between Falk and Grundorf and their churches; the APA was formed by those who parted from TAC's Anglican Church in America eight years ago. "We had a good meeting. It was cordial, and we got a lot of stuff out on the table," Falk said. "Ever one came away encouraged, and thought we should meet again."

Sources included *Episcopal News Service*

Belfast Native Chosen To Lead ACC Diocese

A Maryland cleric, Archdeacon William McClean Jr., has been elected bishop of Anglican Catholic Church's Diocese of the Mid-Atlantic States, to succeed the late Bishop Harry B. Scott III.

A native of Belfast, Northern Ireland, McClean, 62, is al rector of St. Anne's, Charlotte Hall (MD), a part of the Mid-Atlantic Diocese.

He was elected to the Continuing Church see on the third ballot during an electoral synod December 7 at St. Alban's, Richmond, Virginia. His consecration will proceed if his elect receives the necessary canonical consents.

Other candidates were the Rev. Canon Marvin Gardner, rector of St. Thomas of Canterbury, Roanoke, Virginia; and Rev. Canon Kenneth W. Gunn-Walberg, rector of St. Mary's, Wilmington, Delaware.

ACC Metropolitan, the Most Rev. Brother John-Charles FODC, presided at the electoral synod and celebrated preached at the preceding Eucharist.

McClean read for holy orders under the Rev. Canon Rams Robertson-Kendall and completed courses at Virginia Baptist Theological Seminary. He was ordained to the diaconate in 1974 and the priesthood in 1984 by the Rt. Rev. William Rutherford, the late former bishop of the Mid-Atlantic States.

In 1984, McClean founded St. George's, Temple Hills, Maryland, and served as its rector until October 1992, when he established St. Anne's, Charlotte Hall, with 18 charter members. Parish membership has since grown to 85.

In the Mid-Atlantic diocese, McClean has served on the Executive and Standing Committees, and has assisted in the diocesan summer camp.

Bishop Scott appointed him archdeacon of the diocese in March 2002. He also has been provincial registrar since 1998 and from January 2000 to October 2001 was administrative secretary.

Cahoon

In 1993, after 30 years' service in the U.S. government, Fr. McClean retired to pursue a full-time ministry, which includes considerable community outreach.

Since January 1994, he has been president of the Ecumenical Food Pantry of St. Mary's County, Maryland, a ministry of St. Anne's and four neighboring churches which helps provide food, furniture, clothing and other items to the needy. He is also vice president of HOPE (Helping Overcome Problems Effectively) of Southern Maryland, an ecumenical organization providing food; rental, medical and job placement assistance; heating; financial counseling; assistance to battered women; and pastoral care.

McCLean and his wife of 35 years, Barbara, have two grown children.

Source: *The Trinitarian*

Continued Growth In AMiA Seen At Winter Conference

By David W. Virtue

The third annual Anglican Mission in America (AMiA) winter conference at Pawleys Island, South Carolina, January 16-19 drew an excited Evangelical Anglican throng of some 550 persons from across the U.S., Canada, Africa, South East Asia, and Haiti.

On the campus of All Saints' Parish in this "arrogantly shabby" coastal community, AMiA adherents and observers gathered to hear their leaders tell of the work that God and a unique international partnership are doing to bring a faithful Anglican witness to North Americans.

This—a missionary outreach of Anglicans in Africa and Asia to the U.S.—had all started three years earlier, in response to a quarter century of theological, moral and numerical decline in the Episcopal Church (ECUSA). In surprise January 2000 rites in Singapore, the Anglican archbishops of Rwanda and South East Asia consecrated Charles Murphy and John Rodgers as bishops for the new U.S. mission.

However, as the initiative defied normal procedures and had no official backing within ECUSA—the heavily liberal Anglican province which spurred the mission—it and its bishops were deemed illegitimate by the former Archbishop of Canterbury, ECUSA's presiding bishop, and an uncertain number of other Anglican leaders.

It hasn't stopped the AMiA, which claims to be part of the Anglican Communion through its link with the two foreign Anglican provinces.

Indeed, joining the winter conference were Rwandan Archbishop Emmanuel Kolini (one of the original consecrators) and South East Asian Archbishop Yong Ping Chung (successor to Moses Tay, another of the consecrating bishops). Two years ago, Kolini and Yong helped consecrate four more bishops for the AMiA.

Among featured speakers at the winter conference was Dr. Philip Jenkins, a history and religious studies professor at Pennsylvania State University, and an Episcopalian. He is the author of **The New Christendom: The Coming of Global Christianity**, which examines the tremendous growth of Christianity in the global South and its future impact.

This AMiA meeting also attracted reporters from (among others) *Charisma* magazine and *National Public Radio*.

This was by far the largest AMiA winter conference to date, and the mission itself seems in no danger of plateauing or disappearing. According to Bishop Murphy, the AMiA now includes 55 congregations with some 12,000 members. It has an annual budget of \$1.5 million.



AMONG THOSE JOINING IN THE OPENING SERVICE at AMiA's winter conference are (from left) the retired Archbishop of Nigeria's Province 2, Benjamin Nwankiti; AMiA's foreign sponsors, Rwandan Archbishop Emmanuel Kolini and South East Asian Archbishop Yong Ping Chung; and AMiA Bishop Charles Murphy. Due to an overflow crowd the service had to be moved to a Roman Catholic church. Photo: Richard Kim

AMiA sees the likelihood of a boost in its growth rate if this summer's Episcopal General Convention formalizes blessings for homosexual couples, a step that the U.S. mission says would be another swipe against scriptural authority in ECUSA.

But not all AMiA members are former Episcopalian, said Murphy. Increasingly, he said, "we are making converts from America's more than 120 million unchurched."

AMiA member Fr. Richard Kim of Detroit said that there is "a sense that ECUSA is...way behind us, and that our mission is forward-looking to plant Gospel-centered places of worship all over the country."

ARCHBISHOP KOLINI challenged the faithful as he preached on the conversion of Peter.

"Brothers, do you love Jesus more than institutions? Do you love Jesus more than buildings?" he asked.

The crowd gave a heartfelt response, echoing the fact that many of them had been forced to leave property and other belongings when they departed ECUSA. Two AMiA parishes are in litigation over their property, though one—the Pawleys Island church itself—has not officially left ECUSA.

"Do we love Jesus more than anything else? Then let us go forth and do His mission!" Kolini said.

"I came from those serving idols," he said, but "the only name in this world for our salvation is Jesus." The crowd gave him a standing ovation.

Hostility Toward AMiA

At a press conference, Rwanda's Bishop of Shyira, John Rucyahana, said that, from what Rwandan and South East Asian leaders had been able to gather, "we are very pleased with AMiA's growth, with their focus on church planting, evangelization and winning lost souls...They have doubled their growth in three years; that is a good track record."

Asked if he felt AMiA was a threat to ECUSA, Bishop Murphy said the national leadership obviously felt challenged by AMiA's presence. "But I don't perceive they see AMiA as a threat," he said. "We have some real friends in ECUSA," he added.

Among them are two prelates who attended the winter meeting. Current Central Florida Bishop John Howe and retired South Carolina Bishop FitzSimons Allison, both Evangelicals, had nothing but praise for the mission-minded AMiA members, even though



ON HAND at the AMiA meeting were (from left) the retired Archbishop of Nigeria's Province II, Benjamin Nwankiti; the Rev. Augustine I. Ogbunugwu of the Nigerian AMiA Parish of All Saints' in Houston; and Ken Okorie, a trustee at All Saints'. Photo: Richard Kim

they are excoriated by other ECUSA leaders as schismatic. Howe, though, believes the Anglican Mission "has rescued many who otherwise would have left Anglicanism altogether."

STILL, AMiA has been the target of some strong hostility.

An astonishing jab came recently from now-notorious Pennsylvania Bishop Charles Bennison, who was interviewed by *NPR* for its story on the AMiA. In a remark evidently aimed at the mission's Rwandan sponsor, Bennison told *NPR* that the millions of conservative African Christians are not necessarily right about homosexuality, since Adolph Hitler had many followers as well.

Bennison then tried to soften his Hitler comment, saying that he meant that "growth and truth are two different things." But the damage was done.

Recently, too, it emerged that former Archbishop of Canterbury George Carey, though an Evangelical himself, had supported the denial of funds to a Rwandan bishop because of Kolini's support for the AMiA.

Rwanda is a poor province which is trying to recover from massive genocide and cope with the effects of Africa's HIV/AIDS pandemic, including the care of some 600 orphans.

But in a letter written just six days before he left office October 31, Carey—while not mentioning the AMiA by name—told the Bishop of Kibungo, Josias Sendegeya, that Kolini's activities "undermine the polity of other parts of the Anglican Communion and have repercussions for the standing of the province as a whole." Carey said that the trustees of the Archbishop of Canterbury's Anglican Communion Fund would not therefore provide funding for the construction of the bishop's house in Kibungo.

Carey's action was widely seen as hypocritical, since just a few years ago he blasted an ECUSA prelate, former Washington Bishop Ronald Haines, and his diocese for refusing financial help to a province (Uganda) whose bishops had supported the 1998 Lambeth Conference's orthodox sexuality resolution. Carey termed Lambeth-linked withholding of aid "immoral and deeply un-Christian."

Carey's letter to the Rwandan prelate also came shortly after he ripped bishops and dioceses taking unilateral actions on key matters—mainly sexuality—which he said could split the Communion into two or more parts.

Among other actions to withhold funds was that by the vastly wealthy Trinity Episcopal Church, Wall Street, which earlier refused a \$146,000 grant to Rwanda, for reasons similar to Carey's.

"Certainly we need the money," Bishop Rucyahana said, "but not the type of money that diverts us from the call of Jesus. We are not willing to bow before the apostasies and heresies that will deny who we are in the Lord Jesus Christ."

Archbishop Yong expressed outrage "that money and resources provided by God for the world church [are] being controlled, manipulated and applied as a pressure point to poorer churches to comply with the will and agenda of the givers."

But there have been stories of *quid pro quo* western financial pressure on struggling foreign provinces (including over the women's ordination issue) for years, and Yong suspected that there would be more of the same "as the battle for the truth of the Gospel intensifies."

Kolini also told the South Carolina gathering that concerted attempts were made to divide his province over the Singapore consecrations. They failed, though, and Kolini was unanimously re-elected to a five-year term as Archbishop and Primate. "We succeeded under the hand of God," he said.

"Money had been used as a threat to my people and province because we supported the AMiA," he noted. "Even brothers and sisters turned against us. It was the same in past times and is the same in the church today."

"We were viewed as traitors crossing the ocean looking to help. But liberation has come to you," said Kolini, to applause from the audience.

Separate Province, Women's Ordination, Etc.

Foreign support also came at this meeting from the Most Rev. Benjamin Nwankiti, the recently-retired Anglican Archbishop of Province II in Nigeria, which, with some 20 million Anglicans, is the Communion's largest province.

In remarks to the conference, the Durham University-trained Nwankiti urged new Archbishop of Canterbury Rowan Williams to quickly form a parallel jurisdiction in America to avoid a formal schism in the Anglican Communion, a step that AMiA has supported in the past.

"What is happening in America is so bad that a parallel jurisdiction might make Evangelical Episcopalians feel more comfortable to stay in the...Communion," said the 74-year-old prelate.

But he said that Williams himself could trigger a split if he turns out to be a classical western liberal.

WHETHER THE AMiA might eventually attract more traditionalist Anglicans from groups like Forward in Faith, North America—which also has called for a separate North American province of the Communion—depends on the mission's final decision about women's ordination.

The AMiA has accepted some female clergy from ECUSA. But an extensive study of the issue is being led by Bishop Rodgers, with a full report expected by June, ready for the Archbishops to consider. "It will be the most serious, comprehensive report ever done on this subject," Bishop Murphy said at the press conference.

He would not be drawn into any preliminary findings, but noted that women's ordination "was never really studied" before ECUSA approved it. "We are doing groundwork from the bottom up and it will include all aspects of Biblical theology, history and more."

Asked where the issue stands in Africa, Bishop Rucyahana said some churches, including Rwanda, do ordain women, but for different reasons than in ECUSA. In the U.S. women are ordained for "political reasons and social pressure," he said. In Africa, he explained, it is not political, but spiritual. "We require a clear indication that this person is being called and is gospel centered."

Archbishop Yong said his diocese was only six years old, and since it had become a province it had not ordained women. "We are too busy getting ourselves going to consider the question," he said. "Eventually we will be [pressured] by different

forces to consider the issue." But he said he hoped that any decision on the matter would not be based on political or cultural factors, but on whether "this is of God and of Scripture."

ASKED ABOUT AN ORTHODOX PROVINCE in America to provide cover for the AMiA and persecuted clergy and parishes in ECUSA, Murphy said he hoped Anglican leaders would "seriously consider" creating such an entity because of the real differences over theology and practice now extant in the Communion.

"The Lambeth Conference opened the door to overlapping jurisdictions in 1968. There is and will be considerable realignment going on in the larger Anglican Communion. I believe we are in the middle of a realignment," he said.

Interestingly, Archbishop Williams has supported the idea of a third province for traditionalists in the event of women bishops in the Church of England. Whether he would be so bold as to back a similar scheme in America remains to be seen. Though Williams' mixed bag of views on theology and morality have managed to stir considerable controversy already, Yong felt that more time would be needed to find out what kind of Archbishop Williams will really make.

"He is very different from Dr. George Carey, but it should be remembered that he is only one...among the 38 primates. After the next Primates' Meeting I will tell you more," Yong said.

Murphy said future plans for AMiA include setting up some large church centers to use as bases for more outreach. "Dynamic witness still attracts people," he said. He thought the AMiA would double in size in the next three to five years.

Adding his weight to AMiA's efforts for a time will be Archbishop Nwankiti, who will spend about six months in residence at a primarily Nigerian AMiA parish in Houston, All Saints'. In response to a question, Nwankiti denied that he is "a threat" to ECUSA in Houston—though local bishops may not see it that way.

He said: "I have come to minister to this parish of 200 and reach out to the 100,000 Nigerians in the Houston area. My intention is to start new parishes."

Bennison's "Four Steps" To Same-Sex Rites Uncovered

By David W. Virtue

In another of many assaults on orthodoxy in his diocese, Pennsylvania Episcopal Bishop Charles E. Bennison has initiated a four-step process for same-sex couples seeking the blessing of the church.

One of his priests, the Rev. James M. Taylor, availed himself of the opportunity and got "married" with the bishop's approval.

Though not publicly announced, documents obtained by this writer reveal that the diocese asks homosexual couples desiring a blessing to start by seeking the bishop's counsel, and then undergo a series of pre-commitment meetings with the priest who will preside at the service. Third, the congregation must be informed of the plans, and fourth, the bishop must be informed once the service has occurred.

The bishop's office would not answer questions as to whether this exceeded the boundaries of General Convention 2000 Resolution D039, which "recognized" that there were both married couples and couples living "in other lifelong committed relationships," but did not authorize rites for same-sex unions.

The bishop's clandestine policy defies the 1998 Lambeth Conference's sexuality resolution.

Vatican Remarks May Lead To Hate Crimes, Bishops Say

As Cardinal Bernard Law resigned recently, closing one major chapter in the clergy abuse scandal engulfing the U.S. Roman Catholic Church, Massachusetts' Episcopal bishops offered sympathy and support to local Catholic brethren—as well as a warning that recent statements by Vatican officials could lead to hate crimes against homosexuals.

Many observers—including now the Vatican—have concluded that the scandal identified not so much a problem of pedophilia as one of homosexuality in the U.S. Catholic priesthood (since many of the victims were male adolescents rather than children). Liberals, though, have protested Vatican statements they see as implying a link between pedophilia and homosexuality.

Massachusetts Bishop M. Thomas Shaw and Suffragan Bishops Roy F. Cederholm Jr. and Gayle Elizabeth Harris warned in December of the resultant dangers facing gays and lesbians, even though it meant wading into another denomination's controversy. The Episcopal prelates were interviewed by *The Boston Globe* and also contributed an op-ed article.

"Suggestions that gays molest children lead to homophobia and create a dangerous atmosphere in which hate crimes flourish," Shaw and Cederholm contended. "They are irresponsible."

Shaw, leader of the predominantly pro-gay diocese—the largest in the Episcopal Church (ECUSA)—said he was particularly upset by a report from Rome recently that a Vatican cardinal, Jorge Arturo Medina Estevez, had said that "a homosexual person ...is not suitable to receive the sacrament of holy orders." Based on recent experience, Vatican opinion now seems to be moving toward the conclusion that it is imprudent to ordain men with homosexual tendencies.

This shift worries Shaw, who also noted reports that Vatican officials are preparing a document that may urge the banning of gays from seminaries. —>

Fr Taylor, rector of Grace Epiphany Church in Philadelphia, and his partner, Douglas Alderfer, who works with Jewish Family and Children's Service, were blessed in what may have been the first such rite performed under Bennison's policy.

Repeated calls to Taylor at his church were not returned. Alderfer also refused to talk to this writer about the ceremony, which took place in a private home last August.

But the rector's warden, Karen Flynn, offered confirmation of both the ceremony and the bishop's four-step policy in a letter last year to parishioners.

She wrote in part that. "I know that you will join me in congratulating Jim and Doug on this important step in their life together. I also know that you will respect their wishes to keep this a private affair and join them in prayer on August 31." A reception for the pair was held at the church in September.

Despite numerous efforts, Flynn could not be reached to find out why the ceremony, supported by the bishop, was "a private affair." Nor could it be discovered how she learned about Bennison's "four-step program." The name of the priest who performed the ceremony also was not disclosed.

No mention of the bishop's four-step process has ever been published in *The Pennsylvania Episcopalian*, nor has it been submitted to the diocesan or General Convention.

Read more from David Virtue at www.Virtuosityonline.org ■

"I'm really concerned about hate crimes and homophobia that come from supposedly responsible people making statements like this," Shaw said.

Actually, statistics indicate that homosexuals are far more likely to suffer abuse or violence at the hands of same-sex partners than from heterosexuals. In the period between 1993-99, the Justice Department reports an annual average of 13,740 abuse cases involving gay men, and 16,900 involving lesbians, according to church cyber-journalist David Virtue. In contrast, there were in the same period 1,317 heterosexual "hate crimes" against homosexuals, only 180 of which involved violence.

Along with his fellow bishops, Shaw—who has been ordaining openly homosexual men and women since his election as bishop in 1994—says that the diocese has been enriched by the ministry of partnered and celibate homosexual clerics, and has not had the same problems from gay clergy the Roman Church says it has. Shaw said he is only aware of two instances of priests of his diocese sexually abusing minors in recent history, and both were heterosexuals.

"It is simply wrong to conclude that one's sexual orientation is the cause of child abuse. Mental health professionals agree that pedophilia is a disease. Homosexuality is not," the bishops wrote.

"We don't believe any person should make a connection between homosexuality and pedophilia, the way the Catholic Church has, because it increases hatred and violence," Cederholm said.

The bishops' assertions were publicly backed by Bishop Steven Charleston, President and Dean of Episcopal Divinity School.

An organization representing gay Catholics also welcomed the Episcopal bishops' comments.

"We have long said that this focus on gay priests as a cause for the sexual abuse scandal is nothing more than a smokescreen to deflect attention away from the complicity of the hierarchy in creating this scandal," said Marianne Duddy, executive director of Dignity USA.

Deal Hudson, the editor of *Crisis* magazine, a conservative Catholic journal, countered that: "There is credible research that suggests the homosexuals are three times more likely to be pedophiles than the general population."

"The best advice I could give to the Episcopal bishops is to look at their own house before we begin to criticize our Roman Catholic brothers and sisters," said the Rev. William H. Ilgenfritz, vice president of the traditionalist ECUSA group, Forward in Faith, North America. "The fact that [someone] may have a homosexual orientation doesn't disqualify [that] person from ordination to the priesthood in my view, but the practice of homosexuality is contrary to the witness of Scripture for all Christians, including priests."

Indeed, historic church teaching is that all sex outside traditional marriage is wrong, a fact which diminished in some people's minds the debate over whether or not there is a link between pedophilia and homosexuality.

***ABOUT TWO WEEKS** after the *Globe* coverage of the bishops' comments, the newspaper reported that the Rev. Andrew Barasda had resigned as rector of St. Mary of the Harbor in Provincetown, quit the ministry, and left town after admitting that he had sexually abused a male minor more than 25 years ago while serving a parish in Maryland. A man who informed Episcopal authorities in Baltimore of the priest's mis-



Bishop Shaw

conduct said the abuse began in 1966 when he was 14, and continued until 1968.
Sources also included *The Living Church*, *Cape Cod Times*, *Virtuosity*

Abusive RC, ECUSA Priests Said To Have Shared Victims

Stories of sexually abusive U.S. Roman Catholic priests have abounded over the last year, but how about a case in which some Roman and Episcopal clergy traded some young boys around?

That's what two brothers, former altar boys who are now adults, recently came forward to claim in Tarpon Springs, Florida, says a local news report. They detailed how two Catholic priests, and a priest and a seminarian from the Episcopal Church (ECUSA), had molested them 25 years ago, when they were between the ages of 12 and 14 in one case and 14 and 15 in the other.

The older brother quoted Episcopal priest Richard Pollard as saying: "I know I can make it feel better than Fr. Reason does." Pollard reportedly taught Greek to one of the boys.

The now-deceased Fr. Hubert Reason, who was pastor at St. Ignatius of Antioch Catholic Church for ten years, allegedly molested one of the victims at least 100 times.

The younger brother remembers William J. Smith, the Episcopal seminarian, saying, "Is this what Fr. Pollard does to you?"

The second Catholic cleric accused was Fr. Gerry Appleby, a priest from Texas working at St. Ignatius, who was defrocked by the Vatican in 1995.

The Catholic Church, better versed now in dealing with such allegations, sent letters to St. Ignatius parishioners, inviting other victims to come forward for support and healing.

Both the local Bishop, Robert Lynch, and St. Ignatius' present pastor, Joe Pellegrino, "encouraged us to do everything we had to do," the younger brother said. Since Lynch took over the Catholic Diocese of St. Petersburg in 1995, the church had identified at least 12 abusive priests who had worked within the diocese, and had developed a protocol for handling such cases.

When it received reports of the brothers' allegations from Lynch last summer, the Episcopal Diocese of Southwest Florida also took some firm—if long-delayed—action: the diocese had found out seven years earlier that Fr. Pollard was a molester, according to the *St. Petersburg Times*.

Internal Episcopal documents are said to show that by early 1995, Pollard had admitted to church officials that he repeatedly molested a parishioner, starting when the boy was 6. In criminal court, that could qualify as a capital sexual offense, punishable by life in prison. However, the story said, then-Bishop Rogers Harris and other diocesan officials reported nothing to authorities, the broader church, or All Saint's Parish, where Pollard was rector; however they gave the victim at least \$1,000 for counseling, and put narrow restrictions on the priestly functions of Pollard, who was retired by then.

This time, though, the present bishop, John Lipscomb (whom readers may remember from the flap last year with conservative priest Kevin Donlon), reported the accusations to parishioners and forced Pollard to renounce his priesthood. The announcement prompted a fourth man to come forward, who claimed that Pollard molested him when he was 8. He said he had told his parents and a school nurse at the time, but no one believed him.

Pollard was charged last year with nine counts of capital sexual battery, based on allegations from two men who said they were younger than 12 when he molested them. He has pleaded not guilty, and has denied molesting the two brothers.

Smith was earlier defrocked, and served time in jail for molesting minors in Wisconsin, where he still lives. He denies committing any abuse in Tarpon Springs.

“Moonie” Group’s Award To Episcopal Bishop Troubles URI Interfaith Activists

By Lee Penn

Controversy has been stirred within the United Religions Initiative (URI) after its founder, California Episcopal Bishop William Swing, accepted an award from an organization started by the founder of the controversial Unification Church.

The World Association of Non-Governmental Organizations (WANGO) gave an “Interreligious Cooperation Award” to Swing and the URI in October 2002 at a banquet in Washington. (Non-Governmental organizations, or NGOs, are private charities and advocacy groups recognized by the UN.)

The Rev. Sanford Garner, a retired Episcopal priest and a founding member of the URI in Washington D.C., accepted the award on behalf of Swing, offering an acceptance speech written by the bishop.

About two months earlier, WANGO’s founder, the Rev. Sung Myung Moon, declared that he and his wife are “the Messiah and True Parents of all humanity.”

WANGO’s award to Swing has sparked bitter controversy within the URI, even though this trendy seven-year-old interfaith movement—which critics believe is aimed at producing a one-world religion—has opened its doors widely to all types of belief systems, including those of New Age or neo-pagan genre.

A URI activist expressed “horror and deep disappointment” over the Moonie connection, describing the Unification Church as a cult that engages in “threats, brainwashing techniques, marriages to pre-arranged strangers,” and lying to outsiders.

URI Executive Director Charles Gibbs said: “I don’t believe there has been as much passion and opposition expressed since we were struggling to finalize the Purpose statement in 1999.” But he reiterated the decision of the URI Standing Committee (which he described as “the equivalent of a Board’s Executive Committee”) to have Garner accept the WANGO award on Swing’s behalf.

ECUSA HQ To Stay At “815”

The building at 815 Second Avenue, New York City, seems destined to remain the Episcopal Church’s headquarters for a while longer, after a plan to relocate to the General Theological Seminary (GTS) campus in the same city was scuttled.

In an about-face from two months earlier, Presiding Bishop Frank Griswold told the church’s Executive Council in December that he could not enthusiastically support the Church Center’s move to GTS.

The committee appointed to examine the proposal saw potential conflicts in the missions and needs of the Church Center and seminary, and concluded that a mutually acceptable agreement to implement the move was unlikely.

GTS Seminary Dean and President, the Very Rev. Ward B. Ewing, expressed disappointment over the turn of events, saying that the move “was an exciting vision held by many throughout our church. But in the end, no partnership can be truly effective without the shared enthusiasm and commitment of both parties.”

Sources: *The Living Church*, *Episcopal News Service*

The Unification Church, and organizations aligned with it, in fact have been active within the URI since 1997, and have an increasingly friendly relationship with it.

In India in 1997, the URI co-sponsored interfaith events with—among other groups—the Inter-Religious Federation for World Peace (IRFWP), which was founded by Rev. Moon. In Mumbai, India, in September 1998, the URI co-sponsored a “Dialogue on Conversion from Hindu and Christian Perspectives” with the World Conference on Religion and Peace (WCRP), a mainstream interfaith organization—and, yet again with the IRFWP.

Karen Smith, a Unificationist who now works with the Inter-religious and International Federation for World Peace (IIFWP) at the UN, stated that “some individuals who are now significant in IIFWP did attend some of the early meetings” of the URI, and that some IIFWP members are also active in URI Cooperation Circles (CCs). The IIFWP’s home page offers a link to the URI, among other “peace” groups.

Gibbs also has said that he knows of URI Cooperation Circles which “have valued members who come from the Unification Church.”

WANGO actively supports adoption of the Earth Charter, a radical environmental code now being considered at the UN.

Thus, the Moonies’ association with the URI appears to be part of a broader-range effort on their part to shed the conservative, anti-communist image that they have had in the past, and to appeal to the left as well as to the right.

*Sources available upon request

Mexican Bishops Face Embezzlement Charges

The primate and a diocesan bishop of the *Iglesia Anglicana de Mexico* (IAM) have been barred from functioning as bishops and are due to be prosecuted in Mexico’s criminal court system for misappropriating funds from the U.S. Episcopal Church (ECUSA).

Insufficient controls and accountability are blamed for facilitating the embezzlement in Mexico, which is currently part of ECUSA’s ninth regional province.

The two of IAM’s five diocesan bishops accused are Samuel Espinosa, the primate and bishop of Western Mexico, and German Martinez of Northern Mexico.

Meeting last November in San Antonio, Texas, a joint committee of lay and clerical representatives from Mexico and ECUSA completed a review of the two bishops’ illicit actions.

Recent audits reveal that some \$1.4 million is involved over a period of five years, the bulk of the funds apparently coming from “custodial accounts and other designated funds held by ECUSA at IAM’s request.”

The committee said that “there may also have been unauthorized transfers from subsidy payments provided by ECUSA to assist in IAM’s movement into autonomy,” adding that “only further investigation will solidify the records of these fund uses.”

The committee has helped identify ways of avoiding a similar situation in the future, through canonical changes tightening the handling of fund allocations and transfers, and requiring annual certified financial audits of all provincial and diocesan accounts.

However, the church apparently plans no serious attempt to recover any of the funds stolen by the two prelates. Reportedly, the temporary bishop of Mexico, Bishop Martiniano Garcia Montiel, pardoned Espinosa and Martinez, though neither have so far seemed repentant and remorseful, or offered restitution.

Sources: *Episcopal News Service*, *Virtuosity*

Canadian Church, Government, Ready To Settle Lawsuits

After years of controversy and faced with bankruptcy, the Anglican Church of Canada (ACC) has agreed to a deal with the Canadian government to share the costs of thousands of lawsuits brought by Native students who claim abuse while attending residential schools.

The agreement, which must be ratified by all ACC dioceses, sets up a \$25 million (Canadian) fund, from which compensation for proven claims of sexual and physical abuse at the church-operated residential schools will be paid. The General Synod and all ACC dioceses are expected to contribute to the fund over five years. At this writing, at least half of the ACC's 30 dioceses had approved the settlement.

If compensation to victims exceeds \$25 million, the federal government will pay the difference, and if it falls short of that amount, the money would be returned to the dioceses.

The settlement's total costs could reach \$1 billion.

The agreement will resolve costly litigation that was threatening the future of the church's national organization.

About 12,000 of the 90,000 former students have filed claims alleging physical or sexual abuse while in the boarding schools, owned by the government but run by the Anglican, Roman Catholic, Presbyterian and United Churches from the 1930s until most were closed by the mid-1970s.

Anglicans have been named in about 18 percent of the abuse cases, and Roman Catholics in 73 percent

AT LEAST THERE'S finally a settlement, but Canadian Primate Michael Peers (shown) noted that the top compensation amount exceeds the national church's assets.



of them. The agreement with the government includes only the Anglicans at this point.

"The agreement preserves the financial integrity of the Anglican Church," said Ralph Goodale, the federal minister responsible for resolving the claims. "Instead of meeting each other in court, Canada and the [ACC] can focus our efforts together to settle the thousands of outstanding claims in a more supportive way for victims. This historic agreement allows the government and church to move beyond the debate of who pays what."

"By entering this agreement, we are saying that we have heard" the painful stories of abuse, and "acknowledge our tragic part in them," said ACC Archbishop Michael Peers. But he indicated that paying up is going to be tough. He said that the top compensation amount exceeds the assets of the national church. Still, "it makes no sense to bankrupt us," Peers said. "A minute we go bankrupt, the

The Very Rev. Paulo Ruiz Garcia left the diocese and the Episcopal Anglican Church of Brazil after 33 years of Christian ministry at the cathedral, saying that Bishop Edward Robinson Cavalcanti had abandoned the faith by promoting rite for divorced persons.

Dean Garcia was said to be likely to become the primate of the Charismatic Episcopal Church (CEC) in Latin America. battle may ensue over the cathedral property if, as appears likely, most of his congregants follow him to the CEC.

Garcia claimed that the bishop had over the last three years changed from being an Evangelical to a "despot" and someone who "lost his hunger for saving souls."

Bishop Cavalcanti said the struggle between Garcia and himself was not about faith and morals but the dean's longstanding desire to become a bishop. Garcia manufactured a crisis to quit the Anglican Church in order to fulfill his ambition, said the bishop. Cavalcanti leads a conservative outpost in the predominantly liberal Brazilian province, which itself stands apart from largely conservative South American Anglicanism.

He conceded that his diocese instituted a rite of repentance and healing for those who had gotten divorces, "but in no way do I promote divorce. In fact we do everything in our power stave off divorce."

The bishop, a former Evangelical staff worker with Inter-Varsity Fellowship, also denied Garcia's claims that he (the bishop) has spoken in favor of sexual relationships outside marriage.

"I have stood squarely behind the Lambeth Conference resolution on sexuality," he said. He also noted that church canons bar active homosexuals from serving as priests.

Cavalcanti said he is the author of 11 books centering on Biblical themes that support the authority of Scripture.

"Dean Garcia is saying that because [new Archbishop of Canterbury] Rowan Williams...blesses same-sex unions that I do. That is wrong, I do not," Cavalcanti said. "Williams is causing a lot of harm by his statements on this subject."

Indeed, it appears that part of the disillusionment felt by Garcia and the cathedral flock stemmed from the liberal attitudes toward homosexuality held in the Brazilian Church at large, in certain other provinces of the Anglican Communion, and by Dr. Williams.

Sources: *Virtuosity*, *Episcopal News Service*

Arab Christians Urged To Join In Suicide Attacks

A Palestinian archbishop has urged Arab Christians to join forces with Islam and take part in suicide attacks against Israel.

Greek Orthodox Archbishop Attallah Hanna, former spokesman of the Orthodox Church of Jerusalem and the Holy Land, called for the creation of an Islamic-Christian union that would foil the "American offensive" against Iraq.

Large, Prayerful Crowd Joins In D.C. March For Life

By Charles H. Nalls

In what may mark the largest March for Life yet, tens of thousands of pro-life demonstrators took to the streets of Washington January 22 to carry their message to the nation's decisionmakers.

The throng of Americans and others from around the world listened to speeches from Christian and Jewish leaders, secular and religious, calling for an end to abortion, assisted suicide, and abortion-based research.

Despite crushing crowds and bitter cold, the mood was prayerful, courteous, and upbeat. The electoral victories of last fall had spurred the crowd, and people seemed finally to feel, on this 30th anniversary of *Roe v. Wade*, that the pro-life movement had turned the corner. Both leaders of the March and the marchers themselves repeatedly remarked that the number of abortions is dropping, and that opposition to abortion is increasing across the country, including among young people, who marched January 22 in staggering numbers.

Against a brilliant blue sky, the speeches lasted about an hour and a half—a clear favorite being President Bush, who spoke to the crowd while on his travels. He left no doubt that he stands for life—from conception to natural end. The crowd plainly was encouraged, after eight years of presidential silence, to hear a president firmly on the side of the faith on these issues.

Another favorite was an orthodox rabbi who offered a fiery sermon against those in politics who do not defend life. He particularly upbraided Sen. Joseph Lieberman for attending a pro-abortion (NARAL) meeting with other Democratic hopefuls the previous evening. The rabbi remarked that orthodox Judaism respects life from the point of conception, and declared that Sen. Lieberman and those of similar views were excommunicated amid the blowing of the shofar.

Sharing the dais were many notable religious figures, including a number of Roman Catholic bishops and archbishops led by Cardinal Bevilacqua of Philadelphia, as well as Eastern Orthodox bishops and prelates. Politicians also were in abundance, unabashedly taking a pro-life position. They were joined by a variety of supporters, including the Family Research Council and Concerned Women of America.

At 1:30 p.m., the marchers stepped off onto Constitution Avenue in the shadow of the Washington Monument and almost immediately came to a halt. The crowd had grown so large it took nearly half an hour to get it moving along the route.

Marchers had gathered under a variety of banners, "Southern Baptists for Life," "Lutherans for Life," "NOEL" (National Organization of Episcopalians for Life), and those representing hundreds of Roman Catholic and Eastern Orthodox groups and parishes. Continuing Anglicans also were present, this writer marching with representatives of four parishes of the Anglican Province of Christ the King. Also participating was a large contingent from the Charismatic Episcopal Church.

Along the route, marchers from virtually every denomination and state of the union sang hymns, prayed, recited the rosary and chanted various litanies. *How Great Thou Art* was heard alongside *Ave, Ave, Maria*. The youngest were carried in the



The U.S. Supreme Court

arms of parents, who walked alongside octogenarians with "Pearl Harbor Survivor" ball caps. All were united in the common purpose of calling for a return to the sanctity of life.

Police were evident everywhere, although, unlike other demonstrations in this city, marchers stopped to thank officers for being out in the cold, and priests offered blessings to law enforcement personnel. From the windows of office buildings, workers waved in support.

At the end of the route, pro-life groups stopped before the nation's highest court. Some dropped to their knees and prayed, some offered a simple "Hail Mary," and a band played various patriotic and religious tunes. Then there were pictures, final farewells and the start of many long trips home.

Above all, there was a resolve in the crowd as it dispersed—a resolve to engage in their communities in the hope that there will be no 31st anniversary for the *Roe v. Wade* decision.

***IN A RARELY USED PROCESS**, the U.S. Supreme Court has invited the Solicitor General to file a brief expressing the federal government's opinion in a major case involving the free speech rights of pro-life activists. A December 1 *New York Times* story described the Oregon case the high court is to review this term as "an important First Amendment case that asks the court to examine the boundary between provocative but legitimate advocacy, and unprotected threats and intimidation" against abortion providers.

Planned Parenthood and a group of abortion doctors sued under a provision of the federal law that protects access to abortion clinics and won a \$120 million verdict, which was upheld on appeal, said the *Times*. Abortion doctors and Planned Parenthood have long sought the ability to construe pro-life speech as threatening in order to suppress anti-abortion speech by legal intimidation.

The Michigan-based Thomas More Law Center (www.thomasmore.org), a national public interest law firm, represents seven of the 14 pro-life defendants in the case. Associate Counsel Edward L. White III said: "This is a pure free speech case. None of the posters used by our clients contained threats, and no doctor listed on any of the posters was ever harmed."

tions reciting together Christianity's almost 1,700-year old statement of faith—the Nicene Creed.

Actually, there is nothing new in this. For almost 2,000 years the Church has undergone similar cycles of death and renewal. Just look at Roman Catholicism, Diane Knippers reminded her audience.

"I don't think any of our denominations matches that (Medici) era of church history in its breathtaking debauchery. But next, in contrast, study the life and ministry of the current Pope, John Paul II. We must quickly conclude that, yes, reformations are possible, even within a church."

Source: *United Press International*

Religious Freedom Report Cites Iraq And China

A U.S. State Department report on religious freedom worldwide has cited continuing repression in Iraq and China, and mentioned five other countries where believers are persecuted.

The report, released October 7, says that Iraq has desecrated Shiite Muslim mosques and holy sites, disrupted religious cer-

emonies and interfered with religious education. The Shiites are a majority in the southern part of Iraq and have been viewed with suspicion by the Sunni-dominated regime in Baghdad.

Shiites are also persecuted in Saudi Arabia, but the report says the repression there is not as violent as in Iraq. "Freedom of religion does not exist" in Saudi Arabia, the report adds.

In its comments about China, the report says that "unapproved religious and spiritual groups remained under scrutiny and, in some cases, harsh repression." Only government-sanctioned churches and religious organizations have any kind of religious freedom, largely because the government continues its efforts "to prevent the rise of possible sources of authority outside of the control of the government."

In releasing the report, Secretary of State Colin Powell said that it sheds a much-needed light on governments that make it "difficult and even dangerous for people to follow the dictates of their conscience and to practice their faith." He said that American leaders "categorically reject the notion that the security or stability of any country requires the repression of members of any faith."

The report, issued every year since 1999 as required by Congress, also cited varied forms of oppression of religions in five

BRIEFS, continued from previous page

***THE EPISCOPAL DIOCESE OF WESTERN MASSACHUSETTS** passed up a chance to reaffirm traditional teaching on holy matrimony and the authority of scripture at its 101st annual diocesan convention held in Holyoke last November. The resolutions, introduced by a small traditional group in the diocese, were met with suspicion and hostility, and Bishop Gordon Scruton said they addressed "hot button issues." The delegates refused by a wide margin to even consider the topics. "The sponsors were asked to withdraw the resolutions prior to convention and were accused of being divisive and manipulative," said a convention delegate. — *Virtuosity*

***A RESOLUTION ASKING THAT THE EPISCOPAL DIOCESE OF WESTERN NORTH CAROLINA** agree, for the sake of church unity, to discontinue blessing same-sex unions until the practice gained General Convention approval was shelved in committee and never put before the November diocesan convention, says the resolution's sponsor. The Rev. Don O'Malley, rector of Church of the Good Shepherd, Hayesville, said his resolution was based on appeals from former Archbishop of Canterbury George Carey and Episcopal Presiding Bishop Frank Griswold for dioceses not to act unilaterally. The resolution's failure means the continuance of Bishop Robert Johnson's five-year-old policy of unformalized support for clergy performing gay blessings, O'Malley said. A few years ago Johnson approved, as a "pastoral" matter, the plan of All Souls Cathedral in Asheville to offer same-sex blessings, and at least one other parish in the diocese has followed suit, said the cleric. He also noted that liturgy used during the convention was almost entirely new, and that the convention made a change in the Nicene Creed, something usually considered outside a diocese's authority. (The change, in the creed's words about Christ's incarnation, was similar to that made in Church of England's new worship book). "I can better appreciate the warning of those who have left the Episcopal Church," O'Malley said. Without a commonly recognized authority, "we are on a slippery slope downward."

***BISHOP KENNETH EDWARD DULEY** of the Anglican Fathers of the Corpus Christi, a small Continuing Church order, died December 12 at age 50 after suffering a massive heart attack. Members of his flock at St. Francis Abbey Church in Spartanburg, South Carolina, recalled him as a witty and colorful man devoted to his faith and parish. The day before his heart attack, when many in the parish were without electricity due to a power outage, he went to the church early in the morning and cooked bacon and eggs, then called people to come and eat, said Senior Warden Barry Foy. A native of Tewksbury, Massachusetts, Duley was a graduate of the University of Oregon and the Oregon Theology Seminary. A Requiem Mass was held at St. Francis December 16, with the Rt. Rev. Arthur C. Rushlow, another bishop of the order, as celebrant. — *Spartanburg Herald-Journal*

***PORTIONS OF MISSISSIPPI'S FIRST CLERGY MALPRACTICE LAWSUIT**, filed by the state's former first lady, Julie Mabus, were thrown out in December by Hinds County Circuit Judge Bobby DeLaughter. The judge ruled that Mrs. Mabus cannot pursue fraudulent concealment claims against former Episcopal priest Jerry McBride in his capacity as a priest, or against St. James Episcopal Church and the Episcopal Diocese of Mississippi. The case arose after Fr. McBride allowed former Gov. Ray Mabus to secretly audiotape Julie Mabus' confession of an extramarital affair during an alleged marriage counseling session at the couple's Jackson home. In Mississippi, it is not illegal for one person to tape another without the other's consent. The Mabus later divorced. Julie Mabus filed the suit in January 2001 against McBride, the church and the diocese, alleging clergy malpractice, breach of duty, fraud and negligence. She said the tape contributed to a judge's decision to award Ray Mabus legal custody of their two young children. She also lost her faith in her church and religion, she said. DeLaughter's latest ruling, coupled with another ruling he earlier made in the case, leaves only McBride to be sued individually. Remarkably, DeLaughter ruled in August that McBride's status as a

other countries, Myanmar (formerly Burma), Cuba, Laos, North Korea and Vietnam.

Only Afghanistan is credited with making any significant improvement in religious freedom, especially since the fall of the rigid Taliban led to the establishment of a much more tolerant government.

A long-championed human right in America, religious freedom has also become a foreign policy goal which officials believe could (among other things) help in combatting religion-based terrorism. The foreign effort was given increased emphasis with the passage of the 1998 International Religious Freedom Act.

Source: *Episcopal News Service*

—Late News—

Sex Scandal Priest Reinstated

A resigned Long Island Episcopal priest who was at the center of a 1996 sex scandal sparked by a *Penthouse* magazine exposé has been reinstated by Long Island Bishop Orris Walker, according to online religion journalist David Virtue.

The Rev. Lloyd Andries resigned from St. Gabriel's, Brooklyn, after the *Penthouse* article claimed (among other things) that the priest had imported young men from Brazil for sexual purposes and had "married" one of them.

The story, "The Boys from Brazil," uncovered a "secret cadre of gay and bisexual cross-dressing Episcopal priests whose private lives included the most bizarre rituals imaginable." The article's photos included one of Andries, nude and aroused.

A subsequent church inquiry found a basis for some of the magazine's claims but not others, though the findings supported Andries' resignation.

Virtue learned that Walker was unhappy about Andries' resignation, and had tried to have him reinstated once before, finally succeeding this month. Some outraged Long Island clergy say that the Diocesan Standing Committee, at the behest of Bishop Walker, agreed privately to reinstate Andries without telling the diocese. Plans evidently are for him to serve as a supply priest.

The objecting priests see the move as injurious to the diocese and wider church, and the bishop himself. At deadline, though, Walker seemed to be ignoring protests over it. ■

priest doesn't mean he held a legal responsibility or special relationship of trust that bound him to tell Julie Mabus she was being secretly audiotaped. Kathy Nester, Julie Mabus' attorney, said she will ask DeLaughter to reconsider his decision dismissing the case against the church and the diocese. "We believe the jury should have had the opportunity to decide whether there was a special relationship of trust between Julie and her priest," Nester said.

- *Clarion-Ledger* (Jackson)

OF GENERAL INTEREST:

***PALESTINIANS WHO CONVERT FROM ISLAM TO CHRISTIANITY** have no less to fear, it seems, than counterparts in other Muslim countries. Rep. Jo Ann Davis (R-VA), who sits on the House International Relations Committee, and William Murray, chairman of the Religious Freedom Coalition, recently asked Israel to intervene on behalf of two Christian converts imprisoned by Yasser Arafat's Palestinian Authority (PA). The PA allegedly has tortured the two brothers and threatened them with death, and the brothers, Saeed and Nasser Salame, are requesting asylum in Israel. Murray, who has worked to expose anti-Christian persecution in the PA, said that Salame bears the scars of his torture by the PA police. "There is widespread knowledge of the persecution of Jews in Islamic areas of the world, but little attention is paid to the price that is paid by Muslims who convert to Christianity. That price is often death," Murray said. - *World Net Daily*

***IN BETHLEHEM, PALESTINIAN CHRISTIANS MARKED** what some called the most dismal Christmas ever in December, walking to Mass through cold, rainy streets bereft of holiday cheer, after weeks of Israeli military occupation. Hundreds of Palestinians and a few hardy tourists and pilgrims attended Christmas Day services in the ancient Church of the Nativity, but found little joy despite an Israeli army pullback for the occasion. "My husband has not been able to open his shop for weeks, and even if it was open, nobody has any money any

more," said Samira Chama, mother of four. "Why doesn't the world do something?" "Bethlehem this year was a sad city; Israel did what it could to make sure of this," said the mayor, Hanna Nasser. "So, as a protest, we decided not to switch on our Christmas lights." Nasser said the people of Bethlehem appeal to the world to help restore peace to "all the Palestinian territories, and to give the Palestinians a chance to live as real humans. We hope next year we will have a better Christmas, and a real one." - *Church Times/The Washington Post*

***CANADIAN CHURCH AND HUMAN RIGHTS ACTIVISTS** have claimed some credit for the decision of a leading energy company to pull out of Sudan in the face of persistent charges that it was financing a 19-year civil war for Sudan's Islamic regime. The conflict has led to the deaths of almost two million people, many of them Christians living in the south. Talisman Energy of Canada announced in late October that it was selling its oil interests in Sudan for \$750 million (U.S.) to a subsidiary of India's national oil company. Talisman issued a statement saying that a drop in the company's stock price and a drain on human resources led to the decision; Talisman president James Buckee added that "shareholders... were tired of continually having to monitor and analyze events relating to Sudan." After a four-year campaign of pressure on Talisman, human rights groups were ambivalent about the decision: Talisman was out, but a different company had assumed its role—and little had changed for the Sudanese living in the regions near the oil fields. "They are still vulnerable to the same kind of attacks," said Gary Kenny, a human rights policy advocate for KAIROS, a coalition of 12 Canadian church organizations. But he said KAIROS would continue to call for suspension of all oil development until a peace agreement is achieved. - *Ecumenical News International*

***WHILE HIS RISE TO LEADERSHIP** was once seen by much of the west as symbolizing the end of racial and political injustice in Zimbabwe, today President Robert Mugabe and his "wrong-headed (and hate-driven) policies have put Zimbabwe on a death spiral that is gaining momentum."

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BRIEFS continued from previous page

wrote *The Washington Times* recently. His government is setting prices on almost all goods, barring the public "denigration" of Mugabe, and confiscating land; his wife just selected a farm she wants and told the 70-something white couple who had owned it for 25 years to get out. In other parts of Zimbabwe there is a climate of fear and chaos, as police hunt down white farmers, and Mugabe's supporters loot white farms, reports *The Daily Telegraph*. Mugabe has used racial divisiveness to bolster the sparse support for his leadership. These policies have made famine the norm in Zimbabwe, once the bread-basket of southern Africa, said the *Times*. "The UN Food Program estimates that 6.7 million of Zimbabwe's 12 million people are at risk of starvation. Unemployment is at 70 percent and there is a chronic shortage of most goods." While some other African nations have rebuked Mugabe and his "thuggish policies," the *Times* said, "the region's power broker, South Africa, has refused to criticize Zimbabwe's president-by-fraud." The situation could easily become one that will have a wider geo-political impact, the paper said. It stressed the importance of a planned trip to South Africa and three other African nations this year by President Bush, who has set an agenda supporting "the very initiatives the continent urgently needs to avert a widening food and AIDS crisis."

***SAGGING GLOBAL STOCK MARKETS** have caught churches and church organizations in a double bind, forcing investment income down, making donors reluctant to give because of financial problems, and leading to cuts

in social programs. In London, the stock market peaked in 1999 and has since lost 40 per cent of its value. Other markets around the world have faced similar losses.

Ecumenical News International

***FACING ANOTHER BUDGET CRUNCH**, the World Council of Churches plans to reorganize and reduce staff in its Geneva and New York offices. The budget for 2003 was reduced by 7.4 million Swiss francs (almost \$6 million) and staff will be reduced by 16 full-time equivalent positions to a level of 141, achieved through retirements, relocation of some activities in cooperation with regional partners, and termination of some contracts. The reductions will be accompanied by a new income-generating strategy. - *Episcopal News Service*

***BEFORE A RECORD CROWD** of some 300,000 in St. Peter's Square, Pope John Paul II last fall canonized Josemaria Escriva de Balaguer, the founder of *Opus Dei*, an institution that has stirred as much admiration as controversy in the Roman Catholic Church worldwide. Born in Spain in 1902 and ordained a priest in 1925, Escriva in 1928 founded *Opus Dei*, an institution that encourages adherents to find God and attain sainthood "in ordinary life"—through the world of work and family. Although some *Opus Dei* members take vows and live in community, the majority—called "supernumeraries"—are married women and men living in the world. *Opus Dei* does not disclose the names of supernumeraries, which has led to accusations, even from heart of the Roman Church, that the organization is a "secret sect," a charge always vigorously denied by its members. Seven years after Escriva's death in 1975, *Opus Dei* obtained from the Pope an unprecedented personal prelature, which put it under the oversight of a bishop whose jurisdiction is non-geographic; the bishop resides in Rome and answers directly to the Pope. In 1984, John Paul II named a member of *Opus Dei*, the Spaniard Joaquin Navarro-Valls, director of the Vatican press room. Then in 1992, the Pope beatified Escriva, drawing the praise of many bishops who supported the idea of reinvigorating the mission of laypeople in the church. But some prelates thought the beatification of someone who had died only 17 years before was too hasty; others accused Escriva of supporting the regime of General Francisco Franco, who died in 1975, because *Opus Dei* members had been government ministers in Madrid under the Spanish dictator.

Ecumenical News International

***PENNSYLVANIA GOV. MARK SCHWEIKER** signed legislation in December that gives homosexuals statewide legal protection from verbal harassment and hate crimes—a move that critics argue targets church leaders who preach against the homosexual lifestyle. As a result, they say, the law would then violate the church leaders' free speech rights and religious liberties. Despite denials by the law's supporters, many pastors in the state agree. "If the legislation hints in the slightest of grounds for a lawsuit against a preacher, we fear that it will be greatly taken advantage of, to the point of abuse," said Jerry O'Donnell, president of the "Thus Saith The Lord" Ministries in Harrisburg, Pennsylvania. O'Donnell said that he is looking into getting insured against any legal actions he may face. - *The Washington Times*

Continued on Back Cover

CHURCH DIRECTORY

CALIFORNIA

Alpine (San Diego East)
Church of Christ The King
(FIF-NA/EUCUSA)
 1460 Midway Dr.; Rite I services: Sun HC 8 & 10a; Wed HC noon; Fri HC 9:30a; Thurs HC 6:30p 1928 BCP; The Rev. Keith J. Acker, Rector, The Rev. Frank Pannitti, Associate; 619/445-3419, fax 619/445-7409; xtk@cox.net, www.ChristTheKingAlpine.org

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

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

Orange County (Newport Beach)
St. Matthew's Church
(Anglican Catholic Church)
 2300 Ford Road; Sun HC 9a, 11a, SS (except summer) 9a, Tues EP, 6:30p, Bible Study, 7:30p; Wed Bible Study noon; Thur HC 9:30a and Bible Study; Fri MP 6a; The Rev. Stephen C. Scarlett; 949/219-0911, Fax 949/219-0914; service information (24 hrs) 949/219-0911

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

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

COLORADO
Colorado Springs
St. Athanasius Anglican Church
(Anglican Church in America)
 2425 N. Chestnut St.; Sun HC 9a; Fr. Arthur Saxton-Williams, priest-in-charge; 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; 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. Walls; 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 95); 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

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 Stewart; 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, 2348 S. Evanston Ave., Tulsa; The Rev. Glen Lightfoot, Interim Priest-in-Charge; 918/743-4536; e-mail: Glen.Lightfoot@okdhs.org; Richard L. Hargrave III, Sr. Warden, 918/743-8051, Fax 912/743-4871, e-mail: richardlhargrave@earthlink.net; Web Page at: http://home.webzone.net/~sej/staug/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 Ousley; 610/525-229-5767

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

SOUTH CAROLINA

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

TEXAS

Alpine
Holy Cross Anglican Church
(Reformed Episcopal Church)
 903 Fighting Buck Ave.; Sun HC 10:30a; The Rev. Joseph Patterson, 915/837-7170

Dallas

Christ Episcopal Church
(ECUSA/FIF-NA)
 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

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, Oatlands
(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; twwbccc@foxiinternet.net

BRITISH COLUMBIA

Vancouver
St. Peter & St. Paul
(Anglican Catholic Church of Canada)
 1649 Kitchiner St.; Sun Mattins 8:45a, HC 9:30a; Evensong 4p 1st Sun; ALSO *Matsqui, Half Moon Bay and Pitt Meadows*; Parish Information, 604/253-0447; the Rev. Michael Shier, 604/951-3733

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